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(SEE PAGE 15.)

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

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A Sunday Evening in Old London

By the Editor.

This is Sunday night October the fourteenth, and I am writing in a hotel built on the site of the old Exeter Hall where the early part of the great Spurgeon's ministry was exercised when he was beginning to command the attention of the world. And I am going to begin this article by writing about a preacher. But, as usual, I must say something before I begin!

Gospel Witness readers ought to have heard from me before, but I have been too lazy to write. I have made several discoveries since I have been away from home. Let one who spends his time at his desk or in a conveyance of some sort, a motor car or a train, walk a bit, and he will learn how much he needs to walk by discovering how difficult it is. No combination of wheels can usefully take the place of the walking machine with which we are equipped by nature. And is there not a spiritual lesson here? Do not some people attempt to invent a substitute for that which God required of Abraham, "Walk before me, and be thou perfect"? That is the happiest life which is spent in walking before God. Moreover, we are promised that if first we wait upon Him we shall be enabled to "walk and not faint".

But I said I have been lazy. The truth is when one has become accustomed to writing by machine through another's brain and fingers, when for years writing has consisted in merely thinking aloud, writing by hand becomes a real labour. But that must suffice for an excuse.

Last week I went to Balham to make a call. Balham, if you please, is in London. As I was making my way back to the underground station, taking what I thought was a short cut, I passed a Baptist church, a very unpretentious building, and was attracted by the minister's name painted in very large letters (a common English practice),

"REV. A. DOUGLAS BROWN, D.D."

The church was on Ramsden Road, and from without appeared to be rather a small building. I said to

myself, "That will be a good place to go on Sunday." And there I went this evening.

I found the building much larger than it appeared from without. Three hundred and fifty would be about the seating capacity of the gallery, and possibly five hundred might be put on the ground floor. The building would be somewhat smaller than Stanley Avenue Church, Hamilton.

English Baptist churches are usually very plainly furnished. The woodwork and general finish seldom compare with that in our Canadian churches. Perhaps we rather overdo it, for God "dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything."

It is difficult to judge distances, and I arrived just before the sermon while a hymn was being sung. The singing was hearty, and the congregation seemed to be made up of people who had come to worship.

The preacher was Dr. Douglas Brown himself. He has rather a fine presence, and looked very well in his gown and doctor's hood. I have no objection to a minister wearing a gown in the pulpit,—indeed I have seen ministers whom I would forgive for wearing almost anything but what they do wear. Was it Dr. Joseph Parker who said he wore a gown so as to insure his always being well dressed?

I would all choirs wear gowns to save the people from being distracted by a display of all the colours of the rainbow. I have often worn a gown in a Presbyterian pulpit, but I always felt in this matter like a certain celebrated preacher, who, when visiting another church than his own, was asked if he would put on a gown, to which he replied, "If I must I won't, but if I needn't I will." By which, of course, he meant that if it was supposed that the gown clothed him with any special authority or sanctity, he would not wear it. As a matter of expediency there is much to be said for a pulpit gown. Some years ago a Presbyterian minister slipped on his gown as I visited him in his

vestry; and as he did so, he said, "You know, this gives a man a bit of dignity. A man can't very well play the buffoon with a gown like this on." On that score too I would be willing to contribute to a Pulpit Gown Fund for the benefit of several preachers I have known—but whom I will not name to-night.

But Dr. Douglas Brown needs no gown to clothe him with dignity. Of course I have not seen him without one, but I judge him to be a man of fine bearing and dignified presence always.

But Dr. Brown wore his doctor's hood! It was a McMaster hood. I recognized it at once; and it reminded me that I have one myself somewhere. So far as I know there are few members of Jarvis Street Church who have ever seen it. Canadian and American Baptist ministers who are entitled to do so wear their gowns and hoods on certain more or less formal academic occasions; but I do not know of one who wears gown and hood in the pulpit. Dr. R. S. MacArthur of New York used to do so in his day, and there may be others; but I do not know of any. Certainly, I have never heard of any Canadian Baptist minister's doing so.

Perhaps we have missed something. It may be some lack has been felt in Jarvis Street, I wonder? Would the McMaster hood lend dignity to Jarvis Street Pulpit? I have not seriously paid my respects to McMaster University for several months. I have a lot stored up, for that institution is rapidly going from bad to worse. I think I must seriously consider the advisability of putting on gown and hood the next time I speak on McMaster. Of course, I might use another hood than McMaster's, for some day they may take the McMaster hood away from me!

When I saw Dr. Douglas Brown wearing his hood I fell to wondering whether all the McMaster English Doctors of Divinity wear their hoods every Sunday; and, if so, does this throw a new light upon the McMaster influence in England? To those of us who live across the sea, an honorary degree amounts to very little. There is a bit of a flutter when the distinction is conferred, but after that the hood and the diploma are put away; and except on academic occasions, as I have said, forgotten. But in England there is a remembrance of McMaster every Sunday! And do they wear gowns and hoods at Conventions, or rather at meetings of the Baptist Union? Will Dr. Douglas Brown wear his hood when he presides over the meetings of the Union? Pity the poor preachers who are not entitled to wear gown and hood! How superior the real Canadian-made Doctors of Divinity must appear! No wonder McMaster stands in such high favour with certain English Baptist ministers. We have heard of brother-hood, and neighbour-hood, and sister-hood, and child-hood, and saint-hood, and woman-hood, and man-hood; but this divinity-hood is, to some people, more important than all other hoods; because there may be some doubt about one's having any of the others, but the last is made of silk and can be worn in the pulpit twice every Sunday. We have long known that McMaster University has signally failed to produce or exemplify brotherhood, or saint-hood, or manhood; but it does produce divinity-hood—therefore let us be thankful.

But pleasantries aside, what is the meaning of this? Ought we to make some allowance for this sort of

thing in England? The wearing of hoods is a common practice among ministers of the Establishment. I was used to seeing it as a child. Do ministers of the Free Churches (so-called) feel themselves somewhat overshadowed by their Episcopal brethren, and are they rather anxious to be able to put on this little bit of millinery on their own account? Perhaps that might be excusable on occasions where Nonconformists appear with Episcopalians. But to wear it regularly in one's own pulpit is another matter. Indeed, so-called Free Churchmen were once *Nonconformists*. They were not ashamed to be different in doctrine and practice. Has the day of nonconformity passed in England? In the Establishment itself there is great disunion at a time when many churchmen are talking of "reunion". Baptists don't believe in "reunion" because they deny that they ever belonged to the same family. Moreover, "reunion", being interpreted, means Rome-union. But England needs nothing so much just now as a great company of genuine, convinced, courageous, stiff-backed, nonconformists, who will refuse to conform, not so much to any sort of legislative act of Uniformity, but who will refuse to conform to the standards of the world, of Modernism, and of many other isms.

I hope my readers will not misunderstand me. The kingdom of God is not meat and drink; neither is it surplices and gowns and hoods. I shall not find fault with a minister for wearing a collar buttoned at the back, with a black silk I don't-know-what-you-call-it in front. It will probably cost him less for laundry—especially if the collar is celluloid, as most of them seem to be. He has just as much right to button his collar at the back as I have to button mine at the front. Besides, he may need such a collar to let people know he is a minister. *Per se* it makes no difference what a minister wears either in the pulpit or out of the pulpit so long as his dress is respectable and inconspicuous. No, no; we shall not contend with men about what they wear (nor with women either. No, thank you!): the life is more than meat, and the body than raiment. We have seen some clergymen wear several hoods at once, and were undisturbed. But at a time when there is a crying need for a clear uncompromising testimony to the truth, for absolute sincerity, for a repudiation of all artificiality, for a clear proclamation of the essential principles of evangelical faith, a Baptist preacher standing before men to preach the gospel of salvation, with a divinity hood over his shoulders, seemed to me, at least, to have a bit of affectation about him. If a bishop ought to be "no striker" and "no brawler", it seems to me he ought also to be "no poser". There may be, I believe there is, a place, there may be, and there are occasions, for the display of such marks of academic distinction,—but that place, for the messenger of God, is most emphatically not the pulpit, and that occasion is not the exercise of public worship.

I remember seeing a man in Los Angeles, California, a few months ago, walking down the street having on the back of his coat in large red letters, "Born Again". I confess to a feeling of disgust for such cant. If a man is really born again, there is a better way of advertising it than that. And if a man is really a master of divinity, or a doctor, if you like, the people will find it out when he preaches, without his wearing a hood in the pulpit.

A brother whose whole ministerial life was spent in the Anglican church until recently, when discussing the question of the place of vestments and ritualism in public worship, said something to this effect: "All these things are substitutes for real spiritual power. If a man's message is clothed with spiritual authority he will not need these things; and I have observed that the importance of these external and incidental matters grows in exact proportion to the decline of spiritual life and power."

Who of us does not know that this is true? When the spiritual Tide is at the flood, every sort of ship is lifted out of the mud and borne freely and proudly forward to the accomplishment of its task. When the Spirit of God is regnant in the life of a church and its members, the humblest and least gifted of the flock becomes a channel and an instrument of blessing, and withal a mighty power for good. But when the Tide is out, all sorts of derricks are invented to lift things out of the mire,—a bigger organ, a better choir, a simple ritual, more extensive advertising—a little more millinery of some sort for preacher and people "would add to the dignity of our services, and would attract aesthetically inclined people!"

Let no one charge me with magnifying trifles: and these things are trifles. I repeat, I am not discussing gowns and hoods *per se*. But bear in mind there are mighty forces at work in England endeavouring to undo the work of the Reformation. Romanism, in the guise of Anglo-Catholicism, has spread through the Church of England like a plague. What a fearful commentary on the spiritual condition of the Church of England is in the fact that there was not a bishop of the Church sufficiently influential to make himself heard in protest against the betrayal of Protestantism which was involved in the Revised Prayer Book, but English Protestantism had to find in a layman—all honour to him!—Sir William Joynston-Hicks, the Home Secretary, a champion of the faith.

So apparently must it be in other Communion than the Establishment. Let a few more leaders don their gowns and hoods, and the day of the Elishas the ploughmen, and the Amoses who are but herdmen of Tekoa, will dawn again.

But now to the sermon. Dr. Brown's text was Matthew 3:11: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."

It was a great text, and one cannot but be grateful for having one's attention called to so great a subject.

The sermon was thoroughly sound and orthodox, evangelical to the core. There was not the remotest suggestion of Modernism in it. There could not be. Dr. Brown would have to repudiate his whole ministerial career to become a Modernist or a near-Modernist. We are sure he will never become either.

The sermon was an appeal to recognize the need of divine power in individual, ecclesiastical, and national life. Dr. Brown well said that God was being ruled out of everything, and that what everybody in all relationships needed was God. The emphasis was laid on the supernatural throughout. With all of which every true believer must have been in full and hearty accord.

On the natural plane, Dr. Brown is very effective in a conversational tone, and people listened very attentively. But when he became energetic and raised his voice, I could feel no accession of power. He never reached the point where energetic speech was appropriate. The preacher acknowledged there were elements of value in Puritanism; it recognized the heinousness of sin (Dr. Brown did not use so strong a word as *heinousness*), but in saying that repentance was "not a matter of tears", of breaking down, of deep remorse, but rather a change of mind, while I hope that he did not intend it, he did rather convey the impression that repentance was rather an experience of the head than of the heart. I say, I do not believe he meant that; but I observed his language was not always chosen with precision.

Brother James McGinlay would have described the sermon as being "more remarkable for its omeletics than its homiletics." But be it so; scrambled eggs may be both appetizing and nourishing providing the eggs were good when they were scrambled. And these eggs were all good, even if one could not distinguish between the yolk and the white.

The sermon, however, as such, was disappointing to me. In the hotel where I am writing there are notice boards downstairs which state there are messages or telegrams for so-and-so; then there are places into which cards are placed bearing the names of people for whom messages are waiting. Dr. Brown's sermon had not my name in it! I mean, it was not directed to me, nor to anyone else in his congregation. We were told of the need of England, of the church, of men in general. Once or twice the preacher addressed the young men, but there was an entire absence of that Nathanlike directness—"Thou art the man." It was rather like an Ontario discussion of the need of Hydro-Electric Power, and a proposal to authorize some person unnamed to order it. The most one felt he could do would be to vote for it! I dare say practically all Dr. Brown's congregation favoured the idea of the need of more power, and possibly hoped that someone or other, somehow or other, would please attend to it. One could almost imagine the people's saying in true English style, "We know jolly well that England needs something, so does the church, and perhaps so do we. May it come soon!"

Dr. Brown has been known as a revivalist. I understand multitudes have been saved through his ministry. But it was a different ministry from what I heard to-night.

There was a great word in Dr. Brown's text concerning which he said nothing, beyond repeating the text,—"Fire"—yes, that was it,—"with fire." But there was no fire. How I wished he would go on to the context, and tell us something about the Baptizer with the Holy Ghost and with fire. Who was He? What manner of Person was He, or is He? Is the reception of the Holy Ghost,—oh, let me ask the solemn question without irreverence—is it like the gentle breath stirred by an artistic fan in a kid-gloved hand? Is it a light matter to speak of the power of the Holy Ghost? Listen to the context which was not so much as read: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." And always that aspect of

truth needs emphasis. Yes, we need the incoming of the Tide; we need a divine visitation. But as God is true, when He draws nigh He separates between the wheat and the chaff, and always He thoroughly purges His floor.

And the churches need purging. The churches of Canada and England need purging. The denominations need purging. Or what, if I quote also the verse preceding Dr. Brown's text as well as the one following: "And now also the axe is laid to the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." No, no; I do not mean that we must use the axe—except upon ourselves, upon our own churches, upon our own denomination; but rather yield ourselves to the axe of the divine Woodman. But evil yields, as cancer yields, only to radical treatment, and *radical* means that which goes to the root of things. Yes, we must be radical! God is radical—He never stops short of the root of anything.

Dr. Brown quoted a remark of the late Dr. Alexander McLaren when he was elected for the second time to the Presidency of the Baptist Union—to the effect that he needed what no denomination could give him—power from on high; and Dr. Brown said he also needed power. Ah yes, so do we all. But Dr. Brown almost immediately succeeds in the chair of the Baptist Union a man who, if he be not a blasphemer, there never was one since time began. Here is a word from Dr. T. Reavely Glover, ex-President of the Baptist Union:

"It is the function and the duty of every man to think and decide for himself as to life, and among other things to determine whether he counts Jesus reliable as an observer, if not as a guide. It is worth while, then, to remark that Jesus has no responsibility for this trivial treatment of evil—none. It is surprising to note how often, in the language of his day, picture-language not literal but intelligible to everybody, he refers to the worm and the fire, to darkness and gnashing of teeth. 'How can you escape the damnation of hell?' he asked some people once, with a directness which, if we had the decency to be candid, we should call rather un-Christian in our sense, WHOEVER USED IT. A man who deliberately put himself in the way of men who would undoubtedly crucify him—who did it with his eyes open—cannot be saddled with responsibility for our flimsy views of right and wrong. The first step to win the respect of reasonable and sensible men and women for his religion must be to CONFESS OUR DISLOYALTY TO HIM ON THIS ISSUE, and to attempt to draw his sharp distinction between right and wrong. This will not mean a return to a doctrine of hell which we have found inconsistent with his spirit and his teaching, but a frank and penitent recognition of the deepest contrast that the universe has to show. It is no complaint to him to suppose that he could have missed it."—*The Pilgrim*, p. 239 (Emphasis ours).

Is it conceivable that the Holy Ghost will visit with refreshing, reviving power a denomination which honours a man who repudiates the word of Father, Son, and Holy Ghost?

One passage from Dr. Brown's sermon I must quote verbatim:

"Religion is not theological, it is not doctrinal, it is not ecclesiastical: religion is life."

Men who talk like that have, consciously or unconsciously, passed over the switch onto another track than that along which a fruitful faith must travel. I

presume Dr. Brown meant by "religion" Christianity. Of course Mohammedanism, and Buddhism, Roman Catholicism, Modernism, and many other isms are religions, but they are not Christian. But with that correction, *Christianity* is not theological, nor doctrinal, nor ecclesiastical, but a life.

Let us examine it a little. It is popular nowadays to have a fling at theology and doctrine. Of course a man's blood may circulate though he knows nothing of the human circulatory system; he may eat his food, and grow or keep strong though knowing nothing about his digestive system. Thus we may use and profit by many things whose operation we do not understand. I should freely grant that a doctor may cure his patient without instructing him in the technicalities of medical science; and a housewife may feed and nourish a happy family without lecturing them on diatetics. But the doctor's healing art depends upon his own technical knowledge; and the housewife's success is due to her empirical use of sound principles of diatetics, even though she be without technical knowledge of them. The doctor, the engineer, the chemist, the architect, the navigator, or other man of science, who mocks at his respective science no wise man would commend. It remains for the preacher who deals with eternal verities *on the authority of divine revelation* to speak of the soul's redemption,—the most stupendous of all God's acts, as though it were devoid of science or plan!

And yet Dr. Brown told his hearers of a delicate instrument he had at home which enabled him to hear messages from Berlin or Paris, or other parts of Europe, and other places in England. He told them how, by the manipulation of the dials he could tune out one station and tune in another; and that everything depended upon his attuning his instrument to the wavelength of the broadcasting station to which he desired to listen. And then he said, "I sometimes wonder whether we have lost our wavelength?"

Dr. Brown knew there were fixed and inexorable laws governing that delicate instrument of his. And while one utterly unversed in the technicalities of radio could move the dials and get the message from the air, if these laws were violated within the instrument itself, or the dials were not operated according to the figures on the face of them, his instrument would give forth neither message nor music: *And what is theology but the science of knowing God so as to hold commerce with the Skies? And what are the doctrines of the gospel, repentance, faith, regeneration, the Deity, the Atonement, the authority of Scripture,—I say, what are these great matters but the figures on the dial face of our receiving instrument, telling us how to hold communication with Heaven?*

In all the sermon there was no recognition of the cause of the appalling spiritual dearth which has fallen so generally upon the churches of Christ. The transmission of power depends upon the completeness of insulation, which is only another word for separation. And when individual believers, and churches, and denominations, break all ground connections; when once again we shut ourselves up to God and His Word; when the "leaders" as well as the members in our churches cease to walk in the counsel of the ungodly, or to stand in the way of sinners, or to sit in

the seat of the scornful, but rather delight in the law of the Lord, and meditate therein day and night,—then once more we shall see individual believers, and churches, “like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.”

There is infinitely more blessing and power to be found in a seat in the heavenly places in Christ Jesus than in the chair of the Baptist Union of Great Britain under present circumstances; and the helmet of salvation, and the shield of faith, and the breastplate of righteousness, are elements in a better panoply, for purposes of spiritual warfare, than any university gown and divinity hood.

In Dr. Douglas Brown's sermon I caught an echo of a former experience: a recognition and acknowledgment of need; but no challenging call, “Come, and let us return to the Lord.”

Now is it time to go to bed. In my next letter I shall try to describe two other services I have attended; but I have written enough for to-night, when I have just said this: I left Dr. Brown's church with no uplift, no thrilling, leading summons to scale the heights at all costs. I was rather depressed than uplifted. Yet I had heard the truth—then I remembered that some time ago I heard the great golden-throated Caruso sing—but I knew it was only an echo from the past, a wax record of a song Caruso used to sing—Caruso himself was dead!

What a Visitor Thinks of Jarvis Street Church

By Dr. W. L. Pettingill.

During the past few years it has several times fallen to my lot to visit Jarvis Street Baptist Church. The visits were always brief, usually lasting over a weekend, or for three or four days at the longest; but they resulted in creating in my mind a keen interest in this church, and a growing love for it. Just now I am spending several weeks trying to take the Pastor's place in this great church, and I propose to put down here some of my impressions concerning this centre of spiritual activity and power.

Of course it is well known that Jarvis Street has for many years occupied a leading position among the Baptist churches of Canada. Up to the time six or seven years ago when three hundred and forty-one members withdrew from Jarvis Street, leaving it to its own destruction, this church included in its membership many of the officials of the various Societies and Boards which are headquartered in Toronto. In those days Jarvis Street was said to be rich because it had within its membership large numbers of wealthy men and women. Of course all this gave to Jarvis Street a position of great influence in denominational affairs, and, on the other hand, it gave to the denominational leaders included in its membership great influence in the management of Jarvis Street Church.

The cause of the trouble which culminated in “the great secession” was the growth of Modernism among denominational leaders, and this Modernism was centred in the management of McMaster University. The bringing of Dr. Shields to Toronto was resisted, but when this opposition was overruled, and efforts to prevent his coming had failed, his opponents agreed among themselves that his pastorate must be as brief as possible: they must on all accounts “get rid of Shields”.

Dr. Shields came to Toronto in 1910, and things went well until 1919, when he led in the famous five-hour debate in the Ottawa Convention, the issue being a *Canadian Baptist* editorial recommending Modernism to Ontario and Quebec Baptists. Dr. Shields won a great victory and the enemies of the truth were snowed under when the vote was taken. One of the results of this battle was an attempt on the part of the enemy

to foment trouble within Jarvis Street Church with a view to forcing the Pastor's resignation or dismissal. This attempt failed, but the enemy succeeded in causing such a division in the church that three hundred and forty-one members, many of whom knew nothing about Modernism, withdrew from the church, and it was predicted that it would not be long before the church would have to give up the struggle,—for how could it ever get on without their money and influence? But within a year following the withdrawal of these three hundred and forty-one members, Dr. Shields welcomed into the fellowship of Jarvis Street Church three hundred and eighty-four new members. Over against this fact, let it be noted that the seceders who formed a church of their own, have gained during the five years, according to the last official year book, thirty-four members. The increase in Jarvis Street has gone on steadily during these years, and the membership which stood at nine hundred and two following the withdrawal, during the same period increased, according to the same official year book, to two thousand, two hundred and nineteen.

Meanwhile the fight against McMaster and Modernism has gone on. Dr. Shields has become recognized internationally as the foremost leader in this controversy; and as President of the Baptist Bible Union of North America, he has been in constant demand in the United States, as well as in Canada, to lead in the fight. During his administration as the head of the Bible Union, Des Moines University has come into possession of that organization, and until a President was recently chosen, Dr. Shields was Acting-President, and he still remains Chairman of the Board of Trustees. In Canada, as *Gospel Witness* readers know, a new line-up has brought about the organization of the Union of Regular Baptists of Ontario and Quebec, of which he is President.

Through this great man's vision and faith the Toronto Baptist Seminary came into being. It has been my privilege to address the student body on several occasions during my present visit to Toronto, and I have never looked into the faces of a finer body of students preparing for Christian work.

So much for the history of the matter. Now let us see what is here.

It has been my privilege for forty years to travel about and visit and study churches, and without hesitation I place Jarvis Street Baptist Church at the very head of the column as by all odds the most wonderful New Testament church I have ever seen. Of course it is most thoroughly hated by those who are without, and who have been prejudiced by what they have heard rather than by anything they have observed for themselves.

Only last Sunday morning a Presbyterian lady, whom I knew in the States some years ago, came to Jarvis Street to hear her old friend preach. I don't know what her impression of Jarvis Street had been, but in a note on Monday she said, "I walked down to Jarvis Street Baptist Church Sunday morning, and felt well repaid, though I was disappointed not to have the opportunity of seeing you later, but you were so besieged after the services by other friends that I felt I would be intruding. Jarvis Street Church certainly appears to be much alive, and what numbers of young people in attendance!" From what one hears on the outside one would suppose that there were no young people in Jarvis Street. As a matter of fact its services are crowded with young and old. And what a happy church family it is!

Only think of a church like this! On Sunday morning at 9.45 there is a Bible School whose average attendance, since I have been here, has been between a thousand and eleven hundred. The Pastor's Class had two hundred and ninety-three persons in it on the first Sunday after my coming. The morning preaching service at eleven o'clock fills the auditorium, which seats about sixteen hundred people; and it is filled again in the evening. And both morning and evening, almost invariably, men and women and children walk down the aisles and turn to the Lord. It is almost an unheard of thing to have a Lord's day come and go in Jarvis Street without conversions; almost always people are born again at both morning and evening services. There are two prayer meetings on Sunday, one at 6 o'clock followed by the Lord's Supper each week, and then the great prayer and praise meeting at the close of the evening service, which lasts until 10 o'clock or after, and is full of joyous acclamation and earnest intercession.

The secret of power in Jarvis Street is the prayer meetings. I have spoken of two on the Lord's day. There are three regular weekly church prayer meetings between Sundays. On Tuesday, Thursday and Saturday evenings the church family gathers in large numbers and spends about two hours each time, mostly in prayer. There is generally a brief message from the Pastor, and a few "testimonies" from the members, but it is mostly prayer. And such praying! Here are men of God who truly wrestle in prayer before God. It is old-fashioned, but most delightful to be in such meetings as these.

And that is not all. On Monday evening at eight o'clock there are the departmental conferences of the great Bible School. These are held in separate rooms in the building, and at nine o'clock these departmental leaders and teachers gather in the Lecture Room filling

it to overflowing, and listen to the Sunday School lesson for the next week from the Pastor. This teaching, of course, falls to my lot while I am here, and I should feel well repaid to journey a thousand miles any time to meet that group of fine young Christian men and women, wholly given up to God and delighting in His Word.

On Wednesday afternoon there is a Mothers' Meeting, the mothers bringing their little ones, and the little ones being cared for in the nursery during the meeting. Then on Wednesday evening the Junior Gospel Service is a wonderful event for the children.

What wonder, after such a week that the church should come up to the Lord's day expecting the Lord to work, and what wonder that He works!

What a church! What a church! Where is there another like it? Now many churches are making frantic efforts to "hold the young people"—social activities of various kinds, amusements, theatricals, parties, dances,—many church buildings providing ball rooms for the dancing, and all this to "hold the young people". It is a slander against young Christian people that they must be, or that they may be held by such devices. Come to Jarvis Street and see this teeming crowd of happy young people held by nothing save Bible teaching and preaching and praise and prayer.

Hold the young people! Why, these young people do not need to be held—they can't be driven away. They are hungry every time they come together, and to be in that group of Monday night, to which I have already referred, to read the Bible to them and give the sense, and cause them to understand the reading, is a treat that any teacher might covet. It is like pouring water upon thirsty soil.

I have said that Jarvis Street Church is cordially hated by those who know nothing about it. Let me say here that Jarvis Street Church is passionately loved by those who are within it, and who know about it. And it is probably within the truth to say that this old church is the most cordially hated and loved church in Canada.

And the Pastor! what a man! I talked the other day with a prominent member of Jarvis Street, and he said: "I used to be a Methodist. I heard about Jarvis Street and Dr. Shields, and my conception of Dr. Shields was that he was a little, short, stubby, man, with fierce whiskers, (As a matter of fact Dr. Shields is six feet two inches tall, fair-complexioned and youthful in appearance, with a towering imperial personality.) I thought he was a *la* Trotsky, a regular Bolshevik, a dangerous, malignant man, a menace to the city and the country. It so happened that at a meeting in Massey Hall I saw some gentlemen come on the platform from the rear. I was greatly impressed with one of them, and I asked a neighbour, who that was. Imagine my surprise when he said, 'That is Dr. Shields'. 'Dr. Shields!' said I, 'that cannot be Dr. Shields!' 'Ah, but it is Dr. Shields'. He filled the place with his personality and commanding presence, and when he spoke he spoke as the oracle of God. I afterward came to Jarvis Street to hear him and see him, and what I saw and heard convinced me that all my impressions had been false. I came into the mem-

bership of Jarvis Street Church, and my whole family, including eight grown-up children, have been saved through this man's wonderful ministry."

Dr. Shields, like his church, is hated greatly and loved greatly. There are no neutrals; you just either have to hate him or love him. It is impossible for a man of his type to inspire neutrality; you are either altogether for him or altogether against him.

In Jarvis Street it is a constant wonder that the Pastor accomplishes so much. He is a prodigious worker, indefatigable, and ever at it. Night and day he is on the job. He seems to require very little sleep, and that is well, for manifestly it would be impossible

for him to get through his work if he slept as much as the average man sleeps. He is now trying to take a rest in England, his native land, and I suspect he is having a lonely and dull time. The momentum in such a man's life is too great to allow him to suddenly stop and rest. I am sure he is counting the days until he gets back to his work, and he will put on his harness again with joy.

And the great Jarvis Street Church family is counting the days until the Pastor returns, and they will hail his coming with full hearts. They thank their God upon every remembrance of him—and so do I.

THE LOST JEWEL

By A. C. M.

CHAPTER 6.

"How did you like my little singer, Sir Human?" enquired Lady Pleasure.

"She is a charming songstress", he replied, "I have not enjoyed anything so much for a long time. I like the sentiments as well as the music. It is so true, is it not? We are all seeking for rest."

"That was the only thing I feared in connection with it, whether the subject was not a little too grave. You know I am not enamoured of very serious subjects. Still it is true in a certain sense, we are all seeking for rest", replied her ladyship.

The Honourable Worldly here approached as her ladyship went to another part of the room. Sir Human glanced in the direction of the old gentleman and young ladies, who had arrested his attention, but they were gone.

"Do you know who the old gentleman, and I suppose, his two daughters, are, who were seated over there just now?" enquired Human of Worldly.

"Oh, they are very nice respectable people, but rather slow. They are generally here at our festivities but leave early. I daresay they are gone now. Sir William likes to see them here, because they are respectable and all that, but they are never noticed much."

"Who are they?" again enquired Human.

"Let me see, what is the name? Really, you must excuse me. I know so little of them, you see. I cannot call up the name just now. You will meet many much nicer people here. Ah! here comes the Marquis of Orgies and Mr. Pernicious Habits; you must know them. Allow me to introduce you."

This ceremony over, and the ladies having now withdrawn, Sir Human found himself the centre of a group of admirers. Their attention to him was most assiduous, and the decanters were passed round so freely that he began to feel the effects of the wine, and to talk unreservedly of himself and his ancestors. The subject of the young girl's song also formed a topic of conversation. On this point opinions differed widely.

"No doubt", observed Worldly, "we are all seeking what is best."

"And that is what you will never find!" exclaimed a

gentleman at the other side of the table, in the garb of a naval captain. "I tell you, you'll never find it! I've sailed over the world, and the world's out of joint. It is full of reformers and deformers and all sorts of things. Rest indeed! Best indeed! Not while men load ships with old tea-chests and tin whistles. Rest indeed! No, not till they take to building sensible ships again, like old Pomac. Here's to the old Pomac! Away with your dandy figureheads and no ship worth anything behind them. That is the way, all figurehead and no ship. All artificial, all sham, all figurehead! That's the way! Rest indeed! I tell you the world's out of joint!" His head fell heavily on the table, and he soon fell asleep.

Sir Human had never seen anyone in such a state before, and he was perplexed. "Whatever does he mean?" he exclaimed.

"Oh, poor fellow", said Worldly, "you must take no notice of him. He commanded a ship called the Pomac in the tea trade. I fancy there is a new line started, or something of that kind. He has known trouble, and it has affected his head. He is a friend of the family, and no notice is taken of his expressions at these times."

"Disappointed hope is very difficult to bear", observed Sir Human.

"My good fellow", said the Marquis of Orgies, "avoid the disappointment by never indulging the hope. Take things as they come, as I do, and be merry over it. Please pass that decanter. Thanks!"

"Sir Human, may I have the pleasure?" asked Habits, as he proceeded to refill Sir Human's glass.

"Thank you, I have never taken much wine, that will do."

"All the more reason why you should take a little more", said the Marquis of Orgies. "You are too serious for your years. My motto is, 'I'll be serious when I'm seedy, I'll be merry while I may'."

"I have a brother", said Habits, "who is very much like Sir Human. We are very unlike each other, both in manner and name. My name is Pernicious Habits; his name is Good Habits. I hope you will not copy my brother, for he is one of the most moping, miserable fellows you ever saw."

"I agree with you", said the Marquis, "though he is your brother, you will excuse me if I say his existence must be miserable."

"Well", observed Habits, "if influence goes for anything, I make five times as many friends as my brother."

"It is not because of your good looks then", replied Orgies, "but I must say one forgets all that in your company, for you certainly are one of the most insinuating fellows I ever knew."

"I certainly think Mr. Habits a most agreeable gentleman", observed Sir Human.

"Thank you for the compliment", replied Habits, "and I beg to return it. In our short acquaintance I don't know when I have taken to anyone so readily."

"I will say that for you, Habits, when you do take to a friend, you do stick to him", said the Marquis.

"I flatter myself I am not easily parted from my friends", replied Habits.

"Now then", said Sir Anthony Nimrod, who now approached the group, "who is going to the meet tomorrow? The hounds throw off at eleven a.m. Of course you will join us, Sir Human? Sir William will find you a good mount. My cousin Emma charged me to press Sir Human to join us."

"Well, sir, I think I will. I may like it better than I anticipate", replied Sir Human.

"To be sure you will", said the Marquis; "we all shall. Of course you need not put your steed at anything ugly till you get fairly used to the work."

"Oh, I am not in the least afraid of riding or leaping. It was simply a question of right or wrong; but I suppose there is not much wrong in it."

"My dear Sir Human", said Habits, "I would be the last person to advise you to continue in wrong-doing. Just try it; there is no harm; and you need not go again if you do not like it."

"Who says a walk?" enquired the Earl of Gamleton; "It is a beautiful night, and the fresh air will do us good."

To that all agreed; and Sir Human who was feeling the effects of the wine and the warm room, readily joined. The Marquis of Orgies and Pernicious Habits kept close to Human, who stumbled a little as they stepped out into the air. His friends, however, supported him. After walking some distance they came to a low roadside tavern. The Earl of Gamleton proposed to go in and sit down a few minutes. The party entered. The landlord evidently knew him.

"Good evening, Mr. Throwdice; we are come to see you again", exclaimed Gamleton, "just send your amiable daughter, Miss Barleybrew Throwdice, with a jug of your best nut-brown."

"At once, your grace", replied the landlord.

They descended two steps into a room with a very low ceiling, and pervaded with the fumes of spirits. There was a gloomy aspect about the place, which was increased when the Earl drew some sombre, heavy curtains across the window. "Now", said he, "which is it to be to-night, boys? dice or cards?"

Sir Human looked on in horrified amazement.

"Well", replied the Marquis, "that depends on circumstances. Do you play cards, Sir Human?"

"No", he replied, "I never did; nor yet—what is it you call it?" All set up a loud laugh.

"You mean dice", said Habits, "never mind; you will

soon learn. I have taught many, and I have no objection to become your mentor."

Sir Human felt very uncomfortable, and yet the influence of the wine had made him feel so heroic that he scorned the idea of not being the equal of his companions. Miss Barleybrew brought in the foaming jug of nut-brown ale, and paid little heed to the chaff and banter with which she was greeted by the group. She was evidently used to that sort of thing.

"What will Sir William and his lady think of our leaving the house in this way?" Human whispered to Habits. "Oh", replied Orgies, who overheard him, "they have a good idea where we are, and they wish all their guests to enjoy themselves in their own way. Now, Sir Human, this is the way."

After two or three attempts to throw the dice, Sir Human was pronounced one of the most apt of pupils. Never before had they seen one pick it up so quickly. At length it was proposed they should try a little money as stakes to play for, to make the amusement keener. Sir Human won several times in succession, and became quite elated with his success. Soon larger stakes followed. Drinking the nut-brown after the wine rendered him stupid; and after losing a considerable amount of money, he was piloted back to Sir William's, and handed over to his servants, in such a state as no one had seen him in before.

"O master! master!" said Conscience, "I was afraid of this."

"Will you kindly mind your own business, and keep your place?" said Sir Human. "Will, just send Conscience away."

"No, my dear master! I cannot leave you now," pleaded Conscience, "allow me to stay with you."

"I say you shall not. Will, put Conscience out."

And so Will forcibly ejected Conscience, while their Master threw himself on his bed, and sank into his first drunken sleep.

DENOMINATIONAL NEWS.

At the recent Convention in Hamilton Mr. S. J. Moore, a member of the Board of Governors of McMaster University, whose term of office would not expire till 1930, resigned from the Board of the University.

At the same Convention Mr. J. N. Shenstone of Toronto, who has been a member of the Board of Governors of McMaster University for many years, resigned and declined to be re-elected.

In a recent issue of *The Canadian Baptist* the Rev. Dr. J. B. Moore writes of the great satisfaction experienced in that at an ordination of a former student of McMaster University, the candidate proved to be sound. The candidate appears to have resisted modernistic teaching. How much better to remove the unsettling teaching and have peace and unity in the denomination.

In a recent address the Rev. S. Lawrence, pastor of the Christie Street Church, Toronto, in speaking of the expulsion of his church, aptly said that it was a great honour to be expelled from "an apostate Convention".

The Jarvis Street Pulpit

"A Brand Plucked Out of the Fire"

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, December 26th, 1926.

(Stenographically Reported.)

"And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.

"And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"—Zech. 3:1, 2.

Prayer Before the Sermon.

O Lord our God, we beseech Thee to let Thy light and Thy truth lead us; shine upon the Sacred Page this evening; enlighten our understandings that we may understand the Scripture. May the Holy Spirit exercise His office this evening in convincing men of sin, of righteousness, and of judgment, that many may be saved. We ask it in the name of Jesus Christ our Lord, Amen.

"Is not this a brand plucked out of the fire?" I shall endeavour this evening to bring a message of comfort and hope to the very worst man in Toronto if he be here—and perhaps he is. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners"—and a distinguished scholar who had sat at the feet of Gamaliel, a religious leader, a man of great intellectual attainments, a man who was proud of his birth, declared that of all sinners he was the chief. The worst sinner in Toronto is not necessarily a man who is down at the heel and out at the elbow—he may be a student or a professor at the university for all I know. But the gospel is good news, "glad tidings of great joy" to needy souls.

We have here a representation of Joshua the high priest,—not Joshua the son of Nun, but one who lived many centuries later. This Joshua was the high priest; and, as such, he was the representative of the people, he stood in the people's stead before God. And here he is shown as "standing before the angel of the Lord, and Satan standing at his right hand to resist him." The Lord answers Satan, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee"—and then He flings the challenge to the Devil himself respecting Joshua, the people's representative, "Is not this a brand plucked out of the fire?"

There are few scriptures which more simply and fully represent the whole scheme of redemption, the principle of grace, than this question of the text: "Is not this a brand plucked out of the fire?" That may be said of every saved soul, of every one of us who has been redeemed by grace, and brought from the strangerhood of the far country into the fellowship and felicity of the Father's house—every one of us is as a brand plucked by divine grace out of the fire.

So I shall speak to you a little while this evening about the fire, about the brand, and about the abounding grace that plucked it from the burning.

I.

What is meant by the fire? Where is the fire? What is the fire? Jude says, "Others save with fear, pulling them out of the fire." When a man is saved, he is pulled out of the fire, for sin is itself a fire, a power that

destroys, utterly consumes. And I ask you to look at that figure for a few minutes.

Fire is *sometimes very small in its beginning*; it does not always challenge attention immediately; it may be only a spark, it may be so small as to be unnoticed. Some of you men, I suppose, have fire in your pockets now. You have a box of matches there, and just one match, under suitable conditions, would be sufficient to destroy the whole city of Toronto. You do not need a great pile of combustible material to start a fire—a spark will often do it. Now sin is as a spark, it is very small in its beginnings.

Parents sometimes register their protest against the old-fashioned doctrine of total depravity, and the mother says, "Other people's children may be depraved, but not mine"! Is that boy of yours perfect? Has he no faults? Does he require no correction? Does he need no kind of discipline? "Oh yes," that mother says, "I recognize there are evil tendencies there"—well, that is only the spark, only the head of the match, only the beginning of sin, that is all. Kingston Penitentiary is full of men, who, when they were little children, appeared to be just as innocent as yours; and there are tens of thousands of other men who, were God the judge in this life, would perhaps be in Kingston too, men in whose hearts the fire has burned.—Beware of the first spark, beware of the beginning of evil.

I suppose there is not a man or woman here this evening who would presume to say that he or she is entirely without such a spark. Some men speak about "sparks of celestial fire" that are beneath ruins of our human nature. I greatly fear that such sparks as are there are not celestial; but I know that in every human breast there is a spark of infernal fire, there is a little bit of that thing which kindled the very fires of hell. And there is not a man or a woman, or a boy or a girl, here this evening in whose nature the beginning of that thing is not to be found.

Then once more: *fire sometimes smoulders a long time in secret*. Presently it bursts through the windows, and an alarm is sounded, and you read in the papers that before the firemen arrived the great building was entirely destroyed within. The fire had been working secretly, burning in the basement, or up among some bales of goods in the attic, or somewhere in a cupboard it had been doing its work, gradually spreading through the building, until at last it manifested itself without. Likewise, you read in the paper sometimes of some man of prominence who has suddenly fallen, and you ask, How could that be? He was looked upon as a respectable member of society, he was regarded as an eminently useful citizen, he was supposed by his most intimate

friends to be a righteous man—and yet suddenly he falls prone upon the earth, utterly wasted and destroyed; and men stand amazed at the spectacle of his destruction. But it did not come suddenly!—the fire was burning away in secret; the covetous desire was secretly cherished, as in the case of Judas when he came to the chief priests and said to them in secret, "What will ye give me, and I will deliver him unto you?" that was not the first time Judas had asked, "What will ye give me?"—he had been asking that all his life, that had been the main purpose of his life, that covetous desire had been smouldering in secret, and he had been living for that one thing—to get—to get—to get—until at last the fire that was within, burnt its way out into the public gaze, and Judas stood before the world as a base betrayer of his Lord.

In our day in this great conflict in which we are engaged religiously, we see men whom we supposed were entirely orthodox, we listened to them preach, and we said, "They preach the gospel, they profess to believe the Bible to be the Word of God, they profess to acknowledge Jesus Christ our Lord—and now suddenly they compromise, they apologize for men who deny the Word, and who deny the blood." Many young Christians say, "What are we to make of these things? How are we to explain them?" My friends, compromise in such cases is no new thing: it has been the habit of life for years, but it is only now becoming apparent. It is not a fall—it is a revelation.

There were men who appeared among their fellows at home, when subject to the influence of family, and friends, and church, and organized society, as respectable men; they were looked upon as moral men, upright characters. But they went into the army, and under the stress of the temptations of army life, they collapsed, they went down, and many said, "What a fall!" It was not a fall—it was not a fall; the sin was there before, there was a breaking down of moral fibre, there was no Christ in the heart; and even though they were religious professors, it was only a profession of the head, the fibre was there burning its way in secret, burning its way out into the public view.

If you and I knew what sin is, if you and I had any true conception of the awful power of sin, of the smallest sin, we should be more afraid of it than of a million rattlesnakes, we should know that it has in it the poison of hell, the very power of the pit, to destroy soul and body. And yet men walk about and are applauded by their fellows, while carrying within them a bit of hell smouldering and doing its deadly work. And sin, though it smoulders like fire in secret, always burns its way out in the end. "Be sure your sin will find you out." It cannot be hidden; if not before, then at last before God's judgment seat, Who "shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." The fire will be seen by and by, men will know that the house is on fire by and by. And oh, how terribly destructive it is! No one can stand against it; it is a devouring flame.

I could say much more about the destructive power of sin, but I must pass on to remark that *sin invites another fire, even the judgment of God*. It is popular nowadays to say the judgments of God are automatic, that sin brings its own penalty—and that is true in a measure: if you drink poison, you will die. The bottle of poison will be the judge and jury and hangman too, you will have the whole court when you drink it; the sentence will be passed and executed,

because it is of the nature of poison to destroy. And sin is destructive, and will destroy ultimately. But this universe is more than an automatic machine. It is true that certain laws enforce themselves. If you break through the top of an elevator shaft if you are impatient for the elevator, and say, "I will go down myself"—you will go down quickly enough and the law of gravitation will work its will with you! You will not need any trial at all! But the teaching of Scripture is that God is not separate from His world: He sits upon the throne. God is the Judge, and He "will bring every work into judgment"; "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Which will you have?

Now let us not get away from that old-fashioned idea. I am glad there is going to be a judgment-day; I could not believe in a God Who was not a just God. I do not know how the moderns—or modernists, whichever you like to call them—think when they prate about the "love of God", the "love of God". God Who made this world, and Who sits upon the throne, if He could look unmoved upon the world's sin, and never bring it into judgment, would not be a god—he would be a devil. There must be judgment, there must be an accounting.

The Bible says the wrath of God—whatever that may mean—is likened to fire. When God visited Sodom and Gomorrah in judgment He sent fire from heaven upon the cities of the plains. When men presumed to offer strange fire before the Lord they perished in His presence. And the Lord Jesus spoke of a place where the "worm dieth not, and the fire is not quenched." He drew the veil and gave us a picture of the life beyond, in which he showed a man who in his lifetime had received his good things, lifting up his eyes in hell, being in torment—tormented in the flame! That is not my word: that is the Word of the Lord. And there are numerous passages right on to the end of the Book where we read of "the lake which burneth with fire and brimstone", that teach us that sin not only is fire itself, but it leads men into the fire when they fall under the condemnation of a holy God: "Our God is a consuming fire"; "it is a fearful thing to fall into the hands of the living God."

All inadequately I have suggested to you the peril to which every one of us is exposed—there is a fire within. I was speaking to you this morning about subjective grace and objective grace; about what God has done for us in Christ; and what He does in us in Christ. The same principle holds here. There is the fire within—sin; and there is the fire without, the objective wrath of God to which every unrepentant soul is doomed. Why should I speak like this? I confess I am afraid to speak on such subjects, I do not like it, I would rather speak of the love of God; and yet I am confident that I cannot speak of the love of God without speaking of this, for it is the love of God that reveals our danger. Let me tell you, if God had not loved us, He never would have warned us; if God had not loved us, He never would have spoken a single word. The Bible from beginning to end is a revelation of the love of God—if He had not loved us, He would have left us to our fate; if He had not designed to pluck us out of the fire, He never would have called fire from heaven that you and I might be warned of our danger.

II.

"Is not this a brand plucked out of the fire?" *A brand!* After the fire—you have seen it, have you not, just a piece of charred wood, part of it burned, a little bit of it

still remaining? The wonder of it is that it was not altogether consumed, but it has been plucked out of the fire somehow. We are all made of inflammable material. This brand had the marks of the fire upon it—and so have you, and so have I, so have we all.

I know there are some people who think they are fire-proof! I have seen some fire-proof buildings before the fire started—but after the fire had gone through them, they did not look to be proof against the fire at all! There are a great many people who seem to think there are no sparks left in them, no more fire left, no tendency to evil, the old man is believed to be dead; sin is not only forgiven, but it is eradicated, and they are fire-proof! Let me warn you not to believe that lie, for if ever there was a lie coined in hell, that is one. There never was a fire-proof man yet—but One. Only One was able to say, "The prince of this world cometh, and hath nothing in me." I will talk about him later, the great incendiary coming with his torch to set His holy temple ablaze—he came to One, and found He was fire-proof. But there never has been another in all the long history of the race of woman born who ever was, or who ever did become in this life, fire-proof.

And I have warned you young people against the danger of supposing that you can ever become immune to temptation—you may have deliverance from it, praise the Lord; indeed you ought to live victoriously in the midst of temptation. We are not to remain in the fire, as I will show you presently; but the possibility is there always; at the best you are but a "brand plucked out of the fire".

It does not make very much difference where the fire begins in this building made for God. I used to think the proper way to light a fire was to start it at the bottom. I thought I had Scripture for that too—"Man is born unto trouble, as the sparks fly upward." Well, they do fly upward, but they go downward too. I was out in British Columbia a few years ago for a holiday, and I saw men rearing a great pile of logs—it looked like a mountain to me. They had a great derrick, and they were piling these logs up, great roots of trees, and logs beside. I talked with the man who was superintendent, and said, "What are you going to do with them?" And he said, "We are going to burn them, it is the only way to get rid of them." "Well, how do you burn them?" I enquired. He replied, "We light a fire at the peak, right at the top." "And does it not go out?" "No," he replied, "it will burn down." I said, "I supposed you would light a fire at the bottom, and let it burn up." "No," he said, "we light it at the top, and it burns down." It does not make much difference where the fire begins in a building; if it starts in the garret, it will get down to the cellar; and if it starts in the basement, it will get out through the roof.

Where is this sin? It is of a religious character, it is in the spiritual realm where the antagonism to God registers itself. Very well, it will burn down—down—down—down through the mind to the body, until it brings the whole mind and body to ruin. Or is it a physical affection, some appetite of the body, what then? It will burn up, and destroy the mind and the spirit. Or is it an affection of the mind, an evil imagination, an evil affection? Whatever it may be, it will burn up and down—but if sin is there, it will burn,

and burn, and burn, until it destroys the whole man, unless that brand is plucked out of the fire.

Do you see what the figure means? There is the mark of the fire upon the brand. Are there any marks of sin upon you? Come now—

"Who bears no trace of passion's evil thoughts?

Who shuns thy sting, Oh terrible remorse?

Who does not cast on the thronged pages of his memory's book,

At times a sad and half reluctant look,
Regretful of the past?"

A dear brother said to me last night that there were books that he would give much if his eyes had never rested upon their pages—they had left their corrupting influence. He said there was a professor at whose feet he sat in Glasgow University, and only the mighty grace of God had neutralized the effects of that man's doubtful teaching. I went when I was in London during the war to an exposition of plastic surgery—I think that is what they called it. It was opened by the Prime Minister in connection with the Royal College of Surgeons in London. There were wax reproduction of faces that had been remoulded and remade, in order to remove so far as possible the marks of the wounds received in war time. There were photographs of the faces before and after, and I noticed that the most terrible deformities, the most horrible disfigurements, were caused by fire, even more than by gunshot wound. Some of them had ceased to look like men, they had been in the fire, and the mark of the fire was upon them.

Is there any man or woman here this evening upon whom there is no mark of the fire? By God's good grace we are going to be more than brands plucked out of the fire; some day the last mark of the fire will be removed. But somewhere in body, mind, or spirit, somewhere sin has set its awful mark. Is that not so? I am only saying out loud the things that you know. A Scotch woman heard Alexander White preach once, and she said in her Scotch way, in a way that I could not possibly imitate, "Yon must be an awful man"! Ah, but this Bible reveals what sin is. Blessed be God, we do not need to go to the utmost limits of the far country to find out what it is, here it is revealed. Sin has set its mark upon every one of us, and the best that we can say, even of the soul saved by divine grace, is that we are "brands plucked out of the fire".

III

Let us look at THE GRACE THAT PLUCKS US FROM THE BURNING. Here is a wonderful thing: Joshua the high priest, the representative of the people, clothed in filthy garments—mark that—clothed in filthy garments, stands in the presence of the angel of the Lord—notwithstanding his filthy garments, he comes into the presence of the Lord.

"Just as I am, without one plea,

But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come, I come"—

filthy garments and all. And that is the wonder of it, that those of us who are as brands plucked from the burning, with the actual marks of sin upon us, are yet permitted to come into the presence of the Lord. You

are in His presence this evening. There are men here this evening who need this sovereign saving grace of God, and if we had been obliged to make ourselves perfect in order to win access to His presence, we should never have come at all,—

“If you tarry till you’re better,
You will never come at all.”

“But,” you say, “may I come with sin upon me, with all the marks of sin upon me, with these evil thoughts in my mind, full of iniquity—may I come into the presence of the Lord like that?” Yes, as Joshua did, we may actually come just as we are,—

“Just as I am—poor, wretched blind,
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
O Lamb of God, I come.”

And then, Satan was “standing at his right hand to resist him”. Now that is a picture of an evangelistic service—Satan always attends. A certain distinguished professor said that the only way he could account for the blessing that God sent us in Jarvis Street was that the Devil must have withdrawn himself from Jarvis Street Church! Some time after that one young girl said, “I hardly knew there was a Devil until I came to Jarvis Street; and he has been at me ever since”! There is no doubt about that. Here was Joshua standing in the presence of the Lord, and at his right hand, Satan ready to resist him: And you know what the Scripture says, “The sons of God came to present themselves before the Lord, and Satan came also among them.” You have thought of Satan sometimes as being shut up in the bottomless pit—the devil is not in hell yet, did you know that? He is going to be cast into hell some day, hell is a place prepared for the devil and his angels; but he is not there yet. Where is he? The Lord asked him whence he came, and he said that he had been “going to and fro in the earth,” and “walking up and down in it”. He is not confined in the penitentiary! The Devil goes to church every Sunday where the gospel is preached—he does not need to go elsewhere, but he is never absent from the church where the gospel of God’s grace is preached, he is always there to resist the seeking soul. “Standing at his right hand to resist him.”

And do you remember how he tempted our Lord in the wilderness? He was not in hell, he was free to tempt the Lord—and he is free to follow you wherever you go. Some day, blessed be God, he is going to be put in chains—and may that day be hastened!—some day he will be chained, and cast into the bottomless pit. This earth will be worth living in then, it will be a glorious thing to live on the earth when the Devil is removed from it. But at present he is at large, and he is busy about his work. Oh, he wears a gown and a college cap, and answers to the degree of doctor of philosophy—and not infrequently doctor of divinity too, he is the most religious person in the world. But he is always present, he is present when Joshua the high priest comes into the presence of the Lord.

Let me remind you that the Devil is a great incendiary, he is always going around burning buildings, setting fire to things. Did you know that you have some fire in you behind your teeth? Did you know

that the tongue is a little member set on fire of Hell? What does the Scripture say about it—“It is set on fire of hell”. Yes; the Devil is always going about with a flaming torch, seeking to burn down the temples of the Lord. And that is why human fire-extinguishers are no good—you cannot put out the fire that the Devil starts; it needs more than human power to do that, far more than human power. A prominent New York Baptist layman said a few years ago, “We used to talk of plucking brands out of the burning; now we are exerting ourselves to put out the fire.” What folly! No human power can extinguish the fire. That is why it is; dear friends, that when you pray, you are conscious of the presence of evil. Some man here may say, “Sir, I have tried to pray and I cannot pray, when I bow before God, when I try to pour out my soul and confess my sin, I feel that I am such a sinner that I cannot pray. All kinds of suggestions come into my mind, suggestions that it is no use to pray. That God’s promises are not true, the Bible is not true, Jesus was not made sin for us, He did not die for sinners. A thousand evil thoughts come into my mind. I sometimes wonder if it is mental, I have sometimes wondered if I am losing my mind, while seeking to get right with God. I never have been so conscious of the power of evil as I have been since I have begun to pray.” Coming in all your filthy garments into the presence of the Lord, Satan is always there to resist you. “When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.”

So the Devil is very real. The worst devil of all is no devil at all. Do not let anyone persuade you that he has resigned: he is still going to church, still going to prayer meeting; and he will follow you into the secret place of prayer—wherever you are, he will stand at your right hand to resist you. My brethren, he is the adversary. The Devil, under another figure, is represented as a lion walking about “seeking whom he may devour”. He is bent on your destruction and mine; and he will follow us right into the presence of God, right up to the mercy seat, and when we bow with a prayer of penitence upon our lips, he will try to dam it back, and keep us back from God.

But oh, this is a glorious gospel—listen: “And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?—What have you to say about it?”—Heaven challenging Hell—“there is the trophy of My grace, I plucked him out of the fire. What have you to say against him?” “If God be for us, who can be against us?” It is a great thing to have God on your side; for just as surely as Satan would keep us back from God, God stands ready to rebuke the adversary.

Do not lightly speak evil of dignitaries. You remember that we have a lesson in Scripture: “Michael, the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” Even the archangel handed the devil over to the Lord, as though he would say, “He is too much even for an archangel.” And when an archangel has learned humility and dependence upon God, it is be-

coming in us to be afraid—the devil is too much for every one of us.

Joshua is there, Satan is there; and I rejoice to observe that Joshua had nothing to say—nothing to say—nothing to say—not a word—he was absolutely silent! In all his filth, and all his iniquity, clad in filthy garments, he had nothing to say—because he did not need to say anything! “The Lord said unto Satan, The Lord rebuke thee, O Satan.” May He say that to-night! May He rebuke the enemy of souls to-night. Even as I preach, He is active down there in the pew. A suggestion came to your mind a half-minute ago, and you said, “I don’t like that preacher to-night”—that is no new thing, of course, to many people—“I have a mind to take my coat and go.” Yes, the devil would like to get you out before you are saved. Won’t you Christian people pray that in this very service to-night the Lord may rebuke Satan, for He had chosen Jerusalem, and that was a brand plucked out of the fire.

So you see *the brand did not pluck itself out*; it did not fall out of the fire by accident; it certainly was not evolved out of the fire: it was in the fire, and by a Mighty Hand it was plucked out of the fire, and thus was it saved from complete destruction. Salvation is altogether of grace. It is the Lord Who plucks us out of the fire. A little Scotch boy was asked what he had done toward his salvation—he must have been taught of the Spirit of God, for he said, “I kicked all I could, and the Lord did the rest.” And that is the only contribution that you or I have made to our own salvation: we have rebelled against God, we have resisted the overtures of His mercy, we have refused to advantage ourselves of the means of grace, we have done everything we possibly could to stay in the fire; and if any of us are saved, it is because the Lord “hath chosen Jerusalem”, and has plucked us out of the fire. If you have failed a thousand times, I bring to you this message of a great Fireman Who goes into the fire in order to pluck brands out of the fire. There is mercy, there is grace—in a word, there is salvation for every one of us.

Remember “Joshua was clothed with filthy garments”—but the Lord said, “Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments.” How did it happen? How did they take away all his iniquity, and all his filthy garments, and clothe him with fine linen, and set a fair mitre upon his head, while Satan was standing at his right hand to resist him? How did it happen? Listen: “And the angel of the Lord stood by”—that is how it happened. Satan was there, but the Angel of the Lord was there. And who was the Angel of the Lord? Who was the Angel of Jehovah? Who was the Angel of the Covenant of the Old Testament? The Mediator of the Covenant in the New. Satan stood there “to resist him”, but the Angel said to Satan, “Do you see him? You have done your utmost to destroy him, you have kindled the fires about him, you have sought to consume him—and there he is, I challenge you—you were powerless to effect your will. Is not this a brand plucked out of the fire?” And Satan had no answer! When the Lord rebukes him, he has no answer. Don’t get into an argument with the devil,

you would be beaten in debate; but when the Lord rebukes him, he has no answer.

Oh, may I reverently suggest that the Lord seemed to say to him, “Now that he is plucked out of the fire we will dress him up, and we will make him fit for the holy Presence. We will remove his iniquities, they are all taken away. I will put a new garment on him.” And they put a new garment on him, and the prophet said, “Set a fair mitre on his head. Let the work be completed. So they set a fair mitre upon his head.” He stood as a holy high priest in the presence of the Lord, for “the angel of the Lord stood by.” If I may without irreverence say so, it is a great privilege to have the Angel of the Lord for your Valet, to help you change your clothes, to get rid of the filthy garments, and to get on the robes of righteousness; for you never will get cleaned up unless the Angel of the Lord stands by, let me tell you that.

And not only may we have the Angel of the Lord, but all the angels: “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” If only you seek the face of God, the devil being your adversary notwithstanding, the Angel, and the angels, will stand by until you are clothed in fine linen, clean and white, and fit for the presence of the Lord.

What else? Ah, read on in the chapter and you will find the explanation of that miracle: “Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at.” Ah, marvel of grace, all heaven standing aghast, filled with wonder, saying, “How can it be?” And this is the answer, “Behold, I will bring forth my servant the BRANCH.” “In the volume of the book it is written of me, I delight to do thy will, O my God.” And He will come, the BRANCH. I read of Him to-night; I read to you what the Branch is going to do, not only for individuals, not only for society ultimately in the millennium glory, but for the whole creation: the Branch is going to drive the devil from this earth, and chain him in the bottomless pit, and make the earth a place fit to live in. How is it done? “He made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” He went into the fire, He braved the storm for us; and He has the marks of the fire upon His hands, and upon His brow, in His side, and in His feet. “His visage was so marred more than any man, and his form more than the sons of men.” He went into the fire for us, and He came out of the fire holding in the strong hand of His Omnipotence the trophies of His grace, for He says, “They shall never perish, neither shall any man pluck them out of my hand.” He flings that challenge into the teeth of hell, “Is not this a brand plucked out of the fire?”

But some day we shall be more than brands plucked out of the fire; some day the charred portion will fall away; some day we shall be translated into the glory. I love to think how John who had had a long, wide, and rich experience, had a vision of “a great multitude, which no man could number”; and the angel, his heavenly guide, said, “What are these which are arrayed in white robes? and whence came they?” John looked at them, and they did not look like brands plucked out of the fire at all: there were no marks of

(Continued on page 16.)

The Union Baptist Witness

These three pages (14-16) 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.

GOD'S ORDER AND OURS.

Scripture is often misquoted and oftener misapplied. As an instance we remember an occasion when we were talking about something connected with the present controversy. One to whom our remarks were addressed, ventured to quote a verse to the effect that the biblical order was "first peaceable, then pure". But that doesn't happen to be what the verse says; it is rather that "the wisdom that is from above is first pure, then peaceable" (James 3:17). The same order is found in the Beatitudes: "Blessed are the pure in heart. . . . Blessed are the peace makers" (Matt. 5:8, 9).

A soul cannot have peace while in sin. "There is no peace saith my God, to the wicked" (Isaiah 56:21). An assembly cannot have peace until it be made pure (I Cor. 5:6, 7).

A great many in this day are crying for peace in our Convention. How can there be peace while there is a compromise with unbelief? To those who bid us be at peace, we would answer, "Restore scriptural purity; then we can come to terms of amity."

THE NEW SUNDERLAND ASSOCIATION.

Representatives from thirteen Regular Baptist Churches in the district extending from Orillia to Bobcaygeon met in the Fenelon Falls Baptist Church on Wednesday, October 10th. Those present were enthusiastic in endorsing the idea of a new association along Fundamental lines. Rev. Mr. Carrew was chosen as the first Moderator. Mr. Wm. Fraser, of Jarvis Street, Toronto, gave an inspiring address at the evening session. Representatives returned home in the conviction that something definite had been really accomplished.

STANLEY AVE., HAMILTON.

Stanley Avenue Baptist Church, Hamilton, has been enjoying the ministry of Dr. Leon Tucker and his musical messengers, but last Friday night the campaign was interrupted as far as to hold a special mass meeting to discuss the recent expulsion of thirteen churches from the Baptist Convention of Ontario and Quebec. Pastor Loney occupied the chair during the fore part of the service, and Rev. W. J. H. Brown during the latter. Rev. G. W. Allen congratulated the pastor and members of the Stanley Avenue Baptist Church on being worthy to bear some of the Master's reproach in that city. Rev. W. E. Atkinson, the secretary of our Union, stated that five of the thirteen churches expelled from the old Convention were not members of the Union. He made it clear that not one of these churches was expelled for any doctrinal defection; it was rather because they refused to fellowship modernistic teachers. Rev. C. J. Loney declared that the officers of the old Convention would allow one to believe anything or deny anything, as long as he bowed the knee to the image of modernism, which they had set up; but that those who stood by the Word of God, were prepared to go even to the fiery furnace before they would dishonour the Lord that bought them.

LINDSAY, ONTARIO.

Since the formation one year ago, in Lindsay, Ont., of a Regular Baptist Church along Fundamentalist lines, eleven members have been received by baptism and letter. The church is now fully organized, with Sunday School, F.B.Y.P.A., Women's Missionary Society, and Mission Band, besides the regular Sunday services and the prayer meeting. Student-pastor H. Chambers has been leading the work there during the past summer, and has been asked to continue as pastor throughout the winter months.

EAST ZORRA.

For two years Rev. R. J. Campbell has been pastor of the 16th Line and 13th Line Churches of East Zorra, and his ministry has been blessed of God there. Last July the Pastor resigned, and in the consideration of his resignation the question of modernism was discussed. By a small majority the 16th Line Church decided to stand by the Baptist Convention of Ontario and Quebec and hence by McMaster. At the 13th Line, however, the decision was quite different, for almost the total membership put themselves on record as opposed to Marshallism. Naturally Pastor Campbell was invited to stay with the 13th Line Church and their strength was increased by a number coming to them from the 16th Line, that they might stand together upon the Word of God. A few weeks ago the pastor baptized five candidates and more are awaiting baptism.

A NEW SUNDAY SCHOOL AT NEVILLE PARK.

The Willowdale Baptist Church has opened another Sunday School in the midst of a needy district, called Neville Park. On the opening Sunday, October 21st, there were some twenty-five boys and girls present, besides many adults from the mother church. The following Sunday the attendance totalled fifty-eight. Mr. J. Bollons is superintendent of this new work.

MARIA ST. MISSION.

During the past summer a work, which truly was "beginning at Jerusalem", was carried on in the Maria St. Mission, West Toronto, by Miss C. R. Johnson and Miss E. Trout. The Daily Vacation Bible School, open air meetings, together with house to house visitation, occupied the time of our missionaries. The Lord blessed His Word in this field, where Roman and Greek Catholicism holds sway. Several professed conversion. Miss Johnson is still carrying on the good work.

MR. C. McGRATH AT ROUYN.

Rouyn is a town of over four thousand, of which the majority are French Catholics; but there are only two churches in the town,—Roman Catholic and Anglican. During the past summer Mr. Charles McGrath, who was converted under the ministry of Rev. Morley Hall, Timmins, Ontario, was stationed at this place. Although faithful visitation was done, it was almost entirely impossible to get the people to a service in a mission hall. Therefore most of the preaching was done in the open air. Throughout the larger part of the summer three meetings a week were held. Thus as many as four hundred people would attend one service. It was not uncommon for the preacher to be interrupted by "drunks" but he remained undaunted.

During the last six weeks of the summer mission work was also done in Noranda, a town of some twelve hundred, about a mile from Rouyn. After much persistent effort the preacher did succeed in getting a few to in-door services.

The last Sunday of the summer season Mr. McGrath preached in the First Baptist Church, Timmins. In his audience that Sunday evening were men, with whom he has worked while he was still unconverted, who had not been in church for twenty-five years. This strong preacher is now in his second year at the Toronto Baptist Seminary.

MORE OPEN-AIR PREACHING.

Our Lord Jesus was a great open-air Preacher; indeed, His greatest public addresses were delivered under the blue sky. Last winter a certain young man was converted in Jarvis St. Baptist Church one Sunday evening. Within a

month he was teaching a class in the Junior Department of the Sunday School. Now before his conversion he had been accustomed to spend a good deal of time during the racing season at the Woodbine. He thought therefore that when that season came round, he ought again to visit the tracks, but this time with a different purpose. An excellent open-air meeting was therefore held right in front of a gaming place. The proprietor tried to stop the meeting, but his efforts only brought more people, to whom Gospel tracts were given. We are glad to say that this same young man, who was led of the Lord in this bold effort to preach the Gospel, is attending the evening classes of the Toronto Baptist Seminary.

* * *

SMALL GROUPS EVERYWHERE.

The salt of the earth is well scattered. We have just heard of several groups of Baptist Fundamentalists in the neighbourhood of Wingham, of which we had not known before. Pray for them and for many others in like position, that the way may be opened for very definite service for Christ.

* * *

SUNDERLAND ASSOCIATION YOUNG PEOPLE'S RALLY.

The young people of the newly formed Sunderland Association are holding a rally at First Markham Baptist Church also on the afternoon and evening of Thanksgiving day.

* * *

CLERKS, ATTENTION!

Report forms are being sent to all our Union churches. Will clerks kindly see that they are completely filled out and sent back as soon as possible?

* * *

MT. PLEASANT RD., TORONTO.

The campaign of Mt. Pleasant Rd. Baptist Church, Toronto, with Rev. Neil McIntyre, "Scotland's Blind Evangelist", is changed in date on account of our Convention, to November 11th following.

* * *

DELEGATES, ATTENTION!

The Secretary of Convention arrangements asks that all delegates who desire billets for the Convention to be held in Stanley Ave. Baptist Church, Hamilton, Nov. 27-30, kindly forward their names to Mr. Clarence Challen, 475 Dundurn St. South, Hamilton.

* * *

PRAYER REQUEST.

Pray for a church which is torn by strife that seems incurable. Pray for the Fingall, Ont., Church, which is in need of a thousand dollars for building repairs.

* * *

F.B.Y.P.A. RALLIES.

The Fundamentalist Baptist Young People's Association of Ontario and Quebec is holding four Thanksgiving Conferences on the afternoon and evening of Monday, November 12th, at which addresses will be given as indicated below. At each conference there will be periods entirely devoted to prayer and testimony, in addition to an open discussion of our plans and work, led by a member of the executive committee. All members of the F.B.Y.P.A. and others interested are invited to meet with us at one of these conferences. Pray that the Spirit of the Lord may be present in mighty power, and come prepared to tell what the Lord has done for you and for your work.

PROGRAMME.

Place of Meetings:	Speakers:
Calvary Baptist Church, Ottawa.....	Mr. C. J. Simpson. Rev. A. G. Turkington.
Christie St. Baptist, Toronto.	Rev. J. F. Holliday. Rev. W. Gordon Brown.
Wortley Rd. Baptist, London.	Rev. W. N. Charlton. Rev. John Dodds.
Shenstone Memorial Baptist, Brantford.	Rev. H. S. Bennett. Rev. A. J. Loveday.

Any F.B.Y.P.A. which has not received a full programme, may receive same by writing to the secretary, Mr. S. L. White, 87 Murray St., Brantford, Ont.

Tentative PROGRAM

1ST ANNUAL CONVENTION UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC

Stanley Ave. Regular Baptist Church,
HAMILTON,

November 27th to 30th, 1928.

November 27th.

- 10 a.m.—Board Meeting.
2 p.m.—Meeting for Ministers.
Prayer and Praise.
Discussion of future plans.
Address by Dr. W. L. Pettingill.
- 7.30 p.m.—Song Service.
Devotional led by Rev. Clifford J. Loney.
Appointment of Committees:
Committee of Scrutineers.
Committee of Nominations.
Introduction of Ministers.
Committee on Arrangements.
Presidential Address—Dr. T. T. Shields.

November 28th.

- 9 a.m. Prayer Meeting.
to Devotional led by Rev. J. G. Connor.
12.30 p.m. Report on Ministerial Superannuation Fund.
Discussion of action of the Superannuated Ministers' Board of the Baptist Convention of Ontario and Quebec.
- 2 p.m.—Devotional led by Rev. H. W. Bower.
Report of Rev. A. St. James on French Evangelism and the action of the Grande Ligne Mission Board regarding St. Paul's Baptist Church.
Report on Young People's work and discussion with reference to a Summer Bible Conference.
- 7.30 p.m.—Devotional.
Address by Dr. W. L. Pettingill.

November 29th.

- 9 a.m. Devotional.
to Report on British Columbian Western Missions.
12.30 p.m. Mr. Duncan.
Rev. W. J. Thomson.
Election of Convention Officials.
Report of Enrolment Committee.
- 2 p.m.—Devotional.
Report on Home Missions.
Discussion re Home Missions.
Message by Dr. W. L. Pettingill.
Report on Jewish Missions.
- 7.30 p.m.—Song Service and Devotional.
Jewish Evangelism.
Address by Dr. T. T. Shields or Dr. W. L. Pettingill.

November 30th.

- 9 a.m. Prayer.
to Devotional.
- 12.30 p.m. Educational Report—Toronto Baptist Seminary.
Report of the Women's Missionary Society.
- 2 p.m.—Devotional.
Address by Dr. W. L. Pettingill.
Foreign Mission Report.
Unfinished Business.
- 7.30 p.m.—Song Service and Devotional.
Address by Dr. T. T. Shields.
Address by Dr. W. L. Pettingill.

MONEY FOR LIBERIA.

We received this week a cheque from the wife of a Baptist minister in Michigan. She had read that Rev. A. J. Lewis is en route for Liberia, and forwarded her contribution toward his expenses. We pray God that many others, even outside of the geographical bounds of our Union, will follow this good example. * * *

THE GOSPEL CAR.

At the opening of last summer's season a Gospel Car was equipped by the Regular Baptists. A Ford light truck was used, texts being painted on its body. Messrs. N. Pipe and S. Jeffery were sent forth as travelling evangelists with this car. These two students did fine work for Christ. The car visited Bowmanville, Port Dover, Marburg, Boston, Mt. Hamilton, Fenelon Falls, Bobcaygeon, Lindsay and Walsh. Mr. Jeffery reports as follows:

"The Regular Baptist Gospel Car is unique, and that appeared quite evident from the various looks cast in our direction this summer. We had our share of glances of amazement, approval and disdain. One day, while we were fixing a tire which some children had punctured, a man passed in a truck. When he came opposite us he shouted some vile imprecatory oaths at us "Baptists" and drove on.

"Our work was composed mostly of open-air meetings. At these meetings the Gospel was preached, tracts and gospels were distributed, and personal work was carried on. Ten known conversions took place during our ministry, but only in eternity will the actual results be known, for masses of people were reached this summer by the Word of God, which never returns to Him void. One lady was distressed about home troubles, but before she left she had the assurance of her salvation, and faith in a Lord who could care for all her troubles. A boy about fourteen to whom we spoke, seemed very much concerned, and before he left, he believed in his heart and confessed with his mouth the Lord Jesus.

"At Fenelon Falls we met six young people from Grace Baptist Church, Toronto, who helped us at every meeting. It was also our pleasure there to have at some of our meetings Mr. T. Urquhart, Rev. Fleischer, of Stouffville; Rev. P. B. Loney, of Toronto, and one of his deacons, Mr. Mellish. One night directly after the meeting, the McMaster supporters attacked us for distributing *Gospel Witnesses*—in which the McMaster students were called 'little green theological parrots chirping Marshallism,' (May 24, 1928 issue). A sharp argument ensued and ended with promises of more to follow the next night. The following evening we had hardly set up the organ before a crowd gathered. By the time hymn sheets were distributed, the street corner was packed with about three hundred or more people. A glorious meeting followed, and not a word was said about the previous evening by either party. *Gospel Witnesses* were again distributed, much to the displeasure of the opposition, tracts were given out, and personal work was done.

"The upkeep of the truck was maintained only by free-will offerings and commission on Christian literature sold. Sometimes the treasury contained only a few cents and sometimes little more. Some people, seeing the official name on the truck, apparently thought all expenses were paid by the Union, and therefore did not contribute. But others made up for them, and the Lord never saw us in need once. One woman asked who was supporting us. The Lord. Yes, I know, she said, but who is paying the expenses? The Lord did so all through.

"In every way the Lord blessed us all summer. Much of that blessing, we know, came to us because of the prayers of God's people, for which we praise Him. We also wish to take this opportunity of thanking those Christian friends who bore us up before the throne of grace."

JARVIS ST.

Last Sunday in Jarvis Street was a day long to be remembered. From the Bible School hour at 9.45 until the close of the praise and testimony meeting at 10.30 p.m. the presence of the Lord filled the house. Dr. Pettingill preached a strong expository sermon in the morning, and gave an evangelistic message in the evening. There were several converted at both services, and a great many reconsecrated their lives to the Lord. Dr. Pettingill's ministry is being signally blessed of God in our midst. He will preach next Sunday morning and evening, November 4th.

"A BRAND PLUCKED OUT OF THE FIRE"

(Continued from page 13.)

the fire upon them. "Why," he said—if I may paraphrase his saying—"they have no marks of the thorns about them, as though they had been among the briars; I see no disfigurement, as though they had been engaged in war; there is no stain upon their garments, as those who had been in a long journey—they are clothed in garments pure and white, and they have palms in their hands, and they are praising God." John said, "I have had a long experience, but I never saw anyone like that before. They bear no resemblance to any one I ever saw on the earth." And the angel answered, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Thus grace will so completely restore us, that when we get to glory there will not be a single mark of sin upon us.

And John says, "I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." The only mark of sin in heaven is upon Jesus Himself; He bore "our sins in his own body on the tree"; went into the fire, and brought us out of the fire, and bears Himself the only scars. But they are no disfigurement! These scars will endear Him to His redeemed people through all eternity; and when unnumbered millenniums have run their course, and we have had time and opportunity to explore all the marvels of heaven—I do not know what heaven is. It may be we shall fly, as Spurgeon suggested, from constellation to constellation. The boundaries of life will be pushed back, and unhindered by the principalities and powers in the heavenly places, shall be known by the church the manifold wisdom of God—and when unnumbered millenniums have passed, whatever wonders the future may disclose, we shall never get past the wonder of this, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We must yield ourselves to Him as the half-unconscious form does to the fireman who goes through the flame and smoke, and gathers him up in his strong arms, and takes him out of the burning building.

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

Let us pray: O Lord our God, verify Thy Word to-night; by sovereign grace through Thy Spirit prove it to be true, we beseech Thee. Break down all human prejudices; command the obedience of wills that have long been obdurate; open the heart of men and women from whom Jesus Christ has been excluded; let Thy wounded hands pluck brands from the burning, to the glory of Thine own great name, Amen.

Coals for the Altar Fire

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

Sunday, November 4th.

Conviction.—

II Samuel xiii:1-14

One day (amongst all the sermons our parson made) his subject was, to treat of the Sabbath day, and of the evil of breaking that, either with labour, sports or otherwise. (Now, I was, notwithstanding my religion, one that took some delight in all manner of vice, and especially that was the day that I did solace myself therewith): wherefore I fell in my conscience under his sermon, thinking and believing that he made that sermon on purpose to show me my evil doing. And at that time I felt what guilt was, though never before, that I can remember; but then I was, for the present, greatly laden therewith, and so went home when the sermon was ended, with a great burthen upon my spirit. Wherefore, when I had satisfied nature with my food, I shook the sermon out of my mind, and to my old custom of sports and gaming, I returned with great delight. But the same day, as I was in the midst of a game of Cat, and having struck it one blow from the hole, just as I was about to strike it the second time, a voice did suddenly dart from heaven into my soul, which said, *Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?* At this I was put to an exceeding maze; wherefore leaving my cat upon the ground I looked up to heaven, and was, as if I had, with the eyes of my understanding, seen the Lord Jesus looking down upon me, as being very hotly displeased with me, and as if He did severely threaten me with some grievous punishment for these and other ungodly practices.

Monday, November 5th.

Reformation.—

Matt. iii:1-12

Wherefore I fell to some outward reformation both in my words and life, and did set the commandments before me for my way to heaven. Thus I continued about a year; all which time our neighbours did take me to be a very godly man, a new and religious man, and did marvel much to see such a great and famous alteration in my life and manners; and indeed so it was, though yet I knew not Christ, nor grace, nor faith, nor hope, for, as I have well seen since, had I then died, my state had been most fearful. But, I say, my neighbours were amazed at this my great conversion, from prodigious profaneness, to something like a moral life; and, truly, so they well might; for this my conversion was as great, as for Tom of Bethlehem to become a sober man. Now therefore they began to praise, to commend, and to speak well of me, both to my face, and behind my back. Now I was, as they said, become godly; now I was become a right honest man. But oh! when I understood these were their words and opinions of me, it pleased me mighty well. For, though as yet I was nothing but a poor painted hypocrite, yet, I loved to be talked of as one that was truly godly. I was proud of my godliness, and indeed, I did all I did, either to be seen of, or to be well spoken of, by men: and thus I continued for about a twelve-month, or more.

Tuesday, November 6th.

A strange language.—

John iii:1-15

But upon a day, the good providence of God called me to Bedford, to work on my calling; and in one of the streets of that town, I came where there were three or four poor women sitting at a door, in the sun, talking about the things of God; and being now willing to hear them discourse, I drew near to hear what they said, for I was now a brisk talker also myself, in the matters of religion; but I may say, *I heard but understood not*; for they were far above, out of my reach. Their talk was about a new birth, the work of God on their hearts, also how they were convinced of their miserable state by nature; they talked how God had visited their souls with His love in the Lord Jesus, and with what words and promises they had been refreshed, comforted, and supported, against the temptations of the devil: moreover, they reasoned of the suggestions and temptations of Satan in particular;

and told to each other, by which they had been afflicted and how they were borne up under his assaults. They also discoursed of their own wretchedness of heart, and of their unbelief; and did contemn, slight and abhor their own righteousness, as filthy, and insufficient to do them any good. And, methought, they spake as if joy did make them speak; they spake with such pleasantness of scripture language, and with such appearance of grace in all they said, that they were to me, as if they had found a new world; as if they were people that dwelt alone, and were not to be reckoned among their neighbors. *Numb. xxiii:9.*

Wednesday, November 7th.

Loathsome self.—

Isaiah vi:1-8

I saw that I wanted a perfect righteousness to present me without fault before God, and this righteousness was no where to be found, but in the Person of Jesus Christ. But I was more loathsome in mine own eyes than was a toad, and I thought I was so in God's eyes too. I fell therefore at the sight of my own vileness deeply into despair; for I concluded that this condition that I was in could not stand with a state of grace. Sure, thought I, I am forsaken of God. While I was thus afflicted with the fears of my own damnation, there were two things would make me wonder; the one was, when I saw old people hunting after the things of this life, as if they should live here always: the other was, when I found professors much distressed and cast down, when they met with outward losses; as of husband, wife, child, etc. Lord, thought I, what a-do is here about such little things as these! What seeking after carnal things, by some, and what grief in others for the loss of them! if they so much labour after, and shed so many tears for the things of this present life, how am I to be bemoaned, pitied, and prayed for! My soul is dying, my soul is damning. Were my soul but in a good condition, and were I but sure of it, ah! how rich should I esteem myself though blessed but with bread and water! I should count those but small afflictions, and should bear them as little burthens. *A wounded spirit who can bear!*

Thursday, November 8th.

Grace Sufficient.—

II Cor. xii:1-10.

But one morning as I was again at prayer, and trembling under the fear of this, *That no word of God could help me*, that piece of a sentence darted in upon me, *My grace is sufficient*. At this, methought I felt some stay, as if there might be hopes. Therefore I did still pray to God, that He would come in with this scripture more fully on my heart; to wit, that He would help me to apply the whole sentence, for as yet I could not: that He gave, that I gathered; but farther I could not go, for as yet it only helped me to hope there might be mercy for me; *My grace is sufficient*: And though it came no farther, it answered my former question, to wit, That there was hope; yet because for thee was left out, I was not contented, but prayed to God for that also. Wherefore, one day, when I was in a meeting of God's people, full of sadness and terror; for my fears again were strong upon me; and, as I was now thinking, my soul was never the better, but my case most sad and fearful, these words did with great power suddenly break in upon me: *My grace is sufficient for thee, My grace is sufficient for thee, My grace is sufficient for thee*, three times together: And oh! methought that every word was a mighty word unto me; as *My*, and *grace*, and *sufficient*, and for thee; they were then, and sometimes are still, far bigger than others be.

Friday, November 9th.

Coming aright.—

John vi:26-40

This scripture also did now most sweetly visit my soul; *And him that cometh to Me, I will in no wise cast out*. Oh! the comfort that I had from this word, *in no wise!* As who should say, *By no means, for nothing whatever he hath done*. But Satan would greatly labour to pull this promise from me,

telling of me, That Christ did not mean me and such as I, but sinners of a lower rank, that had not done as I had done. But I would answer him again, Satan, here is in these words no such exception; but him that comes, him, any him: him that cometh to Me I will in no wise cast out. And this I well remember still, that of all the slights that Satan used to take this scripture from me, yet he never did so much as put this question, *But do you come aright?* And I have thought the reason was, because he thought I knew full well what coming aright was; for I saw that to come aright, was to come as I was, a vile and ungodly sinner, and to cast myself at the feet of mercy, condemning myself for sin. If ever Satan and I did strive for any word of God in all my life, it was for this good word of Christ; he at one end, and I at the other: Oh! what work did we make! It was for this in *John*, I say, that we did so tug and strive, he pulled, and I pulled; but God be praised, I got the better of him; I got some sweetness from

Saturday, November 10th.

Peace with God.—

I Cor. i:18-31

Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. For by this scripture I saw that the Man Christ Jesus, as He is distinct from us, as touching His bodily presence, so He is our righteousness and sanctification before God. Here therefore I lived, for some time very sweetly at peace with God, through Christ; Oh! methought, Christ! Christ! there was nothing but Christ that was before my eyes: I was not now (only) for looking upon this and the other benefits of Christ apart, as of His blood, burial, or resurrection, but considering Him as a whole Christ! as He in whom all these, and all his other virtues, relations, offices and operations met together, and that He sat on the right hand of God in heaven. 'Twas glorious to me to see His exaltation, and the worth and prevalency of all His benefits, and that because now I could look from myself to Him and should reckon, that all those graces of God that now were green on me, were yet but like those cracked groats and four-pence-halfpennies that rich men carry in their purses, when their gold is in their trunks at home: Oh, I saw my gold was in my trunk at home! In Christ my Lord and Saviour. Now Christ was all; all my wisdom, all my righteousness, all my sanctification, and all my redemption.

Readings from "Grace Abounding" by John Bunyan.

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BAPTIST BIBLE UNION LESSON LEAF

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

Lesson 48. Fourth Quarter. November 25th, 1928.

THE BELIEVER'S PEACE.

Lesson Text: Philippians, chapter 4.

Golden Text: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:6, 7).

I. A RIGHT ATTITUDE (vs. 1-3).

1. Following the statement concerning the blessed hope, given in the preceding chapter, the apostle exhorts the Philippians to "stand fast in the Lord," (v. 1) or "stand firm in the Lord". After similar teaching he exhorts the Corinthians to the same end, to be "steadfast, unmoveable, always abounding in the work of the Lord" (1 Cor. 15:58). There are many things calculated to discourage one in the service of the Lord, but the expectancy of His return gives the victory over such felings. It makes the spirit to glow with hope and takes the gaze from off the difficulties to set it upon the Lord. 2. This exhortation is followed by a personal appeal to two women to be reconciled to each other, (v. 2). The cause of the quarrel between Euodia and Syntyche is not stated. It may not have been very much,—most of us know how easily such disagreements arise, sometimes over trifles, and what damage they do to the work! Such quarrels are entirely out of place among God's people. There should be one mind among them, even the mind of the Lord. 3. Continuing his appeal, the apostle requests that help be given these women in their efforts at reconciliation, (v. 3). Better to be peace makers than war makers, unless it be to engage in conflict with the enemies of the Lord. These women had laboured earnestly in the work with Paul, and with Clement, (possibly the one who later became bishop of Rome), and with other fellow-labourers whose names are in the book of life. At Philippi women were the first hearers of the gospel, and Lydia was the first convert, and women have always had much to do in the work of the Lord. Their service is valuable, and blessed is the church which has faithful women.

II. THE SECRET OF PEACE (vs. 4-9).

1. There is a strain of joy running all through this epistle and in the midst of his final exhortations the apostle again gives expression to it. "Rejoice in the Lord alway: and again I say, Rejoice," (v. 4). It is the privilege of Christians to have the joy of their Lord under all circumstances, a joy which comes from Him and not from their associations, therefore independent of the trials and troubles of life. 2. Proceeding the apostle further exhorts them to let their "moderation" or "forbearance" be known unto all men because "the Lord is at hand," (v. 5). Christians should exhibit the spirit of mildness at all times, not self-assertive but calm and trustful, remembering the glorious hope of the coming of the Lord, when all wrongs shall be righted and rewards distributed. 3. There will surely be times of trial for them, but they are not to be anxiously careful at any time, rather are they by prayer and supplication, with thanksgiving, to make known their requests unto God, (v. 6). And the peace of God which passeth all understanding shall help (as a garrison) their hearts and minds through Christ Jesus, (v. 7). Instead of worry there is to be prayer and this saturated with thanksgiving. There is much for which to thank God, especially when we remember that all things work together for good to those who love Him who are the called according to His purpose, (Rom. 8:28). Even the most trying experience may be beneficial to us and to others, and the spirit of thanksgiving will sit and gaze upon the bright aspect of the case. It will aid us in submission to our Lord's will, directing our attention to Him and His peace will take possession of us as a garrison takes possession of a citadel. It is worth while to try thanking God for everything, and see the effect of it on the life. Every Christian is at peace with God, but not everyone is possessed by the peace

of God. The one is the standing in Christ, the other refers to his state. May we all so live that the state will correspond to the standing. 4. To enjoy this blessed experience requires not only prayer but general watchfulness of attitude and conduct, so the apostle adds an exhortation to this effect, emphasizing first the importance of right thinking; for as a man thinketh in his heart so is he, (Prov. 23:7). We are to give consideration to the things which are true; the mind should not dwell upon the false; upon "whatsoever things are honest", or "venerable," "dignified"; honest thought will result in honest conduct, upon "whatsoever things are just"; deal justly toward others even in thought, "whatsoever things are pure," pure thinking leads to pure living; "whatsoever things are lovely," loveable, endearing, "of good report". It is harmful to dwell upon evil reports; "if there be any virtue or praise think on these things" (v. 8). The mind should meditate upon the good and not upon the bad. There are times when evil must be dealt with, and the child of God is face to face with iniquity every day, but the mind should not habitually dwell upon these things. It should be taken up with the high and the holy, and when unholy matters must be considered and God has called some of His servants to deal with them, they should be approached in the light of holy thought. But the thinking referred to here has in mind the personal habitual thoughts, and too great emphasis cannot be laid upon the exhortation. 5. Following this the apostle enjoins the Philippians to follow his example, those things which they had learned and received and heard and seen in him they were to do, and the God of peace would be with them, (v. 9). The apostle followed the Lord closely and by the power of God within him he was a living illustration of the truth which he taught. He could therefore safely ask the Philippian saints to follow him, and put into operation the things which they had learned.

III. PHILIPPIAN LIBERTY (vs. 10-19).

1. The apostle in this section passes to a different yet related subject. The Philippians had sent him a gift by the hand of Epaphroditus, (v. 18), and for this he expresses his joy, (v. 10). Evidently these friends had desired to help him prior to this occasion, but had lacked opportunity. The apostle does not complain of this delay, nor does he speak in respect of want for he had learned to be content in any state, (v. 11). He was truly possessed by the peace of God, though having a most varied experience, (v. 12), an example to all who are tried and tested. His strength was in his Lord through whom he could do all things, (v. 13). It is blessed to know that our Saviour supplies strength for every trial and every service. Through Him we can do all things but without Him we can do nothing, (John 15:5). 2. Lest they should think he was making light of their gift he now commends them for it, stating they had done well to communicate with his affliction, (v. 14), and he refers also to their previous giving, (vs. 15, 16), which shows their great love for him. It was not the gift he was seeking after, however, but the fruit which would abound from it to their account, (v. 17). He was grateful for the gift, however, having now all he required, having received of their bounty, through Epaphroditus which was acceptable and well pleasing unto God, (v. 18). The apostle looked upon the gift as an offering unto God, and not simply unto man. Our gifts should also be looked upon as offerings in this manner, given for the Lord's sake and not simply to please man. We shall then be more scrupulous about our giving. 3. In giving thus to the Lord, Paul assures those saints they would suffer no loss, for God would supply all their need according to His riches in glory by Christ Jesus, (v. 19). There is ground for faith and expectation in this blessed promise. It is the pledge of God to His children and is really the equivalent of a signed blank cheque which the child of God fills in and presents at the bank of heaven and finds duly honoured. May we in simple trust present it whenever required.

IV. CLOSING SALUTATION (vs. 20-23).

1. "Now unto God the Father be the glory for ever and ever," (v. 20). In all things our Lord should be glorified, even in the giving and receiving of gifts. "Salute every saint in Christ Jesus," (v. 21). Convey greeting to every child of God, "the brethren which are with me greet you," referring to his immediate attendants. "All the saints salute you," (v.

22), the members of the church in Rome, "chiefly they that are of Caesar's household," probably referring to the converted slaves of the household (though there may have been others) many, if not most of whom would probably be led to the Lord through the apostle. The benediction closes this instructive epistle, "The grace of our Lord Jesus Christ be with you all," (v. 23).

PASS ON YOUR COPY OF THE WITNESS.

Never before have we had among our new subscribers so many who, when sending their subscriptions, stated that they "had been handed a copy of *The Witness* by a friend", and desired to subscribe for themselves that they might receive the paper weekly. Why not distribute copies of *The Witness* you have on hand among your friends? And why not pass on your copy week by week after it is read? In this way you will undoubtedly enable us greatly to increase our circulation. One friend, in the Ottawa valley, in renewing this week said her copy is passed among three families here, and then forwarded to Ireland. We shall appreciate the efforts of our friends in this respect.

We would remind our *Witness* family also that *The Gospel Witness* needs the financial support of all her friends—and she has many friends who send gifts regularly. Join this company, and help us in our fight for the faith.

Another Suggestion.

We received a letter to-day asking us to send "without delay" two copies of Dr. Shields' volume of sermons entitled, "*The Adventures of a Modern Young Man*". The writer stated that the book is to be used as the basis of study in a young people's organization during the winter. We can supply copies of the book in paper cover for 50c. postpaid to any address. Write: *The Gospel Witness*, 130 Gerrard St. East, Toronto 2, Ontario.

"MAY THEIR TRIBE INCREASE."

One day last week Dean Stockley handed us cheques for \$10.00 and \$15.00 respectively received from Ontario towns for the Toronto Baptist Seminary. The following day he gave us a cheque for \$100.00 for the Seminary from a friend living in an Eastern Ontario city; and on the succeeding day still another cheque for \$100.00 for the same work from another city. God is raising up many friends for this work every day, and we ask our readers to continue in prayer that they may be multiplied all over this land, particularly among our Regular Baptists of Ontario and Quebec. Pray for the Seminary, talk to your friends about the Seminary, send your gifts to the Seminary. We shall be glad to send copy of the prospectus to anyone interested. Send for a copy for yourself or for some young man or woman who has definite Christian work in view. Write Dean T. I. Stockley, 337 Jarvis Street, Toronto.

Dr. Stockley will also be glad to communicate with churches about students for pulpit supply, or with those desiring the services of the male evangelistic quartettes.

THE PASTOR AT HOME.

Dr. Shields will be home a week from Sunday, November 11th, when he and Dr. Pettingill will share the day's preaching. The Regular Monthly Communion Service has been postponed until that date, when the great Jarvis Street family will gather about the Lord's Table; and the Pastor will welcome new members into our fellowship.

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Dr. Riley informs us that some changes have been made in the plans for the Palestinian trip. These changes will be good news for the people taking it. Our time at sea will be cut down by taking a faster ship. There will be no reduction of time on land. In all probability also the top price will be a little less than \$1,350.00, the \$875.00 figure remains the same. The present plan is to leave New York about March 8th, and the return trip will be made between the dates of May 3rd and 6th. Literature upon the whole subject will be out in a few days, and those desiring new literature may address "The Gospel Witness." The trip will be made on the *Ausonia*, sailing from New York on March 8th, reaching on return trip New York about May 16th. The other points will be taken in turn as already announced.

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.

March 8th, Sail from New York on the *Ausonia*; touching the following points in turn: Madeira; Gibraltar; Algiers; Marseilles; Naples; Beirut; by auto or special train to Baalbek; by auto or special train to Damascus; by auto or special train to the Sea of Galilee and Nazareth; by auto to Jerusalem; by 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; Cairo—all the usual sights and one night in our desert camp; 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); Smyrna, special train to Ephesus (we shall pass by Mytilene and the Gulf of Adrymittium, Assos, Troas; then a few days in 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 any want to add a day to the trip they could visit Boroa from Salonika by automobile. On to Athens and Corinth for a few days; thence to Naples, with an excursion to Pozzuoli, where St. Paul landed, and by new electric train to Rome following approximately St. Paul's route and the Appian Way. At Rome visit the Catacombs including San Sebastian, where the bodies of Peter and Paul rested temporarily; Church of St. Paul Without-the-Walls; Church of Santa Pudenziana built on the reputed site of the house of Pudens, St. Peter's friend; Church of San Clemente; if possible the recently discovered tomb in the Viale Manzoni on which are the earliest portraits of St. Peter and St. Paul (so believed). Site of the Circus Maximus, where the Christians were martyred, and the Church of St. Peter. On the return trip, call at Marseilles, Havre, Southampton—thence to New York.

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.

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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.

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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.

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