

The Gospel Witness

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

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Are the Ministers to Blame?

A Few Thoughts by the Editor While at Sea.

"Once upon a time," indeed, it must have been more than a score of years ago, at a religious convention, a certain popular preacher delivered an address which provoked much comment. When the session at which the address was delivered was over, the people, preachers and laymen, gathered in groups discussing what the famous preacher had said. Prominent in one group was a preacher who had passed life's meridian by some years. He was small of stature, but very tall in his estimate of his own importance. He strongly dissented from the views expressed in the address, and just as he was in the midst of his declamatory criticism the speaker under discussion came along. The big-little man hailed him, "Dr. So-and-So, I have just been thinking"—and before he could say another word the other broke in, "I am glad to hear that"; and, scarcely pausing in his walk as he passed by, he patted his little critic on the back and said, "Keep on thinking, brother; it will do you good."

Yes, it would do us all good to think, and to keep on thinking. Some of us allow ourselves to be so occupied by trivialities as almost to exclude all opportunity for serious thought and reflection.

The Editor of this paper has been several days at sea. He has done a little writing in the revising of sermons, a little reading,—not much; but a great deal of thinking; and he gladly bears witness to the wisdom of the preacher of our opening story, that thinking is a most exhilarating and profitable exercise. Especially for one whose mind has been as fallow ground; then concentrated and continued thought, like a ploughshare, cuts deeply, bringing the sub-soil of the sub-conscious to the surface to be harrowed by reflection, and made receptive to all the generating powers of sun and air.

After seven years in the trenches it is good to retire behind the lines, and away from the area where the "big stuff" is falling; and one may be forgiven for cherishing the hope that what he expects to be a period of rest will not turn out to be a transfer to another theatre of the same great war.

But extraordinary to record, *we have been thinking*. Even our theological enemies will not deny that we have

had rather an unusual opportunity during the last few years of observing religious conditions in Canada and the United States. In tens of thousands of miles of travel (forty-seven thousand miles from June, 1927, to May, 1928), in attendance upon great conventions North and South (not to mention several interesting Conventions in Canada), in many conferences and public meetings of all kinds; in personal contact with many hundreds of ministers all over North America, one could not help gathering a great deal of thought-stuff which has stored itself away in the cupboards of the sub-conscious memory ready for use as occasion may require. That is why an opportunity to think, to bring out material from those hidden stores for serious reflection, will do this Editor good.

Well, to drop the editorial "we"—"I have been thinking". Who caused the war? Not the Great War, but the Greater War upon the supernaturalism of Christianity.

The responsibility is by some placed upon the younger generation. We are told the "modern mind" will not accept certain doctrines; and "the young people of our day" demand certain modifications. But a moment's reflection is necessary to relegate these contentions to the realm of the improbable to say the least. The mind of a child is trustful. It is more natural for a child to believe and trust than for an adult. To become a Christian one must become as a little child. A doubtful, unbelieving attitude is more natural to age with its experience of a thousand shattered confidences than to childhood or even to youth. I have said "more natural"; ah, yes; too *natural*: nothing but a constant experience of the supernatural can keep faith in the supernatural alive.

In this article I do not propose to deal with the origin of what we now call Modernism, so much as with its progress. I am writing in my stateroom on shipboard in mid-Atlantic; and except for the few in my trunk, far from books which would enable me to make exact quotations on the subject. But as I have said, "I have been thinking," and what thought-stuff I put into this article has been produced by some years of extensive travel, and careful observation.

Are the principal enemies of what I will call evangelical supernaturalism young men? How does the plague of Modernism spread? Do men acquire immunity by age? Is it some kind of religious measles which finds the majority of its victims among those of tender years and immature minds? I believe cancer does its deadly work among people of middle life or beyond. It is emphatically, except in rare cases, not a disease of childhood. Is Modernism like cancer in this respect?

Conditions which favour the development and progress of certain diseases may be recognized even though the germ by which such disease is spread has never been isolated and identified. And, beyond question, conditions which attend men in middle or later life, are peculiarly favourable to the development of Modernism.

In the young minister, unless he be the exceptional religious cancer case, conscience is very tender and sensitive. His conversion is of too recent occurrence for him to have forgotten that he was purged from his old sins. The wonder of divine grace still excites his worshipful admiration. The Bible is his Lover's love-letter, and he cannot have enough of it. It becomes to him a garden fragrant and beautiful with a thousand blooms, and filled with trees whose branches bend with the weight of luscious fruit. And as he breathes its fragrance, and beholds its beauty, and tastes its sweetness, he is filled with a desire to summon the whole world to share with him the wealth and wonder of the garden of the Lord.

And in that early day, to the newly-opened eyes of his heart, the wonder of all wonders is the Cross of Christ. It was there the burden of guilt slipped from off his shoulders, and the exhilaration of the spiritual freedom which ensued has not wholly subsided.

The Person of Christ to such an one is the centre of the universe. His whole redeemed nature assents to and rapturously proclaims the truth, "He is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."

The germ of Modernism will find an unfriendly soil in the mind of one who is in such a state of exuberant spiritual health as I have described. You cannot persuade one who walks in a real garden, inhaling its fragrant beauty and sweetness, that its flowers and fruits are artificial. He knows, he *knows* better.

You cannot persuade a woman that her lover's letters are fabrications of another's mind bearing a forged signature, while her lover is sitting at her side explaining his own letters and certifying to his own signature; nor can you alienate her affections from her beloved while she enjoys his abiding presence and is daily regaled by the fulfilment of his every promise. While delighting daily in the experience of his faithfulness you would essay an impossibility were you to attempt to prove him false. Not until distance can separate them could there be hope of success in that fell game.

There are people who imagine ministers are subject to fewer temptations than other people. It may be the minister's temptations are of a different order, but they are neither fewer nor less severe. On the contrary, ministers are exposed to temptations which are peculiar to their calling.

There are always dangers in familiarity, as the proverb

that familiarity breeds contempt recognizes. One's very familiarity with the Bible, through the necessities of preaching, may make it a workman's tool-box rather than the word of God. The necessity of praying publicly is full of perils, as is the duty of speaking frequently publicly and privately about holy things. The will may become habituated to compelling the mind to think, and the lips to utter truths and sentiments which the heart does not feel. Every minister must be conscious of this danger.

Hence the minister's greatest task is not his preaching, or any public duty; but the maintenance of his own spiritual health. The supreme miracle of Spurgeon's career was not his pulpit ministry—the greatest in the church's history; not the printed sermons issuing weekly for over sixty years; nor his prodigious literary labours in general; nor yet the institutions he founded and fostered: the supreme wonder of Spurgeon's career was this that from beginning to end he was always a sinner saved by sovereign grace, exulting in his Saviour, while proclaiming Him to lost men.

It is when a minister loses the joy of his own salvation; when the daily round of religious duty professionalizes him; when his limited income tends to subordinate the spiritual to the temporal and material; when contact with "unreasonable and wicked men" who are church members reacts upon his own spirit with a hardening tendency dangerously approximating cynicism; when all this is allowed to spoil his appetite for the Word which is sweeter than honey and the honeycomb, and prayer becomes mechanical, and personal witness for Christ difficult—then he is in danger of heeding the counsel of worldly wisdom,—"Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself?" Then the call to repentance less frequently rings through the sermon; the stern note of warning is silenced; there is no more rebuke; and an undertone of tolerance pervades the sermon.

Theoretically, or doctrinally, the preacher holds the same views he held from the beginning; and he will tell you so if you ask him: intellectually he is as orthodox as ever. But nothing is now worth standing for. He is devoid of a present vital experience which demands expression. He has failed in the addition to faith of the qualities of virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, which are indispensable to symmetrical spiritual growth; and lacking these things he becomes blind; and, unable to see afar off, he loses his perspective both of the past and of the future, and forgets that he was purged of his old sins.

When a minister reaches that state he will always follow the line of least resistance at Conventions.

Sometime ago I saw an official red card nailed on the door of a house which read,

"WARNING!

Diphtheria Carrier Lives Here."

The person referred to was not ill with diphtheria. He was indeed immune to that deadly germ. But he carried the germ of diphtheria about with him and infected others. And on the door of many a parsonage where an orthodox minister resides there might well be nailed this placard—

WARNING!

Modernism Carrier Lives Here.

Yes, I am sure of it. Modernism is being chiefly propa-

gated by orthodox carriers of heterodox germs. If Modernism had to depend upon Modernists for its defense and propagation it would perish from the earth in a few years.

In our next article on this subject we shall deal with an Old Testament story of a retired preacher who emerged from retirement long enough to become a tool of the devil. Look to your Book and see if you can find the story.

Thus far we have written Friday night. We are to call at Belfast in the morning, reaching Liverpool in the afternoon, then on to London.

THE CONVENTION PREACHER.

Conspicuous on page two of *The Canadian Baptist* of October 11th, 1928, appears the programme of the Baptist Convention of Ontario and Quebec, convening with the James Street Church in Hamilton, on the 17th of the present month. Displayed in a central position on the programme, is the announcement that the Convention Sermon will be preached in James St. Church, Sunday, Oct. 21st, at 11 a.m., by Rev. Prof. L. H. Marshall, of McMaster University. It is even as we might have expected. The selection of the Convention preacher is indicative of the fact that the Convention Executive, and the leaders of Baptist denominational life within the old Convention, have committed themselves irrevocably to the theological position occupied by Prof. Marshall. We are of the opinion that many who are still supporting the old Convention will view the present situation with regret, for they do not agree with the theological views of the professor in question. The choice of him as Convention preacher will be, to them, offensive. Their voices may or may not be raised in protest on the floor of the Convention, but in their souls they cannot register approval. McMaster University long since began to walk in another way. The speed of her departure from the theological position upon which she was founded is being gradually accelerated. Given time, unless a revolution is wrought, she will ultimately arrive at the place now occupied by Crozer, Rochester, and the Divinity Department of the University of Chicago. There are some of us who cannot permit ourselves to be identified with such deflection from the faith.—B.

WHITHER BOUND?

The refrain of an erstwhile popular American song ends with the pointed query: "Where do we go from here?" In its connection the question may have been frivolous, but alter its setting, improve its diction a little, and it expresses a profound philosophy. Whither are we bound? To what goal does the road we are following ultimately lead? What will our to-morrow be? What will be the aftermath, consequent upon the processes of to-day?

No wise man commits himself to any course of action without first looking ahead to discover what the consequences will be. He who does otherwise is either a thoughtless man or a fool. The principle holds true in every relationship of life. Particularly is it true in the spiritual realm, where the noblest human facul-

ties are engaged, and the most supreme issues are at stake.

We are often reminded, rather patronizingly, that the religious thought of England is much in advance of that obtaining on this side of the Atlantic. Theologically, we are said to be somewhat "behind the times". In fact, some of us, according to certain standards, would be looked upon as "uneducated fools". We need to be brought up-to-date in our religious thinking. We should, in other words, follow the lead of our more enlightened and theologically mature brethren in the Mother Land. Were we to do so, whither would we be led? And at what goal would we arrive? The question may be answered by asking: whither has the reputedly more mature religious thought of England led her people? What outstanding spiritual results have followed in the train of modern theological thought in Great Britain? To what Elysium have their churches been led by accepting the guidance of those whose religious thinking we are admonished to emulate?

In answer to these latter questions we may be permitted to quote from an article appearing in a recent issue of *The Toronto Daily Star* in which is reported a sermon, preached October 2nd, at an annual church congress in Cheltenham, England, by the Right Rev. Herbert Hensley Henson, Bishop of Durham. The article bears every mark of having been truthfully written, and we may assume that the Bishop of Durham is quite competent to speak of religious conditions in England. Reporting the sermon in question, the *Toronto daily* above mentioned, says:—

"From the pulpit of St. Matthew's church the Bishop of Durham said that the most optimistic must admit that conditions preceding the revolts against Christianity in France and Russia were certainly present in England to-day. The nation appeared to be living on inherited capital and Christian morality which was steadily wasting away. 'A nation of churchless, creedless Christianity now seems to commend itself to a large number of English folk', he said. The Bishop of Durham expressed the opinion that the two pillars on which sex morality had hitherto rested—conception of the marriage union as permanent by divine law, and the claim of children as the normal product of the marriage union—had been removed by 'licentious theories' now largely accepted in Europe. As a result sexual morality had fallen into a state of chaos."

If the above quotation represents at all fairly the religious and social conditions of England today, and we have reason to believe that, speaking broadly, it does, what a terrible indictment it presents against the leaders of thought who have guided her to such a fate! It is vain to blame these conditions upon the spirit of the age, upon the world war, or upon the unfavorable industrial situation of post-bellum days. The leaders of theological thought in Great Britain in recent decades cannot escape the responsibility for what now exists. The people of any land are, in very large measure, what their religion has made them. You cannot cast doubt upon, or discard, the verities of revealed religion and expect to retain the high standards which belief in those verities has created. Destroy the faith of a people in the authority of the Word of God and, so far as they are concerned, you undermine the moral and social standards based on that Word. You make every man a law unto himself and license him to do that which is right in his own eyes.

Evidently that is what has taken place in England. Ever since the down-grade movement of Spurgeon's day the leaven of doubt and destructive criticism has more and more permeated the land until to-day it can be said by the Bishop of Durham—"A nation of Churchless, creedless Christianity now seems to commend itself to large numbers of English folk", and until the accompanying moral conditions give real cause for alarm. To such a pass has England been led under the guidance of reputedly learned men who no longer preach the old gospel but who have accepted and who proclaim a new cultural philosophy in which the historic doctrines of revealed religion find little or no place. Shall we follow their lead? Shall we seek to get abreast of the times in our religious thinking as they have done? Shall we attempt to overcome the handicap they are said to hold against us in the matter of modern thought?

Not until we have solemnly asked ourselves the question: Whither bound? We do not wish to be

led to the place they now occupy. We wish to live in a land where the old moral standards still obtain, where men and women do not live on an inherited Christian morality, but according to high and noble standards based on the Word of God. We are not prepared to forsake our churches, and even in the creeds we still see some value, in so far as they reflect the truth of God. No, but we are prepared to be looked upon as "unlearned and ignorant men" if only the gospel that "turned the world upside down" in apostolic days may be preached by us still. There are tendencies of the same kind being manifested in our own land today, and they spring from the same source. All over North America there is a movement away from the old evangelical position and, to our sorrow be it said, a correspondingly wide acceptance of newer theological views, at variance with the central tenets of the historic Christian faith. Let us be warned! That movement is leading us where it has led the Mother Land.—B.

THE LOST JEWEL

By A. C. M.

CHAPTER 5.

The province of Piety is one of the most beautiful and fertile provinces in the Kingdom of Time. The valley of Humility, watered by the broad river of Charity, is one of the few spots which combine a genial climate and a natural shelter from adverse winds, with almost perfect beauty of scenery. It is a fine place for the invalid, the weary, worn and sad.

The heights of Holiness, whose summits have never yet been reached, form a beautiful background to a picture of most enchanting loveliness. To climb those heights is one of the most healthful exercises, and imparts unwonted buoyancy of spirit to the climber.

Many a spiritual invalid has regained the blessings of health by a sojourn in the valley, with daily exercise on the mountains. The air is so pure that the appetite increases, the breathing becomes easier, and the enduring power increases daily; and there is no lack of recreation.

To those who are fond of botany the neighbourhood affords scope for their research. The beautiful azure flowers of Hope grow in rich and massive clusters. The graceful climber called Trust decorates the ancient rock with its blood-red blossoms, and evergreen leaves. The violet of Modesty blooms in the shady dells, revealing its whereabouts by its fragrance. The lily of Purity, which finds its habitat in the valley of Humility, is unsurpassed in its snowy whiteness; while the very scarce fern, called Gratitude, with its feathery fronds is found here in rich profusion.

The woods are for the most part planted with trees of Promise which send out their spreading branches in luxurious amplitude, affording the most grateful shade. Part of the forest is thickly studded with trees of Precept. A day's nutting among them is a real pleasure, a true day of enjoyment. No filberts can equal the nuts of Precept, for hardness of shell or

sweetness of kernel. The trees of Promise yield immense quantities of wholesome fruit.

Nightingales of the kind called Resignation make the valley echo with "songs of the night". In the daytime birds of Paradise, such as Praise and Adoration, fill the air with their tuneful notes. And often in the evening twilight, just as the sun goes down, may be heard the soft mellow sound, the "still small voice" of the Heavenly Dove.

There are some nice walks in the shady groves. The avenue of Meditation is a sweet place. The terrace of Contemplation with its lovely peeps between the trees, is a charming place for a stroll. The woods abound in "quiet resting places".

The population of the province of Piety, and especially of the valley of Humility, is very sparse, and somewhat scattered; when compared with other provinces such as Commerce, and others which might be named in the Kingdom of Time. But there are no poor people in the Province of Piety. They are all rich in faith, and heirs of a kingdom. They have a very large balance always standing to their credit at the Bank of Heaven. Perhaps there are no other people of whom, as a whole, this can be said.

A traveller passing along this valley could not fail to be attracted by a beautiful cottage nestling among the trees. If you asked any inhabitant of the valley where you could find some of the oldest and finest trees of Promise they would direct you to the neighbourhood of the cottage.

There is no place in the province of Piety better known than this cottage of Contentment. There is no family more universally respected than that of the Virtues, who call the cottage their home. They are said to be of foreign extraction; from some country beyond the realms of time, and are reported to be closely allied to the Royal Family of their native land.

Old Mr. Virtue has seen many generations pass

away; but he is strong and comparatively youthful in his appearance. He is reputed to be very wealthy, but he wears no titles, nor assumes any great style or state. His son, Mr. Rectitude, and his daughters Sympathy and Tenderness, or Sylph and Tennie, as they are called at home; together with old dame Honesty, the housekeeper; make up the family. So great is the esteem in which they are held, both inside and outside of the province of Piety, that no great gathering is thought respectable without their presence. Even those who are not enamoured of them personally are quite anxious for their company, because of the respectability it is supposed to confer.

By some, Mr. Virtue is thought to be austere, but those who know him best, know that he has a tender heart. Mr. Rectitude is in great demand in business circles. At sales, rent audits, quarter sessions, and markets, his presence and counsel are eagerly sought. He leads an active life, and no nobleman ever exercised a greater or more wide-spread influence. His firmness of character is proverbial. Old Dame Honesty is very proud of him, and is never tired of speaking his praises.

The two daughters are the delight and pride of the whole countryside. Tenderness has a low, sweet, musical voice, and a gentleness in her manner that wins all hearts. Sympathy's eyes ever speak of kindness, and out of their depths and in their loving language tell of the wealth of love within. No case of trouble, no tale of sorrow, reaches her ear in vain. The whole lives of these beautiful sisters are made up of deeds of goodness.

They have a boat on the river which they have named Benevolence, and every day sees the Benevolence floating down the stream of Charity, with Sympathy and Tenderness on board, bearing a cargo of comforts for the troubled and distressed.

Often as their brother, as he is wont to do, takes a bare matter-of-fact view of a case of trial or sorrow, their pleading voices will lead him to relax his sterner theories in favour of the object of their interest. At the time our connection with this family commences Mr. Rectitude has just come home from the quarter sessions. "Well, Rec.," said the old gentleman, "much business at the sessions today?"

"Nothing out of the ordinary way, sir; but I felt pained—as I usually do—at what I conceived the injustice of some of the proceedings, especially one case."

"Oh, do tell us what it was, brother mine," exclaimed Sylph, "I am sure it must have been something very wrong. Nothing right would pain you, I know, however harsh it might seem."

"Oh, just the old story. An ignorant countryman, who had bemuddled his brains at an hostelry, quarrelled with his companions and stabbed one of them with his knife. The strongest evidence against him was that of mine host; who had supplied him with drink and pocketed his money. He gave his evidence with such a jaunty air, and such a smirk of self-satisfaction on his face, as though he was so much superior to the poor wretch he accused, and whom he had bemuddled with his drink, that I could scarcely suppress my rising indignation. I cannot rid myself of the idea, that the man who knowingly makes another tipsy, is as guilty as he, and ought to be punished with him. I said so to our chairman, Sir William Pleasure, and

we disagreed on the point as we have often done before. The hostelry is Sir William's property, and I more than hinted that he had some share of the responsibility."

"I have long agreed with your view of the case", replied Mr. Virtue; "but while such gentlemen as Sir William consider it to their benefit to own and uphold such places, I fear the question of justice may be hidden by considerations of personal benefit."

"Was the poor man punished?" inquired Sylph.

"Oh yes", replied her brother, "he was sentenced to six months' imprisonment."

"Could you not plead for him and obtain his pardon?" again asked Sylph.

"Oh, dear no! I should not attempt such a thing. He ought to be punished."

"But, dear Rec, did you not say the poor man was not *all* to blame?"

"I said I thought the keeper of the hostelry ought to be punished as well; but still I did not consider the prisoner innocent."

"Oh, dear Sylph!" said Tennie, "I fear we shall never be learned in the law. The distinctions are so nice and fine, one cannot see them. Oh, Rec! Who do you think has been here?"

"I am sure I can form no idea, was it any one in particular?"

"Why, Uncle Truth", replied Tennie; "how glad I was to see him. He appears as young as ever."

"Well, did he bring any news?"

"Another grand gathering at the Pleasures'. Everyone is going to be there. We received our invitation while Uncle was here."

"Shall you go, Rec?" inquired Sylph.

"Yes. I think we ought to go. I do not care about the Pleasures. Yet I have noticed our presence exercises a wholesome restraint. We ought to do good in all the ways we can. Don't you think so, father?"

"Yes. And more especially as I hear Sir Human has been invited. There is a sad history connected with that young man's family; and if we can render him any service it is our duty to do so."

"Do you know his history, father?" inquired Sylph.

"Yes, and I know the character of most of the company he will meet at the Pleasures. Like many of his ancestors, I hear he has started in search of the lost family jewel, and he seems to be going in the wrong direction to find it. With the exception of your Uncle Truth, and your Cousin Devotion, I know of none in this part of the kingdom who can render him more aid than myself."

"Poor young man!" exclaimed Sympathy, "can we do nothing to help him?"

"Of course", said Rec, "my eldest sister would enrol herself the champion of Sir Human at once. It is evident he will not want a friend where she is. Does she think it exactly right at once to espouse the cause of a stranger? This cannot be a case of love at first sight; but of love without sight, which seems somewhat of a paradox."

"Oh, brother mine!" exclaimed Sylph, as her eyes filled with tears, "don't be too hard on your weak sister. I was thinking of Another 'whom having not seen we love'; and Who has said, 'Inasmuch as ye have

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The Jarvis Street Pulpit

The Price of Our Redemption

A Sermon by the Rev. Thomas Todhunter, M.A.

Vicar of Dacre, Cumberland, some time during the last half of the 18th Century (The Editor's great-great-grandfather) preached about 1760.

"Christ hath redeemed us from the curse of the law, being made a curse for us."—Galatians 3:13.

Whilst man affects to be wise above what is written, the gospel of Jesus must meet with an unfavourable reception. At Reason's tribunal, truths, because incomprehensible, are counted absurd; and it is sufficient to stamp them with folly because they cannot be fully understood. Yet such are the grand truths of Christianity,—too deep for the line of human reason to fathom, and simply resolvable into the authority and veracity of God Who hath revealed them. "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

That the eternal God should stoop to be incarnate; that He Whom the heaven of heavens cannot contain, should be hid in the womb of a virgin; that He Who bindeth the deep in swaddling bands, should Himself be wrapped in swaddling clothes, and laid in a manger; that He Who is the Ancient of Days should be born an infant; that He Who is the Everlasting Father should be a virgin's Child; that He Who is in Himself exalted above all blessing and praise, should become a Man of Sorrows and acquainted with grief; should agonize in the garden and bleed under the scourge; that He Who is the Most High and Most Holy should suffer as the vilest of malefactors, and the most infamous of mankind; that He Who only hath immortality should become obedient unto death, even the death of the cross,—this is indeed Love unparalleled and inconceivable. These are mysteries which human reason gropes in vain; and which we could never have discovered if they had not been revealed to us in the sacred Scriptures.

I trust, my brethren, you are convinced that your state is, by nature, desperate; that you are corrupt in your original, sinful in your ways, incapable of helping yourselves, and consequently concluded under the curse and wrath of Almighty God, the due wages of sin. I hope you are crying out; "O wretched man that I am! who shall deliver me from the body of this death?" How shall I, a guilty sinner, be delivered from the curse of God's broken law and the damnation of hell? O that every soul here present were seriously asking this important question! What a comfortable answer is suggested in the words of my text!—"Christ hath redeemed us from the curse of the law, being made a curse for us."

This delightful subject, my brethren, it is always the very joy of my heart to set before you. It is the foundation of all my own happiness: it must be so of yours if you desire to be happy in time and eternity. It is here alone we can truly find deliverance from our fears, peace from the accusations of conscience, comfort in death, and, after death, life everlasting. If we

think we enjoy any of these blessings on any other grounds, the thought is at present delusive, and, in the end, will be fatal.

In discoursing upon these words I shall first take notice of the Person Who hath redeemed us, Christ; secondly, the manner in which He redeemed us by being made a curse for us; and thirdly, the benefits which we receive by His redemption.

I.

First let us consider the Person Who hath redeemed us, and this is Christ. The comfort and relief of the sinner entirely depends on the all-sufficiency of the Redeemer. The all-sufficiency of the Redeemer must arise from His qualifications for the work He undertakes. Christ is all-sufficient from the dignity of His divine, and the excellency of His human, nature.

First, our Redeemer is very God. This is the corner stone of our salvation. If Christ be not God, our hopes are vain, we are yet in our sins. That Christ is very God the titles variously ascribed to Him declare. Sometimes He is absolutely called God; sometimes the Lord; distinguished too with the peculiar properties of Deity, the Lord of Hosts and of Glory; sometimes by that incommunicable name, Jehovah. And these titles are so especially His own that He is said to be the "true God", the "only wise God", the "God over all, blessed for ever". Could such names be attributed to any creature, we must for ever be at a loss to know the peculiar name of Him to Whom we owe our adorations. But these are the distinguishing titles of the Deity; therefore He Who possesses them is God.

His attributes are as decisive a proof of His Divinity as His names. They are the incommunicable glories of the Most High. If to be almighty, heart-searching, omnipresent, eternal, incomprehensible, independent, immutable,—if this is to be very God, then Christ our Redeemer hath the most undoubted claim to it.

Again: worship is solely due to the one eternal God: "Every knee shall bow to me, and every tongue shall confess to God." But this is paid in the highest manner to the Lord Christ; is claimed by Him as His prerogative; and offered by saints on earth and angels in heaven. Jealous for the honour of His Father, so as to be incapable of suffering the least profanation in the farthest courts of His house, He yet received and vindicated the Hosannahs of the multitude "in the midst of the temple". These hymns of praise to the Most High were no more than His due, "who, being in the form of God, thought it not robbery to be equal with God". We must honour the Son as we honour the Father. He that would not, from those

who regarded Him as a mere man, receive the least mark of divine honour, most willingly admits an apostle at His feet, worshipping Him as his Lord and his God.

Nor is He God on earth alone adored. The hosts of heaven bow down before His footstool; the angels of God worship Him. One of the most glorious visions of the upper world was this King upon His throne, surrounded with His seraphim; their faces veiled with reverential awe, and pouring their sacred homage and highest adoration, they cried one to another and said, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." And when this present scene shall be no more, this still shall be the service of eternity when every creature, day and night, shall never rest saying, "Holy, holy, holy, Lord God Almighty, which was, and is and is to come . . . Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created." Can higher worship be offered? All this belongs to our Redeemer, and consequently He is very God.

Secondly: Christ is as truly man as He is God. Since redemption was to be obtained in and by the nature which had sinned, "It behoved him, in all things, to be made like unto his brethren", sin only excepted. This must have been excepted, else He had not been "a Lamb without spot or blemish"; nor could He otherwise have been a Sacrifice for sin; for, had He Himself been a sinner, He would have died under His own iniquity. Now that He is man, and such a sinless Man, the Scriptures fully assure us. As man He is "partaker of flesh and blood"—as other children are, and born in the same way; yet sanctified in the womb (Heb. 7:26), that He might not partake of that corruption which by natural generation descends to every son of fallen Adam. For observe: He did not come into the world by virtue of God's prolific word to our first parents, "Be fruitful and multiply", but by virtue of the promise made after the fall, "The seed of the woman shall bruise the serpent's head." And, as He did not descend from Adam by natural generation, His nature must be free from all pollution, contamination, and defilement.

Thus He was a "holy thing", "undefiled and separate from sinners"; and for that purpose "the power of the Highest" overshadowed her. As we are, He had the constituent parts of human nature, a reasonable soul and human flesh; as other children, he "increased in stature". He was one with us in all the human wants and sinless infirmities, His soul deficient in knowledge, affected with grief, vexed with indignation, sensible of reproaches, choosing to avoid sufferings, exceeding sorrowful under them; His body was subject to weariness, hunger and thirst; pain and death. Thus he lived, thus He died, as a man; yet He was not man, but God-man; possessing both natures in all their plenitude in one Christ. Such was the Person of Him Who offered Himself upon the cross for the redemption of sinners.

II.

The second thing I am to consider is the manner in which Christ redeemed us from the curse of the law, namely, "by being made a curse for us". Where we must remark; first, His substitution for us; secondly,

What He bore as our Substitute. And may the Divine Spirit open your hearts rightly to understand this great truth, for upon this alone depends our eternal salvation.

First: Christ, Who is both God and Man, was the sinner's Substitute. "Surely he hath borne our griefs, and carried our sorrows", which words plainly show He suffered in the sinner's room. Our state was deplorable and desperate; nor was there found any remedy until God, out of His infinite love and wisdom, declared the counsel of peace which was betwixt the sacred Three, that One of Them should take upon Him human nature, and suffer the curse, that justice might be glorified in the punishment, and mercy be exalted in the pardon of sin. The Son consents to be the Person. The covenant runs thus, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied." Freely He complies;—"Lo! I come to do thy will." A body is prepared for Him,—God lays "upon him the iniquity of us all." He is made sin for us Who knew no sin; He suffers "the just for the unjust"; He voluntarily (spontaneously) offers Himself to bear the sin of many,—yea, in His own body on the tree, to bring in eternal redemption for sinners by the shedding of His most precious blood. Here, then, behold the second Adam: a new Covenant-Head and Representative, bearing the persons and characters of His people, communicating with them in all things, being what they are, and so making them one with Him, that all His transactions are their own. He is a sin-offering, a curse, a sufferer, for them; they crucified, dead, buried, rising, living in and with Him.

Secondly: Christ as our Substitute, underwent all that the law demanded from sinners. The curse, in all its extent and bitterness, He endured from the cradle to the grave; the punishment of sin was executed upon Him,—and how heavily executed a short review of His sufferings will tell! See the Redeemer entering the lists,—sin, death, and hell, yea, God Himself against Him. On Him the poisoned arrows of vengeance are to be expended! An outcast from the womb!—sought for by the sword as soon as He drew breath, a fugitive, a forlorn, a worm and no man, "despised and rejected of men"; His whole life a series of labours, wants, temptations, reproaches, and persecutions, until the hour came when the curse descended upon Him, and the powers of darkness prevailed. When given into the hands of the devil, who is the executioner of divine vengeance, and hath the power of death, the wages of sin; He endured that bloody sweat, and tears were extorted by the pains of hell which came about Him. Would you be witness of the conflict, and see the burden of your weighty guilt? Go to the garden of Gethsemane; and, in the silent darkness of that dreadful night the groans of Jesus will direct your footsteps to that scene of His sufferings. Why this strong crying and tears? Why does He lie prostrate on the ground? From every pore the sweat and blood, mingled, start in great drops and trickle down; the cold ground steams with the purple gore. Weltering He lies. Why does He utter such unknown pangs? Why is His soul sorrowful, exceeding sorrowful unto death? These, these, my brethren,

are the blasts of the breath of the Almighty's displeasure; this is the bitter cup which He must drink to the very dregs, before a single soul can be saved. Behold, angels minister unto Him; the dreadful storm abates; He rises; He seeks His friends—but His friends are asleep through sorrow.

Yet His enemies are awake;—the traitor comes. He is betrayed and infamously sold by one disciple; cowardly denied by another; treacherously forsaken by all; arrested as a thief, and delivered into the hands of the wicked.

Follow him to the Tribunal, and hear the cries of a blood-thirsty people, and the sentence of an unjust judge. See the insult, the mockery, and the cruelty added to reproach. The scourges that tear His sacred body, and open again the bloody fountain; the thorns pressed hard upon His temples; new wounds to mar His visage more than any man's; a visage already deformed with buffetings, and defiled with spitting. What torments He endured! Condemned to the cross, it is bound upon Him. He groans, He sinks under the load; yet as a lamb led to the slaughter He opens not His mouth. To Calvary He goes, there to be fastened on the cross. O fearful curse! "If this be done in the green tree, what shall be done in the dry?" If divine Justice proceeds with such rigour and severity against Jesus, Who has no guilt of His own, but is only suffering for the sins of others, what will become of those heinous transgressors whose iniquities will be upon their own heads through their rejecting and despising the Lord Jesus Christ?

The cross is fixed in the ground; Jesus is stretched upon it, stripped to endure the shame of our nakedness; covered with clotted gore, a spectacle of woe! Stretched are His sacred arms. O why? These nails will tell: to be fixed fast upon that tree in shame and torture to expire, to endure the death, the accursed death, of the cross. They pierce His hands, they pierce His feet; the wounds are torn by the suspended body. He is lifted up. O sinners, look upon Him, lifted up to take away your sins! He bears your all on this accursed tree. Think what sorrows and sufferings for you He willingly endures. He refuses the wine mingled with myrrh, that He may drink the dregs of the cup of trembling. Creation beholds, astonished, the Lord of Life expiring. The sun grows dark; the heavens lower; the earth trembles; the rocks rend; whilst tears of blood descend; and, in the pangs of death and dereliction, the Redeemer cries, "My God, My God, why hast thou forsaken me?"

Then finishes transgression, proclaims it, and expires. He dies; the soldier's spear opens His heart that beats no more; the blood and water flow; still warm, though life is gone. Thus dies, on the accursed tree, the sinner's Substitute. The ransom is paid, down, sin is atoned for, justice is satisfied, the prisoner must be discharged. His soul is not left in hell, nor does this Holy One of God see corruption. He bursts the bands of death in token of His victory, and leads captivity captive. "Death hath no more dominion over him." As He was delivered for our offences, He is raised again for our justification. A pardoning God is found; a pardoning God proclaimed. "Mercy and truth are met together; righteousness and peace have kissed each other." The bright perfections of the eternal God are here united, and form a new discovery

of the Deity; the milder beams of mercy gild the Throne, and God, Who is a consuming fire, becomes approachable even by sinners. By this means sinners are redeemed from the curse of a broken law.

If you would have a true idea of the nature of a ransom, or of one person dying in the room of another, consider the case of Absalom. When David heard that his son Absalom was slain he was overwhelmed with grief, and cried out, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" He wished that the blow had fallen upon his own head; he wished to die, and to have his son spared. Now what David desired to do for his dear son, Christ did and suffered for condemned, perishing, sinners. He, by sustaining the punishment due to their sins, ransomed them from the torments of hell, and the pit of everlasting ruin. Hence Jehovah is now glorious in pardoning, and righteous in showing mercy.

III.

We come thirdly to speak of the benefits which Christ, by His blood-shedding, has purchased for us, and they are chiefly these:

First, pardon of our sins and peace with God: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace"; "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." God is now righteous and just to forgive us our sins. He hath exacted the penalty from our Surety; the debt is paid; the bond is cancelled: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." "Who is he that condemneth" since Christ hath died, and risen again? This is our prevailing plea. This is a sufficient answer to all the accusations of the law, and the fears of a guilty conscience. The more we consider the fulness and worthiness of the Surety, the more shall we be confirmed in the safety of those who trust in Him: "With the Lord there is mercy, and with him is plenteous redemption." All fulness, yea, all and more than all, that we can ask or think. The chief of sinners need not fear; He can save to the very uttermost; He came into the world for this very purpose. Where sin abounded, there shall pardoning grace much more abound. God hath no quarrel with the greatest sinner returning through Christ, for "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance"; "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." His justice and truth are now as much engaged to receive us graciously, as before they were engaged to punish us rigorously.

His glory now is this: peace proclaimed on earth, and good will towards men. The wall of separation is broken down; the veil of sin taken away. God stretches out the sceptre of His grace; commands us to touch it and live. See it fully demonstrated in this blessed scripture, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." We have

now a throne of grace open, and are bid to come boldly to it, that we "may obtain mercy, and find grace to help in time of need". And whilst His blood is sprinkled upon our consciences, we may draw near in full assurance of faith, and the most confident persuasion that "whatsoever we shall ask in his name, God will give it you"; and that thus growing in grace, and in the knowledge of our Lord Jesus Christ, He will, having conducted us by His counsel here, at last bring us to His glory.

Lastly: Christ, by His blood-shedding, hath obtained, not only present, but eternal redemption. He hath removed the flaming sword that guarded the tree of life; He hath opened the everlasting doors; He, as our Forerunner, is entered for us; we are already set down with Him in heavenly places. As members of His body we must follow our Head; where He is, there we must be also. The promise is sure to all the seed. Though we have a meetness for the inheritance of the saints in light wrought in us, yet our title to it stands on the everlasting righteousness finished at the cross. That Jesus was obedient unto death is all our plea; and, at the last day, we shall see our obligations above all to the Redeemer, when we shall receive eternal life as the gift of God through Jesus Christ our Lord.

He that endured the cross must have the glory of His purchase. We shall then see salvation wholly obtained for us by His obedience, if with His ransomed people we shall come to Zion with songs, and everlasting joy, upon our heads. They that surround His throne all cast their crowns at His feet; this is the burden of their song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing"; "Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

Who wishes not to join their praises? And do we indeed wish it? Let us, then, learn them here below. If now we find in Him redemption, if now we believe in Him as our Deliverer from the curse of the law, if now we trust in Him for grace in time, and glory in eternity, then will He finish His new creation in us; perfect what He hath begun; and bring us where neither sin nor death are known. But He, the once suffering, now exalted Redeemer, reigns; and all His saints adore Him, yea, shall reign with Him in everlasting glory. Amen.

THE LOST JEWEL.

(Continued from page 5.)

done it unto one of the least of these, my brethren, ye have done it unto me."

"Can we not prevail on this Sir Human to pay us a visit?" inquired Tennie.

"We can hardly take the first step," said their father, "we must wait the course of events; and if an opportunity occurs to be of service, we may take advantage of it."

"If we could only get him introduced to Cousin Devotion", said Sylph, "I feel sure we could be of service to him."

"Devotion will certainly not be at the Pleasures", observed old Mr. Virtue, there is no friendship whatever between them; and he never visits there. Uncle Truth said he had obtained one interview with Sir Human, and he will certainly seek to see him again."

"There is such a set frequents the Pleasures, that it will be a wonder if he does not get drawn in with them", observed Rec, "and if he does, it will be difficult to get him away from them."

"From what I know of them", said Mr. Virtue, "I fear they will leave no plan untried to accomplish his destruction."

SEMINARY NOTES.

The term has opened with a largely increased student-body, all of whom are eager and zealous for the Lord, and His Word. They are applying themselves with prayerful diligence to their studies, but they are also anxious to spend as many Lord's Days as possible in telling forth the great Gospel message which they have learned to love so well. We, therefore, cordially solicit the help of Baptist Pastors, Churches and Missions of Ontario, and shall be grateful if they will assist us in giving these young earnest preachers of the Word frequent opportunity to exercise their gift of ministry. Two male quartettes are also prepared to conduct whole services, or to render musical help in regular, or special services. A large response to this appeal is invited, and all requests for student preachers or for one of the quartettes should be sent to Dean T. I. Stockley, 337 Jarvis St. Toronto, who will be glad to give them his personal attention.

On two Thursday evenings in the Church auditorium, instead of the usual Bible lecture, brief addresses were given by students of the Seminary who told of the work of their various summer fields. In this way nine of the students gave messages, and the congregations were much pleased with the substance and ability and spirit of their addresses. Much prayer was asked for the congregations which the students had to leave unshepherded.

The students have formed their new Debating Society, and are looking forward to a period of really valuable work in this direction. The Secretary is Mr. S. J. Jeffery, 563 Sherbourne St. Toronto.

The prayers and financial help of our readers are warmly solicited.

T.I.S.

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The Union Baptist Witness

These two pages (10-11) 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.

HOW CAN THOSE WHO DENY THE WORD OF GOD GO "FORWARD WITH CHRIST"?

"Forward with Christ," *The Canadian Baptist* informs us, is "the very appropriate and meaningful keynote chosen by the Executive for the coming Convention", to be held Oct. 17th to 23rd in James St. Baptist Church, Hamilton. Says the Editor, "AT HAMILTON WITH UNDISTURBED SESSIONS LET US FIND THE WAY OF THE MASTER AND WALK HEREIN." (Emphasis his.) Ah, what loyalty! What earnest endeavour to find the will of God! We would to God that the Baptist Convention of Ontario and Quebec would go "forward with Christ", but we are convinced beyond a doubt that they can never "find the way of the Master" while they are "undisturbed"—or at least professedly so—as to

"The honour of His Word
The glory of His cross."

"Forward with Christ"! but what Christ? The Christ of the Bible believed that Moses wrote the Pentateuch, that Jonah was swallowed by a sea monster; but Professor Marshall does not; yet he appears on the programme as the preacher of the Convention sermon. "Forward with Christ"! but what Christ? The Christ of the Bible died as a propitiatory sacrifice for sin; but Professor Marshall denies this; yet he is fellowshiped by this Convention. As long as the Baptist Convention of Ontario and Quebec puts the seal of its approval upon the denial of the authority of the Word of God, and upon the rejection of the substitutionary value of the death of Christ, it can never go "forward with Christ".

Incidentally we notice that the president, Rev. W. H. Langton and the Secretary, Rev. C. E. MacLeod, put their names to a statement beginning with the following: "Circular letters enclosing credential form blanks have been sent to the clerks of all the churches of the Convention." Do these men really mean that statement? Do they not know that the Clerk of the Convention sent separate letters to a good many churches without "enclosing credential blank forms"? Therefore the statement on page 2 of *The Canadian Baptist* of Oct. 11th, over the names of these two members of the Convention Executive, is, to say the very least, hardly accurate. But what else can we expect when the honour of the written word and of the incarnate Word is besmirched with the direct support of these and other Convention officials?

THE LATE REV. JOHN FORD.

We are sure that all of the readers of *The Gospel Witness* were grieved at the departure from this life of Rev. John Ford. A native of Crockerston, Wiltshire, England, he became a deacon of the Tabernacle in Great Yarmouth, where, as is quite unusual, he rose from the deaconate to the pastorate, to hold the latter office there some five years. With his family of eight children, he came to Canada some eighteen years ago. For ten years he held the pastorate at Port Perry, Ont. From there he removed to Osnabruck. When the dividing days of the controversy came, Mr. Ford was one of those souls whose loyalty to the Word of God meant more to him than any position ever could. He took his stand with those who believed the Book, even though it meant his being left almost destitute. But God has promised to honour those who honour Him. The Dalesville and Lachute field invited him, and there he spent another ten months, doubtless the most glorious of his long career. Pastor James McGinlay, of Alton, has told us that the revival which took place at Dalesville this past summer, was in his estimation a mightier one than that which God gave

Alton in 1925; and that he felt that the credit for it, on the human side, was entirely due to the veteran pastor rather than to the evangelists. At the close of the meetings Mr. Ford baptized thirty-nine converts in the river. As he emerged from the water, he was heard to say that he felt now that his work was done. It almost seemed so. Yet a letter we received from our deceased brother, dated September 24th, contained these words: "We are hungry for more and more and still more souls for Jesus . . . Am delighted to report we have three (prayer meetings) per week here now . . . Yours in His work, (signed) J. Ford."

Pleurisy and pneumonia set in with fatal results. Yet was it fatal? "The messenger of Satan to buffet" meant his being ushered into the presence of the Lord, in whose work he had been engaged.

The funeral service was conducted by Rev. James Hall, of Calvary Baptist Church, Ottawa, and Rev. W. E. Atkinson, the Secretary of our Union. Those who knew Mr. Ford intimately, were deeply impressed with his intense love for Christ, and in their minds his memory will ever be of a "savour of his knowledge."

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SIX BAPTISMS AT WILLOWDALE.

Sunday, October 7th, was Rally Day at Willowdale Baptist Church. In the afternoon the pastor, Rev. J. H. Peer, gave a powerful address to the Sunday School. At the close a number signified their willingness to receive Christ as Saviour. At the evening service of the day six were baptized and nine in all added to the church fellowship. Still another young woman received the Lord Jesus as Saviour. We rejoice at the way in which God is vindicating this persecuted people in their self-sacrificing stand upon His Word.

* * * *

AT BEDFORD PARK.

We hear that a new work along "Regular" lines is being attempted in the extreme northwest section of Toronto, a district being rapidly populated. On Sunday, October 7th, Mr. William Turner, one of the new students of the Toronto Baptist Seminary, who has come there from the East, supplied for the meetings, which was held in John Wanless Public School. This work is made up of members and friends who came out from Bedford Park Baptist Church several months ago.

* * * *

MEMORIAL, STRATFORD.

We hear from Memorial Baptist Church, Stratford, which is at present without a pastor, that the spiritual atmosphere and financial prosperity of the church were never better than at present. The church has been enjoying the supplies sent by our Board, for instance, Rev. W. Thompson and Rev. J. G. Connor. The prayer meetings are well attended, and there is at them liberty in prayer. Some who have not been active workers heretofore, are bearing testimony for Christ.

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THE PASTORS' AND PEOPLE'S CONFERENCE.

The Fundamentalist Baptists of Western Ontario for some time have been holding a Pastors' and People's Conference each month. The Conference met at Shedd on Tuesday, Oct. 9th, with delegates from Woodstock, Boston, London, Essex, Chatham, Wheatley, Springfield, South Yarmouth, and Bayham. At the morning session of prayer, Mr. Oscar Boomer

of Simcoe, gave an earnest message. In the afternoon Rev. John Dodds, of Wheatley, reviewed world events as seen through the telescope of the Word of God. Rev. Dyson, of Essex, was the speaker at the evening service. Since the Conference had found much blessing and mutual helpfulness in its meetings, it was decided to multiply by dividing. In future those who reside in London, St. Thomas and the district westward, will arrange conferences under the leadership of Reverends T. J. Mitchell and W. Charlton, while those of the Hamilton-Brantford district will continue with Rev. A. J. Loveday as President and Rev. R. E. Jones as Secretary.

LIBERIA.

By Missionary A. J. Lewis.

(Continued from last week.)

Its Religion.

While the African believes in a God who created the heavens and the earth, he never worships Him. He believes that God made the world and then deserted it, dwelling in heaven, utterly indifferent to men on earth. He is conscious that there are spirit-powers very near him, and causing him sickness and trouble. His great aim in religion is to appease these spirits. If we can win the favor of a living man by a gift, and thus secure his aid, why not one beyond the shadow of death? On this theory he builds rough altars and offers sacrifices of food or blood. If a person is sick, then some spirit has possessed him, and all the village congregate to sing and please the evil spirit within. Fear, unutterable, dreadful fear, possesses the heart of the African all the time.

Power over spirits is sometimes in the possession of a man or woman, who can send the spirit to harm another; hence when the witch doctor arrives, he must divine the one who has caused the sickness. The afflicted man will hate the designated one for the rest of his life, or even try to kill if opportunity offers itself. Unlimited and horrible is the power of the witch-doctor over the village and people. Living in awful fear, dying in midnight gloom and terror, is the condition of the African spiritually.

Death is a thing of greatest dread to the African. The body of the deceased is washed, rubbed with chalk, and placed in the central hut for the night. It must be watched by friends, who keep on mourning, singing and drumming all through the night. This is done to keep the evil spirits from the helpless dead. While the grave is dug, a friend or relative touches the dead body with a switch, and addressing the deceased, assures him that no one caused his death and asks his friendly protection for the future. The body is carefully laid in the grave, and the deceased provided with what he will need in the future state,—a bag of cooked rice, a calabash of water, a little money in the mouth and a few charms laid on the body. The filling of the grave is never done with tools or hands, but with elbows and arms raking the earth into the grave and over it.

Oh, the tragedy of it all! Long ago our Lord gave the command to "go", and yet after 1900 years we still find such sinful and degraded pagans untouched! Do we really believe that without Christ they must sink into darkest night? Do we care? Do not answer this question with sentimental statements, but lay your all on the altar, to go, or pray, or give, as He directs. I have said nothing about the bodily pains that torture the African, without medicine or real doctors. I have not even said a thing about the abounding sin and immorality of that dark land. It is the spiritual need, with its inarticulate cry of utter despair, that I wish you to hear most of all.

* * * *

OUR MISSIONARIES IN OTTAWA.

Those who were privileged to attend the farewell services for Missionaries Lewis and Davey, held in Ottawa and Montreal, will not soon forget them. On the afternoon of Monday, October 1st, Mr. Horace Davey was ordained to the Gospel ministry in Calvary Baptist Church, Ottawa. The pastor, Rev. James Hall, led the devotional exercises, while Rev. A. St. James, of St. Paul's Church, Montreal, acted as moderator for the council of delegates from the various churches invited. The council discovered from Mr. Davey's

statement that the candidate was a man of profound convictions and of deep spiritual experience, and of course, was unanimous in its decision to fellowship him in the work of the ministry. Rev. G. W. Allen, of Grace Baptist Church, Toronto, gave the charge to the candidate; Pastor Hall led in the ordination prayer; and the moderator of the council extended the right hand of fellowship. The evening service of the day was a great Missionary Rally, when the Secretary of our Union, Rev. W. E. Atkinson, introduced Rev. H. Davey and his co-worker, Rev. A. J. Lewis. All hearts were stirred by the messages which our out-going missionaries gave.

* * * *

WESTBORO, OTTAWA.

Regular Baptists are adding to their list of ministers. On Tuesday, October 2nd, a council met at the Westboro Church with a view to recognizing that congregation as a Regular Baptist Church—and ordaining the pastor, Mr. A. J. Milligan to the Gospel ministry. Delegates were present from Calvary, Ottawa; Pembroke; Buckingham; Papineauville; St. Paul's and Emmanuel, Montreal; Annette St., Grace and Runnymede, Toronto; and Stanley Ave., Hamilton. The former pastor of the candidate, Rev. C. J. Loney, was the moderator.

The story of how this little church had been organized and had grown to a membership of thirty, was one of amazing grace. Naturally the council was pleased to fellowship the Westboro congregation as a free and independent church of Christ.

Mr. Milligan's statement of his call to the ministry was of unusual interest. He told of dark days in his life,—while he was at McMaster University, we believe,—when modernism sought to allure him, and then of his glorious deliverance by the Holy Spirit. The council was glad to fellowship him in the ministry. The charge to the church was given by our missionary, Rev. A. J. Lewis, and that to the candidate by Rev. Jas. Hall, while Rev. C. J. Loney preached the ordination sermon.

Pastor Loney is holding special meetings with this congregation, and a good number have already found Christ as Saviour. Is this not again a mark of the approval of our God?

* * * *

STIRRING DAYS IN MONTREAL.

The Emmanuel Baptist Church, of which Rev. A. Tarkington is pastor, was duly recognized as a church of Christ, and also welcomed into our Union, on Wednesday, Oct. 3rd. This church has a membership of 28 and worships temporarily in a store. On the evening of the recognition service a missionary farewell was held with power and blessing.

The following afternoon the Beneficent Regular Baptist Church (French), of which Rev. Jules Danthony is pastor, was also recognized. The membership of this church was 44, with a number of new members in prospect; but they worship in a former Methodist church which will seat 1,000.

A service of unusual interest was conducted that evening in St. Paul's Church. Because of the way in which this church had been unjustly treated by Grande Ligne Mission, this was to be the last service in the building, where Pastor A. St. James and his people had labored for nearly 20 years. The pastor conducted the last baptismal service there, immersing two candidates. He also exposed the evil way in which "Marshallites," and particularly Dr. M. F. McCutcheon, had dealt with this church. Then our two missionaries-elect again spoke, warming all hearts.

We are informed also that an association of Regular Baptist churches of Montreal, Ottawa and district has been formed, the veteran pastor, Rev. A. St. James, being chosen as Moderator, with Rev. A. Turkington as Secretary. The meetings for 1929 will be held, D.V., in Dalesville the last week in June.

* * * *

WAVERLY ROAD, TORONTO.

The church of which Rev. David Alexander is pastor, is doing an excellent work for the Lord. Since their stand "for a holy Bible instead of a Bible full of holes," as the pastor puts it, the Lord has graciously blessed them with many conversions, baptisms and additions by letter. Al-

though the church is burdened with a heavy debt on its Sunday School building, and although quite a number left the congregation on account of its stand for the fundamentals, the giving for all purposes has increased. This church has voted to support Baptist missions and their foreign missionary moneys are to go for the new work in Liberia.

A Bible conference has been arranged for November 18-22, with Rev. William McCarrell as teacher and preacher. This brother teaches two mid-week Bible classes at Cleveland, Ohio, and Grand Rapids, Mich.—the latter is said to be the largest in the world. This is his first conference in Canada.

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MR. O. T. JOHNSTON ON ITINERARY.

One year ago our Seminary received a student from the Baptist ranks of Jamaica, where our Dean laboured for some recent years, in the person of Mr. O. T. Johnston. During the past summer he devoted most of his time to a missionary itinerary in the interests of Jamaica and Liberia. Many and varied were his experiences. His first work after the Seminary term, however, was assisting Rev. R. D. Campbell in some special meetings at Moffat, Ont. Several professed conversion and were baptized, and a cause was organized. Following this Mr. Johnston toured in America. At La Grange, Ohio, two young men consecrated their lives to missionary service. Going to Grove City he experienced much difficulty, but that Sunday proved a great day, several making confession of faith. The following Tuesday an evangelistic address in another place brought 20 forward for salvation, as well as others seeking a fuller spiritual life. For all such blessing we heartily praise God.

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TREASURERS, ATTENTION!

The books of the treasurer of our Union close the end of this month. It is earnestly requested that church treasurers and contributing individuals send their moneys in hand as soon as possible.

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MINER'S BAY.

We have mentioned the work being carried on by Student-pastor Gordon Mellish in Miner's Bay and vicinity, already in these columns. Though his intention on going to this field was but to stay for the summer, he has now decided to shepherd the work for the winter also. We hear that six professed conversion under his ministry on Sunday, Oct. 7th.

* * * *

HERE AND THERE.

Courtland Regular Baptist Church has joined up with our Union. We welcome this new member. Not long ago we gave an account of the splendid work going on in this church and community, where Rev. Robert Guthrie is the energetic pastor.

On Sunday, October 7th, Mr. William McArthur, a student of the Toronto Baptist Seminary, supplied the pulpit of Ebenezer Baptist Church.

Mr. G. W. Searle, of the Toronto Baptist Seminary, addressed the Bible School of Oxford St., Woodstock, on Sunday, Oct. 7th, and also spoke at the F.B.Y.P.A. the following Monday evening.

Readers of the *Witness* will be glad to hear that Pastor James McGinlay, of Alton, who underwent an operation for appendicitis, is steadily improving.

Some of the students of our Toronto Baptist Seminary are holding open air meetings in the city. Last Friday evening one young man confessed Christ at such a meeting, an elderly man was restored in grace.

* * * *

MISSIONARY KENDAL DOING GOOD WORK AMONG JEWS.

The monthly newsletter of our Canadian Regular Baptist Testimony to the Jews tells of a visit of our Missionary, Rev. Fred Kendal, to New York the first two weeks in September, where he conferred with other Missionaries concerning Jewish work. At one place he was able to lead another Jew into the full light of the Gospel. On Sunday, Sept. 30th, a Jewish young man who has been attending our Toronto Mission, confessed Christ in baptism. It has been arranged now that a weekly prayer service for Israel should be held in the Mission Hall each Friday evening.

THE GOSPEL WITNESS.

For several weeks we have said little about ourselves or our needs, not because *The Witness* does not need the gifts of her friends, but because our space has not permitted it. A letter reaches us from South Africa, however, that inspires us to appeal to our readers to make it possible for us to extend the ministry of *The Witness* to include all foreign missionaries. It is typical of many received from far-off countries where Christian workers have but little real fellowship in the things of Christ, and little help. Needless to say, this brother's name was added to our complimentary list to receive *The Witness* weekly, as have been a great many missionaries' names.

We appeal to our readers to make it possible for us to send *The Witness* to every missionary whose name we can obtain. If you know of some foreign missionary—or home missionary—who is preaching the truths for which *The Gospel Witness* stands and which it proclaims, kindly send his or her name that we may fortify and encourage them by a weekly visit of *The Gospel Witness*. Send in your gift at once, large or small, that *The Witness* may carry its message to the uttermost parts of the earth. It already goes to thirty-eight or forty countries, but there are still some untouched by its pages.

Following is the letter:

South Africa.

"Dear Dr. Shields:

Wishing you God's richest blessing:

Having the privilege to read your sermons occasionally out here in Africa, it is always so delightful, in fact, it is one of the first things I look for in *The Christian Herald*. And even if I shall have to read them in the midnight, I am delighted to do so. May the Lord spare you for a long time to continue the needful and useful work in His vineyard.

As we see and know the world is getting blacker and darker in every land and every country. But thanks be to God who has His faithful servants and ministers who are not afraid to declare the whole counsel of God, and to stand for the entire Bible.

Thanks be to God for Jesus, the lost sinner's Friend, and our Hope of eternal salvation through the blood and merits of Christ. Blessed be God for ever and ever. Saved on the 21st of April, 1907, I know salvation is real. When the Holy Spirit sets His seal upon it, Satan and all the host of hell and darkness cannot take it away.

There are always these words before me, 'Stand fast, and hold the traditions which ye have been taught.' Africa is awfully dark. I have been often out and held as many as three meetings (open air) on Sunday afternoons without any assistance except some young children who have helped with singing. I believe in real conversion with the Spirit's witness in the heart; and after, baptism by immersion

I do hope we shall have the joy of having many of your sermons to read in *The Christian Herald*. Your good seeds are scattered far and wide by this circulation; it comes like food for the hungry soul. I hope you will pardon me for having taken the liberty of addressing you, but I can not help but love you and admire you, when I have been reading your sermons.

Yours with Christian love,

HAVE YOU SENT YOUR GIFT TO DES MOINES UNIVERSITY?

Des Moines University began its second year under the control of The Baptist Bible Union with a greatly strengthened Faculty and an increased enrolment. Every report of the Institution is full of encouragement, and the only cause for anxiety is its financial situation. We appeal to the Baptists of this continent, particularly of the United States, who believe the great verities of the faith for which Des Moines stands, to support it by their prayers and generous gifts. Send all contributions to: Secretary-Treasurer, Des Moines University, Des Moines, Iowa.

Goals for the Altar Fire

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

Sunday, October 21st.

The Lord's love for His own.—

Isaiah xlii:8-21.

God is more interested in the good of His people than in the good of the whole world besides. The services of the church are all the delight God hath in the world; "I found Israel like grapes in the wilderness, I saw your fathers as the first ripe in the figtree at her first time" (Hosea 9:10). They are as the refreshing wine and grapes, as the delicious fruit of the first ripe figs, wherewith a weary traveller recruits his spirits after a long and tiring journey. And God hath greater delight in the fruit He receives from the church, than in it simply as it is His inheritance, for no inheritance is valued but for the fruit and revenue it yields; and therefore God orders all his blackest providences in the world, like dark clouds, to be the watering-pots of this his garden, that the fruit and flowers of it may be brought to maturity, which yield him so much pleasure and honour. God only is acknowledged by them and in them, as the Jews were bound to acknowledge God the Author of their mercies, by presenting the first fruits of their increase to God. And believers are called so. "These were redeemed from among men, being the first fruits to God and the Lamb" (Revelation 14:4). It is by and in them that God hath the acknowledgement of all His mercies and blessings in the world. All the providences of God shall work to the good of His church, if we consider the affections of God. Now it is certain God loves His church: for, He carries them in His hand (Deuteronomy 33:3), and that not in a loose manner to be cast out, but they are engraven upon the palms of His hands (Isaiah 49:16), that He cannot open His hand to bestow a blessing upon any person, but the picture of His church doth dart in His eye.

Monday, October 22nd.

The Lord's Deliverance of His own.—

Exodus xiv:13-31.

The Lord loves His people so that He overlooks their crabbed and perverse misconstructions of His providence. When the Israelites had jealous thoughts of Him, and of Moses His instrument, when they saw that mighty Egyptian army just at their heels, and themselves cooped up between mountains, forts, and waters, God doth not upon this provoking murmuring draw up His cloudy pillar to heaven, but puts it in the rear of them, when before it had marched in van (Exodus 14:19), and wedgeth Himself in between them, and Pharaoh's enraged host, to show that they should as soon sheath their swords in His heart as in their bowels; and if they could strike them, it should be through His own Deity, which was the highest expression of His affection. And though they often murmured against His providence after they were landed on the shore, yet He left them not to shift for themselves, but bore them all the way in His arms, as a father doth his child (Deuteronomy 1:31), and bare them like an eagle upon his wings (Deuteronomy 32:11). And God loves them magnificently and royally: "I will love them freely" (Hosea 14:4), without any doubting, without any reluctance. I will love thee without any repugnancy in my heart, to draw me back from thee, "for mine anger is turned away," as the streams of a river, quite another way. Now all this considered, can the Governor of the world, the King of saints, act any thing against His own affections? Yea, will He not make all things subservient to them whom He loves?

Tuesday, October 23rd.

The Lord's Delight in His own.—

Zephaniah iii:14-20.

What an inundation of sweetening joy there was in God, for which He had not terms of expression to suit the narrow apprehensions of men: "The Lord Thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing"

(Zephaniah 3:17). He seems in His expression to know no measure of His delight in the church, and no end of it: "I will rejoice over thee with joy." Joy sparkles up afresh after joy. It is His rest where His soul and all that is within Him centres itself with infinite contentment. "Joy over thee with singing;" a joy that blossoms into triumph. Never had any such charming transports in the company of any He most affected, as God hath in His church; He doth so delight in the graces of His people, that He delights to mention them. He twice mentions Enoch's walking with Him (Genesis 5:22, 24). And certainly God cannot but delight in it more than in the world, because it is a fruit of greater pains than the creation of the world. The world was created in the space of six days by a word; the erecting a church hath cost God more pains and time. And His own Son must bleed and die, before the church could be fixed. Men delight in that which hath cost them much pains and a great price. God hath been at too much pains, and Christ at too great a price, to have small delight in the church. Shall not all things be ordered to the good of that which is the object of His greatest delight in the world?

Wednesday, October 24th.

The Lord's Presence with His Own.—

Isaiah xli:8-20.

The presence of God in His church will make all providence tend to the good of it. It would be an idle, useless presence, if it were not operative for their good. "The Lord is there," is the very name of the Gospel Church (Isaiah 48:35): what would it signify if it were a useless presence? Christ stands upon Mount Zion; His throne is in the church, when the great things in the world shall be acted for the ruin of Antichrist (Revelation 41:1). God's presence in His church is the glory and defence of it, as the presence of the king is the glory of the court. "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her" (Zechariah 11:5). His presence is a covenant-presence: "Fear not, I am with thee; be not dismayed, for I am thy God" (Isaiah 41:10); when follow strength, help, and support: "I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness;" that is, with My righteous power, with My power engaged to thee in a righteous covenant. His presence and providence in the world is in a way of absolute dominion; but in His church, in a way of federal relation. He is the God of Israel, and God to Israel, or for Israel (I Chronicles 18:24); yea, and a God in the midst of Israel. Every one of them sufficient engagements to protect Israel, and provide for Israel, and govern every thing for Israel's good. God is under an oath to do good to His Church; will He violate His oath, tear His seal, break His covenant, who never broke His league with any of His people yet?

Thursday, October 25th.

The Lord's Estimate of the Prayers of His Own.—

Revelation viii:2-6.

When God would do any mighty work in the world, He stirs up His people to pray for it; and their prayers, by His own appointment, have a mighty influence upon the government of the world. For when they come before Him in behalf of the church in general, He doth indulge them a greater liberty and boldness, and as it were a kind of authority over him, than upon other occasions of their own: "Thus saith the Lord, the Holy One of Israel, and his Maker, Ask of me things to come concerning my sons, and concerning the work of my hands, command you me" (Isaiah 14:21). God would be more positively, confidently, and familiarly dealt with, about the concerns of His sons, though they were things to come to pass in after ages. And indeed the prayers of the church have a powerful and invisible efficacy on the great actions and overturnings which are in the world. And that they have actually such a force is evident (Revelation 8:3, 4).

An angel hath a golden censer with incense, to offer it with the prayers of the saints, upon the altar which was before the throne. And the censer wherein their prayers were offered was filled with the fire of the altar, and cast into the earth; and there were voices, thunders, lightnings, and earthquakes; when the prayers of the saints were offered to God and ascended up before Him, that is, were very pleasing to Him. The issue is, the angel fills the censer with fire of the altar, and thereby causes great commotions and alterations in the world; signifying that the great changes of the world are an answer unto those prayers which are offered unto God. And so the prayers of the church have an influence on the government of the world.

Friday, October 26th.

The Lord's Comfort for His Own.— John vi:5-21.

In the greatest extremities wherein His people may be, there are promises of comfort, (Isaiah xlii:2): both in overflowing waters and scorching fires he will be with them, His providence shall attend His promise, and His truth shall be their shield and buckler. (Psalm xci:14). That surely is a sufficient support: Christ thought so, when He only said to His disciples, "It is I, be not afraid," (John vi:17, 18). What though there be a storm, a darkness and trouble, it is, "I am He." The darkness of the night troubles not the pilot, whilst he has his compass to steer by. If all His providences be for the good of them that fear Him, He can never want means to bring them out of trouble, because He is always actually exercised in governing that which is for their good, and till He sees it fit to deliver them He will be with them. Great mercies succeed the sharpest afflictions, (Jer. xxx:5-7). When there should be a voice of troubling, and men with their hands upon their loins, as women in travail, and paleness in their faces, from the excess of their fears; in that day God would break the yoke from them, and they should serve the Lord their God, and David their king. Though the night be never so dark, yet it is certain the sun will rise, and disperse its light next morning, and one time or other show itself in its brightness. We have no reason to despond in great extremities, since He can think us into safety: "Lord, think on me" (Psalm xl:17), much more look us into it: His thoughts and His eyes move together. The power of the Governor of the world cannot be doubted. His love, since it hath moved Him to prepare heaven to entertain His people at the end of their journey will not be wanting to provide accommodation for them upon the way since all things both good and bad are at His beck, and under the government of His gracious wisdom.

Saturday, October 27th.

The Lord's Care of His Own.— Jeremiah xxx:10-22.

God glorifies His care and compassion. When His people are nearing crushing, God is nearest preserving. God's mercy is greatest when His saints' misery is deepest. When Zion is as an outcast, it shall be taken into God's protection: "I will heal thee of thy wounds, because they called thee an outcast, saying, This is Zion, whom no man seeks after, (Jer. xxx:16, 17). When none stood up to plead for her, when her lovers she depended on had forgotten and forsaken her, when they thought her cast out of the care of any creature, the Creator would take her up. When the ruin was inevitable as to man, their preservation was most regarded by God. Had God stopped Pharaoh at his first march, by raising some mutiny in his army, his mercy to his people, as well as his power against his enemies, had not been so conspicuous. The more desperate things are, the fitter subject for the advancement of God's kindness. Had God conducted the Israelites through a rich and fruitful country, it would have obscured the glory of his care of them, which was more signal in directing them through a barren desert, crowded with fiery serpents, without bread to nourish them or water to cool them, wherein he manifested himself to be both their caterer and physician. God-times His kindness, so that it may appear to be nothing else but grace, grace with a witness, that His people may be able to understand the very particularities of it. "Therefore will the Lord wait that he may be gracious unto you." (Isaiah xxx:18). Never is salvation sweeter, and mercy better relished, than when it snatches us out of the teeth of danger. God would have His

mercy valued, and it is fit it should. And when is a calm more grateful, than after the bitterest storm attended with the highest despair?

Readings by Stephen Charnock, B.D.

BAPTIST BIBLE UNION LESSON LEAF

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

Lesson 46. Fourth Quarter. November 11th, 1928.

THE BELIEVER'S PATTERN.

Lesson Text: Philippians 11.

Golden Text: "Let this mind be in you, which was also in Christ Jesus."—(Phil. 2:5).

I. CHRIST THE PATTERN (vs. 1-11).

1. With the church dissension in mind Paul continues his appeal for unity. Perhaps Euodias and Syntyche (4:), who were opposed to each other, had gathered sympathizers around them, and their quarrel had affected the whole church, as so many of these affairs do. The apostle is anxious for the healing of this breach and for the restoration of proper Christian conduct, and makes an earnest plea to this end. 2. He appeals to them first on the basis of their relationship to Christ, "If there be therefore any consolation in Christ" (v. 1), or "If then you can be entreated in Christ". This is the highest plane of pleading. If a child of God cannot be affected here, there is not much likelihood of touching him elsewhere. The apostle continues his plea on the basis of love, of fellowship in the Spirit, and of tenderness and compassion, and asks them to make his joy full by their complete unity (v. 2). There is nothing lacking in the earnestness of this appeal, and it impresses us with the necessity of unity in the Lord's work. 3. Paul then proceeds to give direction concerning their work, "Let nothing be done through strife or vainglory" (v. 3). The Christian worker must be very careful of the spirit in which he seeks to labour for his Lord, in everything the Lord Jesus Christ should be glorified, and self with its desires kept out of sight. "Let each esteem other better than themselves". There will be less cause for strife if this attitude is adopted, and there will be no room for vainglory or selfishness, and interest will be shown in the things of others (v. 4). Christ first, others second, self last. 4. But above all and as the secret and source of the true Christian attitude, the apostle urges that they should be possessed by the same mind as was in Christ Jesus (v. 5), "who being in the form of God thought it not robbery to be equal with God" (v. 6), having the outward manifestation of Deity in His preexistent state, equality with God was His by right because He was God. "But made himself of no reputation", or "emptied himself" (v. 7), an expressive phrase denoting His humiliation in taking upon Himself the form of a servant. He exchanged the outward form of Deity for the outward form of man, but He did not lay aside His Deity; He remained God as well as man, witness His wonderful words, and works and the exercise of His Divine prerogative in forgiving sins. "He humbled Himself and became obedient unto death, even the death of the cross" (v. 8). This was the supreme purpose of His humiliation; He came that He might be the guilt offering for sin, prefigured in the Old Testament offerings. He was the great Antitype of all the types. Through His death salvation is now offered to all men. "Wherefore God also hath highly exalted him". He is present now at the Father's right hand, and He has "given him a name which is above every name" (v. 9), higher than all the names of the universe, "that in his name every knee should bow", "and every tongue should confess" that He is Lord to the glory of the Father (vs. 10, 11). This glorious vindication and acclamation will come later when time has passed into eternity. All who refuse to submit to Him now will have to acknowledge Him then. It is either receive Him now as Saviour, or meet Him later as Judge. Our Lord's experience in humiliation is a wonderful example unto us of lowliness of mind, in the laying aside of His glory to save sinful man, and it is our privilege and duty to serve in the same spirit, considering others, and forgetting self.

II. WORKING OUT SALVATION (vs. 12-18).

1. Having in the previous verses given such a wonderful example of the mind which should animate the Christian, the apostle continues his hortatory matter by exhorting the Philippians to work out their own salvation with fear and trembling (v. 12), to put into practice what they have learned. He is not teaching salvation by works for one cannot work out something which is not present. He is not writing here to sinners but to saints. They have received salvation, now they are to work it out, careful always to please God. Salvation has a threefold aspect, past, present, and future. The children of God have been saved, something which occurred in the past when they received the Lord as Saviour; they are being saved, the power of God being manifest in them in delivering, and keeping power; and they will be saved, when bodies as well as souls shall be renewed and complete in the Saviour's presence; but they are as secure now in their salvation as ever they will be in the future, for God has pledged His word to their full redemption. Our wills are now to co-operate with the will of God in the carrying out of that salvation in our lives, working out what He works in, knowing that He worketh in us both to will and to do of His good pleasure (v. 13). 2. Such a life will take pleasure in doing God's will, and will refrain from those things which displease Him, so the apostle gives counsel concerning some of those matters. All things are to be done without murmurings and disputings (v. 14). Under the control of God peace prevails, and there are no unseemly scenes such as these words would indicate. Such conduct is unbecoming to children of God, for they are to be blameless and harmless and irreproachable in the midst of a crooked and perverse generation among whom they are to shine as lights (v. 15), holding forth the word of life (v. 16). The Lord's people are to be distinct in life mission, and message from the world. They are light, the world is darkness: they should therefore be examples in all that is good that they might divert attention to the source of light, Jesus, and so save some from the power of darkness. The apostle desired the Philippians to live thus that he might rejoice in the day of Christ, that he had not laboured in vain (v. 16). It brings sorrow to the heart of the true pastor when the members of his flock go astray, and correspondingly does it mean real joy when they remain steadfast and unmovable in the service of the Lord. But the greatest time of rejoicing will be before the judgment seat of Christ when those members have proved faithful; so also on the part of the Bible School teacher and his class. 3. In thinking thus of his labours the apostle is reminded of his condition, and possible fate, and with the picture of a violent end before him he calls upon the Philippians to rejoice with him at the prospect. He terms such an end a libation, a pouring forth upon the sacrifice and service of their faith (vs. 17, 18). He is not at all alarmed at such a prospect. He does not count it an occasion for sadness, but rather of joy. It would simply mean the triumphant exit of a faithful soldier of the cross to meet his Captain, Lord and Saviour. "Absent from the body, present with the Lord". May we be as confident, as fearless and as calm and joyful when our time comes to depart this scene.

III. PAUL'S MESSENGERS (vs. 19-30).

1. The apostle's movements were restrained while he was in prison. He could not visit his beloved converts in the various places, but he occasionally heard from and communicated with them through faithful messengers. Two of these, named Timothy and Epaphroditus, are mentioned in this section. Concerning the first of these the apostle states he hoped to send him shortly unto them that through him he might be cheered by receiving news of them (v. 19). He then commends him as a faithful brother. There is no other like-minded, he states, who would naturally care for them (v. 20), for all were seeking their own, not the things which were Christ's (v. 21). There are too many who care only for themselves, thinking of their own gain, their own comfort, their own pleasure, and neglecting the things of Christ. The apostle further indicates his high regard for Timothy by recalling his service in the gospel, how he served with him as a son with the father (v. 22), a beautiful picture of loyal devotion between the old ready to depart this scene, and the young just coming upon it. This messenger Paul hoped to send as soon as he saw how it would go with him (v. 23), as

soon as he saw how his trial would end. But he trusted he also would be able to visit them (v. 24). 2. He knew his trial would be of interest to them, but he would not keep them waiting until then, he would send Epaphroditus to them immediately. This messenger was one of their members who had ministered unto Paul on their behalf, and accounted by the Apostle as a brother, and companion and fellow soldier (v. 25). This brother having been away from home for some time, was longing to see his friends again. He had been sick, and he was distressed because they had heard of his sickness (v. 26), but the Lord had raised him up to the joy of Paul (v. 27), and now the apostle was sending him back knowing that when they saw him they would rejoice (v. 28). He enjoins them to receive him therefore with gladness and to hold such men in honour (v. 29), because he regarded not his life in the work of Christ (v. 30). A picture of a faithful, devoted, and fearless servant of Jesus Christ.

JARVIS ST. CHURCH AND SCHOOL.

During the Pastor's absence Jarvis St. has been richly blessed by the ministry of Dr. Oliver W. Van Osdel, of Grand Rapids, Mich.; Dr. T. I. Stockley, and Pastor Jas. McGinlay. Last Sunday was another great day when Dr. W. L. Pettingill, of Philadelphia, began a month's ministry in Jarvis St. There were 1,078 in the Bible School at 9.45, and large congregations morning and evening, when Dr. Pettingill delivered strong evangelistic messages. Two were definitely saved, and multitudes testified to deep spiritual blessing.

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.

MR. ADJECTIVE.

The good, the better, and the best,
The mighty, mightier, and mightiest;
The terrible, more terrible, most terrible, I know,
The horrible, more horrible, most horrible, do grow.
The bright, the brighter; and the brightest,
The grand, the grander, and the grandest,
The loud, the louder, and the loudest,
The high, the higher, and the highest;
Sublime, sublimer, and sublimest;
The black, the blacker, and the blackest;
The rich, the richer, and the richest.
Tremendous, more and most tremendous,
Stupendous, more and most stupendous;
One adjective another pushing,
His words come forth like torrents rushing;
And while his hearers wonder why,
He seeks to lift them to the sky.
They, loth to move, though much invited,
He wonders they are not excited;
Sure never did they hear before,
Of eloquence, so loud a roar;
But he will have them up the hill
And so he shouts much louder still.
Are not his thoughts sublime and deathless?—
He will not yield, though nearly breathless.
He labours on with might and main—
Repeats his phrases o'er again;
But now a sight his vision catches,
His hearers pulling out their watches.
Oh! thick of head and cold of heart
This congregation will not start.
'Tis waste of time and waste of breath;
These people are as cold as death.
He lives aloft above the spire—
What pity 'tis they can't see higher,
And grasp his most sublime ideas:
'Tis fit to melt him into tears.
It never strikes him all the way,
His thoughts have been as clear as day:
To blame himself he's not inclined;
He cannot help it if they're blind.

—T. T. Shields, Sr.

From *Travels in Talkland*.

HURRY! HURRY! ALL ABOARD!

BOOK YOUR PASSAGE TO JERUSALEM AT ONCE

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

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.

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 Pudena, 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.

THE PRICE INCLUDES

Ocean passages as stated in the itinerary. Higher or lower priced accommodation can usually be supplied upon early application and the price adjusted accordingly.

European transportation: In Italy first class; in England second class or third class on railways that have abolished second; in other countries, second class; on river, lake, cruise and channel steamers first class.

Sightseeing: In every place an extensive programme, including the chief points of scenic, historic, literary or artistic interest. We supply transportation depending upon local conditions and include admission fees and tips of all kinds.

Hotel accommodation: Room and three meals at excellent hotels, some large, some small, of moderate price. Usually the breakfast is lighter and the other meals heavier than those we have at home.

All necessary fees at hotels and elsewhere except on Atlantic steamers.

Transfers between stations, docks and hotels.

Services of a conductor and special guides in the chief cities.

Baggage: We give each party member a special portmanteau 10 x 15 x 24 inches and transport it without expense throughout the trip. We handle no other baggage. Party members may carry a handbag in addition.

THE PRICE DOES NOT INCLUDE

Passport Expenses. We send full passport directions shortly after advance deposit is received.

Tips, Deck Chairs and Rugs on Atlantic Steamers.

Extras at Table: Bottled waters, articles not on the regular menu.

Personal Expenses: Laundry, baths, postage, purchases.

RESPONSIBILITY

Fill out and mail the coupon below, with your cheque for \$25.00.

The Gospel Witness,
130 Gerrard St. East,
Toronto, Canada.

I approve of the plan for an Easter Pilgrimage to the Holy Land and send you herewith my cheque for \$25.00 as a preliminary deposit to hold a place in the party.

Signed

Address