

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND
IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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Editor: T. T. SHIELDS.

Associate Editors: T. I. STOCKLEY, ALEXANDER THOMSON, W. GORDON BROWN.

"I am not ashamed of the gospel of Christ."—Romans 1: 16.

Address correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto

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More About "Muzzling"

Few of our readers will not have heard of the famous "Muzzling Resolution" that emanated some time ago from a certain Board Room at 223 Church Street, Toronto; a resolution which some of its supporters have tried hard to justify, but of the responsibility for which we imagine they would be glad to be relieved.

Again a suggestion of "muzzling" has come from another quarter: this time from a land that has justly established for itself a reputation for sportsmanship and fair play, namely, Great Britain. The writer of this article, who is a member of Jarvis Street Church, recently received a letter from an eminent preacher and evangelist in the Old Land, one whose name is known throughout the British Isles and in many other lands, a man who has done and is still doing a great work in the interest of the kingdom of Christ. In his letter, our Old Country friend asks: "Could you not muzzle your big pastor?" We are glad our interrogator recognized the calibre of the Pastor of Jarvis Street Baptist Church, but we regret that a limited knowledge of the real situation here permitted him to voice the sentiment expressed in the above quotation. In giving him reply a few days later we referred to the above remark as follows:

"When writing, may I make reference to the last paragraph of your previous letter in which you say: 'Could you not muzzle your big pastor for six months? He is doing lots of harm to a good cause by his extremely unwise methods.' From this remark I am led to believe that, though you are casually acquainted with Dr. Shields, you do not really know him, nor do you understand the character of the work he is doing. In the first place, he is too big to 'muzzle'. You cannot stem Niagara, turn back the tide, nor prevent an eclipse. These phenomena express themselves, whether you will or no. So there are to be found among us, on occasion, towering personalities whose voices cannot be silenced. From the depths of surcharged conviction they speak—and men listen. Dr. Shields is such a man. Even those who like him least will admit that.

"But in the second place, those who really know him, who have gotten behind the prejudice created against him, those who understand the nature of the forces to which he is opposed, and the character of the conflict in which he is engaged, have no desire to 'muzzle' him, for they believe he has been brought to the kingdom

for such a time as this. Of course he hits hard, and hard-hitting is not pleasant, neither for the hitter nor the hit. But why hit softly when dealing with forces that undermine the faith of men and women in the Word of God, and in the great verities that constitute the revelation of God to men? Jesus Himself hit hard, and He dealt in personalities too, when rebuking those who were shutting up the kingdom of heaven against men. Witness Matthew 23:13-36.

"Dr. Shields is standing like a bulwark in defense of our Christian heritage, in opposition to the rationalistic anti-supernaturalism of our day, and, that, without the support of many who still believe the old gospel, but whose eyes are closed to the menace of the hour, and who fail to see whither the theological tendencies of the present day are leading us.

"Moreover, the Lord is manifestly with him, as any one responsive to the Divine Spirit can readily see if he attends the services of his church and waits upon his ministry. Conversions are of constant occurrence in Jarvis Street, and the very spirit of the place speaks of the presence of the Lord. If a fraction of what his detractors say of him were true, it is impossible to believe that the blessing of the Lord could thus rest upon him and his ministry. In my humble judgment I can be better employed than in trying to 'muzzle' him,—infinitely better to stand behind him, to uphold his hands, and strengthen him as he proclaims the whole counsel of God. Knowing him, and those opposed to him, as I do, and being in close touch as I have been for years with our local situation here in Ontario and Quebec, I cannot do otherwise.

"I am writing these lines Sunday evening. It has been a glorious summer day when all out-of-doors has been calling. Moreover, it is the holiday season when many people are away, yet both morning and evening services in Jarvis Street were attended by, I suppose, twelve hundred people, while at the open air meeting on the church grounds at the close of the evening service at least another five hundred heard the gospel. Five walked down to the front at the close of the morning service in response to a gospel appeal, four men and one woman; three responded in the same way to a similar invitation at the close of the evening service, two men and one woman; while five or six others manifested a desire to be saved at the close of the open air service. Would you have me attempt to 'muzzle' the man through whose ministry the Lord is thus graciously working? I would be afraid to do so, lest I should be found to be fighting against God."

My friend from Great Britain is troubled about Dr. Shields' methods. So are many others much nearer the scene of action than he. It is a criticism we often

hear. Dr. Shields does not need our defense: he is quite able to answer for himself. In this connection, however, I should like to make three observations.

First of all, it may be noted that many of those who object to the "methods" employed by the Pastor of Jarvis Street Church, have no word of censure to pass on the obviously objectionable "methods" employed by those opposed to him. No one who is not entirely blinded by prejudice could have failed to observe the bitter speech, the hostile attitude, and the unchristian spirit displayed at Convention and other gatherings, as also in published articles, by those who virtually anathematize the Editor of *The Gospel Witness*. Yet their conduct is passed by without comment from the very people who object to the "methods" employed by Dr. Shields. The Pastor of Jarvis Street Church has often spoken strongly when the occasion demanded strong speech, but he has never harbored in his heart an infinitesimal fraction of the bitterness of spirit that has been so often displayed toward himself.

Again, one wonders why those who object to Dr. Shields' "methods" so often have no word of protest to offer against those whose attitude toward the Word of God and the cardinal tenets of the Christian faith is such as to destroy the content of divinely revealed religion as historically held by Baptists. If discreet

silence is maintained when men discount the inspiration of the Bible, cast doubt on the virgin birth of Christ and on His Deity, explain away the Vicarious Atonement, question the resurrection, and practically eliminate the supernatural element in religion,—by taking such an attitude many who are professedly orthodox are throwing the weight of their influence on the side of a destructive materialistic philosophy that is diametrically opposed to all that they themselves hold dear.

Lastly, it cannot escape observation that almost invariably those who profess to agree with Dr. Shields' position but object to his "methods", are utterly barren with respect to any other method to produce the desired result. They object to the methods employed by the Editor of this paper, but they produce the desired result. They object to the methods employed by the Editor of this paper, but they propose no substitute methods that will better accomplish the task in hand. To follow their advice would be to withdraw all opposition to the progress of Modernism in our Denomination, in which event the real evangelical might as well "close up shop and go home". No, there are many of us who have no desire to "muzzle our big pastor", but who are prepared heartily to support him in his God-appointed task.—B.

Educationists Have Left America Without Moral Standards

By Professor M. H. Duncan, Lubbock, Texas.

This is the last of a series of five remarkable articles by Professor Duncan on what is the matter with American education and how it is using the school funds of the nation to seduce this country from God and to embrace its unstable and character-destroying pagan religion or philosophy. The articles have attracted large attention among thoughtful readers and have been reproduced in other papers. They present an analysis of the awful backsliding among American educationists which to-day threatens the heart and stability of the Republic. In this article Professor Duncan shows in what direction lies the cure. Are American Christians big enough and consecrated enough—both educationists and the rest of us—to relate themselves in a dynamic way to the situation? God grant we may be! If we are not, God grant we may be made so. These articles will be issued immediately as an inexpensive pamphlet by the Bible Institute Colportage Association, Chicago, Ill. We should like to see it scattered among Baptists by the tens of thousands—Editor, "Western Recorder."

Even the densest mind should be able to see that, under the influence of such teaching, crime and immorality must increase. When every restraint is removed from the flood of human passion, we could expect no other result. When every man is his own guide, the builder of his own moral code, free to do that which is right "in his own eyes," why should the youth of the land not do as they please, disregarding the consequences? To quote Professor J. Gresham Machen, of Princeton University:

"It is useless to try to keep the raging sea of passion within the flimsy mud embankments of an appeal to experience. Instead, there will have to be recourse again to the stern, solid masonry of the law of God. An authority that is man-made cannot secure the reverence of man; society can endure only if it is founded on the rock of God's commands."

When the theory of evolution drove from men's minds the eternal Word of God, it made each one a law to himself, and we cannot expect other than an increase in crime and immorality; and the end is not yet.

We could continue these quotations from the leaders of our educational thought, but it is not necessary. They all think about alike. They have nearly all

rejected divine revelation and adopted a rationalistic basis for their educational philosophy. There is not a book among the five hundred on education in my library that has a word to say about sin except to deny its existence. Not a one says anything about man's responsibility to God. Not a one accepts a Bible plan of salvation or recognizes a judgment to come to those who violate God's holy law. All are based on the pantheistic evolutionary philosophy that says all men are divine and sufficient to themselves. They teach that which will take away all restraint on human passions and make every man his own moral guide. Who can be so blind as not to see that such a teaching is the cause of the unrest among us and the increasing crime and immorality?

I.

The educational leaders have robbed us of the Bible and have failed to put anything in its place but an empty philosophy that can not reach the hearts of men and women. Dr. James H. Tufts, Head of the Department of Philosophy of the University of Chicago, says:

"The newer ethics is itself as yet uncertain of its

categories. It does not know exactly what justice—right or wrong—is.”

Surely he is correct in saying that we do not know what right and wrong are. We have rejected the only source of light in this direction—God’s Holy Word and its revealer, the Holy Spirit who was sent into the world to convict men and women “of sin, or righteousness, and of a judgment to come.”

Professor Goldwin Smith, a great educational leader in England, says:

“The results will be fatal to the next generation unless science can construct something to take the place of the failing religious conscience.”

Here the scientist is helpless. He can tear down, but he cannot build in the moral sphere of men’s lives.

Herbert Spencer, in his later years, deplored “the regrettable moral effects of modern science.” He saw clearly that scientific speculation can destroy but cannot build a moral basis for the lives of men and women. No harm ever comes to men’s faith from scientific truth. The danger lies in the false deductions of the scientists. In other words, man is wrong and not science.

It is easily seen from what we have tried to show above that our educational system is under the influence of infidelity. Our educational leaders and thousands of teachers in the high schools and colleges have turned away from the message of the Bible and have accepted as a basis of their educational philosophy the empty speculations of men. Then there are thousands of teachers who try to be true to the Bible, but in spite of themselves, this false philosophy grips them. They are caught in the tide and with the others carried helplessly toward the precipice, while fathers and mothers are ignorant of what is going on.

II.

We have reached the point where there is only one source of help. Without God, the future is dark; with Him there is light and safety. Whenever the people of God have lost faith in themselves and have turned to Him, He has always heard their prayers and rescued them from their troubles. At one time, infidelity in the schools and colleges had reached nearly the proportions it has reached in America to-day, and in response to the cries of His people, He raised up the Wesleys, the Whitfields, the Edwardses, and thousands of others to turn back the tide of a false philosophy, and caused men and women to know that His eternal Word was still the basis of truth.

We must learn that safety does not lie in our own strength, but in the arm of God. Like the ancient Ninevites, we must humble ourselves before Him and acknowledge our dependence upon Him. We have come to depend too much on education and have forgotten that Jehovah is the source of all that is good. We have forgotten that education apart from God is a dangerous weapon in the hands of men.

In order to find the solution to this educational problem, we must understand that the trouble is not with education itself, for education is adjustment and every being born into the world must be adjusted to his environment before he can become a normal citizen. Men are born into the world adjusted to their environment, but, as they grow and progress from stage to stage, new adjustments become necessary, and such adjustment we call education.

The source of the trouble does not lie in the technique of education, for the science of education has evolved a technique that is far superior to any of those before us have known. In fact, every day we are understanding more clearly the meaning and methods of education because of the new discoveries of educational science. The technique of the classroom was never better than it is to-day, and the indications are that the next few years will bring undreamed of progress.

The trouble is with the philosophy on which this splendid technique of education is based and not with education itself. Here again it is man that is wrong and not science. It is the educational leader with his false speculations that is causing the trouble. As in all ages in all lines of progress, the scientist has attempted to spoil the results of his science by false deductions. The old saying was: “Tres physici, duo athei,” for every three scientists, two are atheists. This is not because there is anything in science that leads to atheism, but the fatal bias of man leads him away from God.

III.

The Christian people of America must rescue education from the hands of the infidels who now have it bound hand and foot by a system of organization and standardization that reaches from Columbia and Chicago Universities to the smallest school house in the land. In all the history of the world, there has not been a more complete organization or one with more power than the American educational system, which holds in its hands the destiny of every child in the country. Papal Rome at the height of its glory never had more power or exerted more influence over the souls of men than the American educational system does over the boys and girls of this country to-day.

We cannot hope for relief from this slavery through legislation any more than the people of the Middle Ages could expect relief through legislation from the power of Rome. The legislators are bound hand and foot and are helpless in the hands of the system. However, few of them realize that they are bound and they do not want relief.

The only source of relief is in informing the Christian people of America of the tendencies in modern educational philosophy and in arousing them to assert their independence of a system that is destroying the best things among them. There are in the country thousands of Christian men and women who would not permit themselves to be bound by a false philosophy if they knew the facts, and it is the duty of those who love the truth and country’s future to inform them. Ministers, Christian workers, and teachers, who see things as they are, must not cease to cry out against the evils of the system and to urge men to free themselves from it.

IV.

Our only safety lies in our basing our educational philosophy on God’s eternal Word and in rejecting wholly the evolutionary hypothesis which the enemies of truth are using to destroy us. There is no place for compromise, and when Christian people advocate compromise or taking half-way ground between a false

science and the Bible, or remain silent as to the situation, they lend themselves to the enemies of truth and righteousness. The issue is clear and every one must take his stand on one side or the other. "He that is not with me is against me" (Matt. 12:30) said the Saviour and He repeats the same to those who claim to be His followers to-day.

The people must be urged to take possession of their own public schools and to see that only those, who honour God and His Word and Jesus Christ as the Saviour of men, are permitted to teach in them or to hold executive offices. Christian people must be aroused to think more of the souls of their children than of their intellects and to know that intellectual training that does not reach the soul and give it beauty and symmetry is valueless. They must know that only that education which draws its inspiration from the Bible and honours that Book as a supernatural revelation of divine truth is sufficient to bring out the best in men and women and make them masters of their resources.

There is not a reason in the world why we cannot

take our educational system with its splendid technique from its present false basis and place it on the solid rock of divine revelation. The plain teachings of the Bible are in perfect harmony with every proven fact of educational science and would make a perfect basis for the best that is known in present-day educational procedure. There is not a reason in the world, in science or out of it, why American education should draw its inspiration from the destructive speculations of men instead of the sure Word of God that has been tested and found true on ten thousand different occasions.

If the people of America would take this wonderful educational structure from the sand foundation of a false human philosophy and base it on the solid masonry of God's eternal word, it would make it an untold good in every department of our lives. An educational system based on the Christian message would have the power of that message. It would enable us to solve all of our political, industrial, and social problems, give us a sufficient moral strength, and make us the greatest people on the earth.

Interruptions

By the Rev. Archibald Alexander, D.D., St. John's Wood Church, London.

The Gospels record two kinds of break in the life of Jesus. The first was by His own choice when, after a long and full day of healing and teaching, He "went up into a mountain apart to pray, and when the evening was come He was there alone." The other was not so much His own choice as the mysterious decree of Providence, an interruption imposed by the same Will that appoints all our's, when the blissful mood of communion on the hill-top was succeeded so swiftly by the painful scene and duty that awaited Him in the valley. We lay these two together in the belief that they cast light on each other, both in our Lord's life and our own.

First, the alternation that was His own choice, from work to prayer, from the active, strenuous phase to the passive and contemplative, from giving out to taking in. Even Jesus was not doing the same kind of thing continuously though that thing was wholly good. His life had its phases; there was a rhythm in it, a swing like that of a pendulum, or like the tides in the sea. After a day that had made heavy demands on body and soul He felt the need for something different, the refreshment of His spirit in solitary communion with the Father in Heaven, and He took that line by some deep wisdom and insight of His own, giving us an example to follow. His is the rhythm of the ideal life, not active always, nor purely contemplative, but swinging between these poles by some divine necessity and law.

I.

That there is some deep law here, some essential thought of God, seems plain when one considers how visibly He has impressed it on the very constitution of things. It is not always light, for instance; there is darkness in God's scheme as well. It is not always

summer, winter also has a place in His plan. We are not always hungry; sometimes we are satisfied, physically, mentally and spiritually, until the tide of need sets the other way again, and hunger returns. It is through such alternations that health and growth are maintained.

Jesus Himself, after His day of forth putting and effort of body and spirit, seeking the quiet place and the conscious fellowship of the Father, to recharge His whole being, with power and peace again, is a pattern and guide for us who would live in His spirit. Neither ceaseless activity nor ceaseless communion is the ideal. The wholesome life swings like the tides from the one to the other, as the world swings from day to darkness, as the seasons swing from bare trees to leafy shades.

But there is another and more perplexing interruption in the life of Jesus and in ours—that which seems to be imposed. When He and His friends came down from the Mount of Vision it was to meet, by God's decree, a most distressful duty. Even we, who read, are sensible of the jolt and jar of the sudden change. It seems a strange and painful anti-climax to what they had experienced on the Mount.

And if we have any sort of spiritual experience at all we know just how frequently and inexplicably precisely that kind of thing seems to happen. It is one of the commonest problems of the religious life, this change from the top of the mountain to the foot, this disconcerting way in which grim, straight-edged duty sheers through the mood of spiritual uplift or fellowship. This day we worship; next day, as we put it, we only work. Worship, with the best of us, is so occasional and intermittent. Always, and of necessity, we must turn aside when the brief hour ends, and give our attention to very different matters. Many

a man, after some intense realization of God's presence, has felt himself drawn, as by some strange instinct, to put forth His hand to the things of earth again, to play with his children, to listen to music, to go back to the treadmill of business; and often he knows not which is right, the instinct that seems to lead him that way, or the half-ashamed feeling that he has yielded.

II.

But is it not all of God, and meant to be? Not an accident, not an experience to apologize for, but in God's plan, like the hill-foot encounter of Jesus himself—God's way, as day and night and sunshine and cloud are His way? Daily business, hard work, real temptation—these are surely in His plan and purpose for us as truly as the hour of prayer and meditation. If God had meant the ideal life to be one of uninterrupted worship, then perhaps the ideal garden would have had roses blooming all the year round. But that is not His way. You go from the hour of fellowship and vision to meet a grim duty, and perhaps it was to fit you the better for meeting it that the hour was given. Then when you have had a long wearing week, and, when Sunday dawns, you hear the Master say, come into this place apart and rest awhile, a desire and need you find in your heart is being met. God is blessing and using both worship and duty, as His alternating seasons, to fashion and build up your soul. Both worship and duty are His, as the sea is His alike when it sleeps far out and the sands are dry, and when it is in, brimming and deep. Out of that ebb and flow in your spirit, as out of the backand-forth of the tides, God brings strength and wholesomeness. That things alternate so is not the shame of religion, but its glory, as Martineau says.

III.

So with what has been called the "weather of the soul," the moods of faith and doubt, of joy or depression, the hours when everything looks rosy and the times when the outlook is just grey. Most of us know that strange alternation of faith and doubt, of clear vision and darkness. Is it pressing our analogy too far to suggest that these alternations are also in God's plan and are somehow essential, however much our own failings and omissions may be primarily responsible for them? God has a place in His world for the half-tones, for the dull browns and the greys—and a need, too, doubtless. Nature herself is not all just vivid green. May God not need the greys and the browns, and sometimes even the blacks, in His colour-scheme for the growth of a man's soul? It takes cloud as well as sun to ripen the harvest. Is the harvest of human character less precious in His sight that He should stint shade or shadow there? He makes storms and colours to light upon our coasts, high tides and low tides to fulfil some purpose of His. Are not these variant moods of ours just tides of His, despite the fact that they are often—but not always—brought about by our own wilfulness and sin? It is the tides that keep the sea fresh and wholesome, even as it is clouds and sunshine together, winter and summer, each contributing its part, that bless the earth and make it fruitful.

And they are wisest who let the tides of mood and feeling come and go as God appoints. You cannot make or engineer a tide. But we can block its entry into our little creek; we can narrow its blessing for us by our want of faith in it and in God who sends it, by failing to do our bit of digging in our own little runnels of prayer and service, which the tide, when it does come, might fill full.

THE LOST JEWEL

A Story With a Meaning.

By A.C.M.

Chapter 2.

Sir William and Lady Clarissa Pleasure were all that their name implies—a pleasure-loving couple. Their sole object in life was pleasure. The theatre, the ballroom, the race-course, the hunting field, and the card table, were all laid under contribution to supply amusement. They were firm believers in the potency of wine to "drive dull care away". Their home was full of company, and all were made welcome without distinction of age or rank. Young men and maidens, middle-aged bachelors of unknown antecedents, prodigal sons and improvident parents, fast people of all ranks in life, might be found there. The whirling dance, the ruby wine, the bewitching gaming-table, were all so many ministers and agencies, by which the guests at Cheerful Hill sought to minister to minds diseased with various maladies. A careful observer, however, could often detect a shade of melancholy on the faces of the guests in quiet moments.

There were great preparations at Vine Lodge when it was known Sir Human had accepted an invitation. Lady Clarissa was anxious that no pains should be spared to please their illustrious guest. Provision was made to satisfy any taste he might possibly have. Men of science, artists of talent, musicians of famed skill, sportsmen, warriors, statesmen, and millionaires, were all invited to meet him. All the servants of the establishment were instructed promptly to obey his wishes.

There was only one thing that really disconcerted Lady Pleasure. It was known that Sir Human's faithful servant, Conscience, always travelled with his master who was known to be much attached to him. Lady Clarissa intensely disliked Conscience, and fervently hoped that for once his master might leave him behind.

"You know", she said, "that Conscience is so rude. He takes such liberties with his master. He will say

anything to him; and indeed he seems more like a master than a servant. He has such prudish, old-fashioned notions. He thinks it wrong to dance, or take a hand at cards, or take a little wine; in short, he has no notion of enjoyment. I should not be surprised if he advised his master not to stay with us. Would not that be provoking? I hardly know what to do. I cannot write and ask Sir Human not to bring him; yet I hope he may not."

The Honourable Worldly Wisdom here interposed. "Pardon me, your ladyship, but I think we can manage all right with a little tact. You see it does not do to fly in the face of those old retainers and confidential servants of a family; but they are often amenable to other treatment. Sir Human has a valet—a jolly fellow—named Will. If we can get him on our side he can manage Conscience better than his master. Now I happen to know that a glass or two of wine will always influence Mr. Will; so if we fail to deal directly with Conscience, though I am sanguine we may, yet we can manage him through Will."

"I am so glad you are with us", replied Lady Clarissa. "I am sure, with your experience of the world, your assistance will be invaluable."

Lady Irene Inquisitive here entered, she having arrived at the Lodge some days previous. "I am so glad", said she, "Sir Human has accepted your invitation. You know how much I am interested in the mysterious; and I have heard there are some delightful mysteries connected with Sir Human. You know his mansion is of very ancient origin. Well, there is a remarkable room in it called Thought, which is said to be haunted. It is well known Sir Human is seldom happy; and it is said those supernatural visitors are the cause of his unhappiness. There are weird stories of strange deeds on the part of some of his ancestors, and report says he broods over them. But I shall try to find it out."

"Poor man", replied Lady Pleasure, "how glad I am he is coming. I hope we shall be able to drive away his melancholy."

"For the matter of that", said the Honourable Worldly, "there is a skeleton in every cupboard. You know the old adage. I never find it pays to go unearthing these things. A man does not care to regale everyone with his private troubles."

"But", said Lady Irene, "you cannot cure a disease unless you know what it is; and the very telling of sorrow into a sympathetic ear is often of itself a relief; but that is the way with you gentlemen, you ridicule good intentions."

"Excuse me, your ladyship", replied Worldly, "none who know me would accuse me of ridiculing anyone. I never do; I find it does not pay. I assure your ladyship I believe you are incapable of being actuated by any but the very best intentions."

"Thank you", replied Irene, "I cannot help it, you know, but it is one of my greatest pleasures to unravel a mystery: and I know Lady Clarissa and Sir William wish all their guests to have pleasure in their own way."

"Come, Irene", interposed Lady Pleasure, "let me show you the room I have had specially prepared for Sir Human, and tell me what you think of it."

The two ladies withdrew, and passing along the corridor, arrived at a door of magnificent workmanship. It was made of richly veined wood called Fancy, specially cut from a forest in the country of Imagination and brought over the sea of Delusion in a specially chartered vessel, called Mental Creation. The wood was highly polished, revealing all its natural beauty. Lady Clarissa touched a spring called Wish, and the door of Fancy flew open. The room was one of commodious proportions. Approaching the window, Lady Pleasure said, "Now, Irene, what do you think of this view?"

"Oh!", she exclaimed, "I never saw anything so lovely."

Before them stretched the beautiful park of Self-gratification, studded with trees of the species called Wealth—all laden with fruit. Some with Respect, others with Friendship, and others with Power—all the fruit of Wealth. Beyond, ripe golden fields of Future Fortune waved beneath the gentle breezes of prosperity, while in the distance rose the heights of Honour, bathed in the sunshine of Fame—their lofty summits crowned by the towers of Ambition.

"Truly", said Irene, "there is enough in this landscape to raise the spirits, however depressed."

The room itself was exquisitely furnished. "Observe this splendid mirror", said Lady Pleasure, "I had it made on purpose by one M. Pharisee, quite a professor in his art. It is called Self-complacency. Just look at it."

"Oh, it is certainly a flatterer!" exclaimed Irene, "I never was so pretty as I appear in that glass!"

"That is its specialty: it never reflects blemishes. You know, my dear, we are to a great extent what our looking-glasses make us. When they show us well, we are buoyant; when they reveal that we look ill, we are depressed. I was anxious Sir Human should be kept in good spirits, and I obtained this glass on purpose."

On the table a beautiful bouquet of the flowers called Pleasant Anticipations diffused their fragrant perfume. The walls were hung with pictures of enchanting colours, many of them representing Castles-in-the-Air, to be found in various parts of the country of Imagination. Various books scattered about in most elegant bindings contained romances and poetry of the most bewitching interest. The chairs and couches of elaborate design and workmanship were stuffed with Forgetfulness softer than eiderdown.

At this juncture the sound of carriage wheels were heard approaching the mansion. "I believe that is Sir Human's carriage", exclaimed Lady Clarissa, "I do hope Conscience is not with him." Her ladyship was right. It was Sir Human—and Conscience was with him. Sir William and Lady Pleasure gave Sir Human a hearty welcome, and introduced him to the Honourable Worldly Wisdom.

"I am exceedingly gratified, Sir Human, to make your acquaintance", said the Honourable Worldly. "I have often heard of you, and I certainly must congratulate you on the wisdom you have shown as a young man, in accepting the invitation of our host and hostess. I assure you, no one can be melancholy here. By the way, I see you have brought your servants

(Continued on page 11.)

The Jarvis Street Pulpit

"UNTIL HE FIND IT"

A Sermon by the Pastor, Dr. T. T. Shields.

Preached in Jarvis Street Church, Toronto, Sunday Morning, September 2nd, 1928.

(Stenographically Reported.)

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"—Luke 15:4.

Prayer Before the Sermon.

We thank Thee, O Lord our God, that Thou hast come out of the unknown and hast appeared among men in the person of Thy Son Jesus Christ. We thank Thee that we have no longer to rear an altar to the unknown god; but have heard Jesus Christ saying, "He that hath seen me hath seen the Father." As we come into Thy presence this morning we would think of Thee in terms of the revelation which our Lord Jesus has made to us. How true it is that we cannot, by searching, find out God! Nor can we by any means find out the Almighty to perfection. As the heavens are higher than the earth, so are Thy ways higher than our ways, and Thy thoughts than our thoughts. Thou knowest our down-sitting and our uprising; yea, Thou knowest our thoughts afar off. Such knowledge is too wonderful for us. It is high, and we cannot attain unto it; yet we rejoice that Thou hast stooped to the capacities of our comprehension. Thou hast made it possible for a little child to understand that God was in Christ reconciling the world unto Himself, not imputing unto men their trespasses; and that He has committed unto us, His redeemed people, the ministry of reconciliation.

We come to Thee with praise and thanksgiving. Thou mightest have come to us as a great power, breaking the rocks in pieces. Thou mightest have manifested Thyself to us in the whirlwind, in the earthquake, or the fire. But we thank Thee that Thou hast come to us with the still small voice, that Almightyness has whispered to our dull ear and made us hear the voice of God, and live. We thank Thee this morning that so many of us are able to say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." We beseech Thee, O Lord, to draw near to us, draw near to every member of this congregation. We believe Thy promises, and Thou hast specifically promised that Thou wilt draw nigh to those who draw nigh to Thee. We who sometimes were afar off are made nigh by the blood of Christ, and we come to Thee in the name of Him Who is our Saviour, Who died for our sins according to the scriptures; and Who was buried, and rose again the third day according to the scriptures. We pray that Thou wilt manifest Thyself to every member of this congregation this morning as the God Who is nigh at hand, as one Who is nigh unto all those Who call upon Him. Our hearts cry out for Thee; as the hart panteth after the water brooks, so panteth my soul after thee, O God. We rejoice that Thine ear is open to the cry of Thy needy children.

We thank Thee that Thou art the Infinite One, yet hast come within the understanding of our finite minds. We bless Thee that Thy pre-occupations do not prevent Thee from hearing our prayers. Thou dost work for those who wait for Thee, and they shall never be ashamed who wait for Thee. Thou hast promised that those who wait upon Thee shall mount up with wings as eagles. May we do so this morning. May there come to every one in this congregation the consciousness of renewal of strength, a replenishment of their diminishing powers! Fill us with Thy Spirit; gird us with strength for the battle; give us light for the dark places in life; give us strength for the burdens we must bear; give us direction amid life's perplexities; give us companion-

ship, O Lord, in the lonely places when otherwise we must walk alone.

We pray that Thou wilt minister to every one in this congregation. Thou hast Thine own way of making Thy people aware of Thy presence. Thou didst speak to Nathanael in such a way that he was led to exclaim, "Whence knowest thou me?" But Thou dost know us, Thou knowest our needs, the life of the past, the necessities of the present, and all the exigencies of the days that are before us. They are all known to Thee, and Thou canst equip us for every duty of life. Thou canst arm us for the battle, Thou canst make our faces as adamant in the presence of the foe,—yea, blessed be Thy name, Thou Shepherd of Israel, Thou dost prepare a table before us in the presence of our enemies; Thou dost anoint our heads with oil; Thou dost make our cups to run over. We praise Thee this morning for the multitude of Thy lovingkindnesses, for the compassions of the Lord which fail not, for Thine unchanging goodness, the same yesterday, to-day, and for ever. So we pray Thee to come into this congregation, nay, Thou art here, for Thy promises have never failed yet, and this day shall be as other days in the manifestations of Thy grace. But we pray that Thou wilt make Thy presence known by bestowing upon each a blessing peculiar to our needs.

O Lord, as we come to Thy table to be fed, we pray that we may have the experience of the brethren of Joseph when they were entertained by the governor—who was a stranger to them, yet they were set in the order of their ages about his bountifully-spread table; they were made to feel that their host knew all about them. So we pray that each may have his portion of meat this morning, a special dainty that his spiritual taste relishes, a special grace that his peculiar situation requires, the special love token that a hungry heart is asking for. May this be our experience this morning.

Then we pray for those who are not with us, for those who are in a journey, for those who are busy in works of necessity even on this Thy day. We pray for the street-car men who have brought many to the place of prayer this morning. Many of them are Thine, and we pray that they may be made aware of Thy presence while about their daily toil. Be mindful of the mother who could not come this morning because the children were sick, or because it was necessary that she should remain at home in order that others might come. May the kitchen, or wherever she may labour, be a Bethel to her, a very sanctuary. Open her eyes to see the ladder and the ministering angels roundabout her. We pray for men in hazardous employment, for the men who daily risk their lives in doing the necessary things. Give Thine angels charge concerning them.

Bless all the ministers of the gospel. Make every man who preaches the Word of truth to be conscious that he is girded with strength for his task. May he find joy in the gospel, and in its proclamation! If any have gone away from Thee, call them back again. Bring paralysis to every human effort that is divorced from Thy Spirit. Forbid that any should attempt to serve Thee with strange fire. Suffer us not, O Lord, to wander from Thee. Give us good success, but that which is success in Thy sight. Save us from the folly of building upon the Foundation wood, hay, and stubble; make us dealers in gold, silver, and precious stones. Help us all to build

for eternity, and not for time; for Thy name, and not for ours.

Open the Book to us this morning. It is Thy word. There are treasures of wisdom there which we have never discovered. Out of Thy treasury may we be enriched to-day. Send us away from this place a little better equipped for the duties of life. And oh, if there be one whose eyes are blinded, whose heart is still unopened to the Beloved of our souls, we beseech Thee to knock again this morning; call again to-day; so deal with him that he too may answer, "I sleep, but my heart waketh; it is the voice of my beloved that knocketh." Come to us, O Saviour of men, in all the plenitude of Thy grace, in all the beauty and power of the Holy Spirit's ministry. We ask it in the name of Jesus Christ our Lord, Amen.

"Until he find it." Our Lord here relates a very ordinary, a very commonplace, human occurrence. The Book speaks of it as a parable, and in pictorial language He wraps up a great truth. He teaches us that the ordinary human qualities characteristic of men in pursuit of their daily task may be, by the grace of God, sanctified and sublimed to the level of divine activity; that we may be taught to do business for God; that we may be enabled to apply to spiritual concerns the talents and energy that are devoted to worldly pursuits. The man who had a hundred sheep, losing one, is described as leaving the ninety-and-nine in the wilderness, and going out after the lost "until he find it".

I.

The text speaks of THE PASSION FOR REDEMPTION, AS A COMMONPLACE OF HUMAN LIFE. He says, "If a man loses one sheep, will he lightly regard his loss? Will he be content with his ninety-and-nine? If a woman should lose a piece of money, will it be a matter of indifference to her? Or will she be moved with a passion for its recovery, and sweep the house till she find it? If a man has two sons, and he loses one of them, will he then rest content with his loss? Or will he still seek that which is lost, and never be at rest until the prodigal returns?"

Our Lord suggests that there is an analogy between these common things of life, and the plan and purposes of God in the redemption of the souls of men. Let us trace that analogy a little this morning.

Look at the business world, and you will find men possessed of a passion for the possession of that which is their own, and of a determination to recover that which is lost. They are never willing to suffer a loss, but always determined to redeem that which has slipped from their grasp. Study all the checks and balances employed in the commercial world, all the safeguards that are invented, cash registers, safety-deposit boxes, the extra cable on the elevator, the whole insurance system, the fire extinguisher in the corner of the room, the lock upon the front door, the lock upon your car—and upon your spare time,—if you have any sense! What are all these things for? Just because men are determined not to allow themselves to be deprived of that which is legitimately their own. "No one shall steal from me", says the business man, "without my making every possible effort to recover that which is lost." I need not argue that point, the mere suggestion is enough. The whole business world is based upon the principle that the flock of a hundred sheep must remain one hundred, and never ninety-nine.

One finds the same principle operating in the realm of the affections. I have known some people who were blessed with large families, but I have never met one in which there was a child too many. I remember once playfully saying to a mother, as a little girl climbed upon my knee, "How much would you take for her?" "Well," she said, "to-day it would be several millions. Some days you could have her for a cent"! But I observed that I never was fortunate enough to be around when the price was at the cent mark; whenever I was there, the price was up somewhere in the millions! There is never one child too many in any family, and if one be lost, just one, nothing in life can compensate that father or mother for the loss. The lost son, the lost coin, the lost sheep. How thoroughly did our Lord understand human nature, and all the experiences of mankind when He described man as being determined not willingly to suffer loss.

I remember a striking illustration of that principle as applied to national affairs. I was in Paris before the war, and going around that enormous square in the centre of the French capital, the Place de la Concorde, roundabout which square there are monuments representing the cities of the French empire. There is one monument representing the Strassburg, the capital of Alsace-Lorraine. Before the war I saw it was covered with flowers, some of them natural flowers that were replaced frequently, some of them artificial flowers, wreathes of one sort and another. Lovingly the people came and placed these flowers and wreathes upon the Strassburg monument, mourning the lost provinces, determining that some day they would recover them. They were not content to suffer the dismemberment of the empire, or as it later became, the republic; and vowed vengeance upon those who had robbed them of their due.

Is it surprising that God should determine to allow no power in earth or in hell to rob Him of His own prized possessions? He likens Himself to a man with a hundred sheep, having ninety-and-nine in the wilderness but one lost one. And how grievously did men misunderstand Him! The Pharisees, the religious leaders of their day, observed this Man of Nazareth receiving sinners and eating with them. They determined carefully to scrutinize His every action, so they invited Him to dinner, and He accepted their invitation to dine. As He sat at meat in Simon's house there came a woman, a woman of the street, and she fell at His feet. She washed His feet with her tears, and wiped them with the hairs of her head. One of the Pharisees gathered his immaculate robes about him and said, "If this man had any contact with God, if this man knew God at all, he would know what manner of woman this is that toucheth Him." What a libel on God! What a caricature of God a religion like that is! "This man receiveth sinners, and eateth with them"! "Yes", said our Lord Jesus, "and if you knew God you would know that that is what God is determined to do. You would know that He will not allow Himself to be robbed of that which He made for His own glory, and as an object upon which He might lavish the wealth of His eternal affections." No, God will not consent to our being indifferent to the one that has wandered away.

My dear friends, will you apply that principle to

the Christian church which professedly represents God? Let me ask you church members, What is your conception of the church's function? What are we here for as Christian men and women? What does this church exist for? What does any church exist for? If it be a church of Christ, if He is Master of the house, if the Holy Spirit dwells in His fulness in the members thereof, its supreme interest will be in those who are lost; it will always be going after those who are lost. I declare to you that the average church of to-day is the very opposite of that. It concerns itself with pleasing and flattering and complimenting and pampering the ninety-and-nine who profess to be within the fold, and in too many instances it seems to have no interest whatever in the one that has gone astray.

II.

I call your attention to what I may call THE PARAMOUNTY OF THIS REDEMPITIVE PURPOSE. It is the supreme thing. Here was a man of many interests. He had ninety-and-nine sheep that went not astray; but our Lord represents him as concentrating all his energies on the recovery of the one that was lost. And He tells us that that is like God. Again I say it is common for this principle to obtain *in the business world*. A wise business man will carefully scrutinize the record of the progress of his business, and will not concern himself so much with his profits as with his losses. It is the leaks in the business that trouble him. He wants to know where he is losing so that he may stop it and recover it.

I was in England just after the war, and I met a prominent business man. He told me this astonishing thing. He said, "Through the war, British merchants lost their markets. We were so preoccupied with the war that we had no goods for export trade, and so our customers had to buy elsewhere. Now that the war is over, and we want to open our shops and continue our business, we find that our customers are disposed to continue buying where they have been buying during the war. "But", he said, "our goods are of a special quality, and thousands of British business concerns to-day are exporting every solitary thing they make, and importing inferior goods for their own use." That is the principle some farmers follow when they send the cream to the creamery and live on skimmed milk, or send all the good apples and best potatoes to market to get the best prices, and then content themselves with what is left! This business man said, "John Bull is determined to recover that which he has lost, and he is going out over the world to regain his lost trade." I rather think he has had a fair measure of success. ("Hallelujah!") Yes, I think it deserves a Hallelujah. We ought to praise the Lord for material blessings as well as for spiritual ones.

But I am directing your attention to a principle. You remember when our Lord fed the multitudes. He gave us a lesson in economy, in business economics. He said, "Gather up the fragments that remain that nothing may be lost." The great business houses in this country, and in the United States, and I suppose of England too, really make their profits out of the by-products, the things that formerly were lost; they have learned how to gather up the fragments that remain and convert them into useful saleable articles.

Is that not true in the family? When there is a sick

child in the household every other member of the family has to take second place. When a household is threatened with the loss of one of its members, then the energies of the whole family are concentrated upon the task of recovering that threatened life.

It ought to be so in our religious life. What is the teaching of Scripture in respect to the redemption that is in Christ Jesus? I have sometimes wondered what our Lord meant by the ninety-and-nine sheep in the wilderness. I have wondered who they were, for well do I know that "all we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquities of us all." There are no sheep in this world of ours who have not gone astray. But what vast interests command the attention of our glorious God! I remember reading somewhere years ago of Spurgeon's speaking to a great company of ministers to this effect (I speak from memory only): "Brethren, shall we some day have a pulpit amid the stars? Shall we have voices so strengthened as to enable us to reach attentive constellations? Shall we be messengers of the Lord of grace to unfallen worlds who will be wonder-struck when they hear the story of redeeming love?" He ventured to say that he believed that that was possible, quoting the passage, "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

Who knows but that there are a myriad worlds of light and of glory, and uncounted millions of bright spirits who do His commandments, hearkening unto the voice of His word, and who never did leave the heavenly fold? Who are they? Precious to Him Who is the Lord of them all, and yet He leaves the ninety-and-nine in the wilderness, and from His highest throne in glory to the cross of deepest woe He goes that He may seek the lost,—

"God, in the gospel of His Son,
Hath all His mightiest works outdone."

He declares that there is nothing in heaven itself that so interests the angels as news from earth that a sinner has repented. He declares that it is the supreme passion and purpose of God that lost men should be saved. That is the big thing with God. It was for this Jesus Christ died. Some of our brethren are interested in discussing world peace. I am going to talk about that to-night, and the application of Scripture to it. Some churches are engaged in everything but the one main business of bringing dead souls to life, saving lost sinners. My dear friends, you cannot get the blessing of God upon your bowling alleys and all the rest of it, unless they be but a means to an end, and I doubt it even then, for upon this end only will the Spirit of God bestow His blessing. In this purpose only is a God of grace interested; for this only may a church pray with confidence that God will give the answer, that it lives solely for the salvation of men, and the upbuilding of those who have been brought from strangerhood to a place in the divine family. That is God's business, and it ought to be yours and mine.

When that it the paramount purpose in life it will affect our business. What are you in business for? "Well", you say, "I am laying up a little for a rainy day." There are some people who seem to think it

is going to rain all the time when they get to the evening hour! What are we in business for, whether we are wage-earners, working for others; or whether we are our own masters, in business for ourselves, whatever our occupation, what is our money for? Be it a dollar or a thousand, or a million, if you are a Christian, and if you are in harmony with the supreme purpose of God in your life, then everything will be subordinated to this one business of bringing the lost to Christ. Nothing else in life is worth living for.

That will apply to all life's relationships. It will apply to our pleasures and our recreational life. My friend, if you live for yourself only there may be no reason why you should not go to the movies if you go to good ones. Probably they would not do you any harm. If you live for yourself, you may do a hundred things the reaction of which will work no injury to yourself. If that is the plane upon which you live, and you seek your own pleasure only, and study your own personal welfare, you can say, "I could do all these things and praise the Lord while I am doing them." That is true only if you are living for the ninety-and-nine. If, like your Lord, you are living for the one man that is lost, the question you will ask respecting every action and every word will be, What effect will this have upon the lost man? Will it put a stone of stumbling in his way? Will it make it difficult for him to come to Christ? Will it injure his weak conscience? Will it set him a wrong example? I can do it for myself, but since I learned to live for the one instead of the ninety-and-nine, I will have nothing to do with these things lest by any means I cause my weaker brother to stumble. That is the high plane of privilege, that is where we ought to be living as Christians.

Our Lord might have come to us in ineffable glory. It is written of Him, "Who being in the form of God, thought it not robbery"—not a prize to be grasped at—"to be equal with God." He could have stayed up there legitimately had He thought of Himself. But because He thought of us, He laid aside His royal robes, He took on Him the form of a servant, and was made in the likeness of men; He "became obedient unto death, even the death of the cross." And you and I will surrender many things which we might legitimately claim for ourselves when we learn to live for the sake of the lost one to whom we are sent.

III.

I have done when I have reminded you of this: **THE PERSEVERANCE OF THE REDEEMING WILL.** He went after the lost, He measured the distance, He called and He counted the calls; He labored, and He estimated the expenditure of energy; at last He said, "I have laboured sufficiently, I have gone far enough, I have called often enough. It is lost, let it remain lost"—is that what He did? No! He goeth after that which is lost "UNTIL HE FIND IT". That is why you are a Christian. You said, No, to God a thousand times. There is not one of us the record of whose unregeneracy would not have baffled the most persevering man on earth. Nobody but God would have persevered, but He did persevere; and He went after us until He found us. We spent our time running away from Him, did we not?

You have heard of the little Scotch boy who was

asked what he had done towards his conversion? He said, "I kicked all I could, and the Lord did the rest." And that is true. He went after us until He found us—and He found us at last. We have been found of Him.

That is your business. I wish you would take up the trail again, and go a little bit farther. You prayed for a man for ten years, twenty years, and you said, "That is long enough." I wish you would hear Samuel saying, "God forbid that I should sin against the Lord in ceasing to pray for you", and begin to pray again. George Muller not long before his death confided to a friend that there were two men for whose salvation he had prayed daily for a little over sixty years. He was then past ninety, so that from the time he was thirty, for more than sixty years he had never ceased to pray for these two men. One of them had just been converted, and it was his conversion that led Mr. Muller to break the silence and tell a friend, "I have just had the answer to a prayer that has been offered unceasingly for over sixty years." Mr. Muller closed his eyes in death without seeing the second man converted, but as they lowered George Muller's body into the grave, among those who stood about him was an old man who thought of the testimony of that wonderful life, and late in the evening time God spoke to him; his heart was broken; and it came to pass that at evening time it was light.

"Until he find it". Mother, go on praying for your boy until he is saved. Wife, take up your prayers again, and go on praying until they are answered. Sunday school teacher, go onward. I was going home late from the office the other night, and I saw a man on Sherbourne Street looking for a car—which did not come. I stopped and said, "Are you going north? Will you ride with me?" He got in. I did not know him, but he called me by name. He said, "I have just come from a reunion of a Bible class I taught forty years ago. I had great joy in teaching, but the greater joy has come to me when after all the years I begin to see something of the results of my labors." He told me of men and women who were there from China, from India, and different places, who had been in his Bible class, had heard the word of life from his lips, had been converted, and had gone out over the earth to tell the story. They had come back again, and they planned a reunion with their old teacher that they might tell him how much they were indebted to his ministry.

Let us go on, my brethren, until we find it. I heard of a man who went to ask another man to go to church, and he said, "I never go to church." "Well", he said, "you are coming, and I have come to invite you." But the man did not go. The friend called on him again, saying, "This is the second time I have come to ask you to come to hear the gospel." "No, I never go to church." He came again: "This is the third time." So he went on during the weeks and months and years until one day he said as he came in, "This is the ninetieth time, Mr. So-and-So." Later he said, "This is the hundredth time that I have put you under obligation. I invite you to hear the word of God." Then, "This is the hundred and first time", and he went on into the next century. At last this man said, "Surely I ought, in courtesy, to respond to his many invita-

tions. I ought to do so, and I really will. I will go once, I will go once—just once." He went once—and God saved him. "Until he find it."

I speak to you Sunday School teachers: You crossed off your list a group of scholars who ought not to have been crossed off your list. "But", you say, "they did not come." Very well, put them on a suspended list, but go after them! "But I have been twenty times." Well, make it forty, fifty, and even one hundred; but keep on until you find them. And the persevering Saviour will go with you. Let us be importunate in our efforts for Christ as well as in our pleadings with Him. Let us be always at it, and refuse at any time to withdraw our hand from this high and holy ministry.

There may be a few strangers with us this morning. You have a hard task, and you have about decided to give it up. Don't do it. Any fool can resign, anyone can do that; but it takes rare qualities to keep on. Go back to your task, whatever it is, and say, "God helping me, I will go on until I find success. If not this year, then next; if not next year, the year after; but I will never cease until the blessing of God shall rest upon my work." That is the spirit of the Master. That, may I say, is the spirit of the Spirit; that is the purpose of the redeeming will of God. And if we are going to keep in step with Him, and live in harmony with God, we must keep on till we find it.

What about you who are unsaved? How many more times must God call to you? How many more invitations must He give to you? Will you yield to Him now? Will you say, "I ought to respond to Him. I have opposed Him long enough,—

"Nay, but I yield, I yield,
I can hold out no more,
I sink, by dying love compelled,
To own Thee Conqueror."

Will you come to Him now?

THE LOST JEWEL.

(Continued from page 6.)

with you—that is wise. No one understands our ways so well as our own domestics. I should like to speak to them; they are pleased to be noticed. Ah, this is Conscience. How do you do, my friend? I have heard of you as a faithful retainer in Sir Human's family for many years. I am glad you have come to look after your master. He will be safe in your hands, I know. It is a pleasure to shake the hand of such a tried and faithful friend. Ah! and this is Mr. Will, your valet. A fine fellow too! Not to be put aside very easily, I warrant. Well, Will, I hope you and your master will enjoy yourselves."

"You will show Sir Human to his rooms", said Lady Clarissa to her head servant, and, bowing to Sir Human, said sweetly, "You must make quite free, Sir Human, at Cheerful Hill."

When Sir Human and his servants were alone he said, "Well, Conscience, how do you like the appearance of things?"

"Not very well, master. There appears to be too much of the artificial about the place. I don't like that Mr. Worldly. I don't think he is genuine. He is too smooth; and I don't care much about either Sir

William or Lady Clarissa. I am afraid we have done wrong in coming here."

"That is always the way with you. You are always afraid something is wrong. For my part, Mr. Worldly seems a very affable, wise, and genuine gentleman; and I am sure we could not have had a heartier welcome. I cannot think why you should find fault with Mr. Worldly. He spoke very highly of you, and very kindly to you."

"Yes, master. So he did; but I thought I could see it was not real. He has heard of me, and I have heard of him; and if what he has heard of me is true, and what I have heard of him is true, he could not be glad to see me. However, I hope, master, you are right. We shall see. A very wise man said, 'Better is the end of a thing than the beginning thereof'; and the same man said, 'The heart of fools is in the house of mirth', and I think we have got into the house of mirth here."

Sir Human had gone to the window while Conscience was speaking, and now he exclaimed, "O Conscience, look at this! Is it not beautiful?"

WIRELESS MESSAGE FROM THE EDITOR.

As we go to press a wireless message reaches *The Witness* office from the Editor, bearing greetings to the entire *Witness* family. Dr. Shields is having a splendid passage; and hopes during his trip to gather much material that will be of interest to *Witness* readers.

He sailed from Montreal, September 22nd, for several weeks' vacation, and expects to arrive in Liverpool Sunday, Sept. 30. Dr. Shields' English address will be: c/o White Star Line, 1, Cockspur St., London, S.W.1.

NEXT SUNDAY IN JARVIS STREET.

The preacher at both services will be Dr. Oliver W. Van Osdel, Pastor of the Wealthy Baptist Church, Grand Rapids. Dr. Van Osdel for many years has been known as a defender of the faith. In our own thought we always class him with Dr. Haldeman, the mighty preacher of First Baptist Church, New York. Long before others saw it, Dr. Van Osdel discerned the trend of the times, and took his stand against that form of unbelief which proudly answers to the name of Modernism.

There have been men in Michigan and elsewhere who have objected to Dr. Van Osdel's "methods" and "spirit". For ourselves, we have never known a more gracious and courteous Christian gentleman than Dr. Van Osdel. It is true that he is unbending where truth is concerned. He knows how to stand like a veritable Gibraltar, against which all the waves of Modernism break in vain. We have known many men who, in a whisper, say, "Of course we all believe as Dr. Van Osdel does, but he is in great disfavour with some of the brethren; and we think it wiser to move cautiously"! A coward always assumes an air of superior wisdom, and would try to persuade people that his place in the rear of the army is due to unusual prudence.

Dr. Van Osdel is an able minister of the New Testament. We have sat with him on committees and boards for hours, and it seems to us that we have never known a wiser counsellor. As we intimated last week, Dr. Van Osdel differs from his contemporaries in the fact that he is able to see about twenty-five years ahead of most of them. But because they cannot see what he sees, they imagine he is extreme. The experienced surgeon may seem to be very "extreme" when he recommends the knife for what seems to be only a pimple or a cyst. Some young stripling from college might please his patient by recommending a poultice, but in the end of the day the surgeon will be seen to have exhibited the greater wisdom. Thus always wisdom is justified of her children. The great contribution Dr. Van Osdel has made to evangelical truth will be more accurately appraised twenty-five years hence than now.

The Union Baptist Witness

These two pages (12-13) are the Authorized Official Organ of The Union of Regular Baptist Churches of Ontario and Quebec.

W. GORDON BROWN, Editor.

Address all communications for these two pages to Rev. W. G. Brown, B.A., Orangeville, Ont.

WHAT CHRIST?

We have been hearing again the familiar cry, that a man may be loyal to Jesus without accepting all the teachings of the Bible. One recent writer says that he has read most of the modern books and that he finds that the Liberals are loyal to Jesus. Another popular author declares that he has ceased his efforts to support the Old Testament, and, we presume, Paul also, and he simply takes his stand beside Christ. The much discussed Professor Marshall makes a similar claim.

The following sentences which "are a reminiscence of a singularly eloquent and powerful passage in a speech of Dr. Maclaren, of Manchester, delivered" in 1893 in Edinburgh, are much to the point: "In our generation teachers of every kind are appealing to Christ and putting Him in the centre of theology; but we must ask them, What Christ? Is it the Christ of the Scriptures: the Christ who in the beginning was with God; who was incarnated; who died for the sins of the world; who was raised from the dead and reigns for evermore? We must not delude ourselves with words: only the Christ of the Scriptures could have brought us the salvation of the Scriptures." (Dr. James Stalker, "The Trial and Death of Jesus Christ", p. 300).

PROFESSION AND ACTION.

The Word of God and the work of God must go hand in hand. Professions of loyalty to the Word of God, loud though they may be, are of little avail unless they be inseparably linked with service in the work of God. As Luther said, "The word thunders when the life lightens". Yes, and the Word will "thunder" through us only as our practice of it "lightens" in us.

The work of our Union needs our help. By sympathy? Yes. By membership? Yes. By prayer? Yes. And all these backed by gifts.

Our financial obligations are becoming heavier and heavier. Therefore the need of money for that which is God's work, is greater and greater. What can you do about it? What would He have you to do about it?

MISSIONARY RALLIES.

In this day when Regular Baptists are undertaking a great, new, missionary adventure; when they are sending two pioneer missionaries to Liberia; when they are about to enter a country which is so little developed that a detailed map of it cannot be obtained; the missionary rallies, held to wish Missionaries Lewis and Davey God-speed, should be of special interest. There is to be one in London, Ontario, on Friday, September 21st, in the Wortley Road Baptist Church, and another in Chatham, on Monday, September 24th.

REV. H. BOWER AT SOUTH END.

Last week we told of the recognition of South End Regular Baptist Church, Owen Sound, in the Union of Regular Baptist Churches of Ontario and Quebec. On the Sunday following the recognition, Rev. Harry Bower, of Huston St. Baptist Church, Hamilton, preached there to congregations that well filled the auditorium. At the evening service some professed conversion.

BAPTISMS AT WESTPORT.

Mr. H. C. Slade, a student of the Toronto Baptist Seminary, has been pastor at the Baptist Church of Westport, Ontario, this summer. This village of some 800 people is rather a hard place to work in, due, for one thing, to the fact that there are there five Protestant churches and a strong Roman Catholic one. Nevertheless the efforts of our worker have met with success. One evidence is found in the baptism of two fine, stalwart, young men, who on the Sunday, Sept. 16th, before a large crowd of people of all denominations, walked into the waters of the near-by Sand Lake and were immersed by Rev. Mr. Bryant of Smith's Falls.

THE BAPTIST TESTIMONY TO JEWS.

Rev. Fred Kendal, the Jewish Missionary of Grace Baptist Church, Toronto, reports blessing on his work this summer. This is evidenced chiefly by the fact that a good number are seeking more knowledge of Christ. Says he: "Recently in a Jewish restaurant, near where one of our weekly street meetings is held, the proprietor and one of the waiters told how after our service the previous night, the Jews had crowded into the restaurant and talked until a late hour after our service, and the Christ Whom we represent, many expressing interest and appreciation of the messages." "Pray for the peace of Jerusalem; they shall prosper that love her."

MORE OPEN AIR MINISTRY.

Pastor George W. Allen, of Grace Church, Toronto, is using a Gospel truck in open air work, fitted with portable organ, pulpit, cupboard, and seats for 8 or 10 helpers. During the entire summer Grace Church has maintained 4 open air services each week, 2 for Jews and 2 for Gentiles. Apparently this church is following out the scriptural order, "To the Jew first and also to the Greek".

SHENSTONE MEMORIAL, BRANTFORD.

Rev. F. A. McNulty is the only one of six Baptist pastors in Brantford who so accepts the infallibility of the Bible that he dares to raise his voice in defence of the faith. And with what result? Listen to the clerk of the church as he tells us: "The Lord's work in Shenstone Memorial, Brantford, grows apace. We have not experienced the usual let up in work during the summer months. Our Bible School maintains an average attendance of over two hundred, which is the highest in the history of the school. Our services on the Lord's day are well attended. Already we hear whisperings of extension to the building. The Thursday Bible Study Class is the largest Bible class in the city of some thirty churches of all denominations. Our latest effort for the Lord is in the open air. We endeavoured to carry on our work on Saturday evening in the market square, as we had done last year, but we were hindered by the Brantford Baptist Fraternal, i.e., Dr. Langton, Rev. Fromow, Rev. Scofield, Rev. Bristol and Rev. Burrell, who were given preference by the City Council. After considerable correspondence and meetings with the council we were allotted space on the market square with every facility for open air meetings,—space reserved, suitable lighting, etc. From the other 5 churches the number of workers never exceeds 20, including the pastors, and the audience is correspondingly small. Our meeting is held at the same hour and we are having glorious times. The workers from Shenstone who comprise the 'ring' number from 80 to 100 every Saturday evening, and the audience will number several hundreds."

A later report says that "The Baptist Ministers' Fraternal" has ceased to hold their meetings on Saturday in the open air. The reason given is that the season is closed. Last week their place was occupied by the Mormons. We had a number of the Jarvis St. Orchestra with us and we had the greatest open air Gospel meeting that has ever been held on the market square in this city. Hundreds of people stood throughout the entire meeting, which lasted one hour and three-quarters. About three hundred Gospel tracts were distributed during the service, and Mr. McNulty spoke on "Why Men Need the Gospel". We stand as the only Baptist Fundamentalist Church in this city, and our testimony for the Lord Jesus Christ in the open air work is heeded, as evidenced by the number of strangers who attend all our services."

CHATHAM, ONTARIO.

Pastor Wilfrid N. Charlton opened his ministry in Chatham Regular Baptist Church at the end of August. Before that time he was in charge of the Parliament Street branch of Jarvis St. Baptist Church. Pray for God's blessing on him in "The Maple City".

BLESSING AT COURTLAND.

The last month has been one of rich blessing in Courtland and community. The Women's Missionary Society came to be organized recently through a missionary address from Mrs. C. J. Holman. The Student-pastor, Mr. Robert D. Guthrie, preaches in Staffordville, as well as Courtland, and also has opened up again the South Middleton Baptist Church, which had been closed for some time. Indeed, the first service there found the church almost full. An open air meeting is held each Saturday night in the nearby town of Tillsonburg, where two or three hundred people hear the Gospel preached thus each week. On Sept. 9th two believers were baptized. We rejoice in these evidences of divine grace.

MORE BLESSING AT DALESVILLE.

Readers of *The Witness* will remember the account given a few weeks ago of the revival the Holy Spirit sent to Dalesville, in the Meetings conducted by Pastor McGinlay and Mr. Len. Hearne, the Pastor, tells how 36 of the 39 baptisms on July 29th have been received into fellowship of the Dalesville church, together with another previously baptized. At the time of writing two more have been received into Lachute Church, and still two more were awaiting baptism. We are sure that the Lord has vindicated Pastor Ford in the noble stand he took for the truth. We praise God with him.

TIMMINS, ONTARIO.

Rev. Morley Hall is the energetic pastor of the First Baptist Church of Timmins, Northern Ontario. This month he is preaching a series of Sunday evening messages on "Christ's Special Ministry Among Women". Pastor Charles McGrath, a student of Toronto Baptist Seminary, who is in charge of the work in Rouyn and Noranda, himself a living miracle of divine grace, is one of the "products" of Hall's faithful ministry.

OXFORD STREET, WOODSTOCK.

Sunday the 16th was a great day at the church of which Rev. R. E. Jones is pastor. At the morning service two of the young women of the church spoke briefly of the way in which the Lord had led them to train for missionary service. One of them is now in attendance at the Toronto Bible College and the other will come next week to the Toronto Baptist Seminary. At the evening service, after an exposition of the symbolism of baptism, the pastor had the joy of baptizing a woman candidate.

"ONLY ONE ROAD".

We had a letter the other day from our friend Rev. Arthur Lee, from Zinder, Colonie du Niger, Africa. The following item will be of special interest to our readers: "I love McMaster for the training I received, but it makes my heart ache to think that it is no longer possible for me to fellowship them, because of their attitude. For my part there is only one road, and that is the one, true to the Word of God. How one's heart aches when from almost every country there comes the news of some other Christian school gone over to modernism, contrary to the wishes of someone who has left an endowment! Truly we are in the last days and our eyes need to be constantly on our Lord."

SOME INDIAN "BRAVES."

Readers of *The Witness* will remember the marvellous conversion of Mr. and Mrs. Chas. Doxtator, he an Iroquois and she a Delaware Indian. After their Baptism at Orangeville last June, these two friends left the district to work elsewhere. Not long ago we received a letter from Mrs. Doxtator, at the reading of which our eyes filled with tears of joy. Said she in effect: "Last Sunday Charlie and I went home to the Muncey Reserve. We went to see an old lady I know. We sang hymns to her, and then Charlie read from the Bible and spoke to her a few words about our Saviour. The old lady said, 'Nobody ever told me before.'" A further letter from Mrs. Doxtator has this in it: "We had a nice little meeting here last Sunday, and we are having another one here to-morrow . . . Charlie's uncle, Alex. Doxtator, read the sermon that you sent to Charlie out to them and explained it to them . . . Well, I wish I could express in words what I feel in my heart, but I never was any good in expressing myself. But I do the best I can to tell others how Jesus has saved me, and how He can do for others, what He has done for me." We fear that many of us who have been children of

grace much longer than these Indian friends, must be put to shame by their sincere efforts to spread the Gospel which has revolutionized their lives.

IS THIS ANOTHER EXAMPLE OF MARSHALLISM?

We received recently the minutes of the last meeting of the Guelph Association, held May 29-31 of this year. We notice in the constitution appended to the minutes that "this Association shall be composed of churches holding substantially the following doctrines: . . . the total and universal depravity of mankind; . . . the free justification of believers in Him, by His imputed righteousness; . . . the Lord's Supper for baptized believers only . . ." But, strange to say,—or is it strange any longer?—we find brief reports of addresses given at this association by the well-known modernist, Professor L. H. Marshall. No one will be foolish enough to argue that he believes in "the total and universal depravity of mankind"; we should have to have very clear proof, after the things which he has said implying the contrary, that he holds the doctrine of "imputed righteousness"; and he told us himself that he did not accept the practice of "the Lord's Supper for baptized believers only". Nevertheless he speaks on the platform of an association of churches which profess these doctrines! "O Consistency, thou art a jewel!"

And what effect does Marshallism have on statistics? In this report we find that there was in the reporting churches a decrease in baptisms of 17, and in membership of 46. Such figures speak for themselves, we think, and their accent is unmistakable.

ST. THOMAS.

The Union Regular Baptist Church of St. Thomas, is a "separation" church. It was formed last December, and for several months was fostered by Rev. George Creagh, of Fingall and Shedden. Since Mr. Leander Roblin became pastor a little over four months ago, the membership has grown from 36 to 42.

Now what do we hear? The membership, small though it be, has undertaken a new church building. A loan of \$3,500 has come from among the members, and a contractor who has been worshipping with them, secured them a lot and looked after the raising of the frame-work for the structure, free of charge. At the time of writing the church is over half finished, and all the work, apart from the wiring, has been done by their own men.

Just now there is a serious handicap upon the work, due to the illness of the pastor. He covets our prayers for the work and, no doubt, for himself. May we give them.

HOPE CHURCH AGAIN.

Last week we mentioned the Lord's blessing upon the anniversary services of the Hope Baptist Church, London. Further word has reached us that, as a result of the invitation given the other Sunday, 3 who came forward, were baptized together with 8 others, on Sunday afternoon, September 23rd, in Wortley Rd. Baptist Church. This 11 included 3 married couples. Praise, and again praise!

MISSIONARY DAVEY IN OTTAWA.

The Calvary Church of Ottawa, of which Rev. James Hall is Pastor, feels greatly honoured of God in having two of our outgoing missionaries to Liberia in its membership. Mr. and Mrs. Davey joined that fellowship on their return from Missionary work in another part of Africa. Pastor Hall announces that "the church would like to be responsible for their support on the field, and with God's help will do its utmost to attain that purpose." The Young People's and Sunday School have been doing their best for Mr. Davey's outfit. He, with Rev. A. J. Lewis, is to proceed to Liberia, in the hope that matters on the field may soon be arranged for Mrs. Davey and Mrs. Lewis to come later.

A Council to consider ordaining Mr. Davey has been called to Calvary Church for Monday, Oct. 1st, at 3 p.m. At the evening session that day Brethren Davey and Lewis will give farewell messages.

PRAYER REQUESTS.

We are sure that our readers would be glad if we should insert in these pages brief prayer requests, as they are sent in. We therefore announce that such items may be sent to our Orangeville address from time to time.

Goals for the Altar Fire

By Rev. T. I. Stockley, D.D., Dean of Toronto Baptist Seminary.

Sunday, September 30th.

The God of holiness.—

Psalms xix:1-14.

True saints have their minds, in the first place, inexpressibly pleased and delighted with the sweet ideas of the glorious and amiable nature of the things of God. And this is the spring of all their delights and the cream of all their pleasures; it is the joy of their joy. The first foundation of the delight a true saint has in God is His own perfection; and the first foundation of the delight he has in Christ is His own beauty; He appears in Himself *the chief among ten thousand and altogether lovely*. The way of salvation by Christ is a delightful way to him, for the sweet and admirable manifestations of the divine perfections in it. The holy doctrines of the Gospel, by which God is exalted and man abased, holiness honoured and promoted, sin greatly disgraced and discouraged, and free and sovereign love manifested, are glorious doctrines in his eyes and sweet to his taste, prior to any conception of his interest in these things. Indeed, the saints rejoice in their interest in God and that Christ is theirs, and so they have great reason; but this is not the first spring of their joy. They first rejoice in God as glorious and excellent in Himself, and then secondarily rejoice in it that so glorious a God is theirs.

Monday, October 1st.

The selfishness of holiness.—

Isaiah vi:1-13.

Because the joy of many people is in themselves, hence it comes to pass that in their rejoicings and elevations they are wont to keep their eye upon themselves. Having received what they call spiritual discoveries or experiences, their minds are taken up about them, admiring their own experiences. What they are principally elevated with is not the glory of God or beauty of Christ, but the beauty of their experiences. They keep thinking with themselves, What a good experience is this! What a great discovery is this! What wonderful thing have I met with! And so they put their experiences in the place of Christ and His beauty and fulness. Their eyes are off from these things, or at least they view them only as it were sideways. They are feeding their souls, and feasting a selfish principle, with a view of their discoveries: they take more comfort in their discoveries than in Christ discovered. A true saint, when in the enjoyment of true discoveries of the sweet glory of God and of Christ, has his mind too much captivated and engaged by what he views without himself, to stand at that time to view himself and his own attainments. It would be a diversion and loss which he could not bear to take his eye off the ravishing object of his contemplation, to survey his own experience, and to spend time in thinking with himself what an high attainment this is and what a good story I now have to tell others.

Tuesday, October 2nd.

Delight in holiness.—

Psalms xlvi:1-14.

Holiness is in a peculiar manner the beauty of the divine nature. This renders all His other attributes glorious and lovely. It is the glory of God's wisdom that it is a holy wisdom, and not a wicked subtlety and craftiness. This makes His majesty lovely, and not merely dreadful and horrible, that it is a holy majesty. It is the glory of God's immutability that it is a holy immutability, and not an inflexible obstinacy in wickedness. And therefore it must needs be that a sight of God's loveliness must begin here. A true love to God must begin with a delight in His holiness, and not with a delight in any other attribute.

Wednesday, October 3rd.

The beauty of holiness.—

I Chronicles xvi:7-29.

Herein consists the beauty of the saints, that they are saints or holy ones: it is the moral image of God in them which is their beauty; and that is their holiness. Herein consists the beauty and brightness of the angels of heaven, that they are holy angels and so not devils. Herein consists the beauty of the Christian religion above all other religions, that it is so holy a religion. Herein consists the excellency of the Word of God, that it is so holy. Herein does prim-

arily consist the amiableness and beauty of the Lord Jesus, whereby He is the *chief among ten thousand and altogether lovely*, even in that He is the Holy One of God. All the spiritual beauty of His human nature,—His meekness, lowliness, patience, heavenliness, love to God, love to men, condescension to the mean and vile, and compassion to the miserable,—all is summed up in His holiness. And the beauty of His divine nature, of which the beauty of His human nature is the image and reflection, does also primarily consist in His holiness.

Thursday, October 4th.

The value of holiness.—

Hebrews ii:5-18.

It is only by the knowledge of the excellency of Christ's Person that any know His sufficiency as a Mediator; for the latter depends upon and arises from the former. It is by seeing the excellency of Christ's Person that the saints are made sensible of the preciousness of His blood, and its sufficiency to atone for sin; for therein consists the preciousness of Christ's blood, that it is the blood of so excellent and amiable a Person. And on this depends the meritoriousness of His obedience, and sufficiency and prevalence of His intercession. By this sight of the moral beauty of divine things is seen the beauty of the way of salvation by Christ. For that consists in the beauty of the moral perfections of God, which wonderfully shines forth in every step of this method of salvation from beginning to end. By this is seen the fitness and suitableness of this way; for this wholly consists in its tendency to deliver us from sin and hell, and to bring us to happiness in the possession and enjoyment of moral good, in a way sweetly agreeing with God's moral perfections. By this is seen the excellency of the Word of God. Take away all the moral beauty and sweetness in the Word, and the Bible is left wholly a dead letter.

Friday, October 5th.

The greatness of holiness.—

I Thessalonians iii:1-13.

He who sees the beauty of holiness must necessarily see the hatefulness of sin, its contrary. By this men understand the true glory of heaven, which consists in the beauty and happiness that is in holiness. By this is seen the amiableness and happiness of both saints and angels. He that sees the beauty of holiness or true moral good sees the greatest and most important thing in the world, which is the fulness of all things, without which all the world is empty, no better than nothing, yea, worse than nothing. Unless this is seen, nothing is seen that is worth the seeing; for there is no other true excellency or beauty. Unless this be understood, nothing is understood that is worthy of the exercise of the noble faculty of understanding. This is the beauty of the Godhead, and the divinity of Divinity (if I may so speak), the good of the infinite Fountain of good; without which God Himself (if that were possible to be) would be an infinite evil; without which we ourselves had better never have been; and without which there had better have been no being. He therefore in effect knows nothing that knows not this. His knowledge is but the shadow of knowledge, or the form of knowledge, as the apostle calls it.

Saturday, October 6th.

The adoration of holiness.—

Psalms xcix:1-9.

The Scriptures represent the saints on earth as adoring God primarily on account of His holiness, and admiring and extolling all God's attributes, either as deriving loveliness from His holiness or as being a part of it. Thus when they praise God for His power, His holiness is the beauty that engages them. "His right hand and his holy arm hath gotten him the victory." So, when they praise Him for His justice and terrible majesty, "Let them praise thy great and terrible name; for it is holy." So, when they praise God for His mercy and faithfulness, "Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness." By this you may examine your love to God, and to Jesus Christ, and to the Word of God, and your joy in them, and also your love to the people of God, and your desires after heaven—whether they be from a supreme delight in this sort of beauty, without being primarily moved

from your imagined interest in them or expectations from them. There are many high affections, great seeming love and rapturous joys, which have nothing of this holy relish belonging to them.

Readings by Jonathan Edwards.

BAPTIST BIBLE UNION LESSON LEAF

Vol. III. REV. ALEX THOMSON, Editor. No. 4.

Lesson 43. Fourth Quarter. October 21st, 1928.

GOD'S WILL FOR THE HOME.

Lesson Text: Ephesians 5:19 to 6:9.

Golden Text: "Submitting yourselves one to another in the fear of God. (Eph. 5:21.)"

I. PRAISE AND THANKSGIVING (5:19-21.)

1. The last lesson concluded with the exhortation to "be filled with the Spirit" (v. 18); this one begins with the statement of a certain result of such an infilling. Bearing in mind the contrast between the drunken man and the Spirit-filled man, note that both give an outward expression of the spirit within them: the drunken man speaks of the world, the Spirit-filled man of the things of God. So the saints are exhorted to "speak to themselves", or to talk to one another "in Psalms, and hymns, and spiritual songs" (v. 19), true vehicles for the expression of Christian praise and worship. The Spirit-filled person will not care to sing the songs of the world, he will desire something higher for the expression of his love and adoration. 2. His praise will be from the heart, unto the Lord, and in the spirit of thanksgiving, "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (v. 20), remembering "that all things work together for good to them that love God" (Romans 8:28). In such a spirit the saint will be richly blessed, God will receive first place in all service, and it will be easy to obey the further exhortation to "submit one to the other in the fear of God" (v. 21). If God is first in the life, others will be second, and self will be last—where it will least interfere with the plan and purpose of God. A home or an assembly with such persons in it will be a heaven on earth.

II. THE RELATION OF WIVES TO HUSBANDS (vs. 22-24.)

1. We come now to a consideration of a most important truth concerning the Christian home, based on the relationship existing between Christ and His church. Such teaching is necessary in these days when influences are at work undermining the sanctity of the home. The Christian home is the bulwark of the state; without it chaos would result, and life would not be worth living. 2. The apostle begins his teaching on this subject by giving direction concerning the relationship of wives to husbands. Wives are to submit themselves unto their own husbands as unto the Lord (v. 22). This is not a relationship of inferiority but of order, for the proper government of the home, the spirit animating both being that of love; where such predominates there is no sense of restriction or inferiority, but a desire for mutual co-operation. 3. "The husband is the head of the wife" (v. 23). This is by divine appointment "even as Christ is the head of the church"—a truth we have before noted in our study of this epistle. And "He is the Saviour of the body" having given His life for it. Therefore as the church is subject unto Christ, "the body being subject unto the head", so let the wives be to their own husbands in everything (v. 24). This is a beautiful illustration of the relation of wife to husband depicting a subjection not of servant to tyrant, nor maid to master, but of the body to the head, keeping clearly in mind the fact that both are one, and that each is necessary to the other.

III. THE RELATION OF HUSBANDS TO WIVES (vs. 25-33.)

1. Having dealt with the relation of wives to husbands, the apostle now gives direction concerning the relation of husbands to wives. Husbands are exhorted to love their wives (v. 25). They are not to be tyrants exercising their power of headship, but lovers guiding and protecting with a self-sacrificing spirit those entrusted to their care. For

an illustration of the nature of such love the apostle cites the love of Christ for the church. He loved the church and gave Himself for it. This is the highest type of love; so ought husbands to care for their wives. 2. The apostle then proceeds to state the purpose of Christ concerning the church. He gave Himself for it "that He might sanctify and cleanse it with the washing of water by the word (v. 26), that being purified it might be hallowed by the indwelling word, "that he might present it unto himself a glorious church, not having spot"—being thoroughly cleansed—"or wrinkle"—properly smoothed or ironed out—"or any such thing; but that it should be holy and without blemish" (v. 27), reminding us of the well-finished work of the laundryman in the washing of the dirty garment, making it pure and white, ironing it without a crease, and presenting it to the owner in that transformed condition. So the church, cleansed, purified, and made holy, will be presented to her Owner in the great day of her Lord's return. 3. Again, the love of husbands for wives is emphasized: they ought to love their wives "as their own bodies" (v. 28), for a man nourishes and cherishes his body, even as Christ the church (v. 29). The saints are vitally united with Christ, being part of His body (v. 30); for this cause husband is joined to wife and they become one flesh (v. 31). Such a relationship with Christ has hitherto been a mystery, a secret (v. 32) revealed now by the Holy Spirit through the apostle. In conclusion, husbands are again exhorted to love their wives, and wives are directed to respect their husbands (v. 33). 4. Love is at the very basis of all happy, faithful, and true married life; and without love such a relationship is misery. Therefore there should be no marriage apart from love. Right relations ought to obtain between husband and wife: the husband the head, the wife the helpmeet; and no woman should marry a man whom she cannot respect and acknowledge as the head of the home. "Be not unequally yoked together" (2 Cor. 6:14). Also, it is to be emphasized that marriage is a sacred bond, not to be entered into lightly, but once contracted it is a love bond that endures until death. Companionate marriage and all kindred light views are unscriptural, ungodly, and immoral; detrimental to individual, home, and country. The sacredness of the marriage bond must be upheld if God is to be served and this world preserved from absolute corruption.

IV. THE DUTY OF CHILDREN TO PARENTS (chap. 6:1-4.)

1. Not only must husband and wife be in right relation to each other, but children must adopt the proper attitude to both if the home is to be properly regulated. They are enjoined to obey their parents in the Lord, and to do this as a Christian duty (v. 1). Children need guidance. Their knowledge of life is limited, and Christian parents have the necessary experience; happy are the children who are content to be guided by such counsel. 2. Again, children are directed to honour father and mother, to hold them in high esteem, to respect them. This is the first commandment with promise (vs. 2, 3). Such teaching is necessary in these days when there is such a lamentable lack of discipline among children, and so many are growing up without respect to parents or to age. 3. Fathers are also counselled regarding their attitude to their children: they are not to provoke or irritate their children to wrath (v. 4). If the children are to behave properly, the parents must act correctly.

V. THE DUTY OF SERVANTS AND MASTERS (vs. 5-9.)

1. Servants are exhorted to obey their masters "with fear", or respect; and "trembling", or eager anxiety to please; in singleness of heart as unto Christ (v. 5). Such service is to be thorough and wholehearted, not seeking merely to please men, but as servants of Christ doing the will of God from the heart (vs. 6, 7), knowing that the reward is certain for any good done by either master or servant (v. 8). The servant ought therefore to work with the judgment seat in view, not doing his work in a perfunctory manner, but conscientiously labouring as though the Lord Himself were standing by,—as indeed He is, though unseen. 2. Masters are then enjoined to act toward their servants on the same principles, to refrain from threatening, remembering that they have a Master in Heaven with Whom there is no respect of persons (v. 9). There are no mere earthly distinctions with Him. He treats masters and servants alike; therefore masters ought also to act with the judgment seat in view.

New York to the Holy Land and Return

Great Company of Fundamentalists Going to Jerusalem

HAVE YOU BOOKED YOUR PASSAGE YET?

A pilgrimage of Fundamentalists to Jerusalem, under the direction of Dr. W. B. Riley, is planned for February 27th to May 6th. We hope many readers of *The Gospel Witness* will take advantage of this opportunity to visit the Holy Land under exceptionally favourable conditions.

According to present arrangements, this trip will begin February 27 and require about two months and five days for return. The expenses of the trip per individual will be between \$875 and \$1,350 from New York to New York, depending upon the type of accommodation one desires. It is understood, of course, that this expense includes everything—transportation, meals, side trips, hotel; in fact, everything essential to the comfort of the passenger.

The literature, to be had on request, will explain many things and answer a multitude of questions. There are, however, certain features of this forthcoming tour that will interest all those who think of making the pilgrimage:

First: Conceive of an entire shipload of people who all become acquainted with one another from the first day, companionable because they entertain kindred religious convictions and hold kindred spiritual ideals. What a fellowship?

Second: Think of a trip to Jerusalem made doubly attractive by a

Carefully Prepared Programme.

It is our purpose to appoint an efficient committee on daily programme, and on some occasions we will gather in the cabin to hear an expert on some subject. Another night we will listen to some of the greatest musicians in America who will be companion travellers with us. Men and women effective at story-telling and recitation will also be employed for certain occasions. Every day at a certain hour a brief delightful Christian service will be held, and every night a programme, but one that will delight the auditors and never offend the Christian conscience. How seldom do the high seas have such a ship sailing on them!

Competent Men in Charge.

It ought also to be understood by those who think of going that they will not have to lean upon a novice in travel. Dr. Riley, president of the World's Christian Fundamentals Association, while director of the tour, will not attempt the office of instructor. The tourist company will send with us a man who has made this trip more than a dozen times, and is familiar with every inch of ground that will be travelled, and capable of explaining Biblically and historically every scene visited.

Convention Features.

The tour will be a world series of Christian Fundamentals conventions. At every port where we touch and abide for a day or more such a convention will be arranged, and so arranged that the people of the city thus visited may have an opportunity of hearing America's and Europe's most outstanding men, without at all interfering with the sight-seeing of the ship crowd. Our party will be expected to attend these conventions only when it is their individual pleasure so to do.

The Proposed Itinerary.

Feb. 27—Sail from New York on chartered Cunard steamer.
 March 7—Maderia.
 " 9—Gibraltar.
 " 11—Algiers.
 " 13—Marseilles. Pick up European passengers.
 " 15—Naples call if desired; Pompeii excursion.
 " 19—Arrive Beirut. By auto or special train to Baalbek.
 " 20—By auto or special train to Damascus.
 " 21—Damascus.
 " 22—By auto or special train to the Sea of Galilee and Nazareth.
 " 23—By auto to Jerusalem.
 " 24-31—Passion Week in Jerusalem.

It will be possible during this week to live over in imagination all of the closing events in the life of Christ. On Monday the 25th, for example, we can rehearse the triumphal entry, walking or riding from Bethany across Olivet to St. Stephen's Gate, and thence into the Temple Area. On Tuesday and Thursday, days of teaching, we can arrange for the reading of the Biblical narratives in the Temple Area. On Good Friday we can visit the Mosque of the Cenaculum, and think together of the Last Supper, in the open field on the east slope of Mt. Zion, where are the excavations of the Carmelite Brothers and the Church of St. Peter of the Cockrow now being rebuilt. The day might be closed with a torchlight pilgrimage to the Garden of Gethsemane. On Easter Sunday we can plan a sunrise service on the Mt. of Olives. It is doubtful whether permission can be obtained to hold it on Gordon's Calvary so-called, for since the World's Sunday School Convention in 1900 that hill has been closed to Christian services. We may be able to obtain from the Greek Patriarch permission to use the Church of the Holy Sepulchre for some form of service at an hour that will not conflict with the Latin celebration. (The Greek celebration itself comes on the Greek Easter.)

April 1—Monday morning train to Jaffa and embark for Port Said. (A ten-hour run.) From Port Said to Cairo, passing through Kantara where Abraham's caravan road enters Egypt and through the Land of Goshen.

" 2, 3, 4—Cairo. All the usual sights and one night in our desert camp.

" 5—Sail from Alexandria. From this time on the chief interest will be the spread of the Gospel in the first century. We shall cross St. Paul's track just east of Crete.

" 7—Smyrna. Special train to Ephesus. We shall pass by Mytilene and the Gulf of Adrymittium; Assos, Troas.

" 9, 10, 11—Constantinople. We can pick up St. Paul's route again after leaving the Dardanelles. Our steamer can call at Cavalla, the Neapolis of St. Paul, where automobiles will take us to Philippi. Thence to Salonika, ancient Thessalonica, where the rest of the day can be spent. If you want to add a day to the trip one could visit Borocea from Salonika by automobile.

" 12-14—Athens; Corinth.

" 16-18—Naples; excursion to Pozzuoli, where St. Paul landed and by new electric train to Rome following approximately St. Paul's route and the Appian Way. At Rome visit the Catacombs including San Sebastian, where the bodies of Peter and Paul rested temporarily; Church of St. Paul Without-the-Walls; Church of Santa Pudenziana built on the reputed site of the house of Pudens, St. Peter's friend; Church of San Clemente; if possible the recently discovered tomb in the Viale Manzoni on which are the earliest portraits of St. Peter and St. Paul (so believed). Site of the Circus Maximus, where the Christians were martyred, and the Church of St. Peter. Return to the ship.

" 20—Call at Marseilles.

" 25—Call at Havre.

" 26—Southampton.

May 6—Arrive at home port.

For full information about this wonderfully attractive proposal, write THE GOSPEL WITNESS, 130 Gerrard St. East, Toronto (2), Canada.