

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.

\$2.00 Per Year, Postpaid, to any address. 5c. Per Single Copy.

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

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Vol. 7. No. 21.

TORONTO, OCTOBER 4th, 1928.

Whole No. 335.

Memories of Other Days

The malcontents among us fall roughly into two classes, those who pine for "the good old days" that are gone, and those who are impatient for the arrival of "the good times to come." The former are pessimists, the latter are optimists, but both are likely to neglect the golden opportunities of the present hour. The civilization of the Orient has failed to realize its best because its attention has been too much centered on the past. The civilization of the Occident may fail to reach its best because of a tendency to discard too lightly the lessons of the past, and to emphasize unduly the scientific development of the future. It is this threatening tendency with which this article is chiefly concerned.

Long ago the wise man said, "Remove not the ancient landmark." Another rugged seer of the distant days admonished us, "Ask for the old paths, and walk therein, and ye shall find rest for your souls." It is cause for alarm to-day that many of the ancient landmarks are being removed and that not a few, often under the leadership of reputed learning, are forsaking the old paths wherein is peace, and are venturing upon untried trails that lead to the wilderness. The voices from the past, quoted above, suggest that there is something desirable in the ancient landmarks, an excellency in the old paths that we discard only to our loss. Below are cited some of the old time landmarks, some of the former ways in which our fathers walked and in which were generated much of the best that survives in the political, social, and religious life of to-day.

The Family Altar: Time was when it was found in every Christian home. Every day the whole family, and in homes of means those who served, gathered reverently to worship God. There was a sanctity, a sacredness about it all that lingers with us still. At the family altar was inculcated much of the esteem for righteousness, the moral stamina, of a generation gone. It is one of the bulwarks of family life in other days. Its influence permeated every phase of social, industrial, and political life. But to-day, how largely has it disappeared! It is found in the homes of the few, not in the homes of many. The hustle and bustle of our high speed modern life has crowded it out. We are too busy. We must hurry away

to the office, the shop, the school or the bargain counter. We have no time to take God into our family council at the opening of the day. As for the evening, there is the club and the concert, the parks and the picture shows. How can we be expected to live like our fathers, who endured life before the days of the "movies" and the motor car? They did not have these distractions to call them away from the task of character making and nation building. And what have we gained by casting the family altar on the scrap heap? Are our homes happier? Are our children more obedient or respectful to their elders? Have they a higher esteem for righteousness and sobriety? Have we gained any one thing worth while? Have we not rather lost immeasurably? Let us enter a plea for this ancient landmark, this old path in which our sires trod—the family altar.

The Family Pew: Not an essential, by any means, yet it had its influence in character moulding. It has passed out of use in many of our churches, not so much in our cities, perhaps, as in our towns and country districts. We used to find it everywhere, almost a sacred institution. Father, mother, grown up sons and daughters, the younger children, and sometimes the aged grandparents, all filed reverently in to the family pew. They appeared as families before God—and what could be more fitting? But now—the old folks sit so near the front. The gallery is much nicer. There are a hundred reasons why the young folks should sit apart, one here with a chum, one here with a friend. The ancient custom of appearing by families before God is forsaken, and to our loss. We would not stress externals, but there is a value worth retaining in the family pew, in gathering as a household before God, in His house, on His day, and presenting our united homage and praise to the God of heaven.

The Family Bible: Not that big, hard-covered embossed, gilt edged volume, full of pictures and tissue interleaves that lay untouched on the walnut centre table in the darkened parlor in the old house back on the farm. Not that, but the Bible in the home, the old Book, thumb worn and ragged with use, the Book that was read, believed, talked about and lived, in the home; the Book

from which mother used to read to us before we could read ourselves, an inexhaustible source of story, interest and wonder in our childhood days. Our child minds were stored with its truths. Unconsciously to ourselves, the family Bible was a mighty factor in the building up of a strong and stalwart Christian character. Our children are missing it because they live in other days. There is so much to read, the good, the indifferent, and the bad; literature of every kind everywhere. Small wonder is it that the family Bible is crowded out and neglected unless,—unless we are careful to keep it in its rightful place. Remember, "Thy word is a lamp unto my feet and a light unto my path." The truth it reveals is the safeguard of the family, the bulwark of the state. Remove not this ancient landmark. Ask for this old path and walk therein.

The Family Circle: Thank God it is not altogether gone, though there are a thousand sinister influences at work that tend to break it up into as many segments as there are members of the family. Time was when the family circle was a substantial institution in which the various individuals were cemented inseparably in the closest ties of fellowship. Unity and common interest were the watchwords of the home. But now there are so many divisive influences at work, so many divergent interests. The simple life is largely gone. A complex social order calls for the presence of one member of the family here and another member of the family there. There is the fraternal lodge and the women's club, the boy scouts and the girl guides. There are societies humane and humanitarian, organizations many, within the church and outside of the church. There are business obligations and social opportunities, avenues of recreation and amusement designed to appeal to all ages. Many of these may be legitimate and even admirable in themselves, but the sum total of their influence is to break up the family circle and to create a group of individuals, living under the same roof, eating on occasion at the same table, but more or less loosely related, and representing as many divergent interests and views of life. Such a condition is far removed from the family circle of two generations ago, and the change has not been all to the good. It indicates the plucking up of an ancient landmark and a departure from another of the pathways of peace.

We present the above considerations for what they may be worth. We are persuaded that neglect of them cannot but be hurtful to the individual, the family, the church, and the state.

E.A.B.

THE LORD'S DAY.

By

Rev. O. W. Van Osdel, D.D.

Pastor of Wealthy Street Baptist Church, Grand Rapids, Michigan.

The Sabbath was given in the Old Testament first as a memorial of creation, and secondly as a reminder of the deliverance of Israel from Egypt upon that day. The completion of the work of redemption in Christ is greater than the completion of the material creation; therefore the resurrection day of our Lord is the proper day to be kept by a resurrection people. Those who have been born again have entered by faith upon the resurrection life, waiting for the final perfecting in that great day

when they will put on immortality. The baptismal service is a resurrection service. The Lord's supper always closes with the promise of the returning Lord. Christian life is a life of anticipation of resurrection. It is glorious for the Christian to have one day of the week that is a resurrection day, and a perpetual reminder of the marvellous things of the spiritual life.

We are frequently asked why there is no command in the New Testament for keeping the first day of the week. This is not difficult to answer. Christians are not under law, but under grace. They have come to know the truth, and the truth has made them free, and in their liberty they choose the highest and the best things that have been revealed to them in God's Word, and thus exercise themselves as sons and daughters of the Lord God Almighty. Christians are not to be machines. They are to assimilate the thought of God, and choose to constantly move in the paths of His appointment. Unfortunately Christians have been weak enough to imitate the world and follow the world's fashions. At the present time Christians are coming very near to the world's ideals in the matter of the first day of the week. If Christians do not lead in the observance of the day according to the highest spiritual ideals, it will not be long until the day ceases to be.

The question is asked as to what is proper in connection with the observance of the day, and the answer is not difficult. Anything that will be for the glory and exaltation of Christ, and the extension of His work. If one is seeking for commands, the command to preach the Gospel to every creature is adequate. The Gospel cannot be preached effectively without the Lord's Day. If we are to disseminate the truth we must have a particular day in which all interests center. The day is intended as a time of blessing, a day when the people of God come together in a happy and blessed fellowship, conscious of the companionship of the Lord Jesus Christ, a day when they can show their example, and influence others in the way of righteousness. It is a day for spiritual attainment and growth in a knowledge of the Word of God. It is a time of opportunity for the cultivation of the resurrection hope. It is a time for the cultivation of the spirit of devotion and enlargement in the right attitude concerning the things of God. It is the duty of every Christian to let other people know that it is a day of happiness and hope, having to do with the highest things in life, and the best things for the future.

DR. T. I. STOCKLEY.

The preacher for October 7th will be Dr. T. I. Stockley, Dean of the Toronto Baptist Seminary. Dr. Stockley's sermons are always full of the concentrated essence of the gospel. We remember visiting his great church in West Croyden, and we were impressed by its resemblance to a vineyard on a very fruitful hill. Dr. Stockley is well known and universally beloved by all Jarvis Street people, and October 7th, we are sure, will be a day of abounding blessing.

DR. W. P. PETTINGILL.

Dr. W. L. Pettingill, of Philadelphia, will preach October 12th, and every Sunday thereafter until the Pastor's return. As Dean of the Philadelphia School of the Bible, and Editor of *Serving and Waiting*, for, we believe, more than twenty years, Dr. Pettingill has become known all over America. He is a great favourite among Jarvis Street people, and the church is happy in the prospect of his ministry in Jarvis Street pulpit.

THE LOST JEWEL

By A. C. M.

Chapter 3.

There is a kingdom in which no sun shines, nor daylight dawns, a land of perpetual darkness, everlastingly shrouded with the black clouds of remorse, a land where heaviest thunder-peals incessantly roll; their terrific rumblings echoing and reverberating from dark deep caverns of despair. The only light those regions know is the blazing lightning flashings ever and anon from out the stygian thunder clouds; or the lurid murky glow of fiery lakes, which roll their waves of liquid fire upon the hot and arid strand. This is the Kingdom of Darkness.

The history of this kingdom is a mystery. Its age and origin are unknown, and all that is known of it, stamps it with the impress of infamy. It is ruled over by a prince of whose power of intellect and organization, of whose craft and subtlety, and of whose numerous agents, no one has yet been able to form a correct calculation. Nothing but evil has ever been heard of him, and all known records represent him as incapable of good. One thing is well known, that for untold ages a deadly feud has existed in his breast against the house of Human. To effect the ruin of that ancient house, to inflict suffering and sorrow upon its members, he has invented plans, and organized expeditions, which in several instances have succeeded in their design. All his efforts are carried on in secret. He has never been known to engage in open warfare. His agents have obtained access to the household of the Humans, and by corrupting the servants and by adopting various disguises, they have become conversant with the plans, and have often blighted the prospects of that ancient race.

Far back in historic times, the ancestors of Sir Human were great favourites with their King. They were on such friendly terms with him that he often visited them, and walked and talked with them in the family garden. He committed to their care a valuable jewel, and sent them on a journey through the regions of time charging them to convey the jewel in safety to the halls of eternity. Every provision was made for their comfort on their journey. The only care they had was the care of the jewel. The penalty for its loss was the displeasure of their King; and the delivery of the race into the hands of death—a grim monster then unknown in the regions of time. The emissaries of the Prince of Darkness had gained secret access to the family garden of the Humans, and had heard the agreement between them and their king. The news was quickly conveyed to the realms of the Black Prince, and at once a council was summoned to devise means to rob the Humans of the King's jewel. It was a Pearl of great price from the river of the water of life; a noble stream, clear as crystal, springing right from the throne of the king, and rolling its pellucid waters between gigantic trees of life, whose luscious fruit weighed down their branches to kiss the purling current; as it sped on its way to bless and fertilise the realms of Time.

It was a true talisman, this precious jewel; rendering its possessor happy, imparting jubilation and joyousness, and protecting the wearer from the baneful influence of Care.

The council met in the Palace of Darkness.

Expediency, Craft, and Fascination devised a plan which met with the approval of the infernal conclave, and was carried into effect. Curiosity and ambition were weak points in the character of the early race of the Humans. By taking advantage of those weak points, their adversary succeeded in robbing them of the King's jewel. Thus they forfeited His favour and were exiled from their native land. One of the agents of Darkness entered the family garden and offered to the Humans a gem called Unsanctified Wisdom; or the Knowledge of Good and Evil. The instinct of curiosity to know evil, to which they were strangers; and the ambition to possess this apparently superior wisdom, threw them off their guard; and to gain this gem they bartered the King's jewel.

Their fall and exile was soon known in the Kingdom of Darkness. The whole line of their descendants have since been "strangers and sojourners", and their successive generations have spent their lives in search of the lost jewel, while the denizens of Darkness have endeavoured to hinder its discovery.

At the date of our story, tidings had reached the infernal regions of Sir Human's resolve to find the treasure, and also of his intended visit to the residence of the Pleasures. Gaiety reported her interview with the illustrious scion of the house of Human, and special plans were made to prevent the discovery he was bent on.

A notable named Expediency addressed the assembled paternity. He said, "Sir Human seeks for happiness; our policy must be one of enticement, not of open enmity. Availing ourselves of our means of access to the secrets of his mansion, as well as our power to render ourselves invisible, we must not leave him for a moment. Some of us must be near him at all seasons, and lead him on from one false step to another until he becomes the victim of despair. I counsel that Intemperance and Dissipation, under the guidance of Gaiety, shall lead him to seek happiness in the wine-cup and at the gaming table. Then let Unbelief take him in hand and he will soon give up all hope."

"Then," replied Craft, "You must keep watch over his servant, Conscience, or you will be thwarted; and also beware of old Truth. I have seen him in the neighbourhood lately, and if he once gets hold of Sir Human our work is at an end."

"I am not so sure of that," observed Delay. "I have overcome Truth more than once in the case of some of the family. When Truth has got into their good graces, I have succeeded in getting them to put off carrying out his instructions till old Death has arrived, and then, as you know, it was too late."

"Oh, yes," continued Self-indulgence, "And I too have thwarted Truth many a time. You know the commands of Truth are some of them very arbitrary in their character, and call for the exercise of self-denial. I have managed to get the valet, Will, on my side; and then we have put Conscience to sleep with a draught of Good Resolutions, and when old Truth came again, there was

(Continued on page 8.)

The Jarvis Street Pulpit

THE RICH REWARD OF TRUE FAITH

A Bible Lecture by Dr. T. T. Shields.

Delivered in Jarvis Street Church, Toronto, Thursday Evening, August 30th, 1928.

(Stenographically reported.)

"And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba."—Genesis 22:15-19.

The scripture which will form the basis of our study this evening is in Genesis, chapter twenty-two. The first part of the chapter is occupied with the story of Abraham's trial when he was called of God to offer up Isaac. You remember how implicitly he obeyed, and how the Angel of the Lord interfered, and the knife was stayed in the uplifted hand, and a substitute was found for Isaac, and the ram was offered in his stead. "And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of heaven the second time. And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba."

I shall speak to you for a little while this evening upon what followed Abraham's great surrender when he offered up Isaac his only son at the command of God. The fifteenth verse tells us that following that, the Angel of the Lord called unto Abraham out of heaven the second time. I call your attention to some of the blessings which follow complete yielding to the will of God, how God deals with His chosen people who have not withheld even their best from Him.

I.

I would remind you, first of all, of THE REALITY OF THE DIVINE COMMUNICATION WHICH ABRAHAM RECEIVED. Abraham heard a voice saying, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I tell thee of." It was a word which had a very strange and unusual context. It demanded of him that which seemed, in itself, to be utterly unreasonable. As a matter of fact, the word which Abraham heard seemed to be, in the nature of the case, a contradiction of everything that God had ever promised him; for he had long waited for this son of his, and he had come to him as God's special gift. All the promises which God had made to him were wrapped up in Isaac, and their fulfilment was dependent upon him and upon his continued existence. But now in a word it seems as though God planned to blot everything out. Yet the New Testament tells us that Abraham was willing to have it so, that he accounted "that God was able to raise him up, even from the dead;

from whence also he received him in a figure." Abraham trusted God absolutely, even to the point of surrendering his chiefest gift to Him, and laying him, if necessary, in the dust of death.

I say, it was a real word, a real communication, which Abraham received from the Lord. The critics say that Abraham was mistaken, that if there be any element of truth, historically, in this narrative, if Abraham did hear a voice, and if Abraham did really attempt to offer up his son, then it was one of the greatest mistakes of his life. They say that the voice he heard could not have been the voice of God, that God could not require anything so unreasonable as that he should offer up his son as a burnt offering. But the record gives it to us as a matter of fact that God did thus speak to Abraham.

The word used for God is *Elohim*, suggestive of the Trinity, three Persons in one; Father, Son, and Holy Ghost were involved in this great trial of Abraham's faith. Surrender to God means surrender to God as God, to the Father, Son, and Holy Ghost. Abraham believed that it was God Who was speaking, even though the word he heard was contrary to his own reason; and seemed, indeed, to promise the nullification of everything which God had yet spoken to him.

It is not always that we are able to understand the commands of God. It is not always that the divine requirements seem to us to be reasonable. Our knowledge is so limited; our sight, the range of our vision, is so short, that we are unable to understand all the implications and the consequences of what God says to us; or to see to the end of that which God has planned for us. And sometimes that which is the height and depth of wisdom, which is a revelation of wisdom divine, is entirely beyond our understanding; and then the temptation comes to us to try to reason ourselves out of an acceptance of that revelation. How many people there are who rob themselves of blessing wrapped up in the word of God by saying, "But it is not reasonable on the face of it; it cannot possibly be from God, for it is so contrary to all that we are accustomed to"! That is what we should expect from divine wisdom. It is so far beyond us that it is not within the limited capacity of our understanding to apprehend all that God says. But Abraham's faith was a simple, childlike, faith; and hearing the word of God he recognized it as such, and obeyed it to the letter.

Ought we not to learn something from his example, and take God's Word just as it is? We may not understand it. Spurgeon once said that if the Lord told him to put twelve stones in the middle of the road, he would go and do it. He said, "I should probably see no wisdom in doing it, but it is my wisdom to do as I am told, as the Lord commands me." Abraham is the great pattern,

he is the father of the faithful; and all who believe are the children of Abraham. "Abraham believed God, and it was accounted to him for righteousness." That is what our attitude toward the Word of God ought to be. No matter whether we understand it or not, if it is God's word, whatever He requires of us we must render.

II.

Then I would remind you that IT WAS THE ANGEL OF THE LORD WHO INTERPOSED, and Who spoke from heaven. It was not a created angel, for the Angel of the Lord, or of Jehovah *the* Angel, not an angel—the Angel of Jehovah is the Angel of the Covenant, the Mediator of the new covenant, an Old Testament appearance or revelation of the Second Person of the Trinity. It is God in the Trinity of His persons Who speaks in the first portion of the chapter, Father, Son, and Holy Ghost. But when Abraham has uplifted his hand to slay his son, it is the Mediator, the Redeemer, the Angel of the Covenant, Who breaks the silence and out of heaven says, "Lay not thine hand upon the lad." It is He Who finds a substitute, it is He Who ever cries, "Deliver him from going down to the pit: I have found a ransom." It is the voice of Mercy. Nay, it is more than that. There is a bigger word than mercy, and it is the biggest word in any language, a word to which I often direct your attention. It is the voice of Grace, God manifesting Himself to His people in grace, Who speaks in the Person of the Angel of the Covenant and says, "Lay not thine hand upon the lad, neither do thou any thing unto him."

"And Abraham lifted up his eyes, and looked, and beheld behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen." If there is anything that you cannot understand, go to the mount of the Lord where it shall be seen, go to the place called Calvary where God provides. All problems may be understood in the light which shines in the Cross; there the Angel of the Covenant fulfils the promises made from the foundation of the world.

Abraham was not mistaken in believing it was God Who spoke to him. And, hearing the voice of God, he heard the voice of the Redeemer too. And he believed, and obeyed.

I call your attention to a matter of importance here. It is a mere technicality, and yet there is a world of spiritual teaching in it. There are those who bring to bear their literary microscope upon the Old Testament, and particularly upon the first five books of the Bible, and they think they discern a variety of styles in the writing. They would tell us that it is *Elohim* Who speaks in the first verse, because He uses that word for God. So they label that "E". But when they come to record of the Voice that speaks out of heaven the second time, the Angel of Jehovah, because the word Jehovah is used, they label that "J". They seem utterly unable to understand how one writer could use two names for God. Have I not well called it sometimes "learned lunacy"? But what I remind you of is this, that in the use of those two names for God there is involved a great body of spiritual teaching. Any true interpretation of Scripture involves spiritual understanding. The ablest scholar who concerns himself exclusively with the philosophical aspect of the text, without spiritual discernment is sure to fall into error. To anybody who knows the gospel, this

scripture is not difficult to understand, even if we have no technical training—why, by inspiration of the Holy Ghost the writer of this chapter should use one name for God where God is calling upon Abraham for the surrender of everything he has, the name *Elohim*, Father Son, and Holy Ghost; and another name, Jehovah is to designate the Angel, for the Jehovah of the Old Testament is always the Jesus of the New. It is perfectly understandable that he should use the one name in the one case, and the other in the other. At all events, you and I would never have been delivered from the dilemma of Mount Moriah, never would have been delivered from the necessity of giving our Isaac literally, if it had not been that God had spoken to us in His Son. It is the Angel of the Covenant that speaks to us in mercy and in abounding grace.

III.

Observe also that in this case ABRAHAM HEARS A SECOND VOICE FROM HEAVEN. "The Angel of the Lord called unto Abraham out of heaven the second time. God never exhausts Himself the first time—"The angel of the Lord called unto Abraham out of heaven the second time."

Many people lose blessing because they do not go on with God long enough to hear what He has to say the second time. Look at one aspect of the religion of Christ, and what have you? "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." You say, "How severe, how exacting, how terrible a thing it must be to be a Christian!" Oh, but let God finish His story, wait until you have heard the Angel of Jehovah speak, and when the heart has made its complete and full surrender, you hear the Angel of the Covenant saying, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

The truth is, of course, God did not want Isaac. He would deal with Isaac on his own account. He wanted Abraham in full and complete surrender, and the only way to get Abraham was to demand Isaac. When Abraham stretched forth his knife to slay his son, he drove the knife into his own heart, and was crucified, slain before God in absolute submission to His will. "Well," you say, "that is a very, very, severe aspect of the Christian religion. That is what I do not like about it." But listen a while, wait until the Angel of the Lord speaks out of heaven the second time. Oh, multiplied blessings He has to offer! As a matter of fact, I do not believe any of us know the glory of the Word of the Lord until we hear the Angel speak the second time after the surrender has been made. When we are really crucified with Christ, and we have said good-bye to the world and the things of the world, and we are shut up to Him, what have we left? Listen to what the Angel of the Lord says the second time.

Many people do not love the Bible because they do not read it enough. They do not find it precious because they do not go far enough. There are some people who will never let you tell them anything. Have you found that? You try to relate something, and they will break in. Politely you wait "to get a word in edgeways," and then try again to complete your story—but they break in again. They will have their own way and talk you into silent submission if you will let them, and what you

ought to be able to say in a minute or two, may occupy you fifteen minutes. They are not interested in what you have to say, they are determined that you shall listen to them. When at last you get your story out, they say, "Oh, I did not understand that. Why did you not tell me that at the first?" "Well", you say, "I have been trying to but you would not let me." That is how some people deal with God: they always interrupt instead of letting Him speak the second time and say what He has to say, and make the promises He has to make—"The angel of the Lord called unto Abraham out of heaven the second time."

IV.

What did He say? How did He begin? By myself have I sworn. I have something more to say to you, but the important thing just now is that My word is sure." WHEN ABRAHAM LISTENED HE RECEIVED THE SWORN TESTIMONY OF JEHOVAH. The Lord said, "Abraham, I want you to have one thing that you can depend upon absolutely and for ever. I want to put a rock beneath the feet of your faith, I want you to have a standing place which never can be shaken; and because there is none greater, I swear by Myself. I want you to accept the oath of the eternal God as the ground of your faith and conduct."

I wonder where people get the idea that it is an especially pious thing to be uncertain in matters of religion? I wonder why people should boast of their uncertainty? I confess that in the ordinary affairs of life there is plenty of room for uncertainty, and I am inclined to think—and I am not a pessimist by any means—but I am inclined to think that the older we grow, and the more experience we have of human nature, the less we believe in it. Have you found it so? And especially in our own human nature! Do not blame other folks' human nature—always remember that your own is just as faulty as anybody's. But that is one of the disappointments of life, that there are so few people you can depend upon; and the most distressing thing of all is our frequent discovery that we cannot depend upon ourselves. What we are, we are by the sovereign, unchanging grace of God,—

"Prone to wander—Lord, I feel it,
Prone to leave the God I love:
Take my heart, O take and seal it,
Seal it from Thy courts above."

There is no way of being sure of continuing other than by our being reinforced by the unchanging will of God.

There is a difference between doubt and unbelief. Unbelief is positive, doubt is negative. Doubt says, "I do not know." Unbelief says, "I know that it is not true." Unbelief rejects the testimony of God. Doubt sometimes, through the infirmity of the flesh, puts a question mark after God's word. There is a word from Tennyson that is quoted often; it is mocked at by some, and unduly emphasized by others. The couplet is this:

"There lives more faith in honest doubt,
Believe me, than in half the creeds."

That is true. There may be an element of faith in honest doubt—and doubt may be honest. Doubt represents the attitude of an honest enquirer.

A man comes to me with a story about himself, per-

haps he is in trouble. I try to form an impression of the man, and so far as my limited knowledge goes I have no reason to believe that the man is a fraud. He seems to be honest and straightforward, but I am not sure for I do not know him. He says to me, "But do you not believe me?" "Well, I do not disbelieve you. My attitude is not one of positive unbelief. I do not make any charge against you that you are not what you seem to be, but experience has taught me to be careful, and I am just a little bit doubtful. I want you to provide me with some proof of the truthfulness of your story." I do this, not reflecting on the man's character, when I confess that I am not certain that he is honest. Of course, if I say, "I do not believe you," if I am not even courteous to him, but treat him as a fraud, that is an entirely different matter.

But there is such a thing as honest doubt. Sometimes we may be in the dark, and may not have the clearest apprehension of divine truth. But let me assure you that just as my doubt of that man is due to the fact that I do not know him, or to the fact that I am not positively certain, so if I am doubtful toward anything God has said, it is because I do not know, I have not sufficient spiritual enlightenment. Let no man boast of his doubt as though that were a sign of spiritual knowledge. It is a sign that we are babes. In our relation to man, the longer our experience the more cautious we become, and sometimes the more suspicious; but in our relationship to God the more intimately we know Him, the more we trust Him because He grows upon us as He proves Himself to be true. Doubt fades away or grows into positive faith. When God has dealt with a man as He did with Abraham the climax is reached when He gives him His sworn promise and says, "Abraham, I want you to be just as sure as though you were within the gates of pearl. I give you my oath, I swear by Myself."

That is the gospel. We have the oath of the Eternal; and the promises of God in Christ, as I shall show you in a minute, are all oathbound. This building has been here fifty years or more. I do not expect it to fall down, but it might. I attended a school when a lad that had been used as a school continuously, without a break, for over three hundred years. When I was last in England I went to the school and found it still standing, and still being used as a school. The buildings adjacent to it were built just after William the Conqueror came to England. They are pretty old, but there was a gang of workmen around them all the time keeping them in repair. There are some things in this earth that seem to be fairly durable. We speak of the mountains—and even the Bible speaks of them thus—as the "everlasting hills"; but there is something more everlasting than the everlasting hills, "For the mountains shall depart, and the hills be removed! but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." If that is not something to stand upon, then where shall we find it? "By myself I have sworn it." And Abraham got all that through listening to the Lord speak the second time out of heaven.

Let me say to those of you who are younger in years and experience: remember that the Bible is a big book, and that it is the word of the Infinite. If you could live to be as old as Methuselah, and graduate from all the colleges on earth with the highest degrees that they could bestow, and could spend the rest of your life in doing nothing but diligently studying the Word of the Infinite,

when you were as old as Methuselah, I am sure you would say, "I do not know very much. It is such a wonderful book"—like the infidel said once when asked if he were sent to solitary confinement for the rest of his life, what book he would choose if he could have but one. "I should choose the Bible." "But", said his friend, "you do not believe it." "No, I do not believe it; but it is *no end of a book*." And it is no end of a book. Do not assume that you know it. Be glad and rejoice in everything you do know, but remember it is an infinite sea, I have an idea that through all eternity we shall be studying the wonders of this Book, we shall see its promises being fulfilled ten million years from now; and we shall say, "What fools we were on earth ever to set our understanding against the judgment of the Infinite, the God Who had sworn by Himself!"

I wish I could make that clear to you, that God wants us to be positive, He wants us to be certain. I venture to give this testimony: if there is one thing of which I am sure, it is of my interest in Jesus Christ, that my sins are forgiven, and that I am saved with an everlasting salvation.

V.

I could stop there, but that is but the introduction. Do not be afraid, I will not keep you all night. But look at THE WEALTH OF THE PROMISE THAT WAS GIVEN ABRAHAM WHEN GOD SPOKE TO HIM THE SECOND TIME. Abraham had heard a great deal from God, but never anything like this before. "Because thou hast done this thing"—God spoke to him because he had obeyed Him. I insist that we are saved by grace through faith, but I insist also that true faith always issues in good works. The faith that is merely an intellectual faith—I mean is merely an attitude of the mind, a mental assent to what God says—has little in it. But Abraham believed God, and God was testing him all the time. Now at last He says, "Because thou hast done this thing, I know that your faith is genuine." Of course, in a sense, God knew it before, for He knows all things, but He would have Abraham demonstrate the reality of his faith.

What is real faith? It is an attitude of mind that allows God to be God. If I believe God, then I believe in a God who has no limitations. If my god is a little god, circumscribed, able only to do certain things, under certain conditions, that is not God at all. When God promised Abraham a son contrary to all the course of nature, Abraham said, "I know that on natural grounds, it is impossible that that word should be fulfilled; but because God says it, it will be so." Now at last that Isaac has come to years, and is a young man, and God requires Abraham to lay him in the dust of death, Abraham says, "That will be the blotting out of all the promises, and in order to fulfil them He will have to raise Isaac from the dead. All right, He can do it. If I should slay Isaac at God's command He is able to give him back." Someone will say, "Abraham, that is absurd." But he would reply, "It would be absurd if I were dealing with anybody but God. All things are possible with God, and therefore all things are possible to those who believe God."

I like to find things like that in a passage. That is what the women say, "Because"! Yet, after all, that is a legitimate word that belongs to the realm of argument. We say one thing is so because another thing is so. It is the word of a man who reasons, who traces effect to cause. God says, "Abraham, I have a great blessing to bestow upon you. I have a great revelation to communi-

cate to you, and I am going to give it to you"—I dare to say it—"because you have been reasonable, because you have done the only reasonable thing: you have believed God." That is the most reasonable thing in the world.

But I must hurry. *The message spoken from heaven the second time was a word of blessing.* What do you expect at Christmas time? All kinds of greeting cards and gifts. When the door bell rings you say, "Maybe that is someone delivering a gift." When the postman comes, you expect he is bringing greetings to you from friends, that he is going from door to door spreading blessing. If you have any severe thing to say, you do not say it at Christmas time. That is the time when the postman carries blessing; it is the time when he postman is especially welcome, because everybody expects him to bring a blessing with him. If we would believe God as we ought to, and listen to Him, we should expect that every time God speaks out of heaven, He speaks to promise us a blessing. And so He does. There is a blessing in God's word for us always.

He promises multiplication for subtraction. What does He say?—"Give me thy son, thine only son Isaac. I want all that you have." Abraham consents and gives his son. Then what does God answer? "Because you consented to subtraction I come to you with a blessing of multiplication; in multiplying I will multiply you." Talk about giving things up. We do not give up anything but our sin. We give to God, but it is His way to be always giving to us.

Are you willing to do the sum in subtraction, the exercise in subtraction? If you do, this great Teacher will set you a lesson in multiplication; He will tell you that you can multiply and multiply and multiply, and when you have the biggest sum that human reason can even vaguely apprehend, you can write your name under it and say, "It is mine." "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies." Let us stop that long-faced, melancholy, talk about giving things up! We give nothing up. Receiving Christ we receive all things in Him.

Then *God returns our sacrifices in kind.* What did God ask? The only son Abraham had. "All right", Abraham said, "you may have him." Then God said, "I will give you back so many sons that you cannot count them. They shall be like the stars of the heaven, and as the sand which is upon the sea shore. The very thing you gave to me, I will give back to you multiplied ten million times.

What did God ask you to give up—a pleasure? Then He will give you ten million pleasures instead. What did He say,—"Give me that joy?" Then you will have multiplied joys that are full of glory. Some gem? Some prized possession? If you give Him one jewel, He will give you enough to make a coronet; if you surrender one glory, He will give you many glories. He always blesses us in kind. What we give up, He gives back in full measure, pressed down, shaken together, and running over.

Then *He promises victory.* The life of the believer is a life of victory: "Thy seed shall possess the gate of his enemies." God wants us to be victorious Christians. I do not believe anything can stand against the man who

gives up everything to God. If we surrender to God, we need surrender to no one else. Let us be conquered by God and by His redeeming grace, and there is no other power in the universe that can conquer us. The man who thus yields to God is invincible.

I wonder, dear friends, was this the time to which our Lord referred when He said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." Paul, in the epistle to the Galatians, said, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "And thy seed shall possess the gate of his enemies." Was it then that Abraham looked down the long reaches of time? And did he see God's word fulfilled, and his seed multiplied not only after the flesh—although that was fulfilled literally—not only his seed after the flesh, but "as many as are of faith the same are the children of Abraham." Abraham that day became the father of the faithful, and every solitary soul that has ever come into fellowship with God from that day to this has come in fulfilment of that promise. "In multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore." I wonder was it part of Abraham's reward that God drew the veil of time and said, "Look, Abraham!" Then perhaps God said, "Listen. What can you hear?" And then he saw a multitude that no man could number, and the number of them was ten thousand times ten thousand, and thousands of thousands; and they were all singing the praises of Him Who was the Seed of Abraham, the Redeemer of the world.

It is no small thing to trust God, but it is a blessed thing. I do believe that as we trust Him, He does help us to look down, not only to the end of time, but on into the eternity that is to come. We shall see that eternity will be all too short to utter all His praise. It is no wonder that the Jews were wont to speak of heaven as "Abraham's bosom". And what a place heaven will be to us if we believe after the same fashion. May God make us all, not great statesmen, nor great this or great the other, but may He make us great believers!

THE LOST JEWEL.

(Continued from page 3.)

no one to open the door and he was kept outside, and he can do nothing outside; it is only when he is received within that he can work. That you know is how we have often blinded the minds of them that believe not, lest the light which Truth carries should shine in upon them. Will is a jovial fellow, very much governed by his likes and dislikes. Get him to indulge in two or three glasses of alcohol and you can do what you like with him."

The Prince of Darkness now addressed the Council. "Doughty denizens of Darkness, ye have spoken well and wisely, but there are other foes we have to fear more than Will and Conscience. There is one, Devotion; we must keep him away if possible. This Devotion brings one with him we all fear whenever he comes. Have we not all reason to fear Prayer? Have not some of the weakest of the house of Human made us tremble when Prayer has been engaged on their behalf? That Truth is mighty is well known; but he may be well known and be a constant visitor, and yet accomplish

nothing. He must be obeyed before he can harm us. Do ye not all know with terror the power of the Comforter? Have we not more than once poured forth our forces like a flood, and He has lifted up a standard against us? Devotion brings Prayer, Prayer sends for the Comforter, Will bows before Him, Conscience is friendly with Him. Truth is obeyed, and we are conquered. To unbelief we commit the honorable work of hindering Devotion. See to it when the wine-cup wearies, and the resources of the Pleasures fail, when dissipation is at a discount, and sensual Delight becomes sickening, that not Devotion but Despair is present: let his dark appearance shut out the light of the lamp of Faith, and Devotion can not enter, for without Faith it is impossible to please Human's King."

Then when no Comforter is near, when the wine-cup, the gaming table, and the dull round of sensual Pleasures have lost their power to charm, when the cold bleak heights of earthly ambition have been climbed, and their keen winds of disappointment have struck their chill to Sir Human's soul, we may lead him even to go in search of Death, and as the gates of lost opportunities close, the jewel will be lost, Human Soul lost, all lost! and lost for ever!

"Depart ye on your deadly mission;
Know nought of pity or contrition."

BOOK REVIEW

"THE BIBLE UNDER FIRE."

By John L. Campbell, D.D.

In his foreword Dr. Campbell speaks of a lady a few years since saying something like this, "We need some book, not too large, nor too difficult that can be put into the hands of enquirers which will enable them to understand the questions involved (in the great religious discussions of our day) and indicate the answers."

Dr. Campbell has given us just that needed book. It is not too large, only two hundred and eighty-five pages, and it is written in a most readable, indeed in a fascinating style. It is a book quite easy to follow, and yet there is no lack of scholarly and thorough treatment of the questions in hand. The work has three great divisions:

Part I. The Higher or Destructive Criticism of the Bible.

Part II. Modernism.

Part III. Organic Evolution.

There are also some dozen instructive illustrations. The learned author evades nothing in his treatment of the themes involved, but stands up face to face with the enemies of the Word of God, and completely routs them. Every open-minded young reader will be deeply instructed, and the lover of the Bible will read the book with the greatest enjoyment; for it will enable him to see how firm is the foundation of his faith, and what a perfectly wonderful Book the Bible is. With remorseless logic the author overthrows the dreams, and theories of Bible critics, Modernists, and Evolutionists. He also reveals how deadly is the poison of Modernism, and makes clear its frightful issues. The Christian reader of this book will be glad to keep it by his side for reference, for he will find it to be an armoury from which he will be able to fetch many a keen weapon with which to meet the enemies of the truth. This volume should be placed in the hands of young Christians especially. It cannot fail to help them greatly, and it will enable them to treat the "assured results" of so-called science according to their real value.

Coals for the Altar Fire

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

Sunday, October 7th.

The thirsty desert.—

Psalms xlii:1-11.

This is the old, obvious story. David has lost his God, albeit God, his God, knoweth the desert, thirsty way that he takes. And this God—*who Himself hath commanded for all time, "If thine enemy thirsty, give him drink"*—this God will indeed be the health of David's countenance, and that right early! God, then, has driven David into the desert to learn what a God is his God; to learn that for every pant of David's soul after God, the living God, there is a deeper, dearer pant in God's heart after His child. For this, surely, seems the meaning of verse 7: "Deep is calling unto deep"—the deep of David's longing calling out to the deep of God's longing; the deep of David's emptiness calling out to the deep of Divine plentitude! And thus it must ever be, whether with the soul about to be saved or the soul saved in the long ago. Yes, thus indeed, to the intent that by the arid desert and its parched thirst, we may be led on and up to Him. Thirst, then, is the Psalmist's great theme, and thirst's eternal antithesis—God, the Quencher thereof. David is indeed marching through night to daydawn. He shall yet praise Him!

Monday, October 8th.

The panting soul.—

Isaiah lv:1-13.

This thirst has given to David what it gives to the gazelle—a clear-eyed earnestness, that asks for the *one* thing, and for all things in one—"My soul thirsteth after God!" Oh for more of this clear-eyed transparency, and its language of pant! The paradox of this panting seems to be that in its wealth of expression there is no language. Parched throat and tongue refuse to articulate the soul's secret! And God is thereby spared a reminder of Babel, with mere vain verbiage, and He hears, moreover, the language He loves so wisely so well—the soul's pant! Garrick said he would give a hundred guineas if he could say, "Oh!" as Whitefield did it when he held thirty thousand spell-bound. With this holy thirst going out for God there is a deeper thirst in God's heart going out for His thirsty child. This heart-pant we probably hear in that arrestive "Ho!" in Isaiah, when God calls to the thirsty. As a good philologist has said, "The interjection, instead of being a part of speech, is indeed a *whole* speech." What this writer probably means, when his definition is applied to this "Ho!", leaving the very lips of God, is supremely this. There is a time when the heart is too full for words; when out of sheer loving, yearning, commiseration on His part, comes forth that "Ho!" from the lips of God, springing out to the soul's succour!

Tuesday, October 9th

Thirsting for God.—

Psalms lxxiii:1-11

David had lost his God; but how did he lose Him? Ah! this, too, is an old story. He had gone with the multitude; he went with them to the house of God, with the voice of joy and praise, with the multitude that kept holy day! This, we say, is the old, obvious story, and how easy it is to be carried on with the "Convention" crowd! So easy, too, having caught the infection, to praise God in a crowd! Oh, the blessedness of it, and the fragrant memories thereof! But all that is past now for David! A receding memory leaves it almost below the verge! God hath called him out to the thirsty desert; and though it might seem far otherwise, David is on the right path now! For listen to his words—"My soul thirsteth for God!" Not for the multitude keeping holy day; but for God, my God.

Wednesday, October 10th.

Christ Himself is the ocean.—

John vii:28-46

The people have been trooping up to their feast—a multitude going up to the house of God—"a multitude that kept holy day." But the Lord says, "I go not up yet!" albeit when His time was come He went up, and found them "murmuring" concerning Him. And finally, "in the last day, that great day of the feast," a great vision of the sadness of the unsatisfied multitude flooded His loving soul with pity. All down the centuries He saw them keeping their feasts, and getting leaner and leaner; becoming annually drier and drier,

like their arid patches of Syrian desert. Then, on that great last day of the feast, Jesus stood and CRIED to the multitude (Isaiah's "Ho!" in another form)—"If any man thirst, let him come unto me and drink." In other words: "You have had your feast, and what has it done for you? Nothing; but I am the true Feast; let him who thirsts come unto me"—not to it, the feast; it, the creed; or aught else. He came to bring us to God, "my God"—the soul's exceeding joy. Over against the great vacuum of human thirst God in His day of grace doth put *Himself* as the Ocean, and as we drink with the pant of sincerity we shall become like Him.

Thursday, October 11th

Drink abundantly of Him.—

Revelation xvii:1-12

This is the Lord's last word to us, Rev. xxii. First, in verse 1, is the river's source, far up on the highest height of the everlasting hills—the throne of God and of the Lamb. Down it flows from the high throne of God, that blessed river of God, full of water, and it strikes at last the dry and thirsty land where no water is; so whether from the Spirit and the Bride, or from him that heareth, "Come!" is the glad call, and drink of "the water of life freely." Then, the weary, desert pilgrim, having struck at last the river of God flowing across life's waste, resolves never to leave it. He spends his days of sojourning ascending its hallowed banks. In his glad experience, as with Ezekiel's wonderful river, "everything doth live whither the river cometh." And finally, having drunk of it and bathed in it, all the way along, at last he reaches the city, out from which it flows. It is the city of our God. Here doth He dwell. God is known in her palaces for a refuge. Here, too, is the river, the streams whereof make glad the city of God; "God is in the midst of her; she shall not be moved."

Friday, October 12th.

Be still and know God.—

Psalms xvi:1-11

I would not be still, so He had to make me still. Come, behold the desolations He hath made, all to this intent. Here, a sick-bed; there, a hidden heart trial; and everywhere, a cross for all who will ever wear a crown. "The evening and morning were the first day." And we will never, never have a Divine day unless it be after the primal pattern of God's first model one. The Devil's day is the opposite of God's. The Satanic formula runs, "the morning and the evening make the diabolic day." Yes, first the morning then the evening that never sees a sunrise. With God our God the evening and morning make a Divine day! "AND KNOW." Ah! they know best who have battled with God and been defeated. "I will be exalted" is God's cry. So must man be laid low; but not so low as ever the Son of Man lay. And He who went lowest must be highest. "I will be exalted." So, too, shall we find like exaltation in like humiliation. The same word is used for being "lifted up" on a cross and on a throne, and the same glorious Lord was lifted up on both.

Saturday, October 13th

Let God desolate in order to console.— *Genesis xxxii:13-32*

God is "The God of all grace" and therefore "the God of (even) Jacob." "The Lord of hosts is with us, the God of Jacob is our refuge," our "high tower." *There is exaltation for Jacob and all his ilk!* The Lord of hosts is with us now, as surely as He was against us with all His hosts to break and subjugate us for our peace. Hence this abrupt juxtaposition of "Lord of hosts" and "God of Jacob." As many as the sons of Adam, so many the Jacobs. Watch this out with Jacob's name and history as a key. Ah, God had indeed to desolate this Jacob ere He could console him. Come, behold him broken, indeed, at last by life's Jabbok; lamed for life, but, oh so peaceful now! Broken at last the old cunning Jacob bow, cut asunder the unerring spear of his youth! And as by that brook Jabbok he battled along, God did say to him in love, as a nurse to a weary child, "Be still, and know that I am God." Now it is all over, and after blackest night breaketh morning clear and fair at last. A holy war, indeed, that would thus subjugate our rebel soul unto Thee, our God! "Gird Thy sword upon Thy thigh, O Most Mighty, and in Thy majesty ride prosperously!"

The Union Baptist Witness

These three pages (10-12) are the Authorized Official Organ of The Union of Regular Baptist Churches of Ontario and Quebec.

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THE CROSS OUR PLAN.

"If one died for all, then all died; and . . . he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." (1st Cor. 5:14-15). When we have seen Christ taking our place, we also find in his death our plan for life. His death for us not only provides a place of rest for our soul, but also a plan of life for our service. If He died, and we died in Him; and if He lives, and we live in Him, then we must be dead to the old life and alive to the new. We must live unto God.

O friends, we cannot sit devoutly, thoughtfully, and watch Him there upon that cross, and then go away to live the old life again. The story is told of "how a hard and reckless man stood gazing at Ruben's great painting, 'The Descent from the Cross', in the old Cathedral of Notre Dame at Antwerp. As the man gazed at the painting, he fell on his knees and wept. Time passed and the evening darkness began to settle upon the Belgian city. But the man remained kneeling and weeping. Finally the verger came and laying his hand upon the shoulder of the man, who was trembling with emotion, said, 'Sir, you must go now; we must close the Cathedral.' With amazement the rough-appearing man turned his tear-stained face and said, 'I cannot go, sir, till they let Him down.'" Though they have taken Him down in body, let us ever see Him hanging there in spirit. To do so will lead us to follow His plan. Sin must die in us; self must be put away; the Saviour must be all and in all.

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GOD SPEED THE MISSIONARIES.

The first Foreign Missionaries of the Union of Regular Baptist Churches of Ontario and Quebec sail on the Duchess of Bedford from Montreal on October 5th, 1928. They will likely reach their destination, Liberia, West Africa, about November 1st, landing at Cape Palmas and proceeding to the interior to locate among the untouched heathen tribes. As soon as locations are decided upon and shelters erected, Mrs. Lewis, Mrs. Davey and Miss Kirby will go forward.

It is with great joy and thanksgiving that we draw attention to the announcement of the coming departure of the first Regular Baptist Missionaries to Liberia. For a long time we have prayed, and trusted, and hoped that the day might come when this very thing should, in the providence of God, be realized. And now that it has come to pass, what shall we do? Shall we not continue to pray, How much these first missionaries will need our prayers. What difficulties, and dangers, and discouragements they will encounter. Prevailing prayer at this end will mean prosperous work at the other end. *How fitting if, from every Regular Baptist church on Sunday, October 7th, prayer were offered in the behalf of those who at that time will but have begun their journey!*—*The B.C. Baptist, Sept., 1928 (emphasis ours).*

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REV. SAVAGE AT THE LONDON F.B.Y.P.A.

Those of us who attended the general Convention of our F.B.Y.P.A. in London last May 24th, will not soon forget the inspiration we received while there. We now hear that the F.B.Y.P.A. of our London churches held their Fall Rally on Sept. 24th, in the same Masonic Temple, which was put at the disposal of our Convention last spring. The popular radio Fundamentalist, Rev. H. H. Savage, of First Baptist Church, Pontiac, Michigan, spoke to an audience of about 1,500 on "The Quagmire of Doubt or the Quicksands of Unbelief," holding his audience spellbound for over an hour. At the invitation nearly a score of hands were raised by those who thus indicated their desire to trust Christ, and several others

by those who thus expressed their willingness to enter His service.

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UNION BAPTIST CHURCH, GUELPH.

The Scriptures describing the early church as meeting in the houses of certain disciples, are true of many Regular Baptist Churches to-day. They are true at least of Guelph Regular Baptists. They gathered first of all in the home of Brother W. Frid to pray, but the room in which they met was soon too small. Then this good brother rented a house with a larger apartment for the meeting. Says the pastor, "In course of time the now organized church was led to pray for a permanent church home. Again it was a house, not large, but situated on a good lot in a central position. In answer to prayer, we were able to purchase all for \$1,900, and on the 27th of July, after a few short weeks of hard labour on the part of the members, over 200 people sat down in the opening service. It was a glorious time. Dr. T. I. Stockley read the Scripture lesson, and Dr. T. T. Shields preached the opening sermon in the power of the Lord. On the following Sunday Brother W. Frazer spoke morning and evening, and Dean Stockley preached at a special afternoon service."

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BLUE MOUNTAIN ANNIVERSARY.

The church of which Mr. John W. Knight, a student of the Toronto Baptist Seminary, has been pastor for the summer, held its anniversary services on September 23rd to 25th. The special preacher was Rev. J. H. Peer of Willowdale Baptist Church. The attendance was good; indeed, some were unable to gain admittance to the church for the evening service. Many were stirred by the old-fashioned Gospel which was preached. Last week one young man decided for Christ, while in the field behind the plough.

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HUGHSON STREET, HAMILTON.

The work of the Lord in Hughson St. goes steadily forward, under the leadership of the pastor, Rev. H. W. Bowers. This church has five prayer meetings a week. No wonder that souls are being saved, and no wonder again when we know that Hughson Street has taken its stand on the infallibility of the Bible. Open air services have been conducted during the summer at the close of the Sunday evening meetings.

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PASTOR CHARLTON IN CHATHAM.

It has often been said that the spiritual thermometer of a church is the prayer meeting. Glad we are, then, to hear that the prayer meetings of our Chatham Regular Baptist Church, of which Rev. W. N. Charlton lately became pastor, are well attended. "In addition to the regular meeting for prayer, the ladies of the church stop off on their way to market and have a prayer meeting of their own." Unusual but blessed! The Pastor has started a special week-night children's service. At the first meeting the attendance reached 400.

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WHAT ARE THE CHURCHES COMING TO?

We are struck with an item in a personal letter from one of our loyal Regular Baptists now living in Northern Ontario. She says of a certain town there that "it's one of the devil's strongholds. He has three pretty fine tools in the place,—an Anglican minister who attends dances, a United minister who plays bridge, and a Catholic priest!" Again we say, What are the churches coming to? This letter also tells us that one of our Regulars is to teach school in that place. Pray that her testimony may be richly blessed.

ZEOLI IN ORANGEVILLE.

Rev. Anthony Zeoli, "the Flaming Italian Evangelist," finished a ten-day campaign with the Orangeville Baptist Church last Sunday. The attendance at the meetings were large; Brother Zeoli's preaching was strong; Mrs. Zeoli's singing was winning. A number took a stand for Christ, and many Christians were better instructed in the Word. We give a few of his many sententious sayings:

"Slow are the steps of repentance, but swift are the steps of forgiveness."

"You can't knock the devil out of a man, but you can wash him out."

"The devil arrested me but Christ rested me."

"I have a three-tube radio set,—Father, Son and Holy Spirit; I can get glory any time,—and broadcast, too."

"I am only a little errand boy for Jesus."

* * * *

REV. JOHN FORD CALLED.

Rev. John Ford, whose ministry the Lord has greatly blessed, was called to higher service on Sunday, September 30th. This sad news will come as a shock to many. We shall have more to say about our late brother in another edition.

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ORILLIA MAKES PROGRESS.

Bethel Baptist Church of Orillia was organized last December. The membership, which then numbered sixty, has increased to eighty-three. The church has no building as yet, but holds its Sunday morning service, its Sunday School and its Wednesday evening prayer meeting in the Orange Hall, and its Sunday evening service in the theatre. The Sunday School attendance averages seventy, while that of the evening service is well over one hundred. A well attended cottage prayer meeting is held also each week. The church has now undertaken to raise money for a permanent building. Nor is this a selfish church. Witness the missionary giving, which in nine months has amounted to \$265.62. Again, Mrs. Gordon Smith, of Toronto Bible College, has been accepted, with her husband, as missionaries to French Indo-China, to sail in November. Another member, Mr. E. Merich by name, who also has missionary work in view, has just graduated from the Moody Bible Institute. Still another young man, who has just completed his matriculation, has decided to take further training in order to fit himself for the Christian ministry. The Pastor during the summer has been Mr. John Byers, a student of the Toronto Baptist Seminary, and the church has asked him to continue as pastor during the Seminary term.

* * * *

MORE NEWS FROM SCOTLAND, ONTARIO.

Witness readers will remember the account of the opening of the new church building in Scotland, where Rev. T. L. White is pastor of the "Regulars": We now hear further news from this field. One young lady of eighteen attended the services for two Sundays while they were held in the Housen home. On her first attendance she received the Gospel. Shortly afterwards she was taken to the hospital, where she died in a few weeks, but "saved by the blood of the crucified One."

During the week special meetings at the opening of the new church building, fine, spiritual addresses were given by Mr. Wm. Frazer, Dr. T. T. Shields and Pastors Connor, Bennett, Campbell, Bower, Loveday, McNulty and Gosselin. A number professed conversion in these services.

Although the building is in use it is not yet completed, \$800 being needed to complete its cost.

* * * *

ANNETTE "BOYS".

One of those who count themselves "old boys" in Annette St. Baptist Church, Toronto, is Rev. W. H. Sproule, now pastor of First Baptist Church, Baraboo, Wisconsin. Rev. Charles Polley, another former member of Annette St., has been holding special meetings with him, and a real revival is in evidence.

"If absence makes the heart grow fonder, how some people must love the church!"

* * *

MINER'S BAY.

While on our holidays this summer, we were paddling up Gull Lake toward Minden, when we had the great pleasure of unexpectedly coming upon Student-pastor Gordon Mellish, of Miner's Bay Baptist Church. We found him carrying on a good work in this rather backward district. He has now 5 preaching stations in the district. If the work is to go on, as the pastor hopes, he is in need of an organ, hymn books, a cutter and a set of harness. Any one who can help to secure one or all of these items, may communicate with him directly at Miner's Bay, P.O., or with Rev. W. E. Atkinson, 337 Jarvis St., Toronto, Ont.

* * *

A GREAT MISSIONARY RALLY.

A great missionary rally was held in Jarvis Street Church Thursday evening, September 27th, under the joint auspices of the Union of Regular Baptist Churches and the China Inland Mission, when farewell addresses were given by missionaries leaving for foreign service. Among the number were four Jarvis Street members: Mr. and Mrs. Fawcett Olsen who left the next evening to begin their fourth term of service in China; Miss Marie Barham—whose parents spent many years labouring in China, and who are now resident in Toronto, Mr. Barham being Pastoral Visitor of Jarvis Street Church—spoke of her conversion and call to missionary work. Miss Barham was born and educated in China, and eagerly anticipates returning to that land with the gospel story. Miss Barham leaves Friday night for China.

Mr. G. Wilfred Smith, who during the afternoon was ordained to the work of the gospel ministry, told of his call for service in Jamaica. Mr. Smith is a member of Jarvis Street Church also, and was a student at the Seminary last year. He left for Jamaica last evening (Tuesday).

A great volume of prayer will follow these members of Jarvis Street as they enter upon their new work.

Revs. A. J. Lewis and Horace L. Davey, who leave shortly for Liberia under the auspices of the new Union, gave excellent addresses. Mrs. Lewis and Mrs. Davey will join their husbands later. We covet for this new work in Liberia the earnest prayers of all our *Witness* readers.

The meeting was presided over by Rev. W. E. Atkinson, Secretary of the new Union, while the speakers of the China Inland Mission were introduced by Rev. E. A. Brownlee, District Secretary of that organization. The meeting was one of great spiritual blessing, when several young people consecrated their lives to the Lord's service.

TORONTO BAPTIST SEMINARY

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Rev. T. I. Stockley,
287 Jarvis St., Toronto.

"Think on These Things"

By MISS G. GREEN.

(We print this week a resume of the way in which God has led and blessed our Union. It is historic; it is prophetic. The article is by Miss Gertrude Green, the office secretary of our Union. Intimately acquainted with the work, and thoroughly consecrated to this service, this young lady, who is also president of the Young Women's Missionary Auxiliaries, writes well.—Ed. "Union Baptist Witness.")

When in response to the expressed wish of some fifteen hundred representative Regular Baptists, gathered in Jarvis Street Baptist Church, Toronto, on the 19th day of October, 1927, a new Convention, the Union of Regular Baptist Churches of Ontario and Quebec, was formed, we were confident that it was in obedience to the leading of the Holy Spirit. It meant persecution to associate oneself and one's church with such a movement; it meant excommunication in some cases; but it also meant liberty and joy, as literally thousands can testify. Now what has God wrought in connection with such a testimony? Are the evidences of His blessing such that we can be confident that "the good hand of our God is upon us"; are we to "go forward"?

There are now seventy churches associated in the fellowship of the Union of Regular Baptist Churches of Ontario and Quebec, and we have reason to expect that before long others will be added unto us. From each of these pulpits the Word of God is proclaimed with power to some ten thousand people each Lord's day. "Glorious!" you say, but that constituency could be increased materially were there adequate accommodation for our people. Because many of our causes have had their property wrenched from them, they have no church building. Some are gathering in basements; some are hidden away in halls, where it is absolutely impossible to arrest the attention of non-church-goers. Prayer meetings and services must, in some cases, be brought to a close to allow worldly folk to pursue their dancing and card playing, their club or lodge meeting, in the very room where the Word of Life is proclaimed and prayer fellowship enjoyed. We feel that these things ought not to be, and yet we know that where two or three are gathered in His name, that He is in the midst, be it in the catacombs of old, the cellar of to-day or any place consecrated to His service.

These seventy churches represent no great accumulation of wealth, but from them the Union must draw its sustenance to send forth missionaries, to support home pastors, to help lift the burden of the too heavy load, and make it possible to sow the Good Seed by many waters.

We purposely have reminded you of the beginning of the Union, remembering how Jehovah so frequently brought the children of Israel back to the miracle of their release from Egypt's bondage. We Regular Baptists know that it was "not by might, nor by power" that we were delivered from the Pharaoh of Modernism, and we are convinced that the Union of Regular Baptist Churches of Ontario and Quebec should go on from victory unto victory.

New causes which the Union has in some measure assisted, number nineteen; then at the present time there are seventeen churches which are home mission causes, to which the Union contributes monthly for pastoral support. In many cases this assistance is only temporary, but as one church becomes self-supporting other fields claim our attention. The sending forth of the students to summer work, the financing of our home mission causes, and the equipping of the Gospel Truck and cars have taxed our treasury to the utmost, but we believe it will be filled again. Happy we are to have been able to contribute to Des Moines University, to the Toronto Baptist Seminary, to Jewish work, to French work and to Western missions; and we are praying that the Lord will stir hearts to an even greater liberality during the coming weeks.

Since last October the office of the Union has enjoyed the privilege of occupying, rent free, the large front room in Toronto Baptist Seminary building, and the Executive Board again and again has enjoyed the hospitality of the Jarvis Street Baptist Church. The upkeep of the office is comparatively small, but there are expenses necessary for its maintenance. Will you from time to time remember this in your contributions?

Through your generosity and the generosity of other

Gospel Witness readers, Willowdale Regular Baptist Church was assisted to the extent of \$1,600, enabling that noble band of self-sacrificing, persecuted people to secure their present property and establish their work. At Trenton, Ontario, there is now a thriving Baptist work, where the Convention of Ontario and Quebec gave up in despair, feeling that to establish a cause in that progressive town was a hopeless task, but in less than a year twenty-two have confessed their Lord in believer's baptism, and the membership of the church stands today at thirty-two. At Belleville a Regular Baptist testimony has been established. The church was organized on February 12th, 1928, with fifteen charter members, and since that date several have joined their numbers by baptism. Many larger churches might envy such a record.

At the Lachute and Dalesville Baptist Churches, where the late Rev. John Ford was pastor, forty-one have been taken into the membership of the churches in less than ten months. Could the reader spend a day with Regular Baptists in Scotland and Burtch, he would find two aggressive churches made up of a prayerful, consecrated people, under an efficient leader, the Rev. T. L. White. True, they have passed through a time of great testing, but there at Burtch, where they were robbed of their church home by a gathering in of non-resident and delinquent members, who voted the Pastor out, you would find the work going on. An unused cheese factory has been acquired and a large room fitted up for a meeting place, where the Bread of Life is broken. Scotland found itself in a similar plight but God opened up a way out. A dear sister in the Lord, an invalid, opened her spacious home as a place of meeting. Later on a lot was secured and at the church's recognition service nearly one thousand dollars was pledged for a new building. These happy, God-fearing, Bible-believing people are now sheltered by their own building. "Happy is that people whose God is the Lord."

At Port Dover we hope to have a good work in the near future. Between twenty-five and thirty Baptists are settled there and Mr. Gladstone Franklin is in charge of that mission. Temporary premises have been taken and the necessary chairs, organ, and so forth, have been secured. Shall we stand behind this venture?

Information concerning Liberia, our chosen foreign mission field, is meagre. The more we search for authoritative information and fail to find it, the more we are concerned about the state of its people. Liberia,—the very name means freedom, but its people are virtually slaves! Little is known of conditions in the interior and our missionaries must explore, get the language and do everything in connection with pioneering work. God forbid that we should tarry longer. Will you invest your tithes with us for this needy land?

Churches of the Union, you are called to shoulder responsibility as never before. We believe that the coming of the Lord is near. We believe that He requires us to be missionaries to the utmost. We are only fearful lest there be a lagging, a shifting of responsibility. Have we not asked Him to make us a channel of blessing? Have we not felt that the only hindrance to a great revival coming to our land through the agency of the churches associated with us, is unfaithfulness? He is ready; He is able; but we must pay the price.

You have the assurance that workers are true to the Word of God. They are in earnest. If Ontario and Quebec Regular Baptists have been led out by God; if they have been given a great work by God; if they hold in their hands an evangelical testimony which is unique and true to His Word, are you not willing to live in it, to give to it, to die for it? The Secretary treasurer is Rev. W. E. Atkinson, 337 Jarvis St., Toronto 2, Ont.

BAPTIST BIBLE UNION LESSON LEAF

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

Lesson 44 Fourth Quarter October 28th, 1928

CHRISTIAN WARFARE

Lesson Text: Ephesians 6:10-24

Golden Text: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." (Eph. 6:11).

1. THE CHRISTIAN'S ENEMIES (vs. 10-12)

1. In concluding this wonderful epistle the apostle gives information concerning the nature of the Christian warfare and directions concerning Christian conduct in the same. He first of all exhorts the saints to "be strong in the Lord, and in the power of his might," (v. 10), to strengthen themselves in the Lord and in His conquering might. The Christian in himself is powerless before his awful enemies, but the Lord is Almighty; before Him no one can stand, and those who trust in Him are more than conquerors, fearing not the powers of darkness. 2. The saints are next enjoined to "put on the whole armour of God," (v. 11), the apostle having in mind the picture of a Roman soldier fully accoutred for war, "that ye may be able to stand against the wiles of the devil." A constant state of preparation is necessary if the devil is to be defeated for he is ever active. As the soldier on the field of battle must ever be on the alert against surprise by the enemy, so must the Christian be ready always to defeat the stratagems of the Wicked One, particularly when we remember his powers, his position and his associates. 3. Our enemies are not mere flesh and blood although the attacks often come through human beings, they are the principalities and powers and the rulers of this present darkness, the spirits of evil in the heavens, (v. 12). This is surely a dreadful picture, depicting the sinful condition of the unregenerate world under such malign power, also giving the explanation for the antagonism in the world to the things of God, and emphasizing the necessity for the power of God in this warfare. The world lieth in the Wicked One (I John 5:19, R.V.) and all its activities are influenced by this awful being. It is only where the will is yielded to God that his influence is counteracted, and this provokes conflict. Evidence of the devil's activity is all around us, but those most convinced of his reality are those who are working against his interests.

II. THE CHRISTIAN'S ARMOUR, (vs. 13-17.)

1. In this section the various parts of the armour are specified, articles worn by Roman soldiers and corresponding to spiritual truths, and the saints are again enjoined to take unto them the whole armour, (v. 13). There was a possibility of the soldier going into battle with only part of his armour and such carelessness might cost him his life, even so the Christian must be careful to prepare himself thoroughly to meet the foe in order to gain the victory. 2. The various parts of the armour are then specified. First, there is the belt of truth, (v. 14) a reference to that part of the soldier's attire which aided in keeping his garments in place so that unhindered he might be ready for action, even so truth is necessary to the Christian in the great spiritual conflict. He requires to know the truth in order to discern error and to be governed by it that he might be sincere. 3. Following the belt the breast-plate is mentioned, a part of the armour used for the protection of a vital part of the body and likened to righteousness. The Christian soldier must be righteous and upright, failing in this, he is at the mercy of the devil, a defeated warrior, and a source of weakness rather than of strength to his commander. 4. Reference is then made to the covering of the feet, "shod with the preparation of the gospel of peace," (v. 15). The soldier must keep his feet in good condition that he may be ready always to serve his commander, he must therefore be properly shod, so the Christian is ready for service with a knowledge of the gospel of peace, proclaiming peace to all who surrender to the Captain of salvation, Jesus Christ. 5. Above or over these the soldier held his shield, so the apostle exhorts the saints to

take up the shield of faith by which all the fiery darts of the Wicked One would be quenched, (v. 16). Faith is a very necessary part of the Christian's equipment, without it he will fail in the conflict, with it he will gain victories. Faith is a calm trust in the Lord Jesus knowing and believing that He will keep His word and expecting victories through Him, and this trust He never disappoints. 6. The helmet of salvation is the next article mentioned, (v. 17), that which crowns the warrior and protects his head from the sun's rays, the winter's blasts and the missiles of the enemy and this is likened to salvation which saves from the power of sin and Satan. 7. And last of all the sword is mentioned, the only offensive or aggressive part of the armour, "the sword of the Spirit which is the word of God." The sword was used in battle for offence and defence, so the Word of God is to be used in the same two-fold manner against the devil—witness our Lord's example, (Matt. 4). It is therefore of the utmost importance that Christians should know the Word of God and be expert in its use.

III. THE CHRISTIAN'S INTERCESSION, (vs. 18-20)

1. It would seem from the foregoing section that the apostle had mentioned all that was necessary for the soldier's preparation for conflict, yet a most important and essential matter is left to the last and contained in this paragraph. The soldier is called to wrestle in conflict, but he must also keep in touch with his commander. He is to pray always with all prayer and supplication in the Spirit, (v. 18), prayer the general term, supplication the particular term devoting earnest entreaty, and this in the Spirit. Such prayer is born of the Spirit, and uttered under His guidance by persons submissive to His will. This is real prayer, for we must bear in mind there is a great difference between praying and saying prayers. Prayer is more than the mere utterance of words, it is actually coming into the presence of God, and by faith speaking to Him face to face. There should be a watchfulness for opportunities to pray in this manner and a perseverance in the same, (v. 18). These two characteristics should be true of every Christian, but safety and success depend upon prayer, therefore we should be alert always to pray and not to faint (Luke 18:1). 2. Such prayer is to be offered for all saints, but the Ephesians were specially requested to pray for Paul, and to petition for him that he might have boldness in utterance to make known the mystery of the gospel for which he was an ambassador in bonds, (vs. 19, 20). This was a definite request in expectation of a definite answer, and this is the kind of petition the Lord desires. The apostle was face to face with the forces of darkness, and required great boldness to meet them in conflict, so he made his need a matter of prayer and received an abundant answer: The same petition requires to be offered in the present day on behalf of all the Lord's servants, for they are face to face with the same malign enemy, and they need boldness in testimony, to defeat this enemy.

IV. CONCLUDING BLESSING, (vs. 21-24)

1. In these concluding verses there is a reference first to Tychicus whom Paul terms a beloved brother and faith-

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ful minister in the Lord, (v. 21) a wonderful commendation from such a source. This young man the apostle sent to Ephesus to convey information concerning his condition, and to comfort their hearts, (v. 22). He would give such information by word of mouth no doubt, but he was also to be the letter carrier, delivering more than one letter on his journey. Only a faithful person could be entrusted with such a mission, and while the position of letter carrier may not be esteemed one of prominence in the church, yet it was and is one of great importance, when we remember all that is involved in the faithful discharge of its duty. The apostle wrote the letter, the saints in the church heard it read, but Tychicus was the connecting link between the two. Even so all the Lord's servants are linked together, and there is no unimportant position in His service. Let us be faithful where He has placed us. 3. The benediction concludes the chapter, "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ", (v. 23), denoting a calm, trustful life in touch with God, and "grace" to all "who love our Lord in sincerity", (v. 24), the continuous supply of the gracious power of our Lord and Master given to those who are in touch with Him.

SEMINARY NOTES

OPENING DAYS.

The new term opened on Monday, October 1st, under very happy conditions. The new students met the Faculty at 5 o'clock, and then all the student body gathered at the supper table at 6 o'clock, along with the Faculty and trustees. In the regretted absence of the beloved President, Dr. T. T. Shields, Dean Stockley presided, and having welcomed all present reported first that in the Faculty there were some changes: Rev. H. A. Ackland had felt obliged to retire on account of the demands of his church work at Hespeler; Miss Olive L. Clark, M.A., had accepted a position on the Faculty; while Dr. W. K. Fenton and Dr. Eugene Montgomery had consented to give medical lectures; and other lecturers have kindly consented to assist. It was further reported that two of the last year students had accepted spheres of service: Mr. Wilfred N. Charlton had gone to Chatham, and Mr. G. Wilfred Smith to Jamaica. Three others had gone to Des Moines University to take a full Arts course there. The new students number 30: 7 of whom are ladies, and 23 men.

Brief messages were given by members of the Faculty, and Mrs. C. J. Holman and Mr. George Greenway. A brief season of special prayer brought the happy gathering to a close.

Full class work opened on Tuesday morning, October 2nd, at 8.30 a.m. The evening of the same day evening classes began with a very encouraging enrolment.

The sincere and constant prayers of the Lord's helpers are earnestly requested for this great work. Kindly remember also our financial needs. Gifts reach us daily for the Seminary, but with our enlarged work we need the generous support of God's people. Send all remittances to: Secretary, 130 Gerrard St. East, Toronto, and all enquiries about the courses to Dean Stockley, 337 Jarvis St., Toronto, Ont.

"GO, AND DO THOU LIKEWISE."

"Dear Witness:

"Enclosed please find \$25.00 for The Toronto Baptist Seminary. The Lord has been telling me to send this for the last two or three weeks; every time I pray for the Seminary He has been telling me to send the \$25.00. I pray every morning (early in the morning) for all the work, Seminary as well. I will go for a long time, then I will feel constrained to send something (usually He gives me the amount) to a certain object. So I am sorry to have not been able to get this away even if it is only a drop in the bucket.

"I have felt it is so very important that the teaching and training of our young people should be supported. They are our future preachers and teachers.

"There was a man from here went to attend the Exhibition, but spent all his time at Jarvis Street Church, and

came home overjoyed and full of praise for the church and preacher. He could not say enough, or use strong enough adjectives to describe Dr. Shields. Of course, we all agreed with him, but he had never heard Dr. Shields before. So praise our Lord this man is clear now.

"May God bless the work, and you all.

"(Signed)....."

DR. SHIELDS ON VACATION.

(From "Baptist Temple News," Grand Rapids, Mich.—
Dr. O. W. Van Osdel, Editor.)

We are glad to let our readers know that our beloved Dr. T. T. Shields has come to a place where he is really taking a vacation. He sailed from Montreal for the British Isles on September 21st. He certainly has earned a good and recuperative rest. His great church in Toronto, his Theological Seminary, his editorship of *The Gospel Witness*, and his presidency of the Board of Trustees of Des Moines University, have been a great tax upon his energies and powers. He is really a wonderful preacher and very genial and companionable brother. There is no greater preacher, and yet he does not get out of touch with those who need his encouragement, and occupy a lower place. We pledge to him our prayers for his safe voyage, a profitable time of rest, and safe return. He is a very important leader in the work in Canada, in the Bible Union, and the educational undertaking at Des Moines. In this connection let us say that his burdens might be greatly decreased if every real Baptist would put his hand to the educational work sending in students and money.

MINNESOTA.

For a number of years a large group of Baptist Pastors in this State have desired a closer bond of spiritual fellowship free from the compromising interests with modernism. The desire became more pronounced of late since there is a determined effort on the part of denominational officials to promote the interests of "The Inclusive Policy." A programme was arranged with twelve speakers and announced to meet at Faribault, Rev. George Kehoe, Pastor. The front page of the programme reads: "A Regional Bible Conference for Inspiration and Instruction in the Baptist Churches of Minnesota." It is a quarterly conference with a three days' session. No remuneration is offered to any of the speakers; an offering is taken at the evening sessions, when the cost of printing and postage is taken care of, the balance goes to the visiting Baptist missionaries present. The church entertains all the speakers, the programme calls for addresses on Evangelism, Missions, Doctrine and Fundamentalism. A book table is conducted for the sale of evangelical literature at cost. The Northwestern Bible School and the Des Moines University are constantly kept before the mind of the people by the aid of large posters and the distribution of free literature and addresses. The Conference is delightfully managed, free from the atmosphere of organization. The local pastor presides at all sessions. Pastor Gus Dalberg of West Concord acts as secretary and treasurer.

The Fall Conference was recently held at Blooming Prairie with twelve speakers present. Pastor Ralph Erickson of the local church was ordained to the Christian ministry. Mr. Erickson is a graduate of the Northwestern Missionary and Bible Training School of Minneapolis. Dr. W. B. Riley, President. Mr. Erickson is a sophomore at the Minnesota State University. Pastor H. G. Hamilton acted as Moderator. Dr. W. B. Riley delivered the ordination sermon, Pastors Kehoe and Weniger brought the charges to the church and candidate.

At the closing session Wednesday evening, Miss B. Martin of the Northern Baptist Seminary delighted us with an illustrated lecture of her work on the Belgian Congo. Dr. H. C. Wayman, President of Des Moines University, thrilled us with an address on "Christian Education". It was three days of blessed fellowship in the things of God. November meeting will be at Westbrook with Pastor Danielson.

The Organization of the Highland Park Baptist Church

On Wednesday evening, September 12, 1928, a group of about fifty interested people met at Des Moines University to consider the question of organizing a Baptist Church in the Highland Park district. This group was made up of faculty members and students of the University, and a number of people from the community. After prayer and discussion, it was unanimously decided that there was a real need for such a church. The following reasons, among others, were given for this need:—

1. To provide a church home for the University family.
2. To provide a church home for Baptists living in Highland Park and Oak Park who are out of touch with other churches.
3. To provide a regularly organized church as a means of development of the students.
4. To provide a church as a basis for evangelization in the University, in the community and to the uttermost parts of the earth.

In view of this deeply felt need on the part of those present, it was decided to invite the churches of the association to send delegates to sit in council on Sunday afternoon, September 23rd, 1928. Accordingly a letter was sent to each church in the Central Association, asking that representatives be sent to form an advisory council.

The following churches responded with representatives: Bethany, Calvary, Forest Avenue, Galilee, Elmwood, and Grand View Mission, all of Des Moines; and the Monroe Baptist Church. The representatives from these churches organized themselves into a council by the election of the Rev. Minor Stevens as Moderator and Mr. A. T. Watson as Clerk.

At this time full minutes of the meetings which had been held by the group desiring to organize were read to the council by Dean H. P. Chaffee, Clerk, pro tem. Also, a resolution, having been prepared by a committee, was read, which embodied the Church Covenant, Articles of Faith, and the name of the new church. The Rev. George Derbyshire, Pastor of Elmwood Church, moved that the council instruct

the church to proceed with their organization. The motion was unanimously carried.

The council then called a recess to permit the new church to complete its organization. This was done by the election of Dr. F. B. Pearson as Moderator and Dean H. P. Chaffee as Clerk, and by the adoption of the resolution which had been read previously. The church letters of those desiring to enter the new organization were then read, and those whose letters were read inscribed their names on the church roll. Seventeen persons thus enrolled. Nineteen other persons, who had not as yet received their church letters, came under the watch care of the church, and one person was received for baptism.

The Council now reconvened and the Moderator of the Council, Rev. Minor Stevens, called upon the members of the Council to extend the hand of fellowship to the members of the Highland Park Baptist Church. This was done as the newly-organized group stood in line. The closing prayer was led by Dr. H. C. Wayman, President of Des Moines University.

The members of the Council were impressed with the evident need of this new church, and a number so expressed themselves. We as members of the Highland Park Baptist Church are sincerely grateful for the wise counsel and help so graciously given by our visiting brethren. We rejoice in the possibility of having a good, strong Baptist Church in our midst. We would ask the prayers of all that we may be true in all things to Jesus Christ, who is the Head of every true church.

There was but one thing necessary to make the church organization complete, and that was a baptistry and equipment. The need was urgent, and doubly so because we have members awaiting baptism. It was our sincere desire that in the ordinances, as well as in doctrine, we should be genuinely Baptist. This contingency had not been provided for, and we had no funds. After prayerful consideration, the name of one of the best friends of the University suggested itself to us. The suggestion proved to be a happy one, for within a week a cheque for \$500.00 reached us. The Highland Park Baptist Church desire to express to Mr. E. A. Roberts, of Cleveland, Ohio, their warmest thanks for this generous gift. This will enable us to build a baptistry, and provide the necessary equipment. In addition we will be able to provide for a communion set.

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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.