

The Gospel Witness

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IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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On the Promenade Deck

By the Editor at Sea.

I have just come in from an hour and a half's walk on deck. It is not a rough night, ten thirty by ship's time, but is windy enough to make the lee side of the ship most comfortable. There is a rolling sea; not rough, oh no, but I have observed that several of our few passengers have retired unusually early. Nobody is sick; but some are—oh well, "I'll bid you good-night"!

Notwithstanding, it is a glorious night. Were it not that we are within forty hours of Liverpool, and that I have been too lazy to write (a natural indisposition to work has always been my greatest handicap) I should be out on deck for an hour or two yet. The ocean is not angry to-night, nor even cross, but only slightly surly. But I delight to study the ocean's moods. I think she is grandest and most majestic when furiously angry—when she literally boils with rage. I love to see her hurl herself against some giant-ship—as once I saw her for five days hurl her bolts against the Mauretania—and fall back in impotence, only to gather herself together again for another blow—ah, that word was accidental, but let it stand, and apply it either to wind or wave; for I was about to say, I love the ocean in that most turbulent, angry, mood, because it reminds me of an Ontario and Quebec Baptist Convention. When the giant ship mounts the wave and drives on its appointed course, and the great waves, and the little waves, and the wavelets, break into spray against her steel sides, and fall back with an impotent hiss, I seem to hear a chorus of voices: one cries, "Mr. Chairman, my heart is broken"; another, "I rise to a point of order"; still another, "Take it back"; they all rise, and like the waves they all subside, and the splendid ship sails on without deviating a single point from her course.

Thus the Cause of Truth, a staunch and seaworthy craft, ploughs through all the waves of opposition: "So he bringeth them unto their desired haven." Verily it is true, "We can do nothing against the truth, but for the truth."

But I said my friend, the Convention of Waves, (thoroughly Baptist) sometimes called the Ocean, is

surly to-night. That is not a nice word, I know, but let me consult a dictionary so as to be sure to be correct even if I am not *nice*. (Yes; a dictionary is one of the few books I brought with me. Every wise man who deals in public speech, whether orally or by writing, will keep on good terms with his dictionary, and this one I have with me is rather a suggestion of a dictionary than the real thing. But a dictionary is a great friend, especially if one is a writer, for a writer is a word-merchant; a retailer, if you like; and a dictionary is the wholesale warehouse. Moreover, it is a great assistant to a dull mind. For example:) This is the dictionary definition of *surly*: "Gloomily morose; rough; uncivil; churlish; snarling; ill-natured."

I find I was perfectly correct. That is an exact description of a meeting of the Baptist Convention of Ontario and Quebec.

But it is moonlight—when the black clouds will let the moon shine. It is always light above—sunlight, moonlight, or starlight; it is the black clouds that intervene which make our black darkness. To-night I saw a curious effect of moonlight on the sea. The rolling billows appeared to be almost black, but on the southern horizon I saw a line of lights—resembling somewhat the lights of Sunnyside approaching Toronto from the west. They looked like lights on a distant shore. Watching closely they seemed to be in motion—dancing for very joy out there in the night. At length I observed there was a rift in an inky cloud which allowed the light of the moon to stream through, and touch into silver loveliness the surly waves out yonder. And in a moment the cloud was cleft in twain north and south, as it had been east and west, and the ugly waves were bathed in beauty as heaven's light dropped down, and a glorious path of silver stretched away to join the dancing fairies on the horizon:—the waves were surly no more, but seemed in the silver sheen to laugh and roll in merriment.

Cheer up, my brethren! There is hope for the Baptist Convention of Ontario and Quebec! Albeit, nothing but light from Heaven can transform its surliness into happy and holy laughter.

But I am on the ship! Dear old ship—I am glad I am not in the water! It is like being in the world but not of it. I must not allow myself to say much about the ship. A few days on shipboard could supply me with material to preach on ships for six months. Please do not fear—I will not do it lest susceptible hearers or readers should become sea-sick.

But what lessons of *organization*—every man in his place; and of a crew of hundreds, all but a score or so always out of sight. Thank God for the people who are willing to obey the Captain's orders while being themselves out of sight. What lessons of *industry* too. They are always painting and polishing on shipboard. On the boat deck to-day several men were painting. They said it would be too cold to paint after this voyage, and they would keep themselves busy washing. That is the way, brethren,—paint while you can so that you may wash when you can't—but keep busy always. Down on the deck below some men were scraping varnish off the brass hinges of the saloon windows. I asked one of them, "Why did they varnish the hinges, as well as the wood?" And he replied, "Just to give us fellows a job scraping it off, sir." And as I continued my walk, I said, "After all, there is some justification for the continued existence of stupid and unskilled people in the world. They have their place in the economy of things. They put the varnish where it ought not to be, to give more sensible and aesthetically trained people a job scraping it off."

Perhaps, therefore, we ought not to be too severe with McMaster. With mosquitoes, rum-runners, misplaced varnish, and other things, in this imperfect world, that institution may be included in the category of necessary evils.

But what lessons can be learned from the ship! Its wireless—three operators, who do nothing but keep in communication with other ships at sea and with either shore; and send messages from ship to ship, and from shore to shore. I sent a message from mid-ocean to *The Witness* office yesterday, and ere this it is in type, printed, and in the mails going to all the *Witness* family. Why should not a church have its wireless operators—men and women who are specialists in maintaining communication with the Skies? Better still, in this let us all be wireless operators. To-night I sent a Marconigram to a London hotel making a reservation for arrival Saturday night or Sunday. Long ago I sent a wireless to Heaven, and I know there is a place "reserved in heaven" for me.

The stewards are the angels of the ship—they may not all be angelic; but they know their duty, and do it. My steward—no, I have two of them who make me their special care. One looks after my room and the other waits on me at table. There are so few passengers that they have little else to do but look after me. The table steward has the ship's doctor on beside. Both these stewards are fine, they could not be kinder if they were members of Jarvis Street Church! There are little particular ministries too in which they seem to take special delight. Of course, they expect something by and by, and they shall have it too. Ah, but every child of God has a special steward—one of God's angels, charged to keep him in all his ways. A dear friend of mine, now gone to glory, Rev. William Walker, then of Wortley Road, London, Ontario, once

said to me, "I love the holy angels, don't you?" And I do, don't you?

But I could go on and on—the engines! Yes, the engines! I hear them as I write—can't you hear them throbbing, you that have been at sea? The engines, the mighty engines, the fire, the power within! Why does this ship defy the wind and wave, and steer a straight course from port to port? Because of the power within. And "greater is he that is in you, than he that is in the world".

I could write, too, of the hidden ones who keep the fire burning;—and God has His hidden ones too, in the hold of affliction, or of obscure duty, faithfully feeding the fire which maintains the spiritual pressure. "The fire shall ever be burning upon the altar; it shall never go out."

And then there are the passengers, all on the same ship, all bound for the same port. "Ah", saith one, "here we have Church Union." As you like it, my friend. But on this ship there are three classes—"Cabin", "Tourist", and "Third Class". These are the denominations! The Cabin passengers dine in the saloon with the Captain—they are nearest to him. I should call them Regular Baptists! The Tourist and Third Class, well, we'll let others classify themselves. I am humbly grateful for the privilege of travelling Cabin with the Captain!

But I must really stop because the analogies are endless. Truth to tell, I began intending to write a parenthetical paragraph in another article, in the midst of which I had stopped to take a walk on deck. Now it must form a separate article for the acting-Editors to do as they like with. It is past two in the morning. For some reason sleep has been a very reluctant companion on this voyage, tardy in coming, restless in her stay, and in haste to leave! So one might as well write while the mind is like the engines, always grinding out something. I have just discovered something. Sleep is going by Toronto time, by which it is only ten o'clock, and she knows I never sleep till later!

But one thing more; and that as commonplace as the rest, and yet not commonplace, for He of Whom I speak is never other than pre-eminent—the Captain. I have spoken to him—the ship's Captain, and he to me. On the ship his word is law. I don't know anything about navigation. If the ship were left to my direction we might at last join Commander Byrd's expedition to the South Pole, or accidentally wander into Cape Town, or still more likely, never reach a port at all. But, as yet, I have not gone up to the Captain's bridge and demanded that he explain to me all the technicalities of the science of navigation. I have not insisted that he allow me to revise his chart according to the inherent promptings of my bump of location. I have not as yet attempted to argue him out of belief in the pole star. Notwithstanding I am within less than forty hours of landing in the country whose wisdom Professor Marshall assumes he monopolizes, I have not as yet suggested to my fellow-passengers that "in England" they will be regarded as a pack of "uneducated fools" if they believe in the dependability of the Captain's chart.

So far as I have observed everybody on the ship looks upon the Captain as an expert; they seem to believe he knows his business. No one has even asked

him for permission to run the ship for five minutes. Passengers and crew seem to be a unit in assuming the competency of the Captain, and the accuracy of his charts, and the seaworthiness of the ship. In this respect they have all come "into the unity of the faith". And why not? This Captain has often taken his ship safely to port, and landed his passengers in the land of their desire.

And shall we trouble ourselves if we are called "uneducated fools" for believing in a more ancient Chart, drawn by the hand of a Navigator Who has the experience of all the ages; who found the rock upon which human souls are wrecked by breaking His own heart upon it, thereafter erecting upon that hidden

rock a Cross at once a revelation of man's sin and of his salvation,—in view of the fact that the Maker of the chart now commands the only ship which plies between the shores of earth and the Port of Glory; and in view of the further fact that in the millenniums of His Saviourhood, He has never struck a rock, nor lost a passenger;—in view of all this, shall we criticize the chart of Holy Scripture, or question the wisdom or authority of the Captain of our salvation? For my part, I'll leave that folly to Professor Marshall and the rest of the McMaster Faculty and their educational kin. I trust my Captain absolutely; therefore since it is three o'clock I am going to bed. Good night, *Witness* readers!—no, good morning.

A Reply to Dr. Langton's Appeal

In *The Canadian Baptist* of last week, October 4th, there appeared an article by the President of the Convention of Ontario and Quebec, Rev. W. H. Langton, Th.D., wherein in anticipation of the meeting of the Convention on October 17th in Hamilton, he made an appeal for peace, prayer, and progress. The article deserves some consideration from the standpoint of its contents and its omissions. It is well known to all Canadian readers that an intense controversy has been raging within the territory of the Convention for several years. Thousands of Baptists have risen in protest against the modernistic attitude of McMaster University, and the Convention has split in two over the matter, yet the President of the Convention ignores the significance of the controversy and would give the impression that it was only a religious dispute, a mere quibbling over the non-essentials associated with our Baptist life. This is surely a lamentable state of mind concerning a very serious matter, betraying a distinct misapprehension of the true state of affairs in the Convention. Is it possible that thousands of Baptists would be willing to sacrifice friendships and positions as some have actually done, for mere quibbles? The President knows better. It is well known that certain professors no longer on the staff of the University are thorough-going Modernists though they were defended while members of the faculty. It is equally well known that a present member of the staff has blatantly stated his disbelief in the inerrancy of the Word of God, and holds unscriptural views concerning certain great doctrines while he is supported by members of the University apparently in sympathy with him.

Is it a mere quibble to protest against such an attitude toward the Scriptures? or does it matter after all what a man believes? It would seem we are rapidly nearing the place where conviction gives place to convenience, and where men can hold any view they please provided they are nice and pleasant about it. But God does not look upon the matter in this way. He proclaims anathemas against false teaching and calls upon His servants to contend earnestly for the faith once for all delivered unto the saints. The presence of such teaching means a serious condition which should not be passed over lightly. Ignoring an evil does not dispense with its presence, it only tends to give it more liberty of action.

The attitude of the President is evidently to ignore the evil while seeking to unite the forces. A brief reference to certain features of the article will bear this out. The President is concerned about the nature of the coming gathering, and asks where it will lead, and what it will mean to the Baptist forces, and very rightly places the responsibility upon the people, reminding them of their appearance some day before the judgment seat of Christ. If all things had been done in the light of this judgment seat, there would be nothing about which to protest on the part of Bible-believing Baptists; and it is to be hoped that those who gather in Hamilton will feel their responsibility before God and will act in all things to please Him. Much must be done if real progress is to be made. Something is wrong which must be put right before God will sanction an advance. Brother Langton is evidently convinced that things are not quite right when he states that "Perhaps in some way or other we have lost our grip on God"; and again when he says that, "It is possible that amid the controversies of former years we have forgotten to exalt Christ", and "Maybe we have failed to acknowledge the Holy Spirit's leadership", and in the further statement that, "In any case we have fallen far short as a Baptist people in our attempt to do the Master's will".

These statements convey the picture of a backslidden condition, and backsliders in order to be right with God must confess their sin and return to the Lord. But the President does not suggest this, he asks them only to forget the past and go forward. Would it not be in order to call the Convention to repentance and confession? Such calls have been issued in the past and when in obedience to them men have gathered, real blessing has come. It is true the people are called to pray, and they are requested not to criticize, or hold aloof from the work, nor look on suspiciously, and examples are held before them for their edification, and they are told not to worry over "so-called fundamentalism and modernism", and they are enjoined to petition real blessing for the nineteen hundred and twenty-eight Convention; but what's the use of requesting blessing for the future when there is no repentance for the past? God insists on having things right before He bestows blessing. A study of Israel before Ai (Joshua 7) would prove beneficial at this

time. Just prior to this recorded experience the Israelites had gained a great victory at Jericho and flushed with this triumph they went against the little City of Ai. They were not expecting any trouble in putting the inhabitants to the sword, but to their dismay the men of Ai chased their army and administered a humiliating defeat to them. Such an occurrence was inexplicable in the light of their previous victory, and Joshua and the elders of Israel rent their clothes, put dust on their heads, and waited before the Lord for an explanation which came in due time. God informed them that the defeat had come because of sin in the camp, someone had taken of the accursed stuff of Jericho and had brought a curse upon the whole people, and instruction was given to cleanse the camp of the sin. Joshua immediately gathered the people together and made known the will of the Lord. The troubler of Israel was singled out, condemned, and put to death; and the camp, thus being cleansed the army again marched forth and gained a decisive victory over their enemies.

The lesson is obvious, in that while we are not under

law yet God works according to the same principle, "To obey is better than sacrifice, and to hearken than the fat of rams". In order to receive blessing and as a necessary preparation for real progress, sin must be confessed and put away. Joshua made known the sin to Israel and Achan was dealt with, the accused suffering for his own sin, but the Convention of Ontario and Quebec has not so done. It has made the innocent suffer and not the guilty. It has dealt harshly with Joshua while lauding Achan to the skies. It has even applauded the sin while condemning the one who detected it. How then can there be progress while such a sin remains unrepented of? How can there be blessing while the heart is disobedient? How can there be a forward march while Ai stands in the way? The message to the Convention is to put away sin by confession and restitution and return to simple obedience to the Word of God, and to do this before the forces suffer another defeat and have to retreat from the promised land itself.

A. T.

THE LOST JEWEL

By A. C. M.

CHAPTER 4.

As Sir Human spoke, Conscience approached the window and gazed in silence.

"Is not the scene beautiful?" repeated Sir Human. "If anything beautiful can be seen in the unreal and untrue, then this is beautiful", replied Conscience. "I almost expected such a reply", said his master; you always look for the shadows, and ignore the sunshine. You seem determined I shall not enjoy myself if you can help it. Is there anything you can admire?"

"Yes, master. I can admire the true and real; but I hate shams however beautiful. And at the risk of offending you, my dear master, I feel bound to give you my opinion faithfully."

"I know your faithfulness, but I cannot see why that should lead you to condemn almost everything which I am inclined to approve. What can you see of sham in the scene before us?"

"My dear master, it is all sham. That beautiful green sward in the Park of Self-Gratification is most deceitful. Tread on it and you will find it a treacherous morass—a bog in which you will sink. No one yet has trodden the paths of Self-Gratification without sinking lower and lower. The fruit of Respect, Friendship, and Power, growing on those trees of Wealth are not worth the plucking. All such fruit from such trees is rotten at the core. True Respect, Friendship, and Power are to be found on other trees than those. The golden fields of Future Fortune, which seem so near are much farther off than they appear to be. In their case, distance lends enchantment to the view. Now, when the gentle zephyrs of Prosperity are waving them, they appear all charming, but let the wind of Adversity blow and they wither and die. Yonder heights of Honour are slippery places, where many a climber has fallen to rise no more. Yonder Towers of Ambition, if they are

reached, are found but bare and empty walls, affording neither comfort, food, nor shelter. Am I not right, master, in calling it a sham?"

"True, true; you have such a way of putting things. I have often said it is no use fighting against Conscience."

"My dear master, I do not want to fight with you; I only advise you for your good."

"Yes I know, my honest fellow, but your advice is not always palatable. I wish you would leave me awhile."

Conscience retired.

There was a marked peculiarity about Sir Human's treatment of his confidential servants. In his graver moments he paid most attention to Conscience; in his more careless moods, Will was most heeded. So well they understood their master's vacillating moods that, as a rule, one did not interfere in the hour of the other's supremacy; though, like other rules, this had its exceptions.

During the conversation between Conscience and his master, Will had been a silent witness of the whole scene, and had his own ideas as to how it would end. He had witnessed such occurrences before, and knew, though for the time his master seemed overcome by the arguments of Conscience, he would soon turn around. Will had no idea of coming to Cheerful Hill to be miserable; his ideas ran in an opposite direction, and he quietly determined to thwart Conscience when the opportunity came.

Sir Human paced the floor with folded arms, lost in thought, oblivious of his surroundings, or of the presence of Will. At length he exclaimed, "What a miserable being I am. Even my own servants seem to conspire against my peace. Truly the loss of the jewel has been a curse to our race. I did hope to find a little happiness here; and at the very outset Con-

science must cast a gloom over everything. The worst of it is that I feel what he says is true. Alas too true!"

Just at this moment he stopped before the mirror of Self-Complacency, which he had not previously noticed. He stood transfixed with astonishment. He gazed for some moments in silence. Then he exclaimed, "What a fool I am. What does it matter to me about the estates of the Pleasures, if they are not what they seem? As I see myself in that glass I do not think there is a more presentable person in this house. I am young, healthy, and good-looking. I declare, the effect of that glass is wonderful. I am myself again. I am no sham, and I will let Conscience know it." Turning around he saw Will. "Ah, Will, my boy; You must have thought your young master was gone mad."

"Well, master, I did think you took things to heart more than you need; but of course I knew Conscience was your head servant, and it was not for me to interfere."

"My head servant indeed! He assumes to be my head master I think; and treats me as though I was a school-boy. But I will have no more of it. We will do as we like without consulting him, will we not?"

"Yes, master, if you so wish. You have always found your Will ready to serve you in the hour of need."

"So I have, so I have. But it is nearly time we presented ourselves. I fear our host and hostess will think me lacking in courtesy."

While Will was attending to his master, he managed to get a look in the now-wonderful glass. It gave him such an idea of his own power and strength that he felt like his master, he could afford to despise Conscience in future. An hour later found Sir Human at the dining table, with Will duly installed behind his Master's chair.

The servants of the house had been instructed to treat Will and Conscience as superiors, and supply them with the best cheer the house could afford. Conscience had already made the impression that he was unsociable, and not specially fond of festivities, and was beginning to be disliked accordingly.

They were a numerous company which graced the festal board. All the elite of the various circles of society had gathered to greet the young Sir Human. He was the observed of all, but he nobly bore the ordeal. No one who saw him then would have dreamed of him as he was one short hour before. Now his face was radiant with pleasure. Lady Pleasure noticed with joy the change in her guest's demeanour. As the dinner proceeded he became more and more conversational, and his sallies of wit and kindly speeches won golden opinions from all alike. It was evident he was becoming a favorite. There was a contentedness and self-complacency in his bearing which convinced her ladyship that he had looked in her wonderful glass.

"Are you fond of hunting, Sir Human?" enquired Lady Emma Equestrienne, who sat near him.

"I am quite at home on horseback, but as I have never followed the hounds I cannot tell how I should like it. I have never thought there was much sport in it."

"My dear Sir Human", said the fat jolly rector of Reynardsbush, "I am sure you would like it. It is such a very exhilarating sport; and so manly withal."

"I confess I am dull on that point", replied Sir Human, "I cannot see the dignity of a hundred or two well-mounted horsemen, and a pack of trained hounds, pursuing a poor creature like a fox, whose only defense is in flight."

"Perhaps you might add the danger of a fall from your horse also", archly observed Lady Emma.

"Will you permit a fellah to join in your vevy interesting conversation?" enquired the young Duke of Equus. "I perceive you — ah — ah — talking about horses."

"Certainly, your grace", replied Sir Human.

"Well, ah — ah — was going to — ah — observe, that ah — ah am in love with the turf; ah — ah hope, Sir Human, we shall have ah — the vevy gweat pleasurah of ah — your company at a spin. There is ah — capital lot in for the Newmarket. Ah — have you got anything on, Sir Human?"

Lady Emma quickly noticed Sir Human did not understand the question, Have you anything on? and with a peculiar glance at the Duke, she replied at once, "We were talking of the hunting field at the moment."

"Ah — I beg your pardon, a ride after the hounds is vevy well; ah — but — ah — love the turf."

"There is not enough betting going on the hunting field for you, old boy, that's about it", observed Sir Anthony Nimrod, Lady Emma's cousin, "you believe in profit as well as pleasure, don't you?"

"Xactly so, xactly so! That's the proper form", replied the Duke, whose tone and manner indicated he had taken something stronger than water with his dinner.

"I am sure Human will never see it right to bet. He is far too good for that", said Lady Emma, with a glance at the Duke which said, "You are too fast; why don't you leave him to me?" and continued, "I wish some of you gentlemen would copy his example."

"I agree with your ladyship", said the jolly rector, "Sir Human, it is well known, is a paragon of excellence. There is a great difference between racing and hunting, and I certainly think a little hunting would do Sir Human's health and spirits good."

The tables had been cleared during the conversation, and desert and wine were ready for the gentlemen. The ladies were about to retire when Lady Pleasure begged them to linger a few moments to listen to a song from a village girl who had a splendid voice. The girl's name was Simplicity, and her ladyship had specially engaged her to sing for her guests on that evening.

Sir Human was glad of the opportunity to wander away from his company to the vicinity of another group, who had attracted his attention all the evening. There was a benevolent looking old gentleman, accompanied, as Sir Human surmised, by his two daughters and son. They presented a perfect contrast to the rest of the company. Everyone seemed to pay them marked respect; and yet they did not mingle with the other groups.

Sir Human took a seat near them, hoping to gain an introduction. A young lady seated herself at the piano, and the little village maiden stood by the instrument to sing. At first she seemed timid, she was evidently no actress or professional singer. At length in sweet-but tremulous tones she sang:—

"One amid billowy hills,
Green and cool and pleasant to see—

(Continued on page 11.)

The Jarvis Street Pulpit

An Ancient Story with a Modern Application

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, October 9th, 1927.

(Stenographically reported.)

First Book of Kings, Chapter 20.

"And Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it." God's people have always, of necessity, been soldiers, they are called to a life of conflict: "The kingdom of heaven suffereth violence, and the violent take it by force"; "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"; we are to "endure hardness as good soldiers"; we are to "put on the whole armour of God"; we are to fight the "good fight of faith"; we are to deny ourselves, and take up our cross daily and follow Him; we are to recognize that we are face to face with a foe. This vile world is not a friend to grace, to help us on to God; never in its long history has it been, never will it become, a friend to the heavenly pilgrim until the Lord Himself shall return, and the whole creation "shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

God's people have always been persecuted; the son of the bond woman has always mocked at the son of the free woman; there never has been agreement between the flesh and the Spirit, for they are contrary one to the other. The old man has ever been the enemy of the new, and he has used every possible weapon in his warfare against the things of God.

The true children of God have ever been persecuted in the name of religion. It is said of Him Whom we adore, "This man receiveth sinners, and eateth with them." The publicans and sinners welcomed Him: the scribes and the Pharisees, the blind leaders of the blind, persecuted Him. Our Lord Jesus died by the hands of religion. The apostles had little difficulty with the common folk; the sinners of their day: it was with the priestly class, it was with the religious leaders, they had to do; they were the persecutors.

Baptists have long boasted of freedom from that stain upon their history. We have stood historically for liberty of conscience; not only freedom for ourselves, but freedom for other men—which, of course, never did mean that Unitarianism and Trinitarianism could walk together—but Baptists, until recent years, did not persecute—nor do Baptists persecute now, but only an alien spirit that wears a Baptist name. But it has become common in this country, on this Continent, and in England, for the last twenty or twenty-five years—and the tendency seems to be accelerated—when side by side with a departure from the faith there is growing up a Baptist ecclesiasticism that undertakes to control other people. If men submit not to their decrees, then are they to be persecuted. Home Mission pastors are told

that they must not discuss certain matters. We have come to a day when it is expensive for certain men to be found in the company of certain other men; it is required of men that they should not be on speaking terms with those who differ from them. It is carried into business. There are many things I could tell you this evening, were I free to do so, of the petty persecutions to which members of Jarvis Church are subject. I count it high honour to be Pastor of a church which is unpopular in some quarters.

But how far will this thing go? I desire to turn to this Scripture this evening, because it illustrates the present conflict. You have, indeed, the whole story of our Baptist controversy written in the twentieth chapter of the first book of Kings. No one to-day could write it so accurately; every line of it is true to fact.

Ben-hadad declared war upon the people of God, upon Israel. It is not a question, my friends, as to whether we are going to have a conflict or not, it is no longer a question as to whether there is to be war between Modernism and Fundamentalism: the only question is as to whether it is to be all on one side. I affirm that in our own Demonstration war has been declared upon the principles of evangelical religion, and that the authority of Scripture is denied. The man who accepts it at its face value is esteemed "an uneducated fool". The very centre of the Christian gospel, the cardinal doctrine upon which all other doctrines hinge, is held up to ridicule, and the blood of Jesus Christ as a cleansing tide is mocked at; and, by implication, our Lord Jesus is no longer held to be an authority.

Wherever you find the spirit of Ben-hadad opposing Israel he always seeks allies, he never fights alone, he always joins hands with other kings, with horses, and chariots! All over this Continent that which primarily is a college movement, which begins in the halls of of learning—so-called—stretches out its hands until it lays hold of all our Christian organizations. And that has been done in our own Demonstration: there is not a Board in our Convention that is longer free to function, but is absolutely dominated by McMaster University. I do not blame these men as individuals. I have no doubt that many of them are perfectly sincere in their contention; but that they have exalted another authority above the Word of God, that the Word of God no longer speaks with authority, is beyond all controversy. It has been established, proved up to the hilt. We have recommended to us through the columns of our paper, and from the University, and from various Toronto pulpits, the repudiation of the traditional view of the Scripture, and the acceptance of a diluted Scripture, robbed of all authority, without a regnant, infallible, Lord.

I say, war has been declared upon us—we have not

declared war. I have been here nearly eighteen years—seventeen and a half years. I do not preach any differently now from what I did at the beginning, I hold the same doctrines, preach the same gospel, I have nothing new to preach; and what I preach is in harmony with the great statement written into the deeds of the church. We have not moved, we are just where we always have been; but upon that position war has been declared.

The question, is, *How shall we answer it?* "He sent messengers to Ahab, king of Israel into the city, and said unto him, Thus saith Ben-hadad"—there are many substitutes for a "Thus saith the Lord". And what did Ben-hadad say?—"Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine." That was Ben-hadad's message to the king of Israel, "You have no rights which I shall respect: thy silver and thy gold, thy wives and thy children, all are mine; I am going to send for them to-morrow." It has been demanded of us that we surrender certain of the great verities of the Christian faith. Literally, *this thing called Modernism would claim the children.* This is the damnable and damning thing about it, that this curse from the pit, that issues out of hell, would damn the souls of men, by blinding them to the glorious gospel of the blessed God, corrupting their thinking, robbing them of all heavenly authority, and setting up the changing standards of human wisdom. It is in our schools, and our colleges—it is everywhere. And it would take possession of the children, of the young lives.

It demands our silver and our gold also. Our endowments, our invested funds, our mission property, all that the benevolence of our Baptist people have built up. And what shall we say to them? Ahab said—he was the king of Israel—"We must maintain peace, we must not fight", and he returned this message to the king of Syria: "My Lord, O king, according to thy saying, I am thine, and all that I have." The church of Christ, for the last twenty-five or thirty years, has been mainly occupied in writing letters to Ben-hadad! placating the enemy! writing amiable epistles! She has said, in effect, "Now, brethren, how can we adjust ourselves to the new thought? Of course we will hold to the essentials, we will maintain our individuality as Christian people, we will hold to the verities of the gospel—but, after all, is the Genesis account of creation important? Should we regard it as historically and scientifically true? Ben-hadad says that he wants it, Ben-hadad demands we surrender it—what shall we say? Shall we answer him and say, 'Yes, we will accept the conclusions of science; we will bow to what is called the 'concensus of scholarship'; we will make what concessions are possible, for we do not want any disturbance.'" If Ben-hadad, the Modernist, says, 'I am coming to take possession of all you have,' then let us see if we cannot meet him half way! There is a religious pacificism which is only anarchy disguised; it involves the surrender of the highest to the domination of the lowest. What answer shall we make?

"Well now, brethren, science says that the story of creation is not true, and that we came to be what we are by some mysterious evolutionary process. I will tell you what we will do: we will invent something that we can read into the Genesis record of creation, but we will put God back of it, and we will say we are theistic evolutionists. In this way we will please the enemy, and, at the same time, maintain our own dignity; we shall appear to be learned, we shall not expose ourselves, to ridicule by re-

jecting the new learning!" and so we find men who walk about with the air of a Doctor of Philosophy, and say, "We are theistic evolutionists"—and they do not know what it means at all.

You heard what Sir Arthur Keith, the President of "The British Association for the Advancement of Science", said the other day? He said that Darwin's theory was absolutely right, that evolution was a demonstrated fact, that it is no longer open to debate. The next day after Sir Arthur Keith delivered himself of that learned (?) address, another savant spoke on the subject of jazz music—think of jazz getting into "The Association for the Advancement of Science"! But it got there, and the learned scientist undertook to tell where jazz came from. Where did it come from? I will let you into a secret! He said that it was an echo from the jelly fish stage! He said that men began to like jazz, they originated jazz, when they were not men but jelly fish! Now please do not laugh, for that is science! You must not laugh at the findings of science! That was said in "The British Association for the Advancement of Science"! I am not an evolutionist, but when I heard that the scientist said that somewhere in the process of evolution the jelly fish had a place, I began to think that there are some men who at least lend probability to the theory!

But that has been the attitude of orthodoxy toward Modernism, an attitude, not of toleration merely, but a readiness to negotiate, to see how much we can surrender and still be Christians. Here is an illustration. I do not think I have ever mentioned it before, but when Professor George Jackson was here, now of Didsbury College, Manchester, I happened to say something that crossed Dr. Jackson, and he called me on the telephone, or wrote me, I forget which, and we had a very frank discussion. The subject was the Virgin Birth. A little while afterward I had a talk with Professor Farmer, and Professor Farmer said, "I have no difficulty in accepting the Virgin Birth, I believe it with all my heart; but I am not going to excommunicate the man who does not believe it." Do you see?—"I believe it, I am an Israelite; but I am not going to get on bad terms with Ben-hadad. If he says, 'Thy wives and thy children are mine, and I shall send for them to-morrow,' I will let him have something anyhow, I will see if we cannot agree!"

"The messengers came again, — they always come "again"—and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; yet I will send my servants unto thee tomorrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away—yesterday I was particularly specific, I said that I would take your silver and your gold, your wives and your children, and you graciously obliged me and said I might have them; but I am not satisfied yet, and to-morrow I will send my servants into your houses, and they will go from top to bottom, and whatever treasures you have, whatever you value most, they will take it in their hand and take it away—what have you to say about it?" That is Modernism. That is the attitude of that which is opposed to God: it is like the horseleach's two daughters who never say, It is enough.

Spurgeon illustrated this same attitude of mind by describing a company of travellers travelling over the frozen steppes of Russia. They hear the cry of wolves

in the distance, and are filled with alarm; and the driver urges the steeds forward to escape them. But the cry becomes more and more distinct, for the wolves are gaining upon them. The question is asked, "What shall we do?" They decide to stop and cut loose the foremost team of horses, and turn them back to the wolves to delay their progress. So they stop and hurriedly unharness the first team, leaving them a prey to the wolves; and on they go. Presently they hear the wolves as they come upon their prey, and they pass out of the range of hearing. The silence of the night settles down upon them, and they go on thinking they have escaped. But presently they hear that cry again. Listen: they are in full cry after them. And again they gain upon them, and become more and more distinct, until at last the driver says, "We shall have to make another sacrifice!" They pull up the horses, and cut off another team, and turn them back to the wolves, and with the remaining four horses they gallop off. Again they get out of hearing of the beasts of prey, and for a while think they are safe. How clever! Oh, how shrewd to escape from the wolves without fighting! But it is not for long, for again the cry is heard. They urge the horses forward, but the wolves are overtaking them; and they stop the third time, and cut off the third team, and turn them back. Again they gain a little respite, but now the remaining horses are spent, they are losing speed, and in a little while the cry of the wolves is heard again. And Spurgeon asks, "And now what shall we do? What further sacrifice can we make to placate them?"—and he answers with fine scorn—"Why, brave man, throw out your wife!"

Applying the principle to the religious condition of his day, Spurgeon said in effect, I quote from memory, "They ask us to surrender verbal inspiration—and we comply! They ask us to surrender the literal, historical, aspect of the Pentateuch—and we comply! They ask us to delete the book of Jonah—and we comply! They ask us to surrender the Virgin Birth—and we comply! Then they ask us to surrender that which is logically involved in it, the Deity of Christ—and we comply! Now", Spurgeon says, "throw out the Blood Atonement, and that will satisfy them!" But nothing will satisfy them. Do you not know that this thing is of the same spirit as Amalek who lifted up his hand against the throne of Jehovah? That is the reason for the war. The protest is not against the Bible per se, it is not against the doctrines of the Bible: it is the protest of the natural man against the absolute sovereignty of God, it is a declaration of war against God. That is what it is at bottom, and you cannot placate it. Make what sacrifices you will, and they will ask for more.

At last the king of Israel called the elders of Israel and said, "Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not—but now what shall I do?" And all the elders and all the people said unto him, "Hearken not unto him, nor consent—you have gone far enough, you have made surrenders enough; tell him to come and get it if he can; answer his declaration of war with another declaration of war, and unsheath your sword against him." And, my friends, the day is not far distant when evangelical believers everywhere in Baptist churches, in the United Church, in the Presbyterian Church, in the Anglican Church—everywhere, will wake up to discover that light hath no fellowship with darkness, that

the temple of God hath no agreement with idols, that Christ hath no concord with Belial. They will come to the place, as Luther did, when the last surrender will have been made; and they will take their stand and say, "Here I stand, I can do no other; so help me, God." I dare to take that stand to-night, and say that so far as we are concerned there shall be no surrender, on any terms of these priceless verities of the revealed will of God.

Then Ben-hadad said, "The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me—I am the majority! Everybody believes it! The consensus of scholarship is on our side! The people on the other side are 'uneducated fools'! They do not know anything." Well, it is nice to be in the majority sometimes. But majorities are not always right. If you go back through history you will find that the men who have stood for God have often been in the minority; and God did not win His victories by majorities in any instance. He reduced the thirty-two thousand under Gideon before he could use them. It has often been His way to choose a small company, and sometimes even to choose an individual. Think of Shamgar with his ox goad; think of Eleazar and Shammah, two of the mighty men that David had: think of the great challenge of Israel by the giant of Gath. It was not the organized army of Israel that made the giant lick the dust: it was just a lad who said, "Thou comest to me with a sword, and with a spear, and with a shield"—I think he shouted it across the valley—"but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." I fling the challenge down again to McMaster University, in the name of God, and I tell Dr. Farmer, and Dr. Whidden, and Dr. MacNeill, and the Governors of McMaster University, that in sponsoring Marshall and Marshallism, and fostering Modernism, and that which is destructive of faith in the Word of God, they have defied God; and we answer their challenge by saying, We have not numbers, and we have not wealth,—and, if you please, they may mock at our learning. If I could not have beaten them at fifteen years of age I should have been kicked myself! Little bits of midgits, some of them, one could eat a dozen of them for breakfast, and not know he had anything! I am weary of the arrogance of this thing: "The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me!"

The king of Israel said one good thing—he was not much of a man, as I shall show you in a few minutes—but he did have one inspiration and said, "Let not him that girdeth on his harness boast himself as he that putteth it off." This old Book has gone through many battles, it has been laughed at, it has been mocked, it has been burned, its authority has been rejected; yet, precious Bible, it is the best seller in the world, it is the hero of many fights; it is the victor of every war in which it has engaged. And I say to the Convention, "If you have the majority,—if the dust of Samaria is with you, you must have a lot of it, for you have been filling the air with it—if you have the majority, then have it and welcome. If you can exclude us from the Convention, then what matters it? If I had a sleeping-car outside the Convention church I could sleep in it without waiting to get home. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written. For

thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come"—next Thursday—"nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." I would rather have God with me, and be alone, than have ten million Baptists that are Baptists in name, but who have rejected this Book. Afraid? I was never happier in my life. "Let not him that girdeth on his harness boast himself as he that putteth it off."

Ben-hadad was perfectly sure of victory! "And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city." I wish I could convey to you the great principles here set forth. I wish you all had your Bibles with you. "And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude"—have you seen the majority? Mark you, the king of Israel, heard no word from the prophet until he had made his decision, but the moment he made his decision and said, "I will stand for the right", that moment God sent a prophet. If the Bible has become an uninteresting Book to you, it is because something is wrong between you and God, but if you will take your stand for God, that Book will become a blazing fire, in that moment God will honour your faith.

I said just now that I have not changed in the doctrines I preach. I used to labour more over my sermons, I used to try to give them a literary flavour, you know! But I will tell you I have changed in one way, that the Bible is a new Book to me. You take your stand with God, and God takes His stand with you every time. The prophet said, "Do you see the great multitude? You heard what Ben-hadad said, did you?" "Yes." "And you answered with defiance, did you?" "Yes." "You did not bow to, 'The saith Ben-hadad?'" "No." "Well, then, Thus saith the Lord." *And you will not hear a "Thus saith the Lord" until you have put your foot upon "Thus saith Ben-hadad."* When you come to the place where you can say, "I do not care what any man says, I will listen to what God says",—the moment you turn your eyes heavenward, down the skies will come the word, "Thus saith the Lord."

What did He say? "Behold, I will deliver it into thine hand this day; and thou shalt know that I am the Lord." My brethren, we have the victory already, we rejoice in the victory already. This is my text for tonight, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "I will deliver it into thine hand." Does that mean that we shall be what men call successful in the Convention? I do not know. It might be. I should not be surprised at that, not at all. We had an experience in this church that made it impossible for me to be surprised at anything; I saw God work a miracle in this church. I was invited to meet the deacons, to be asked to resign, after six months of opposition inspired by McMaster University—to save myself the humiliation of being dismissed! I said, "No—no—NO. The church will meet on the twenty-first of September, and I will be there." And the Lord came into that meeting, and He "looked" upon them as He did upon the Egyptians, and they melted at the

glance of the Lord. They were absolutely sure before that! I do not know what will happen—and I do not care; because God is on the throne, and His will shall be done ultimately.

"But who is going to do the fighting?" Ahab said, "by whom—by whom?" Now, you Fundamentalists who say, "I am glad to hear the battle is the Lord's, because I never did like fighting, I am so glad that God is going to do it for us." The king of Israel was not so foolish as that. He knew it was of the Lord, but he knew too that God would use somebody to accomplish His purpose. "And Ahab said, By whom? And he said, Thus saith the Lord, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle?" And the Lord answered, "Thou. You are a bit of a simpleton sometimes, Ahab, but I will make you fight this time; you are not much of a general, but I will give you wisdom this time to order the battle." And Ahab ordered the battle. They went out, and "numbered the young men of the princes of the provinces and they were two hundred and thirty-two: and after them he numbered all the people, even all the children of Israel, being seven thousand. And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying there are men come out of Samaria"—how dare they? But they did—"And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive. So these young men of the princes of the provinces came out of the city, and the army which followed them"—and I will tell you what they did: they engaged in personal work—"And they slew every one his man."

A great many people complain because I mention names. The reason I mention names is that I think it is the fairer way of doing. I published in last week's *Gospel Witness* the famous resolution of censure—so-called—that was passed upon Spurgeon. It is very illuminating. I think I can find it here somewhere. Yes, this was the resolution they passed: "As Mr. Spurgeon declines to give the names of those to whom he intended them to apply, and the evidence supporting them, those charges, in the judgment of the Council, ought not to have been made." The fault they found with Mr. Spurgeon was that he did not give the names: the fault they find with me is that I give the names! So they will censure you anyhow! They may call me by name as often as they like, it will not hurt. "They slew every one his man."

I am always sorry when personalities enter into discussions, but I do not see how it can be avoided. Try to imagine, back there ten years or so ago, when a company of Canadians were going against the Germans—try to imagine a Canadian stopping and saying, "Wait a minute, Fritz, do not be in a hurry. Let us have an understanding. Of course, we have nothing against you personally. Unfortunately, your government and our government are at war, therefore we must fight on opposite sides. We stand for opposing principles, and these principles are at war; but I want you to understand that, in a minute or two, when I drive my bayonet into your body, I have nothing against you personally, I want you to understand

that I am bayoneting the principles for which you stand"! In the nature of the case, you cannot deal with the principles that find their incarnation in personalities without dealing with the personalities themselves.

So they fought, and they won: "And Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horseman"—that is the way these Modernists do, there is usually a spare horse so that the man chiefly concerned gets away!—"And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter. And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee. And the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they. And do this thing, Take the kings away, every man out of his place, and put captains in their rooms: and number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so. And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel."

The Lord gave us a great victory at London, and if we had read that text we should have understood it, and have said, "The prophet has come and is saying, 'get ready for the next Convention, they will fight again next year.'" So they went to work gathering their armies, horse for horse, chariot for chariot; and this is what the prophet said to the king of Israel, "Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord."

Will you notice that? What was at the basis of it all? *A misunderstanding of God.* The Syrians said, "We fought in the wrong place, we held the Convention in the wrong place, we were defeated last year up in Western Ontario, we will go down to Toronto—God is the God of the hills, but He is not the God of the valleys; He is the God of the first century, but not the God of the twentieth century." And God said, "I have heard what they have said, and I will show them that I am the God of the valleys as well as the God of the hills"—and I believe there is nothing God more desires to do in this degenerate day than to prove once again that He is God; and if He can find a people, a church, a denomination, that will throw the gauntlet down to modern unbelief, and stand by God and His Book, God will stand by them. I do not care whether it is this church alone, or a dozen churches, He will answer that challenge. If the Convention should succeed in passing that Bill, and silencing the testimony of those who protest against McMaster's Modernism, it will not hurt us, it will not hurt any church. Personally, I would have gone out years ago, but I felt I ought to stay and testify against the evil.

There is much more there, but you will have to take the story and preach two or three sermons that I have not time to preach.

Ben-hadad was defeated a second time. "And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes

upon our heads, and go out to the king of Israel: peradventure he will save thy life. So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live." That is the temptation: *when God gives His servants a victory at any point, they need great wisdom from Him to know, how to make use of it.* When that message came to the king, he said, "Is he yet alive? he is my brother"! "Now the men did diligently observe whether anything would come from him, and did hastily catch it: and they said, Thy brother Ben-hadad"! When Ahab got that message he said, "Is he yet alive? He is my brother"! Dear Brother Ben-hadad! Dear Brother Fosdick! "Is he alive? I am so glad. He is my brother; go and bring him in"! Somebody says, "That is a perfectly proper attitude, is it not?" Let us read further: "Then Ben-hadad came forth to him; and he caused him to come up into the chariot"—they went for a motor ride together! They were such chums, Ben-hadad and the king of Israel! The king of Israel said, "He is my brother"!

And Ben-hadad was very, very generous! "The cities, which my father took from thy father, I will restore"—how good of him!—"and thou shalt make streets for thee in Samaria." Then Ahab said, "I will send thee away in comfort. After all, perhaps we were a little in the wrong; we will give back to you some of the things. We will pass a resolution, and it will be all over. We will be all one again; the war will be ended, and everything will be delightful"!—"So he made a covenant with him, and sent him away." That was very fine on the part of Ahab,—"My brother, Ben-hadad"! What else ought he to have said?

Let us look at Ahab for a few minutes. Who was Ahab? He was the king of Israel. He was a very poor king, but he was on the side of Israel. At this moment he was representing God's cause. He was representing it very poorly, to the enemies of Israel he could say, "My brother". And you say that that is what he ought to say. Well, think of it for a minute. There was somebody else—Ahab was a middle-of-the-roader, he was a pacifist, he did not want to fight, he evaded it as long as he could, he wanted to get out of it as quickly as he could when once he started—but there was another man who was a Fundamentalist. He found Ahab in Naboth's vineyard, and Ahab said to the Fundamentalist, "Hast thou found me, O mine enemy?" That was his attitude toward the Fundamentalist! Again when God said to that Fundamentalist prophet, "Go, shew thyself to Ahab this day", he came and hissed it out, "Art thou he that troubleth Israel?"—"Mine enemy"! The "troubler of Israel"! Of whom did he say that? Of the man who said, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." *For the prophet of God who stood for God and His Word, Ahab had nothing but thundering anathemas; but for the enemy of Israel he had the glad hand, and could say, "Come in, Brother Ben-hadad"!*

Is that up-to-date? Are you so dense, any of you, that I need to make the application? Did you ever hear anyone say, "I am perfectly true to the Bible, but I don't believe in this contention"—no, but they have the glad hand for the enemies of the truth, and they have nothing but anathemas for those who stand for evangelical principles. I think I will say it: when

anybody stands now in the Baptist denomination for the Word of God, even though we have nothing at all to do with it directly, they talk about the "Shields forces", they talk about "Shieldsites"!—I do not know whether they class them with the Hivites, and the Canaanites, or not—but they describe them as "Shieldsites"! Well, I am sorry if they have to bear my name; I did not give it to them; I am not responsible for that kind of thing. But I think I will give you another name. I have been looking for a name for a long time, but could not find a satisfactory one. There are a great many people in this Denomination who are not Modernists, but who are on the Modernist side; they are just like Ahab; up to a point, they stand for the faith—but as soon as Ben-hadad comes with his plea for leniency they fall into his hands. And I think that in our Baptist denomination there are just two classes of people, just two classes of people—Fundamentalists and Farmerettes!

"So he made a covenant with him, and sent him away." And as Ahab was riding home, he saw a man at the roadside as though he had been in the war, and he wondered who he was. This man stopped the king and told a parable, saying: "Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it. And he hastened, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets. And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people. And the king of Israel went to his house heavy and displeased, and came to Samaria." And when the long purpose of God was completely unfolded, it was by an arrow from a Syrian's bow that Ahab fell, and the dogs licked his blood "according to the word of the Lord which he spake". *Ahab spared the enemy of God, and by the hand of that enemy he died.*

And I tell you this: the Baptist churches of Ontario and Quebec must purge themselves of the scourge of Modernism—in other words, they have got to kill Modernism, or Modernism will kill them. Spare Ben-hadad, and he will be the ruin of us. So far as this church is concerned, we will have no compromise, we will make no surrender, we will stand for the truth of God to the very end, and we will put Modernism and the principles of Modernism to the sword. We will fight against them with this living sword, the Word of the Lord that liveth and abideth for ever.

I am done when I have said this in a sentence to you unconverted people. At bottom, Ben-hadad is the old nature in us; it is the carnal mind that is "enmity against God: for it is not subject to the law of God, neither indeed can be". And the only way of salvation is to give up Ben-hadad to the cross, and see yourselves crucified in Christ, slain in Him. There is no other way of salvation. The crown of His harvest is life out of death, and only as we go to the cross with Him, dying with Him, and in reality, by spiritual experience, buried with Him, as was symbolized in this ordinance

to-night, rising to walk in newness of life—only thus can we have the victory.

Is it not a glorious thing to have God on your side?

Note: The above sermon was preached the Sunday preceding the annual meeting of the Baptist Convention of Ontario and Quebec last year.

THE LOST JEWEL.

(Continued from page 5.)

Laughed to by happy rills,
Smiled to by violets tenderly—
Sighed. Were life nought but ills,
The sigh more doleful scarce could be—
Sighed. And a tear her sad eyes fills—
Oh! for the sounding sea.

"One by the yellow sand,
Lulled by the gentle tide;
By wandering breezes fanned—
Aye, whispering of the world so wide—
Sighed. Oh the weary strand,
Sweet are the valleys flowery-eyed,
Soft are the meads on either hand—
Oh, for the mountain side.

"For both their hearts were Human,
And could not rest;
How said that man and woman
Should look so far in longing quest
Of what is best."

Loud applause greeted the close of the young girl's song. "By jove!" exclaimed Lord Adolscens Amant, "that is highly sentimental." "Encore!" shouted the Duke of Dandyshire. But the young girl retired. Sir Human's thoughts had been thrown upon his own quest by the young girl's song, and his eyes were resting on one of the young ladies who had previously attracted his attention. He started as Conscience, who had stolen in unobserved, whispered, "Master, was not that song true?"

FALL RALLY OF THE F.B.Y.P.A.

The Fall Rally of the Toronto Branch of the F.B.Y.P.A. will be held in Jarvis St. Church, Monday evening, October 22, at 7.45 p.m. Dr. Wayman, president of Des Moines University, will be the speaker.

TORONTO BAPTIST SEMINARY

Appeals For

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MEN HAVING THE GOSPEL MINIS-
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Write the Dean,

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

The Union Baptist Witness

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

W. GORDON BROWN, Editor.

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

THE MOTIVES FOR MISSIONS.

Why are Regular Baptists sending Missionaries to Liberia? A popular modern writer, discussing the motives for Missions, says that some years ago the Christian churches sent Missionaries to foreign lands because they pictured the heathen as a torrent of souls falling over a precipice into perdition. But that, 'whether rightly or wrongly' (!), this motive is no longer the one that animates missionary work. Well, to think of the heathen as hopelessly lost and rushing on from this world's darkness into "the blackness of darkness forever" as to accord with the plain teaching of Scripture. The heathen are "without excuse" (Romans 1:20), and are without "hope, and without God in the world." (Ephesians 2:12). It is because Regular Baptists believe that these poor souls are now hopelessly lost, that they are sending missionaries to one of the darkest corners of the earth.

* * * *

PRAYER REQUESTS.

Pray for Pastor James McGinlay, the well known preacher of the Alton Baptist Church, who was operated on for acute appendicitis in the Lord Dufferin Hospital, Orangeville, at 7 o'clock on Sunday, October 7th, but who, we are thankful to say, is progressing favourably.

Pray that Christians on the fields which are only open for the summer months, may be kept from drifting during the winter time.

Pray for a small church in need of an organ and hymn books.

Pray for our Missionaries as they proceed to Liberia.

* * * *

MISSIONARY RALLIES.

The missionary rally held in Jarvis Street Baptist Church was reported last week. Besides it, rallies were held in other centres. Word reaches us that the services in St. Thomas, on Sunday, Sept. 23rd, were well attended, when Rev. A. J. Lewis, one of the outgoing Missionaries to Liberia, spoke morning and evening.

The rally in Chatham was also well attended, when both Mr. Lewis and Mr. Davey spoke. They laid upon their hearers the burden for souls in Liberia.

Another rally was held in Oxford Street, Woodstock, with people present also from Stratford, Otterville and Zorra, when our Missionaries-elect were enthusiastically received.

Still another rally was held in Wortley Rd., London, Hope and Central Churches also uniting in this hearty send-off.

Still another rally met in Shenstone Memorial, Brantford, where the words of our Missionaries awakened further enthusiasm for our new Missionary work.

From the Missionary rallies \$409 was received toward the Missionaries' expenses. The Women's Missionary Society of Regular Baptists have contributed another \$200 toward Mr. Davey's passage money, and Annette Street Baptist Church has given a further \$500 to Mr. Lewis' expenses.

* * * *

A NEW WORK IN WINDSOR.

On Sunday, September 30th, the Regular Baptists began new work in the Border Cities. Morning and evening services were held in the I.O.O.F. Temple, which is centrally situated. In spite of other special attractions, there were some thirty-five at the first evening service, while the collections of the day were enough to pay the rent of the hall for about a month. Rev. W. A. Gunton, who for many years has been well known as an evangelist, is opening this work, which offers every promise of success. We hope to report further progress in the near future.

* * * *

BAPTISM AT FORD CITY.

Mr. F. S. Kendall, pastor of the Calvary Baptist Church,

of Ford City, baptized a woman candidate at the Lewis Park Beach, on the Detroit River, a week ago Sunday. Many various nationalities were present at the open-air service. That evening five new members were welcomed into the Calvary Baptist Church.

* * * *

MORE BAPTISMS AT WESTPORT.

The work of the Westport Baptist Church during the past summer was indeed blessed of God, under the leadership of Mr. H. C. Slade, a student of the Toronto Baptist Seminary. We have already reported the recent baptism of two young men. We now hear that on Sunday, September 30th, Rev. C. H. Leggett was the preacher of the day, and at the evening service baptized three candidates, one of them an elderly-lady, and the other two man and wife.

* * * *

SHENSTONE MEMORIAL, BRANTFORD, PROGRESSING.

A true Christian worker always rejoices when real Holy Spirit conviction of sin falls upon the unsaved. It was a gracious sight, then, at Shenstone Memorial Baptist Church a week ago Sunday, to see a young married woman fall on her knees and weep aloud. This church has three students for the Toronto Baptist Seminary, while nine altogether have offered themselves for the Lord's work. We do not doubt that much credit, on the human side, is to be given to Mr. J. R. MacFarlane, who, for instance, has spoken almost every week at the open-air services conducted by this church in the Market Square.

* * * *

WORTLEY ROAD, LONDON.

This church reports a good start on their Fall work. September 30th saw the Sunday School Rally, with an address by Rev. Mr. Tucker of that city on "Pilgrims and the Pilgrimage."

* * * *

HUGHSON STREET AGAIN.

Sunday, September 30th, was a day of blessing at Hughson Street Regular Baptist Church, Hamilton. In the afternoon, Rev. C. J. Loney, of the Stanley Ave. Church, spoke to a Sunday School attendance of 172, giving an object lesson for children. At the close several boys and girls professed to receive Christ as their Saviour. At the evening service of the day Mr. Paul Abriel gave a farewell message on the eve of his coming to the Toronto Baptist Seminary. This student for the ministry was converted under Pastor Bower two years ago.

* * * *

STUDENTS FAREWELL AT BOSTON, ONT.

The church of which Rev. Mr. Loveday is pastor, held on Friday, September 28th, a missionary service and farewell for two of its members who have come to the Toronto Baptist Seminary. One is Miss S. Gavriloff, who is being supported in this School by the Women's Missionary Auxiliary of that church. Miss Gavriloff has been a member of the New Canadian Sunday School held at a home some two miles from the Boston Church.

* * * *

A "SEMINARY" SUNDAY SCHOOL IN THE WEST.

Miss G. Batt, a student of the Toronto Baptist Seminary, and a member of First Markham Regular Baptist Church, spent the larger part of this summer at Buffalo, Alberta. In that scattered district she held a little Sunday School with an average attendance of about thirteen. Children of five and six years would walk two and a half miles to it. This was real Christian work in a very needy district.

LIBERIA

(We begin herewith a series of brief articles by our Missionary, Rev. A. J. Lewis, now on his way to Liberia, dealing with the opportunities, needs and responsibilities of that land. It will give our readers a splendid survey of conditions in this dark part of the earth. Brother Lewis has already spent one Missionary term in another part of Africa. After returning to this country, he was pastor of the Belmont Ave. Baptist Church, Philadelphia, where he was doing a very fine work. The fact that our Union was clear-cut in its stand upon the Bible as the Word of God, together with the crying needs of this neglected country, led him to apply for service under our board. He has gone forth, leaving a wife and three children at home, to face unknown perils for this great cause.—Ed. *Union Baptist Witness*.)

The Country.

Liberia occupies a unique position in Africa in having the only government maintained upon a democratic basis by black people on that continent. It is situated on the west coast of Africa where the Atlantic sweeps round the Gulf of Guinea. The country has a coastline of about 350 miles and the territory runs inland from 90 to 200 miles from the sea. The coastal region is low, swampy and unhealthy, but further back the country tends to be high, hilly and healthful. The way into the interior has been barred by the total absence of roads, owing to the density of the immense forests, and all travel must be by way of native trails. Transportation must also be by means of native porters carrying loads weighing about 60 pounds. In these dense forests herds of elephants make their home, together with the leopard and hyena. The rivers abound with crocodiles and hippopotami, and crossing these same bridgeless rivers will be one of our many problems,—these together with the deadly species of snake, such as the viper, the cobra,—one kind of which spits its poison for nearly 12 feet,—and the puff adder, make the work hazardous. The usual pests of the African forest abound here, such as the winged cockroach, ants of all descriptions, the jigger-flea, and the ever-present mosquito with its malaria-bearing bite. Nevertheless in these same forests live thousands of pagan people, who must be told the story of Christ before it be forever too late.

The People.

The population of the land is in two divisions, the Americo-Liberians along the coastal plains and the pagan native tribes of the interior. The former class consists of immigrants from America and slaves who fled to Liberia from surrounding countries. They have been well evangelized, and some of them are seeking to reach the nearby tribes with the Gospel. The work yet to be done is in the great inland section, where the pagan tribes are still ruled by native chiefs, and bound by heathen superstition in chains of iron, and lashed by demoniac fear as with a whip of scorpions. The pagan population of the native tribes contains about a million, though accurate statistics are not available. The tribes may be divided into three great groups, the Kru, who represent the original Negro stock of West Africa; the Mandingo, who have come in from the Sudan; and the Kpelle, who inhabit the greater part of the central area of the country. Tribal warfare and even cannibalism have existed among these tribes until recent times.

The Mandingo group are located in the western part of the land and are for the most part Mohammedans. They are a very intelligent class of native, even having a knowledge of reading and writing. They form a serious menace to the pagan portion of the people, and constitute an added reason why we should evangelize quickly the pagan tribes. Shall the waiting tribes be won for the false prophet or for Christ?

The Kpelle group with their various tribes are still wholly pagan. They clear their own farms, work in iron, and are a very warlike people. They have their secret societies, witch-doctors, and all the superstition and cruelty of the African demon-worship. These tribes form the great field for Missionary labor.

The Kru group consists of tribes stretching from the eastern coast inland. They are usually an industrious people and form the laborers of the coast region. Our chief concern is for the tribes far in from the coast in the eastern section

of the country, most of whom have never seen a white man, and none have ever heard the Gospel. Some distance back from the coast in this region are the Grebos, a dark brown people, who are very warlike, and have caused great trouble in the past. Back of these in the remote sections of Liberia, and near the Ivory Coast, lie many tribes and thousands of people who are at present unknown. These tribes are to be our objective.

(To be continued.)

REV. CHARLTON STARTS SPECIAL CHILDREN'S WORK IN CHATHAM.

Last week we mentioned a special children's meeting begun by Pastor W. Charlton of Chatham. The uniqueness of this work calls for further note.

Although Chatham, like many other places, is a hard city in which to make a successful start of anything new along religious lines, this energetic pastor has done so. He had cards printed bearing the legend, "This Ticket Will Admit Bearer to the Happy Hour for Boys and Girls, to be held in the Chatham Regular Baptist Church, Patricia Hall (over Agnew's Shoe Store), on Friday evening, Sept. 28th, at 7 o'clock. Wonderful Songs to Sing—Wonderful Pictures to See." Says one of his fellow-workers: "Armed with these weapons, Mr. Charlton and a band of faithful workers visited the four public schools in the city on Thursday afternoon, and gave a ticket to each of the scholars as they were dismissed. Seven o'clock came, and soon we had a teeming mass of boys and girls of all ages, over four hundred in number, ready for the feast. Opportunity was given for any of those present to recite or sing, and many responded. Songs, pictures and cartoons were thrown on the screen, and, to use a common expression, they 'raised the roof,' for our Chatham boys and girls can sing. The principal theme of the evening was 'The Prodigal Son,' told in Mr. Charlton's own unique way, impressing upon them the fact that the way the prodigal treated his father was just the way sinners acted toward God, taking all the benefits He was prepared to give them, and giving nothing of service in return."

IN BRITISH COLUMBIA.

Rev. Charles Fisher, M.A., began his ministry in Mount Pleasant Baptist Church, Vancouver, B.C., the first of this month. He went from Winnipeg.

Rev. W. J. Thomson, of Long Branch, is supplying the first two Sundays in October in Collingwood Baptist Church, B.C.

ZEOLI AT ALTON.

Rev. Anthony Zeoli, the flaming Italian Evangelist, spoke to a full house in the Alton Baptist Church on Monday and Tuesday, October 1st and 2nd. On the Monday night he told the remarkable story of his conversion.

OUR WORK IN FORT WILLIAM.

Many of our readers may not know that our Union has in its fellowship a Fundamental Baptist Church in Fort William. About two and a half years ago some thirty came out of the First Baptist Church of that city on account of Russelism, Modernism and worldliness, and started an independent work. For a time a Lutheran Church Building was used, but later the services were transferred to the Labor Hall. When our new Convention was formed, this little church applied for membership. They have now about forty-six members, of whom one-third are of foreign birth. One of the deacons is a Ukrainian, and he, with two other brethren who speak the Russian language, has been holding two open-air services each week during the summer, while another English service has also been held in the open air each week. The pastor is Rev. J. M. Newby, a veteran of the faith. This work, we believe, has a great future before it in Fort William.

CONVENTION, NOV. 13 to 16th.

The first Annual Meeting of the Union of Regular Baptist Churches will be held in Stanley Avenue Baptist Church, Hamilton, November 13th to 16th. Let the "Regulars" plan to attend if possible. Details will be given later.

Coals for the Altar Fire

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

Sunday, October 14th.

Christ the Obedient One.—

Psalms xl:1-17

As our great Surety in becoming man, Jesus undertook, as man, to render unto God whatsoever was due unto God from man, so in becoming an Israelite, He undertook to render unto God as an Israelite whatsoever was due to God from Israel. He was perfect in respect of all the commandments given to man: perfect in respect of all the ordinances given to Israel. Whatsoever Moses had commanded He observed as the great Law-fulfiller. "Not one jot or tittle shall in any wise pass from the Law till all be fulfilled." Whatsoever the Prophets had directed, He obeyed. And when John came as the last messenger to Israel before Himself, He obeyed the message of John in the same principle as He kept all the commandments of Moses—in order that He might fulfill all righteousness—that so God might be glorified in being in all things obeyed, and that so a righteousness might be wrought out, to be imputed to all the family of faith. Therefore, He who gave the Law, kept the Law on behalf of others.

Monday, October 15th.

Christ the Suffering One.—

I Peter ii:9-25

As the Surety, He was to endure whilst living on the earth. As an Israelite He obeyed, and in obeying, suffered. In many things He drank of a cup of sorrow similar to that which Israel was drinking. But even in cases where He was associated with Israel in like forms of outward suffering, He was still the solitary One—unlike them as to His Person: unlike them as to His character: unlike them in that He was a voluntary sufferer: unlike them as to the manner in which He suffered: unlike them as to the object for which He suffered—all His sufferings being satisfactory, and undergone as the Redeemer. As the obedient and perfect Israelite, and as a perfect man, and as the Son of the Father, He deserved only blessing. The fact, therefore, that He who deserved blessing suffered, proved that He suffered only as the Surety. The channels through which the suffering came on Him might be many; but the reason for which they all came on Him was the same—His Suretyship—a Suretyship voluntarily undertaken, and voluntarily continued; during the whole of which He ever delighted in God, and God ever delighted in Him.

Tuesday, October 16th.

Christ the Sensitive One.—

Luke xix:28-48

Amongst the sufferings incurred by our Heavenly Surety those caused by the acuteness of His sensibilities were by no means the least. Placed as He was in the midst not only of the human family who were all groaning in a fallen earth, but also in the midst of a peculiar section of that family (Israel) who were in an especial manner stricken for their sin, there was in every sight that met His eye, and in every sound that met His ear, something that added to His cup of sorrow. It may be easy for our hearts to enfold themselves in their selfishness, and to steel themselves against every sight and sound of moral and outward misery. But it was otherwise with Jesus who was perfect. It was meet that as a Man He should feel for the misery of man: not sympathising with their evil, but feeling for their woe. His tears over Jerusalem were but the expression of the prevailing tone of His feeling toward a groaning world. Moreover there were in Jesus not only perfect sensibilities, but a power also of approaching the condition of those around Him, both in their present and in their future relations to God. Mere human sensibilities are not only at the best imperfect and misdirected, but men fail utterly in rightly appreciating man's relation to God. But it was not so in the Lord Jesus. He appreciated fully the awfulness of the relation in which man as man stood to God.

Wednesday, October 17th.

Christ the Matchless Sufferer.—

Isaiah lii:1-15

The Lord Jesus never put forth the power of His indwelling Godhead to deaden His human sensibilities of body and of soul. But how then would the Scriptures have been fulfilled? How then would He have been perfected (consecrated)

through sufferings? Never did He put forth the power of His indwelling Godhead to relieve Himself of one sorrow that it was appointed to Him to bear. Advisely, and well knowing what was before Him, He took upon Himself a humanity physically weak, in order that He might therein not seem to suffer, but suffer. Even then if there had been no other sources of living woe, the perfectness of His sensibilities—His holy sensitiveness to evil—His appreciation of sin and its consequences—the rage and persecution of His enemies, and the fact of being without the shelter that is granted to foxes and to the birds of the air, would have sufficed to make Him a man of sorrows and acquainted with grief, and would have caused His visage to be "more marred than any man, and His form more than the sons of men." But these channels were not the only ones through which the tide of sorrow poured down upon the Great Sufferer.

Thursday, October 18th.

Christ in Gethsemane.—

Luke xxvi:39-53

Gethsemane preceded the Cross. Few, I suppose, will question that the sorrow there endured were in a peculiar sense appointed to Him by God, and that He was there caused to have a realising apprehension of that which He was about to meet on the Cross. "He beheld," says Witsius, "the awful tribunal before which He was presently to appear, in order to pay that which He took not away: He saw the Judge Himself armed with the terrors of His incomprehensible vengeance: the Law brandishing all the thunders of its curses: the Devil and all the powers of darkness, with all the gates of Hell just ready to pour in upon His soul: in a word, He saw Justice itself in all its inexorable rigour, to which He was now to make full satisfaction. He saw the face of His Father without darting a single ray of favour towards Him, but rather burning in hot jealousy, in all the terrors of His wrath against the sins . . . which He had undertaken to atone for, and wheresoever He turned, not the least glimpse of relief appeared for Him, whether in heaven or in earth, till with resolution and constancy He had acquitted Himself in the combat. These, these are the things which not without reason, struck Christ with terror and amazement, and forced Him His groans, His sighs, and His tears."

Friday, October 19th.

Christ the Smitten One.—

Zechariah viii:1-9

On the Cross when our Lord had to say, "Thou hast afflicted me with all Thy waves," He stood emphatically alone: as One for a season cut off, not from hope, not from confidence in God, not from the assurance of the Father's love (for Jesus to lose these things was as impossible as for the Father to cease to love the Son), but He was cut off from all present sustenance—from all present manifestation of favour, bearing not merely the apprehended terrors, but the reality of damnatory wrath—bearing all that He bore, ALONE. "Fully did our Saviour know," observes Mr. Stevenson, "and exquisitely did He feel the truth of that Scripture, 'In God's favour is life,' Psalm xxx:5." Under the hidings of His Father's face the only begotten Son must have experienced what no human intellect can conceive, and which if it did, no human language could express. It was a judicial withdrawal of the light of God's countenance that overcame the human soul of Jesus with this strange and overpowering sensation. The pains of crucifixion, the forsaking of friends, the taunts of men, and the assaults of devils, were nothing in comparison with this."

Saturday, October 20th.

Christ the Surety Sufferer.—

Matthew xx:20-34

There never could have been any hope or such as we, if God, in the infinitude of His grace, had not been pleased to declare that His holy Courts admit the principle of SUBSTITUTIONAL service. The Eternal Son voluntarily undertook to be our Sponsor. Humbling Himself to be born of a woman, and made under the Law (that so He might fulfil the Law) He formally assumed the responsibilities of all the family of faith, engaging to do everything, and to suffer everything that was necessary *God-ward*, in order to deliver them from wrath, and secure to them an inalienable title of life and glory. His appointment to this Suretyship was

founded on the Justice of God, which required that there be no sin that was not punished; and it was founded also on the Love of God, who determined not only to deliver from wrath, but to bring also to His own bosom and unto His glory those who personally deserved wrath.

BAPTIST BIBLE UNION LESSON LEAF

Vol. III. Rev. Alex. Thomson, Editor. No. 4.
Lesson 45. Fourth Quarter Nov. 4th, 1928.

LIVING; SERVING; SUFFERING.

Lesson Text: Philippians I.

Golden Text: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. 1:29).

I. THANKSGIVING AND PRAYER, (vs. 1-11).

1. Epaphroditus, an influential member of the church at Philippi and a brother beloved, had arrived at Rome with help for the apostle, and having discharged his mission and about to return, Paul makes use of him in conveying this epistle of love and counsel to his beloved Philippians. 2. The epistle begins with the name of the writer, Paul, and associated with it the name of Timothy, both of whom are termed the "servants of Jesus Christ," (v. 1), the term "servants" implying "bond servants," persons possessed by another, and wholly given up to his service. Such is the relationship of every child of God and his, or her, will ought to be governed thereby. Paul does not refer to his apostleship here, such emphasis upon his authority not being required with persons who did not question it. 3. The recipients of the letter are then mentioned, "the saints in Christ Jesus," the separated ones, set apart at conversion for God, as all Christians are, and one may be sure if he is not a saint on this earth he never will be one in heaven, "with the bishops and deacons," the two classes of ordinary officers in the church, the bishops being the pastors or elders, ministering in spiritual things, and the deacons attending to the temporal duties. 4. The salutation then follows, (v. 2), "grace" the Grecian form of salutation referring to the gracious help of God given to undeserving man; and "peace" the Hebrew form referring to the restful condition of the heart due to reconciliation with God. 5. The apostle then proceeds with thanksgiving and prayer. He is thankful upon every remembrance of them, (v. 3), he had sweet memories of them; and in all his prayers he makes supplication for them with joy, (v. 4). He is thankful for their fellowship in the gospel, (v. 5). They were his helpers in spreading the gospel which work should be esteemed a privilege and a duty by every child of God, for we are called to be labourers, not idlers, (2 Cor. 6:1). Such a fellowship was made possible by the work of God in their hearts and thinking of this the apostle expresses his confidence in the continuance of that work, God would complete the work which He had begun until the day of Jesus Christ, (v. 6). The work of salvation depends upon God, and all who trust Him will be kept by His omnipotent power. God never leaves His work half done, so each child of God will be present when our Lord meets His church on His return. 6. The great love of the apostle for the Philippians is seen in his further statement that he has them in his heart, they are partakers of his grace, being associated with him in the defence and confirmation of the gospel, and he longs after them in the bowels of Jesus Christ, (vs. 7, 8). This was not mere natural affection, but the love of Christ making itself manifest through him. 7. Then follows his prayer for them, for love always leads to prayer. He petitions that their love may abound yet more and more in knowledge and in judgment, (v. 9), knowledge of truth and spiritual discernment, and this with a view to their approving the things that excel, (v. 10), approving by actually choosing the excellent things. The Christians should live on the highest plane, then he will be "sincere," tried in the sunlight and found "pure" and "without offence," not stumbling, "being filled with the fruit of righteousness," (v. 11), the result of a righteous life.

II. BLESSING THROUGH SUFFERING, (vs. 12-20).

1. The matter related in this section reminds one of the truth that all things work together for good to those who

love God, (Rom. 8:28), for out of the suffering of the apostle there comes progress for the gospel, (v. 12). Nothing happens by chance, and God can use even the most untoward experience to further His cause. The apostle in his bonds bore witness to the Lord in all the palace, (v. 13). He was kept a prisoner in the Praetorium where the soldiers of the guard were garrisoned, either at the palace, or removed a little distance from it, and he would not miss an opportunity of witnessing for his Lord among the soldiers and others with whom he was brought in contact, a noble sample to those of us who are in more favourable circumstances. 2. Many of the brethren were encouraged by his example to become "more bold to speak the word without fear," (v. 14), a courageous soul helps others to overcome their weakness. There were some, however, who preached Christ out of envy and strife, (v. 15), supposing to add affliction to his bonds, (v. 16), seeking to deprive him of the full credit of the glorious work by drawing attention to themselves, but the others preached out of love understanding the significance of his bonds, (v. 17). 3. The preaching of Christ, whatever the motive, gave rejoicing to the apostle, (v. 18), for it was making his Saviour known to the people. This attitude would imply that no error was implicated, otherwise it would have been condemned. The result of such preaching would mean for him future complete victory; through their prayers and the supply of the Spirit of Jesus, (v. 19). Prayer changes things and brings victory out of defeat. The devotion of the apostle to his Lord is found in his further statement that in nothing he should be ashamed but that Christ should be magnified in his body whether by life or by death, (v. 20). The Lord was first in his life, and he desired His glory above all things, therefore he could rejoice in the work of others if only His Lord was exalted. May we have the same attitude and manifest the same spirit.

III. CONFLICTING DESIRES, (vs. 21-26).

1. So yielded was the apostle to his Lord that he could write that to him to live was Christ; Christ was his very life, he had no other purpose than to glorify Him, and his Saviour had perfect liberty in living through him and using him; and to die was gain, (v. 21). He would then be released from the bondage of prison, the suffering attendant upon an arduous life, and he would be absent from the body and present with the Lord, (2 Cor. 5:8), which he states is a far better condition, (v. 23). Thank God for the blessed hope of one day seeing our adorable Lord, and being like Him when we see Him as He is. The reference of the apostle is to the intermediate state prior to the return of our Lord, and it is far better than the present condition, he states; therefore there must be conscious fellowship with the Saviour of a higher kind than is at present possible, else to the apostle it could not be far better. He was in a strait betwixt two, having a desire to depart, yet feeling he should remain for the sake of the church, (vs. 23, 24,) realizing that his leadership and counsel were needed. And he had confidence that he would remain and continue to help the furtherance of their faith, and that they would rejoice at his coming to them again, (vs. 25, 26). The Lord knows the time of our departure, and until such time we should strive diligently to serve Him.

IV. WORDS OF COUNSEL, (vs. 27-30).

1. Words of counsel close the chapter, wherein the apostle exhorts the Philippians to unity in the work of the Gospel, (v. 27). Evidently some dissension existed among them, and this he desired to cease as it was conduct unbecoming the Gospel of Christ. He desired to learn of them that they were standing fast in one Spirit, striving together for the faith of the gospel. Instead of fighting each other, they were to unite in fighting the forces of darkness, and this would be conflict enough to absorb all their energy. 2. They were not to be terrified by their adversaries. The servants of God are to be fearless in the service of their Master. Such fearlessness would be a token of perdition to their enemies, but to them of salvation. Holy boldness comes from God, gives the Christian the consciousness of His near presence with all that that means and is a condemnation of those who oppose the gospel. 3. Such boldness brings suffering but to this end are the children of God chosen, (vs. 29, 30). Think it not strange then when the enemy fiercely retaliates in the face of a faithful ministry, but thank God for the corroboration of His word and the manifestation of His power.

HURRY! HURRY! ALL ABOARD!

BOOK YOUR PASSAGE TO JERUSALEM AT ONCE

A Pilgrimage to Palestine, Egypt, Greece, Turkey, Italy, France and England for \$875

Take your wife; parents, send your son or daughter;—young people, ask your father to help you take advantage of the chance of a lifetime. Read all that follows.

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.

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!

Think of a trip to Jerusalem made doubly attractive by a

Carefully Prepared Programme.

On some occasions we will gather in the cabin to hear an expert on some subject; another night to hear some of the greatest musicians in America who will be companion travelers 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. Use the form below.

The Gospel Witness,
 130 Gerrard St. East,
 Toronto 2, Ont.

I am interested in the proposed Fundamentalist pilgrimage to Palestine, and should be glad if you would send me full particulars at an early date.

Name:

Address:

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