

Annual Meeting of New Convention Nov. 27-30

(SEE PAGE 12.)

The Gospel Witness

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

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Canadian Baptist Churches Excluded from Convention

(From *The Western Recorder*, Louisville, Ky., Dr. Victor I. Masters, Editor.)

The Toronto Globe and *The Daily Mail and Empire*, of Toronto, Canada, under date of October 29th, carry stories of the exclusion from the Baptist Convention of Ontario and Quebec at the recent meeting at Hamilton, Ont., of thirteen Baptist churches hitherto members of that body.

One of these papers sets forth that "a strongly worded protest has been forwarded to the Convention by the fifty-three churches reported in the Union of Regular Baptist Churches." The Union of Regular Baptist Churches is an organization which during the past year was effected among churches which dissent from the course of the Baptist Convention of Ontario and Quebec in regard to its support of McMaster University in keeping certain Modernists on its faculty. An independent Baptist co-operative organization has been constituted during the last year and it functions under the name "Union of Regular Baptist Churches." These churches hold on to doctrinal standards which are practically identical with the confessions of faith which are accepted among our Southern Baptist churches.

The matter is of such importance in its relation to the unity of Baptists in their faith in the Word of God and its redemptive Christ, that we may later reproduce the full text of the protest of the fifty-three churches, together with the published statement of Chancellor Howard P. Whidden and others, of McMaster University, in reply to the protest.

Our readers may remember that a year ago we published that representatives of the Convention of Ontario and Quebec had secured certain action on the part of the Canadian Parliament that would allow them to exclude from membership in the Convention "any church out of harmony of the work and objects of the Convention" and then by a like vote to exclude the delegates of such church. The Convention last year used this newly-acquired power to exclude the Jarvis Street Church, of Toronto, which is the largest Baptist church in Canada. The activities of the well known fundamentalist pastor of this church has been a thorn

in the flesh of leading personages and influences in the Convention that favored the *status quo* at McMaster University.

Of course no such legislative action would be necessary in the United States or in any of the States to enable a Baptist Convention, if it wanted, to exclude messengers of churches whose course was distasteful to the Convention in doctrinal or other matters. On the other hand, so far as we know no instance exists in the history of approximately 30,000 Baptist churches in the Southern Baptist Convention in which one of those churches, or its messengers, was ever excluded from a Baptist Convention. At this moment we do remember that some such action was reported to have been taken by the Convention in Texas last year in regard to the First Baptist Church at Ft. Worth. But when similar action was agitated on the part of the Southern Baptist Convention concerning this same church (or was it concerning the pastor as a delegate?) the evidences of disapproval of this course were so general from all over the South that the movement was not brought to the test before the Convention. We hope and pray Baptists in the South may be able to avoid such measures except in dealing with persistent heresy or apostasy.

We are writing of something about which it would not be difficult to generate more heat than light. Yet it is something that calls for the earnest consideration of thoughtful Baptists. We do not now enter into the merits of the differences which have unhappily rent asunder the fellowship of our Baptist fellowship in Canada. We would make another use of the situation.

Whether they are right or wrong in their present contention, the fifty-three churches that sent up their protest to the Baptist Convention of Ontario and Quebec concerning the alleged false teaching in McMaster University and the alleged injustice of the course of the Convention in its exclusion of the great Jarvis Street Church a year ago, are standing out as witnesses to the integrity of the precious faith, and so far as may be gathered by observation from without have

incurred the antagonism of powers in the old Convention primarily because of their refusal to submit without protest to the violation of the Convention fellowship of Baptists through that body assuming an attitude of complacency and inclusion toward those who play down this faith after the fashion known as Modernism.

Now for a moment consider the Park Avenue Baptist Church in New York City. We beg pardon; *The Watchman-Examiner* of September 20th has an editorial in which it informs us that the church has dropped from its name the word "Baptist." *The Watchman-Examiner* says it does not know whether the organization will still claim to be a Baptist church and seek to hold denominational relationships. It says that Dr. Fosdick in a recent pastoral letter wrote: "We already by unanimous consent have dropped any sectarian connotation in our name. We shall be simply the Riverside Church. All the disciples of Jesus are welcome into our membership without regard to creedal or ritual requirement or denominational affiliation."

The sole requirement to membership now is that one must be a "disciple of Jesus," though we do not know who will decide what is a requisite to discipleship to Jesus. We suppose that, after all, even Dr. Fosdick will not be able to get rid of a "creedal" somewhat, much as he hates all creeds. What does it mean to be a disciple of Jesus? Probably his definition would include Unitarians, Universalists, Theosophists, Mormons, many Jews, Buddhists, and all sorts of Liberals who are not infidels into the Park Avenue fold.

Now this re-vamped Park Avenue church is exceedingly wealthy. The younger Mr. Rockefeller is one of its members, and is himself outspokenly liberal. But the Northern Baptist Convention has until now retained this church within its fellowship. Though the church has flouted and turned its back upon everything for which Baptists stand, the spirit which has so far dominated in the Northern Baptist Convention has been too gentle in its bowels of compassion to withdraw fellowship from this ultra-liberal church.

The first occurrence is in Canada. The other is among Northern Baptists. Those who have stood firmly for the requirement of loyalty on the part of individuals, churches, and Baptist institutions to the great fundamental doctrines of redemption through the blood of the Son of God, as held and taught by Baptists everywhere throughout their history, have the unhappiness to be cast out. Those who cast these precious doctrines to the winds and trample them under the unhallowed feet of human philosophy and conceit have had the fortune to find friends of dominating power within a great Baptist organization, and have been saved from exclusion or even admonition.

What do our readers think about it? And where do Southern Baptists come in? We are not now trying to draw conclusions. These are times in which the souls of men are being tested—of what those souls are really made. Where lies our greater loyalty? Are we willing to stand hitched to principle even when those who would compromise it seem to have the upper hand?

We can all "defend" ourselves very well against each other. But God looks down into our hearts this day to see what we are made of and what our dominant motives are. He not only knows what they are, but

we humbly pray that He may so reveal them that every motive which cannot stand the light shall be consumed and forsaken. To that end we invite every faithful servant of Christ, both men and women, to pray without ceasing.

THE SANHEDRIM

The attitude of the Sanhedrim toward our Lord, and later toward the members of His church is a most interesting and instructive study, especially in these days when councils and boards are so prominent in religious discussions. This supreme council of the Jewish nation was composed of chief priests, elders and scribes, seventy-one in number, and among these it had representatives from the two great sects of Judaism, the Pharisees who were the orthodox party, and the Sadducees, who were the unorthodox. Great authority and power were at the disposal of these men as they exercised their function of regulating the life of the nation in religious and secular affairs, and **obedience was given by the people to their decisions.** They were looked upon as the representatives of God, with divine authority for their office, and well qualified by knowledge of the law for the ruling of the people.

With such standing and knowledge they were admirably placed for leading the nation toward God, but how miserably they failed in doing so is well known. They ought to have recognized Jesus as the Messiah, by virtue of His marvellous works, His teaching, and His sinless life; but instead they were blind to the evidence of His Deity and opposed the One they ought to have obeyed. After Pentecost they acted in a similar manner instead of discerning the true nature of the miraculous occurrences on the day of Pentecost and succeeding days, they bitterly persecuted those whom God was using, and sought to stop the work which He had instituted and was carrying on. Thus in both cases those who professed to be the servants of God were found fighting against Him. Such blindness was inexcusable on their part, and led to disastrous national consequences. It arose from their lack of real religion and their consequent state of separation from God. They had much profession, but no possession, and when men such as these compose a board and seek to regulate religious matters they are sure to lead the people astray, for one cardinal necessity for spiritual leadership is a spiritual mind which comes alone from God, and is given only to the obedient. Added to the above the presence of unbelievers on the council in the shape of Sadducees would always tend to negative any good action which might be taken by the other party.

It is a thing not yet learned by some that real orthodox people cannot work with Modernists, and do the will of God. One might as well expect to have sheep and wolves to become friendly and gambol together as to look for real co-operation between these two classes. There must forever remain mutual antagonism between their beliefs. There are boards in the present day which believe in the mutually inclusive policy, for composing them are fundamentalists and modernists, and among the personnel of their employees there is the same classification. From the standpoint of the truth they are sheep and wolves dwelling together, and history and observation doth both inform us that the

wolf always gets the best of it. The mutually inclusive policy generally ends with the sheep inside the wolf. The Sanhedrim of the old Convention has yet to learn this sad truth.

However, it must be noted that there were certain members of the Jewish Sanhedrim who were not altogether in favour of the course it pursued. There was Nicodemus for instance who timidly and in a few words offered objection to the condemnation of Jesus before He was given a fair trial, but he was speedily put to silence by the statement of a fierce bigot of the council, "Art thou from Galilee? Search and look: for out of Galilee ariseth no prophet," (John 7:50-52). Poor Nicodemus, with a discerning spirit and a loving heart, but lacking in courage to confront such determined men! Evidently, he allowed himself to be browbeaten. One has sympathy for him, yet one cannot help asking the question as to why he did not declare himself on the side of Jesus and publicly defend Him against calumny. We know not the reason, and we would be careful not to place the blame. To his own Lord he stands or falls. His declaration would not have saved Jesus, but it might have had its influence upon some. Such an incident ought to speak to all the Nicodemuses on our modern boards. They know the course being pursued is entirely wrong; they realize our Lord is being set aside, yet they continue their policy of timidly agreeing to all the proceedings. Is the time not here for a bold stroke? Of course it will mean something. The Sanhedrim either ancient or modern brooks no opposition, and will speedily show its displeasure by ostracism, by dismissal, by ejection, in short by any way at all at its disposal. It crucified the Lord, it persecuted the church, and its modern actions are governed by the same spirit.

We have not far to look for an illustration of this for the Sanhedrim which meets at Bloor Street has given several examples of it. One of its employees who had the temerity to find fault with its course was soon after decapitated. He was led to understand that he had reached the age when he should retire from the active duties of the professor's chair, notwithstanding the fact that he was well able to continue, and willing to do so. He was made to suffer for his boldness, for it is clear it was not on account of his age he was retired, inasmuch as another professor has since been engaged who cannot in any sense be termed a young man. Old age does not enter into his appointment; it can be used, however, in getting rid of some inconvenient yet true servant of the Lord Jesus Christ who refuses to bow to the dictates of the Sanhedrim. It is in order here to enquire as to the age of this professor, and as to the reason for his appointment when another was retired for his old age. Another illustration of the spirit of this high Council is the ostracism and defamation, and later the expelling from the Convention of one of its members who boldly challenged its course. The charges of this noble man have been amply proved, yet the Sanhedrim goes on its bitter way, browbeating and defying those who oppose it, and deceiving its friends. As in the early Sanhedrim, the Sadducees though small in numbers, were very influential; so it would appear their successors in our age have a corresponding influence, for they now have McMaster University, and the whole Convention under

their sway. However, it is quite possible there may yet be a Nicodemus on the Board, a secret disciple of the Lord, who longs to take His part. Is it without significance that former members refuse again to act, and one resigns after many years on the Board before the expiration of his term, and no fitting tribute is accorded him for his service, contrary to precedent? Was such commendation omitted inadvertently or for certain cause? Such displeasure will be shown against any person who, realizing the dangerous course of the Board, refuses to follow in its path, but it is more blessed to receive the commendation of our Lord than the plaudits of man. Better to receive His "Well done", than the expression of man's approval.

In conclusion a word of warning may not be amiss. The members of the Jewish Sanhedrim thought by their action they were saving the nation, but they were blindly making the biggest blunder in all their history, and shortly thereafter the nation met disaster. They were largely to blame for this sad end. They could and should have led the people differently. Gamaliel warned them on a certain occasion (Acts 5:34) against their evil course, and they listened to him temporarily, but soon they were again engaged in their evil work, and there was no hope for them. They reaped what they sowed. The members of the old Convention Sanhedrim should take heed. It will not avail them that they have put a bold servant of Jesus Christ out of the Council, and out of the Convention, nor will it avail them that they are excluding the colleagues and supporters of this man of God. There are many more with whom they will yet have to deal. They are embarked upon a course which can only bring disaster to the University, and ruin to the spiritual work of the Convention. Let the members of this Council repent of their course, expel Modernism from the school, and rectify matters as in the light of the judgment seat of Christ where they will some day be called to account.—A. T.

THE EXCLUDED CHURCHES

A Study in Percentages.

Twelve churches were excluded from the Baptist Convention of Ontario and Quebec at its recent annual gathering at Hamilton, Ontario. They were as follows:

Name of Church	Name of Pastor
Forward, Toronto	Walter Hughes
Waverley Rd., Toronto	David Alexander
Dovercourt Rd., Toronto	J. W. Boyd
Annette St., Toronto	W. J. H. Brown
Christie St., Toronto	S. Lawrence
Grace, Toronto	G. W. Allen
Markham Second	W. S. Whitecombe
Baker Hill	W. S. Whitecombe
Long Branch	W. J. Thomson
Fairbank	J. F. Holliday
Shenstone Memorial, Brantford	F. A. McNulty
Stanley Ave., Hamilton	C. J. Loney

What kind of men and churches are these? For what particular offence have they been excluded from the Convention? It is a little difficult for the man on

the street to understand the reason. It cannot be because they have joined the New Convention, for three of these churches are not connected with that organization. They were not excluded for doctrinal deflection, nor for forsaking Baptist or New Testament principles. In fact, in the opinion of their judges they have stood somewhat too rigidly for these, and have failed to develop a becoming spirit of compromise. They have been excluded, forsooth, because they were considered to be not in harmony with the Convention. It makes one wonder who in the orchestra is playing out of tune?

It is a difficult thing fairly to appraise the spiritual vitality of a church or the real value of a pastor's work. Such matters should not be measured by the size and splendor of the auditorium, nor yet, necessarily, by the number of attendants at the regular services. They should not be measured by the wealth and social position of the leading members, nor by the erudition, eloquence and popularity of the preacher. A worth while judgment might be formed on the basis of the attendance at, and the warmth of, the weekly prayer meetings, or the percentage of the membership in attendance at the monthly communion service. One criterion of judgment would be the number of sinners who cry out in their midst: "Sirs, what must I do to be saved?" or the number of souls who through their ministry find joy and peace in believing. Unfortunately, complete statistics along this line are not on record.

Another approximate method would be to calculate the ratio of baptisms each year to the total membership of the church. Of course, any such method is mechanical, and cannot be stressed over-much, yet it may help us, in a measure, to estimate the vigour of a church's life. What do we find if we examine the above mentioned churches from this point of view? Let us take, as the basis of calculation, figures appearing in the 1927 Year Book. (That of 1928 is not yet available). If we take the average of the five churches, above mentioned, which show the lowest ratio of baptisms to church membership, it figures out to 4%. If we take the average of the five churches showing the largest ratio of baptisms to church membership, the record mounts to 13.9%. All along the line these pastors and churches have evidently been meeting with much of the blessing of the Lord.

There are five other pastors who have been prominent in the matter of expelling churches from the Convention, particularly Jarvis Street Church. They are Rev. John MacNeill; D.D., Toronto; Rev. R. R. McKay, B.A., Sarnia; Rev. Bowley Green, D.D., formerly of Toronto; Rev. M. F. McCutcheon, D.D., of Montreal; and Rev. W. C. Smalley, B.A., of Ottawa.

The first two mentioned, moved and seconded, respectively, "Resolution I" at the Temple Church Convention in 1927, which approved the Act of Parliament giving disciplinary (decapitatory) powers to the Convention. The third and fourth mentioned moved and seconded, respectively, "Resolution II" by which its victorious supporters sat in judgment on a certain class of churches, declaring them to be out of harmony with the work and objects of the Convention. The last mentioned moved "Resolution III" which read Jarvis Street Church and its able pastor out of the Convention. The said resolution was seconded by a layman, who may here be disregarded.

If we estimate these five pastors and their churches on the same basis as the twelve above mentioned, recently excluded from the Convention, what do we find? Their average ratio of baptisms to membership reduces itself to 2.3%, only a very little more than half the percentage realized by their five excluded brethren with the lowest average (4%), and less than one-sixth of the percentage realized by their five excluded brethren with the highest average (13.9%).

If you turn to the Summary of Statistics and estimate the ratio of baptisms to total membership in the entire Convention, you discover that the average for all the churches was 4.4%, just a little above the average of the five excluded churches with the lowest record (4%), and somewhat less than a third of the average of the five excluded churches with the highest record (13.9%). It, therefore, appears that the churches that have been recently excluded have been among the most fruitful, spiritually, in the entire Convention.

It does seem to lack just a little in the fitness of things that churches and pastors, whose work and ministry, apparently, has been less productive, spiritually, should sit in judgment upon, condemn, and expel other churches and pastors whose spiritual ministry has been more productive than their own. Expelled from The Baptist Convention of Ontario and Quebec—that august body! Yes—but, thank God, not expelled from the fellowship of the saints, nor from the path of humble, fruitful service; not expelled from a conscience void of offence, nor from the Master's:—"Well done". That benediction remains with those who take upon themselves His reproach, and go without the camp.

Since writing the above, we have learned that one of the excluded churches, Stanley Ave., Hamilton, for which no returns appear in the 1927 Year Book, had a most prosperous work that year, with a ratio of baptisms to membership of over 15%. Had these figures been included, the comparison would have been still further in favor of the excluded churches.—B.

THE LOST JEWEL

By A. C. M.
CHAPTER 7.

The events which culminated in the visit to the little roadside tavern were part of a deep laid plot, among some of the "fast" visitors to Cheerful Hill. Behind them again, emissaries from the Kingdom of Darkness were at work. Sir Human was known to be immature and inexperienced. He was therefore just the kind of

game to suit the hunting of such dissipated characters as Orgies and Gambleton. While acting the role of friends to him, they saw they could replenish their own coffers at his expense.

They determined to follow their plans cautiously, for they saw he had a spirit which if once aroused might be

difficult to manage. Lady Emma acted the part of the decoy bird, while her adroit companions were to set the snares, or spread the net as the case might be.

But their task was not an easy one; and keeping Sir Human completely within their own circle was out of the question. Numbers were on the watch to make some gain out of the young man; and others were anxiously waiting the opportunity to be his true friends. The old gentleman and his family, who had attracted Sir Human's attention at dinner, and whose name the Honourable Wordly pretended to have forgotten, were no other than Mr. Virtue, and his son and daughters. They had taken notice of the situation, and left the house resolved at the first opportunity to render Sir Human real service.

Meanwhile messages had been despatched beyond the realms of Time for assistance from the King of kings. Truth and Conscience had several private interviews, and on one occasion at least they nearly persuaded Self-Will to give his loyal support to their views.

The morning after the episode at the tavern found Sir Human ashamed, depressed and irritable. Conscience was about to remonstrate with his master, when he was peremptorily ordered to be silent. Self-Will was quite puzzled what to do. One moment Sir Human said he would breakfast in his room, the next he declared his intention of going down to breakfast. One moment he said he would not go to the hunting-field, the next he bid Will prepare for going. He seemed not to know his own mind. The fact was, he felt quite ashamed to meet his friends, and hardly knew what course to adopt.

After sundry changes of intention he at length found himself on a beautiful animal, cantering away to the place of meeting. The exercise seemed to revive his spirits, so that by the time he arrived he was himself again. He was a splendid horseman, and his graceful bearing produced encomiums from every lip, as he made his appearance on the field. It was a gay scene, and the clear frosty air and cloudless sky were just of that nature which imparts a feeling of briskness and freedom.

The Marquis of Orgies at once rode up to him. "Well, my friend, glad to see you looking so well. Really you are quite an acquisition to the meet."

"Indeed", interposed Worldly, "I never saw a gentleman with a better seat or more graceful carriage on horseback."

Sir Human observed the Marquis and Mr. Habits behind Mr. Worldly beckoning him, and he rode towards them.

"Here", said Habits, taking a flask from his saddle, "take a nip of brandy, it will do you good."

"No, thank you", said Sir Human, "I never take anything so early in the morning; indeed, I felt quite unwell when I rose, but I feel better now."

"Quite so", replied the Marquis, "that is just it—you want a drop to put you right. You are not used to this sort of thing you see. We always take a little to settle any little qualmish feeling."

"Just take a sip", again interposed Habits, "you have no idea how it will revive you."

Sir Human took the proffered flask, and returning it, said, "Thanks, I think you are right—I feel better already."

Observing Lady Emma Equestrienne, he was moving

toward her when the hounds gave tongue, and away went the whole field at a swinging gallop.

Sir Human no longer had any doubt as to whether he would like hunting; his whole being seemed to tingle with pleasurable excitement. Away over meadows, fallow fields, fences, ditches, stopping for nothing. He cleared everything that came in his way. Sir William had provided him with a good steed, and never before had his mettle been put to a better test. Sir Human's riding was the admiration of the whole field. It seemed as if man and horse were one; and after a brisk run the hounds captured the fox, Sir Human being the first in at the death. By common consent he was awarded the brush, which he gallantly presented to Lady Emma.

He now began to feel himself somewhat of a hero, and the feeling of diffidence which hitherto had pervaded his thoughts and movements began to wear off. His companions were not slow to perceive this, and were profuse in their flatteries. He even went so far as boldly to ask Habits for a sip from his flask, and expressed his regret that he had not provided himself with one.

Sir William and Lady Pleasure had not been at the meet, but they drove over to meet Sir Human, and their carriage was now seen approaching. After sundry interchanges as to the result of the day's sport, it was arranged that Sir Human should return in the carriage, while a servant took his horse home.

One of the occupants of the carriage was Lady Irene Inquisitive, who was delighted at this opportunity of a chat with Sir Human. After the usual introduction, Sir Human took his seat and waved adieu to his companions as the carriage moved away.

"I hope you have enjoyed the run, Sir Human", observed Irene.

"Yes, thank you, much better than I anticipated."

"And you have won the brush too", said Lady Pleasure, "I'm sure I almost envy you."

"I am sure I don't", said Irene, "I don't think the hunting field a place for ladies. The sport is too masculine for my taste."

"Perhaps you prefer literary pleasure?" observed Sir Human.

"Yes, I do. I am exceedingly fond of the antique. I never tire of reading ancient history, and am delighted to wander about an old ruin. I believe your family is a very old one, Sir Human?"

"Yes, I can boast of a long line of ancestors, if that is a subject for boasting, of which I often have doubts."

"I have heard there is some kind of tradition that some of your ancestors lost a valuable jewel belonging to their King. You will, I am sure, excuse me when I say that I have also heard that you are intending to find it if possible", said Irene.

"You have heard the truth, I am sorry to say; whether I shall find it or not, is of course very doubtful, but I hope I may."

"Dear me, how noble of you!" exclaimed Irene, "I am quite interested. I do hope you may find it. May I ask what kind of jewel it was?"

"It is known by various names, though the most common is The Pearl of Great Price. Sometimes it is called

(Continued on page 9.)

The Jarvis Street Pulpit

"I CHANGE NOT."

An Address by Dr. T. T. Shields.

Delivered in Jarvis Street Church Toronto, Thursday Evening, August 16th, 1928.

(Stenographically Reported.)

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Malachi 3:6.

I shall call your attention to a verse in the third chapter of Malachi, verse six, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

I saw a picture, I think it was in *The Christian Herald*, recently, of a train leaving a London station for the seaside, and it said, "Off for the sea-side." It is one thing to go to the sea-side: it is another thing to sail the sea, to explore its wide expanse, especially to go as an expert to sound its deep places, and to chart its shallow spots. I desire to invite you to go to the sea-side this evening. With such a text as this I cannot promise you that we will set sail upon it; but we can look at it, we can allow imagination to have full play until imagination's utmost stretch in wonder dies away. This is one of the immeasurable, unfathomable, texts; it is a brief statement of what God says of Himself, and God is infinite in all the qualities of His being.

It is very important to learn to understand the men and women with whom we have to deal: those we live with particularly, and then those with whom we have the closest association in business or fraternal intercourse. Very much of life is made up of dealing with other men and women, and our success in any department of life depends, in no small measure, upon our learning how to get on with people. I think it was Carnegie who was once asked the secret of his success, to which he replied that the most appropriate epitaph that could be put on his tombstone would be to this effect, "Here lies a man who knew how to get cleverer men than himself about him, and make use of them." The men who achieve anything in life are men who know how to multiply themselves and their own abilities, by association with others.

I remember some years ago having connection with a certain Board. There was an officer of that Board who had helpers, but he did not know how to use them. When talking with him one day he said, "Well, I may as well admit it, the only way I know of doing anything is just to do it myself." To which I replied, "You can manage a little corner grocery store, or something of that sort yourself, but you cannot manage a departmental store unless you learn how to use other people." The most successful men have been men who have been able rightly to estimate human character. That is a great gift.

I knew a man who was an eminently successful man, and yet in many respects he was a man of very ordinary powers; in some respects, in fact, less than ordinary powers. But he had an uncanny instinct, and I have often said that I would just as soon accept his judgment of a man after he had talked with him for three minutes, as I would accept the judgment of someone else about

the same man when he had lived with him for twenty years. He seemed to know what men would do under given circumstances, and to govern himself accordingly.

But there is something vastly more important than knowing each other, than knowing men: and the most important thing of all, to everyone, that which is indispensable to our well-being for time and for eternity, is that we should know God. "This," said our Lord, "is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." I think, if I may venture to say so, that is the weakness of much modern teaching, that the religion of Christ is reduced to a mere humanitarianism, and that the pulpit is concerned with telling people how to relate themselves to each other, and to the affairs of the world; but fail utterly to tell them how to relate themselves to God. And that, my dear friends, is the vital matter; that is the all-important thing. It may be very important that I should go by my watch sometimes—if it happens to be right—but the one thing that is still more important is that our lives should be regulated by the one great Physical Regulator that is never a fraction of a second behind time.

Here is a word from God Himself, which lays down the principle of divine immutability; and I desire to turn over that subject in my mind, and simply think out loud—for that is all I can do this evening—and ask you to think with me about what it means to us to have a God Who never changes. That cannot be said of anything or anyone else:

"Change and decay in all around I see;
O Thou who changest not, abide with me!"

There is one fixed centre, there is one Person Who is the same yesterday, to-day, and for ever. Of course, I know that is a mere commonplace—but so is the sea, and so is the sun; and we understand neither.

I.

This fact is reflected—or revealed, at least—in the fact that GOD'S METHOD OF DEALING WITH MEN, THE PRINCIPLES UPON WHICH MEN APPROACH GOD, ARE LIKE GOD HIMSELF; THEY ARE UNCHANGEABLE. We do well to remember that the gospel is a revelation of the unchanging God, because it does not change. You will never understand the gospel if you expect to find it chiefly in the New Testament. I believe the Bible has something to say about dispensations, but there is a kind of dispensationalism that is fraught with much danger; and against which we need to be very much on our guard. If certain things that we are taught in some quarters

are true, then either God is an arbitrary God, and deals with His people on principles that are purely arbitrary, and not necessarily founded in the nature of things, and He therefore deals with them in one way in one generation, and in another way in another, or else God is a changing God.

I could have selected many texts that would teach exactly the same thing, that God never changes. I trust you will keep always in mind that the New Testament is the fulfilment of the Old, that the New Testament fulfils the Old as the noonday fulfils the dawn; and that, properly understood, there can never be found any contradiction between the New and the Old. The reason is that the Lamb of God was slain from before the foundation of the world. God determined before the worlds were made upon what principles of truth and righteousness and justice He would deal with men—and He has never changed them. It is a misrepresentation of God to assume that God is holier now than He used to be, that He ever was less holy than He now is. He always hated sin, as He hates it now. He always was "of purer eyes than to behold evil". He never could "look on iniquity". He has not changed.

Change argues imperfection. You do not want the baby to remain what he or she is. You expect the child to grow, and desire it to grow. When a few years have passed, and someone sees you, he says, "How you have changed!" One is inclined to say, "Well, what would you expect? I am older than I used to be. My mind is more mature, because, in the human realm, there is nothing but imperfection." Wherever one looks there will be change. We must go on from strength to strength.

When bicycles became popular, and they got out a new model every year, it was very embarrassing for a poor, young, preacher because he could not get money enough to buy a new bicycle every year. I remember going down the street one day with my bicycle of the year before, and I saw some little urchins on the corner. As I passed they put their hands to their mouths and said, "Hey, mister, ice waggon! Take it around to the back door." That was the cry they used to make. It was a last year's model. It was an old-fashioned machine—and this year's was better than last. So they went on and on until apparently they ceased to be able to make a bicycle more nearly perfect, and when they reached a certain stage they became standardized. Now no man hears anything about new bicycle models. But in every department of human manufacture or production you will find that from year to year they are looking forward to greater heights of perfection.

To argue that God could change in His attitude toward men is to argue that at some time or another His attitude was lacking in perfection. We are to think of God as absolute. Be careful how you use that word. I know some people who are so emphatic that they say "absolutely" about everything. Well, that is the superlative of all superlatives. The truth is, absolutism resides in God, and you will find the absolute nowhere apart from God. He is the same, the climax, the ultimate, of all perfection; and because God is God, He must be perfect—perfect in His righteousness, His truth, His mercy, His love, His justice, His holiness, His grace. You find every quality that is in God is in the absolute degree because He is absolute.

If that be so, then, in the nature of the case, He cannot change for He is absolute perfection, perfection in the absolute; and therefore He must be always the same. Therefore, when He determined upon the salvation of men, He worked out a plan of redemption that grew out of the perfections of His own nature, and it was as perfect as He is perfect, and because of that it was not subject to any kind of change.

Why do you change your plans? Because they were not quite right the first time. I never met anyone yet who built a house, who would not like to build one more. I never met a minister who had anything to do with building a church, who did not want to build at least one more in order to correct the mistakes made—and if he built fifty, he would want to build fifty more. Because when a thing is done, its imperfections appear. But when God does anything it is like Himself, it is perfect. "Whatsoever God doeth, it shall be for ever." Therefore when He devised a way of saving men, He found a way that was in perfect harmony with the perfection of His own nature—and He has never had to amend it, to take from it, to add to it, or to improve it at any point. It is always the same.

Someone says, "That is not true of the Old Testament, is it? You do not mean to tell me that people were saved in the Old Testament as in the New?" Exactly; there is only one way by which anyone ever was saved; there is but one way by which anyone ever can be saved, whether in the Old Testament times, or those of the New. It is sheer nonsense to say that in the Old Testament times people were saved by the deeds of the law. They never were saved by anything of the kind. The law was never designed to save anyone. As a matter of fact, the law was written after the gospel. The Lamb was slain from before the foundation of the world. And I say to my extreme dispensational friends, You have just a segmentary view of the gospel, you have a misconception of the infinitude of God; you drag it down to a little crack in the wall; and you say God did this at such a time, and so-and-so at such a time. He did nothing of the sort. God knew from the beginning what He was going to do. In the Old Testament you have the gospel as in the New.

If the critics of the Bible could only see that the Bible is the temple of truth, and that it is like the New Jerusalem, that has no need of the sun, nor of the moon, to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof; if they could only see that redemption is not an afterthought, but that it is the unveiling of God's forethought, for He has anticipated our every requirement: "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed;" I say, if the critics could see that, they would see in the Bible a revelation of the infinite wisdom of God.

The Scripture in the text I have quoted is almost personified. But what does Paul, speaking by the Holy Ghost, mean when he says that the Scripture "foresaw"? Certainly he can mean nothing but this, that it was the voice of the Holy Ghost, the foreseeing of the all-seeing God Who spoke in Genesis to Abraham—or spoke to Abraham before the book of Genesis was ever written. God foresaw that He would justify the heathen through faith, that He would save everyone through faith, every-

one through grace. There is no other way. Someone says, "Then what is the meaning of the Old Testament? What is the meaning of the sacrifices?" They were but symbolic representations of great truths, that is all. They were meant to teach us the need of a Greater Sacrifice. As the sacrifices were offered year by year, and the high priest went into the holiest of all but once a year, and then not without blood which he offered for himself and for the sins of the people,—every time he took the blood into the most holy place there was a remembrance of sin. It was a proclamation that a perfect sacrifice had not yet been offered; but, at the same time, it was prophetic of the Sacrifice that was yet to be presented to the Lord.

I do not know with what degree of clearness the Old Testament saints apprehended the coming of Christ. There is that great word which our Lord spoke of Abraham when He said, "Your father Abraham rejoiced to see my day; and he saw it, and was glad." But if you go to the eleventh chapter of Hebrews (by the way, I heard Dr. Haldeman preach once on the eleventh chapter of Hebrews, and if I had plenty of money and could get special trains enough—for I never could get him here—I should like to take you all to hear him preach that sermon again if he would. But he likened the eleventh chapter of Hebrews to Westminster Abbey—and he evidently knew Westminster Abbey. He told us of the statesmen, the poets, the great publicists, and the great makers of the empire. He took us around from place to place and pointed out the great monuments. He spoke of the shining of the sun through the coloured glass, playing upon all the monuments of past glory. Then he took us, through the eleventh chapter of Hebrews, right back to the garden of Eden. "By faith Abel offered"—right down the list to his text: "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." And while it was only incidental to the evident purpose of the sermon, one saw the divine design in the Bible as one admires the architecture of the Abbey. For you see, they all, in some way or another, anticipated the coming of the perfect Lamb.) Abraham uttered a truth with, I suppose, a sort of divine instinct, for faith is a divine instinct. It is instinctive to the child. Faith is the cry of the new-born child; it is as natural for a new-born soul to believe as for a new-born child to cry. It is the first evidence of real life; begotten of the Holy Spirit, we believe, we cannot help believing. Faith is the gift of God, and the cry of faith is the first prayer, it is the breathing out of the renewed soul's desire toward God; and from thenceforward we believe, we live by faith, we pray without ceasing. Prayer is more than an act: it is an attitude. We are always praying, just as we are always breathing; and we cannot live without it. But when Abraham said, "My son, God will provide himself a lamb for a burnt offering", he said what every renewed soul in whom God had put His Spirit in Old Testament times instinctively felt, that somehow, some time, God would provide Himself a Lamb—and He did. "Behold the Lamb of God, which taketh away the sin of the world." From before the foundation of the world, right on to the consummation of the age, salvation is the same. Do not let anyone turn you aside by saying a certain truth is all right for this dispensation,

but that we are going to have something better by and by. Never! "As often as ye eat this bread, and drink this cup, ye do show the Lord's death"—till when?—"till he come."

Oh, if these very clever people who talk about "re-stating the gospel" could only see God! If they could only be freed from this evolutionary notion! Which is evolutionary nonsense! As though what is called Christianity were simply a record of man's feeling after God! It is nothing of the kind. It is a record of God's revelation of Himself to man, the revelation of His eternal purpose of grace to save such as He has set His heart upon. How it would deliver us from these little things, how it would lift us above the cramped confines of these little lives in which we live, if only we could see God!

I wish you would take that text for yourself. I wish I could hang it as a bell in your memories: "I am the Lord, I change not." He is always the same, and shall be right to the end of time—and beyond the end of time, for in all the ages to come there will never be anything that will take the place of the Lamb. The scheme of redemption will be the inspiration of all the redeemed hosts as long as God is God. If we can thus see God dwelling in the whole Book it will bring us great comfort.

II.

So much for the doctrine that the Lord changes not, that the gospel is always the same. Is there any comfort in that? This text implies there is. "Therefore ye sons of Jacob are not consumed." We have provoked Him to anger often, but He anticipated our sin, and has provided for it; and because of His long patience, because His compassions fail not, we are not consumed. What shall we say if that be true? Well, just two or three simple things.

First, the word of God is as changeless as Himself, and therefore is to be depended upon. That is a simple statement, I know, but do you remember that the Lord said, "Out of the abundance of the heart the mouth speaketh"? He said that for every idle word a man would speak he should give account in the day of judgment. He said that by our words we are to be justified, and by our words we are to be condemned. He attached great importance to our words. So ought we; and we ought therefore to guard our speech, and to speak carefully. But, my dear friends, if thus He Who was the Word Incarnate cautioned us about our speaking, may we not rightly conclude that every word of God is pure? Is it conceivable that this changeless God should utter a word which He would ever have to withdraw? It is a deepening conviction with me that there is not one word in the Bible, from Genesis to Revelation, which is obsolete. Even the historical portions of Scripture have in them, because of their teaching, and because of the principles that are wrought into them, a prophetic element. The Bible is not worn out, and you and I can depend upon it. God is the same.

As years pass, we have to do without some people because they pass away. They either die, or they move out of town, or they lose their strength to help us. Changes come upon them. It is one of the most difficult tasks in a church like this to keep accurate record of where all the people live. "Oh", you say, "you can find that out." Yes—for about a week, but next week the addresses are no good because so many have moved. We are a moving

crowd! Some people might almost live in gypsy wag-gons to save the expense of moving! But it is a great thing to know where people are. (Brother Barham, do you not find that so?) I have no doubt that nearly half the time he finds people out, (I mean, away from home). So we have to have a new telephone directory every six months or so, because we are such a changing company,—some are being added, some are being taken away, and numbers are being changed. Every year they get out a new city directory. I marvel at their industry, but last year's is of little use. Some people "stay put", but a great many people do not. But we always know where to find God. No matter where you go or where you are, He is always the same; He changes not. And His power is the same.

I can look over these seats, and I can remember where certain men used to sit. Some back there, some in this row of seats, some here, some over yonder, some down the centre there. Sometimes I sit in the pulpit while you are singing, and try to fill these seats with those who occupied them who have gone to the glory. They have gone home, they are not here; and the church has to get along without them. Father goes, mother goes, husband goes, wife goes, children go. There are changes all the time. But here we have a fixed centre: "I am the Lord, I change not."

I could go on and on; but I think the mere suggestion will bring comfort to us, that we can turn our thought to a changeless God, that His word is always one hundred per cent. plus dependable, for He always does, not only what He promises, but "exceeding abundantly above all that we can ask or think." He does all that He promises, and He does more, because we do not understand the fullness of the promise and all that is wrapped up in it. As we came to Jesus in the beginning with all our sins, and saw His pardoning mercy, and received His full and free forgiveness, so He will do the same to-night. He does it every time we come to Him. When He taught us to pray, "Give us this day our daily bread. And forgive us our debts, as we forgive our debtors", I think He meant exactly what He said. I do not think there ever was a day that you and I did not need to pray that prayer, and never a day when He was not ready to forgive us, because He is always the same.

Do you know the best kind of preaching? The best kind of preaching is preaching that leaves a great deal unsaid. The best kind of preaching is the preaching that primes the pump and makes you say, "I will think that over. I will store that truth up in my mind, and will see what its implications and its applications are, what it means to me to have an unchanging God, One who is always the same." Will you do that? Let that music ring in your ears, and in your heart: "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." I have merely been thinking out loud a little bit to-night—now you can do the rest of the thinking.

THE LOST JEWEL.

(Continued from page 5.)

Rest; sometimes Divine Favour; and sometimes Happiness."

How strange", replied Irene, "that it should be called Happiness. Why, that is what we are all seeking."

"I suppose there is a tradition that whoever finds it will find happiness", said Human.

"Ah!" observed Lady Pleasure, "I see now why you were so interested in my little songstress. It did not occur to me at the time. I think I have heard that little girl, Simplicity, has some relatives named Virtue, who are supposed to know something about this jewel you speak of, but I should hardly think so. They come to our place sometimes, but they are very dull and uninteresting people. They were in the company last night but left early. I suppose you did not see them, they are very retiring."

"Yes, I did, and they attracted my attention. I did not get introduced to them. I enquired of Mr. Worldly who they were, but he could not remember."

Lady Pleasure laughed heartily. "I suspect", she said, "Worldly did not want to remember. They are hardly his sort of company, I think."

"There are the old gentleman, two daughters, and a son, are there not?" enquired Irene.

"Yes", said Lady Clarissa, "that is the party. The young man, Mr. Rectitude and Sir William here, often get across; do you not, dear?"

"I don't know that we quarrel, but there are many points on which we do not agree. He is a little too prudish in some of his notions. He does not suit my temperament at all; but they are a respectable family."

"I should like to make their acquaintance", said Sir Human.

"I hardly think you would care for them", replied Lady Pleasure, "however we shall see. Perhaps an opportunity may occur for you to meet them."

"Pray tell me, Sir Human, do you believe in ghosts and spirits?" asked Irene.

"Whatever will you ask Sir Human next?" exclaimed Sir William, laughing.

"You may laugh, but I am in earnest. Do you, Sir Human?" continued the girl.

"What kind of ghosts and spirits does your Ladyship mean?" enquired Sir Human.

"Oh, supernatural beings that haunt houses and rooms, and appear to people and speak to them."

"May I enquire why you ask me?"

"To be frank", replied Irene, "I have heard your mansion is haunted, and I am so fond of the mysterious. I could not help asking."

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The Union Baptist Witness

These two pages (10-11) are the Authorized Official Organ of The Union of Regular Baptist Churches of Ontario and Quebec.

W. GORDON BROWN, Editor.

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

YOUR ATTENDANCE REQUESTED.

It is of first rate importance that every church within our Union of Regular Baptist Churches of Ontario and Quebec, and that every group of ten or more "Regulars" which may be in any other church or churches, should send their full quota of delegates to the annual meeting of our new Convention, to be held in the Stanley Avenue Baptist Church, Hamilton, Tuesday to Friday, November 27-30. Delegates will themselves enjoy the fellowship of the brethren, will become more thoroughly familiarized with our work, and will go home again to their various fields of services, fired with fresh devotion to the Christ of the Bible. Of course, all are welcome to the meeting, but only such as are duly appointed will have voting privileges. We therefore urge that every Union pastor do his utmost to have full representation of his church or churches at the Convention. Where there are groups of ten or more friends in other churches not belonging to our Union, let them meet together and elect delegates also, as this privilege is theirs under our new constitution. Let every delegate bring his faggot for the fire, and our gathering will be truly glorious.

BUNYAN'S CHARACTERS.

Dr. T. R. Glover in his address on Bunyan at Bristol was rather unfortunate in hitting on Mr. Feeble-Mind for his Fundamentalist. This good man fell into the hands of Giant Slay-Good and his thieves who robbed him; and who but for the valiant rescue effected by Great Heart, would have picked his bones.

We have always held that Mr. Worldly-Wiseman, Mr. Bye-Ends and Mr. Ignorance were Modernists both in doctrine and spirit; but it never occurred to us until Dr. Glover put into our minds, that Feeble-Mind's misfortune with Slay-Good and his thieves describes a Fundamentalist falling into a Modernist den.

—From *The Bible Call*; Dr. J. Mountain, D.D., Editor.

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

Don't forget the Thanksgiving Conferences the afternoon and evening of Monday the 12th. The following is the programme:

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

FENELON FALLS, ONTARIO.

The anniversary of the Fenelon Falls Regular Baptist Church, of which Rev. Mr. Carew is pastor, was held Sunday, October 28th. The preacher of the day was Rev. Walter Fleischer. This preacher is the pastor of Stouffville and First Markham Baptist Churches, where a quiet but eminently successful work has been going on, in spite of all the opposition which the Marshallites could muster against it. The day's offering at the anniversary services in Fenelon Falls, which was for the parsonage mortgage, amounted to \$503. Those who favour the McMaster policy have organized a separate church in that village.

TRENTON, ONTARIO.

The Regular Baptist Church of Trenton, Ontario, where Rev. H. Buchner, B.A., is pastor, celebrated its first anniversary recently, with Rev. W. E. Atkinson as the preacher of the day. At the annual meeting of the church very encouraging reports were given.

SPECIAL SERVICES AT ST. PAUL'S.

Rev. L. D. Vancelette, of Etna, N.H., whose mother was converted thirty years ago in Worcester, Mass., under the ministry of Rev. A. St. James, will hold a special mission in St. Paul's Baptist Church, 1827 Valois St., Montreal, Nov. 15-23. Pray for a real deepening of spiritual life through these meetings.

MISSIONARY FRED KENDAL ORDAINED.

A council was convened in the Grace Lecture Hall for Jews on October 25th, some eighteen churches being represented to examine for ordination our Jewish missionary. Mr. Kendal's statement of faith was very clear on all points. The pastor with whom he works, Rev. G. W. Allen, was the appropriate preacher of the ordination sermon.

SEMINARY STUDENTS.

Three of the students of the Toronto Baptist Seminary, who came from the Stouffville field, supplied its pulpits on Sunday, October 28th. Mr. Gillion preached at Stouffville in the morning, and Mr. Roy Hisey to an almost full house in the evening, while Mr. John Knight preached at First Markham in the afternoon.

One of the Seminary quartettes took the service at Mount Pleasant Rd. Baptist Church on the same Sunday.

THE GUNTON PARTY.

Rev. W. A. Gunton has been known throughout these provinces as a successful evangelist for many years. His wife is an effective soloist and musical director. We are informed that these Christian workers are available for special missions during the winter months, in addition to their present work in Windsor. They may be addressed at 1143 Parent Ave., Windsor, Ontario.

HERE AND THERE.

Rev. T. W. Callay has resigned Cedar Ave. Baptist Church, Cleveland, Ohio, to accept a call to the Central Baptist Church of Waycross, Georgia.

Central Baptist Church of Victoria, B.C., has made splendid progress during the last year. In five months more than \$3,000 were received.

REV. CHAS. FISHER IN VANCOUVER.

Members and friends of the Mount Pleasant Church, Vancouver, met together on Friday, October 12th, to welcome their new pastor, Rev. Chas. Fisher, M.A., to that church. It was the happy duty of Rev. A. F. Baker, now pastor at large of the "Regulars" of B.C., officially to instal Mr. Fisher as leader of the people there. Rev. J. B. Rowell, of Victoria, the president of the Convention of Regular Baptists of B.C., welcomed the new pastor on behalf of the Convention.

On Monday evening, October 15th, the B.V.P. Unions of the Convention of Regular Baptists of British Columbia held their great Fall Rally in the Mount Pleasant Church. The speaker for the evening was the new pastor, Rev. Chas. Fisher.

Why Did Grande Ligne Mission Put St. Paul's Church Out on the Street?

It has been suggested in certain quarters that the majority of the members of St. Paul's Bilingual Baptist Church, Montreal, requested such action as was taken by the Grande Ligne Mission Board in refusing that church the use of their building.

In reply to this, further information has come from the pastor of St. Paul's Church, Rev. A. St. James, which gives more light on the unjust methods adopted by the Grande Ligne Mission in dealing with this Fundamentalist church. The following are the facts:

At a special business meeting held December 14th, 1927, a few weeks after the formation of the union of Regular Baptist Churches of Ontario and Quebec, the pastor explained the difference between the two Conventions, the one approving modernism with its dangers, the other approving fundamentalists and the whole Bible. Inasmuch as the Grande Ligne Mission had declared itself neutral as far as the present controversy was concerned, the church believed that its affiliation with that mission would not be affected in the least by any action they might take in this matter. Therefore it was resolved, "That this church withdraw from the Baptist Convention of Ontario and Quebec and register in the Union of Regular Baptist Churches of Ontario and Quebec."

Nothing was done against St. Paul's Church for taking this stand until July, 1928. At that time the Secretary of the Grande Ligne Mission, Rev. Eugene A. Therrien, wrote to the members of St. Paul's Baptist Church, saying, "It is the earnest desire of the Board of Directors of The Grande Ligne Mission to find a solution to the present situation as it concerns your relationship, as a church, to this Mission. To this end a Committee of three consisting of Principal L. A. Therrien, Dr. A. H. Gordon, and Mr. S. Comber, has been appointed to meet with the members of the St. Paul's Church. Their hope is that, through a friendly and sympathetic conference, a mutually satisfactory solution may be found."

This proposed meeting was held on July 25th. The committee of three from the Grande Ligne Board made an effort to persuade St. Paul's Church to reconsider their decision of December, 1927, because their position as a church disturbed the neutral (?) attitude of the Grande Ligne Mission in the present controversy. These three men from the Grande Ligne Mission also maintained that inasmuch as the Union of Regular Baptist Churches of Ontario and Quebec was no longer contributing to the Grande Ligne Mission, and inasmuch as St. Paul's Church was a member of that Union, they ought not to look for a single cent from the Grande Ligne Mission.

We venture to quote here a paragraph from a letter written by the secretary of the union, Rev. W. E. Atkinson, to Rev. E. Bosworth, of the Grande Ligne Mission, under date of March 1st, 1928: "It is very difficult for us to consider working with the Grande Ligne Mission when the Chairman of the Board was seconder of the resolution to exclude from the Baptist Convention of Ontario and Quebec one of the oldest and most missionary churches of the whole Convention. The activities of the various members of the Board against members of the new Union, whether they represent their churches or are acting in a personal way, prejudices your whole case. We cannot conceive how men can act in such an unchristian way in one matter and expect to vindicate themselves by associating themselves in a work as evangelical as the Grande Ligne Mission has always been."

The Committee of three from the Mission thought that St. Paul's Church should form some new plan and submit it to their committee. They made no suggestion as to what this plan might be; that was for the St. Paul's Church to work out themselves. Their plan was formed on August 1st and forwarded to the Grande Ligne Mission Board on August 3rd. Said the church clerk: "We have applied to the 'Union of Regular Baptists of Ontario and Quebec' for help for the support of the ministry in our midst, and we have all reason to believe that our request will be honored. The transfer will occur, D.V., October 1st, 1928."

"We therefore wish to remain in the building that was erected for St. Paul's congregation, and for which we have as a church subscribed \$1,000.00 and our pastor solicited in Ottawa and elsewhere upwards of \$2,000.00, and we wish thereby to retain our fellowship with the 'Grande Ligne Association' and pledge our interests, sympathies and mis-

sonary contributions to the work of the Grande Ligne Mission, for we owe our existence as a church to the loyalty, interest and support of the G.L.M. Board."

"We trust D.V., that we, as a church, will be a sort of connecting link between the G.L.M. and the Regular Baptist Board."

"We are glad to apprise you of the action and hopes of our church, and when everything is settled we will further communicate."

The pastor of St. Paul's Church took his vacation so as to preach in Toronto and Hamilton three Sundays in August. During his absence the Grande Ligne Mission, in collusion with three aspirants to leadership in St. Paul's Church, Mr. A. Blackwell being one of them; circulated "a dastardly petition to oust" the present pastor and those who did not sign the petitions from St. Paul's Church. Those who circulated the petition worked in the dark. When the pastor returned from his holidays, he found out what was going on, but said nothing. The thing worked itself out. Out of a membership of one hundred and thirty-five some forty-three were compelled to sign the pastor's "death warrant." One man who signed, later said that he was led to do so under false pretences, and others claimed that the same was true in their case.

Then came "the drastic mandate" of the Grande Ligne Mission to St. Paul's Church. It said: "We therefore beg to notify you that the premises, our church property, No. 2346 Ontario Street East, Montreal, which you have been occupying as a church free of rent and other charges, has now become necessary for the purposes of this Corporate Body, and we must therefore request that you vacate said premises on or by the first of October next; and if you will kindly advise us, we will have our representatives present to receive the keys of these premises and such furnishings therein which belong to The Grande Ligne Mission at such time prior to said date as will be convenient to both parties."

Arrangements had been made for a council to meet in the St. Paul's Church building to recognize the Beneficent French Church, and also a council to form the Montreal and Ottawa District Association of Regular Baptist Churches. The mandate from the Grande Ligne Board was so timed as to cheat the St. Paul's Church out of the use of their building for this purpose. When Pastor St. James remonstrated with the Board, they extended their time limit by six days. But they said, "With the sole exception of this date we will expect you to fulfil the requirements of the said notification."

Before the St. Paul's Church vacated, they held their baptismal service in the old place. Two were immersed for the Beneficent Church and six for St. Paul's. Then after that meeting the pastor took the pulpit and each of the loyal members a chair, and out they went. A hall was secured two blocks from the old stand at 1827 Valois St. That hall is already too small for the evening congregations. The collections have been over \$40.00 each Sunday. The Sunday School numbers over sixty, and four new French families are attending the French meetings.

Every candid reader of these lines must allow that the action of the Grande Ligne Board is neither British fair play nor Christian courtesy. It is entirely unjust and indeed sacrilegious. We invite all Bible-following Baptists who believe in French evangelism, to send their contributions for this work to the office of our Union, 337 Jarvis St., Toronto 2, Ont. To contribute any longer to the work of Grande Ligne Mission would be to have fellowship in that which cannot rightly be described as a true scriptural testimony.

"THE GOSPEL WITNESS."

We desire to express our appreciation for the gifts that have been reaching our office for *The Witness* fund. Last week we received several cheques, including one for \$100.00. Every dollar received is used for the spread of the gospel, and in defense of the truth; and we urgently request our readers to invest in this work. Send your gifts to: *The Gospel Witness*, 130 Gerrard St. East, Toronto.

Names Requested.

We shall be glad to send sample copies to all persons whose names we receive. Send in a list of friends to whom we may send the current issue. Many have subscribed through seeing one copy of the paper. Our readers can help us greatly to increase our circulation.

WOMEN, ATTENTION !

Women's Convention Meeting at Jarvis Street Church.

The Women's Missionary Society of Regular Baptists of Canada, has had a wonderful year, which will culminate in its second annual meeting on Thursday and Friday, November 22nd and 23rd, in Jarvis Street Church.

Attendance upon the meetings is not restricted to delegates. We trust large numbers of visitors will attend every session. Every member of our Churches, man or woman, is invited to every session, and, especially in the evening, we trust our Churches from pastor and laymen, to women, young people and children, will fill the auditorium. Each evening there will be a notable address, *Dr. Shields being the speaker on Friday evening, and a returned Missionary from Africa on Thursday evening.* Each of these addresses will be preceded by an interesting hour. On Thursday evening, the Young Women's Hour, from 7.30 to 8.30. On Friday, the Children's Hour, also from 7.30 to 8.30, the Maria Street Mission children furnishing the programme for the latter.

There will be three sessions on each day; morning, afternoon and evening, the morning sessions beginning at 9.45, and the afternoon sessions at 2.30. Elections will take place on the morning of the second day, in order to give opportunity on the first day at the noon hour, for those members of the Society, belonging to no Auxiliary, to meet together and elect voting delegates to represent them. The two days will be packed with interest and praise. We shall have a great story to tell. Missionaries will speak at different times all through both days. Much time will be given to prayer and messages from the Word, and we hope to hear from every Church, Auxiliary or Mission Band organized during the year. Students from the Seminary, speakers on the Jewish Work, Missionaries from China and Africa, as well as reports of the work, will fill the days with interest. Begin praying that the meetings may be under the direction, and filled with the power of the Holy Spirit that all who come, may come to listen to God's voice, that every one who speaks, may be but a mouthpiece of the Almighty, and that young people and children may have their lives set toward the service of God.

Come Early and Stay Late.

We trust all delegates and visitors from outside Toronto, will plan to come on Wednesday evening, or early Thursday morning, so that all may be assembled at the opening of the first day. We expect the first morning session to be one of unusual blessing and power. Come, and let us make it so, and then stay to the end.

Toronto delegates and visitors are requested to register and secure their badges, if possible, on Wednesday afternoon or evening, any time after 2.30 p.m. This will relieve the congestion at the registration table on Thursday morning.

Delegates.

Voting delegates must be chosen from among those who have signed the statement of faith in the Society's Constitution. For Auxiliary or Young Women's Auxiliary, two delegates for a membership of twenty or less, and one additional delegate for every twenty additional members or fraction thereof. Each Mission Band is entitled to send one delegate who has signed the statement of faith.

Billeting.

Those desiring billets, kindly send their names in good season, to Miss Jessie Millgate, 798 Bloor Street West, Toronto, 4.

Meals.

Dinner and supper on both days will be provided by the Toronto ladies in Jarvis Street Church at a charge of 25 cents apiece. Any surplus resulting from this charge, will be placed in the treasury of the Society, for Mission work.

Special to Young Women.

On Thursday evening, the young women are invited to come to supper at 6.30, and will be seated at 7.30 in the body of the Church. We request every woman to bring her Testament with her. During Young Women's Hour, lantern slides of our Mission work will be shown.

Children's Hour.

On Friday, at 7.30, the children of our Mission Bands and of our Churches, will be seated in the front. We trust parents will see that their children come to this Children's Hour, as well as attend themselves.

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 Rev. W. J. Thomson.
12.30 p.m. 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.

Goals for the Altar Fire

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

Sunday, November 11th.

At the Gate.—

John x:1-10

So in process of time, *Christian* got to the Gate. Now over the Gate there was written, *Knock and it shall be opened unto you*. He knocked therefore, more than once or twice. At last there came a grave person to the Gate, named Good-will, who asked *Who was there? and whence he came? and what he would have?*

Ch. Here is a poor burdened sinner, I come from the City of *Destruction*, but am going to Mount *Zion*, that I may be delivered from the wrath to come; I would therefore, Sir, since I am informed that by this Gate is the way thither, know if you are *willing* to let me in.

Good Will. I am *willing* with all my heart, and with that he opened the Gate.

So when *Christian* was stepping in, the other gave him a pull; Then said *Christian*, What means that? The other told him, A little distance from this Gate, there is erected a strong Castle, of which *Beelzebub* is the Captain: from thence both he, and them that are with him shoot arrows at those that come up to this Gate; if haply they may die before they can enter in. Then said *Christian*, I rejoice and tremble.

Monday, November 12th.

Before the Cross.—

Romans iii:21-31

Up this way therefore did burdened *Christian* run, but not without great difficulty, because of the load on his back. He ran thus till he came at a place somewhat ascending; and upon that place stood a *Cross*, and a little below in the bottom, a sepulchre. So I saw in my dream, that just as *Christian* came up with the *Cross*, his burden loosed from off his shoulders, and fell from off his back; and began to tumble, and so continued to do, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more. Then was *Christian* glad and lightsome, and said with a merry heart, *He hath given me rest, by His sorrow; and life, by His death*. Then he stood still a while, to look and wonder; for it was very surprising to him, that the sight of the *Cross* should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. Now as he stood looking and weeping, behold three shining ones came to him, and saluted him, with *Peace be to thee*: so the first said to him, *Thy sins be forgiven*. The second, stript him of his rags, and clothed him with change of raiment. The third also set a mark in his forehead, and gave him a roll with a seal upon it, which he bid him look on as he ran, and that he should give it in at the Celestial Gate: so they went their way. Then *Christian* gave three leaps for joy, and went on singing.

Tuesday, November 13th.

In the House Beautiful.—

Acts ii:37-47

Thus he went on his way, and he lift up his eyes, and behold there was a very stately palace before him, the name of which was *Beautiful*, and it stood just by the highway side. So I saw in my dream that he made haste and went forward, that if possible he might get lodging there. Then said *Christian* to the *Porter*, Sir, What house, is this? and may I lodge here to-night? The *Porter* answered, This house was built by the Lord of the Hill: and he built it for the relief and security of pilgrims. So *Watchful* the porter rang a bell, at the sound of which came out at the door of the house, a grave and beautiful damsel, named *Discretion*, and asked why she was called. And after a little pause, she said, I will call forth two or three more of the family. So she ran to the door, and called out *Prudence*, *Piety*, and *Charity*, who after a little more discourse with him, had him in to the family, and many of them meeting him at the threshold of the house said, Come in thou blessed of the Lord; this house was built by the Lord of the Hill, on purpose to entertain such pilgrims in. Then he bowed his head, and followed them into the house. Now I saw in my dream that thus they sat talking together until supper was ready. So when they

had made ready, they sat down to meat. Now the table was furnished with fat things, and with wine that was well refined; and all their talk at the table was about the Lord of the Hill: As namely, about what he had done, and wherefore he did what he did, and why he had builded that house. Thus they discoursed together till late at night, and after they had committed themselves to their Lord for protection they betook themselves to rest. The pilgrim they laid in a large upper chamber whose window opened toward the sun rising; the name of the chamber was *peace*, where he slept till break of day, and then he awoke and sang:

Where am I now! Is this the love and care
Of Jesus, for the men that pilgrims are!
Thus to provide! That I should be forgiven!
And dwell already the next door to heaven!

Wednesday, November 14th.

Clothed with Armour.—

Eph. vi:10-24

Then I saw in my dream, that on the morrow he got up to go forward, but they desired him to stay till the next day also, and they said then, we will, if the day be clear, shew you the delectable mountains; which they said would yet further add to his comfort, because they were nearer the desired haven, than the place where at present he was. So he consented and stayed. When the morning was up, they had him to the top of the house, and bid him look south, so he did, and behold at a great distance he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold. Then he asked the name of the country, they said it was *Immanuel's Land*: and it is as common, said they, as this hill is, to and for all the pilgrims. And when thou comest there, from thence, thou mayest see to the Gate of the Celestial city, as the shepherds that live there will make appear. Now he bethought himself of setting forward, and they were willing he should: but first said they, let us go again into the Armory, so they did, and when he came there, they harnessed him from head to foot, with what was of proof, lest perhaps he should meet with assaults in the way.

Thursday, November 15th.

Free from Doubting Castle.—

Romans iv:13-25

Well, on *Saturday* about midnight they began to *pray*, and continued in prayer till almost break of day. Now a little before it was day, good *Christian*, as one half amazed, broke out in this passionate speech, *What a fool, quoth he, am I thus to lie in a stinking dungeon, when I may as well walk at liberty? I have a key in my bosom, called Promise, that will, I am persuaded, open any lock in Doubting Castle*. Then said *Hopeful*, That's good news, good brother pluck it out of thy bosom and try. Then *Christian* pulled it out of his bosom, and began to try at the Dungeon door, whose bolt (as he turned the key) gave back, and the door flew open with ease, and *Christian* and *Hopeful* both came out. Then he went to the outward door that leads into the *castle yard*, and with his *key* opened that door also. After he went to the iron gate for that must be opened too, but that lock went *damnable* hard, yet the key did open it; then they thrust open the gate, to make their escape with speed, but that gate, as it opened, made such a creaking, that it waked *Giant Despair*, who hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the king's highway again, and so were safe, because they were out of his jurisdiction.

Friday, November 16th.

In Beulah Land—

Isaiah lxii:1-12

Now I saw in my dream that by this time the pilgrims were got over the enchanted ground, and entering in the country of *Beulah*, whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of

birds, and saw every day the flowers appear in the earth: and heard the voice of the turtle in the land. In this country the sun shineth night and day, wherefore this was beyond the valley of the *Shadow of Death*, and also out of the reach of *Giant Despair*, neither could they from this place so much as see *Doubting Castle*. Here they were within sight of the City they were going to: also here met them some of the inhabitants thereof. For in this land the shining ones commonly walked, because it was upon the borders of heaven. In this land also the contract between the bride and the Bridegroom was renewed: Yea here, as *the bridegroom rejoiceth over the bride, so did their God rejoice over them*. Here they had no want of corn and wine, for in this place they met with abundance of what they had sought for in all their pilgrimage. Here they heard voices from out of the City, loud voices, saying, Say ye to the daughter of Zion, *Behold thy salvation cometh, behold his reward is with him*.

Saturday, November 17th.

Home at last—

Revelation xxi:9-27

Now I saw in my dream, that these two men went in at the gate, and lo, as they entered, they were transfigured, and they had raiment put on that shone like gold. There was also that met them with harps and crowns, and gave to them; the harps to praise withal, and the crowns in token of honour. Then I heard in my dream that all the bells in the city rang again for joy: and that it was said unto them, *Enter ye into the joy of your Lord*. I also heard the men themselves, that they sang with a loud voice, saying, *Blessing, Honour, Glory and Power, be to him that sitteth upon the throne, and to the Lamb for ever and ever*. Now just as the gates were opened to let in the men, I looked in after them, and behold, the city shone like the sun, the streets also were paved with gold, and in them walked many men, with crowns on their heads, palms in their hands, and golden harps to sing praises withal. There were also of them that had wings, and they answered one another without intermission, saying, *Holy, Holy, Holy, is the Lord*. And after that, they shut up the gates, which when I had seen, I wished myself among them.

Readings from *Pilgrim's Progress* by

JOHN BUNYAN.

BAPTIST BIBLE UNION LESSON LEAF

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

Lesson 49. Fourth Quarter. December 2nd, 1928.

CHRIST'S GREAT POWER.

Lesson Text: Colossians 1:1-20.

Golden Text: "For it pleased the Father that in him should all fulness dwell." (Col. 1:19).

I. THE SALUTATION, (vs. 1, 2).

1. The epistle to the Colossians was evidently written for the purpose of confuting and counteracting a certain type of false teaching which among other things depreciated the status of Christ, making Him but one in a series of connecting links between God and man; the apostle therefore emphasizes the supreme position of our Lord, gives warning concerning the false system and exhorts to a faithful Christian life. 2. He begins this letter with the statement of his authoritative office. He is an apostle of Jesus Christ, by the will of God, (v. 1). He was one specially sent forth by God with all that that implied, and not merely one clothed with the authority of man. He unites with him in the salutation, a brother in the Lord named Timotheus who was one beloved by him, and named in another epistle his son, referring to his relationship in the faith, as well as in age. 3. The recipients of the letter are then named, being the saints and faithful brethren in Christ which are at Colosse (v. 2), such a statement embracing all the Lord's people in that place. Every child of God is a saint in the sense of being set apart by God for Himself. This constitutes the standing of the Christian. His actual state should correspond to his high position, and by a holy life he should show that he is one of God's own, the power for such a life coming from our Lord. Following this the salutation is given, "grace"

and "peace", implying the distinct gift of power and calmness of soul which can be received from God alone.

II. THANKSGIVING, (vs. 3-8).

1. The apostle was prepared to thank God for anything worthy in others. He was interested in them to such an extent that, although he had to deal with their faults he was ready always to give praise where it was due. His spirit and method of approach are both worthy of emulation. He gives thanks here first of all for the faith of the saints (v. 3, 4), for their trust in the Lord Jesus Christ. This is the beginning of all sainthood, and without this no one can experience the power of salvation. Such trust in the Saviour should characterize each child of God throughout his whole Christian experience. 2. Joined to faith in the apostle's thanksgiving there is love to all the saints. The Colossians in this gave evidence of the reality of the life of God within, (1 John 3:14). God is love and the life which He implants in the believer manifests His character enabling one to love even the unlovely. This love Paul states is for or because of the hope which is laid up in heaven, (v. 5). Such a hope is sure and certain, springing from faith in Christ centred in Him, and is a present possession. It is not merely hoping for something but a definite assurance concerning its realization. The blessed future of the Christian is definitely assured in Christ. 3. Information concerning this is given through the gospel, and in obedience to it fruit is brought forth, (v. 6). Life is bound to show itself in action. The Colossians had heard the gospel through Epaphrase, (v. 7), who is called by the apostle a dear fellow-servant and faithful minister of Christ, and through him the apostle had learned of their love in the Spirit, (v. 8). He was a devoted brother given up to the service of his Lord.

III. PRAYER, (vs. 9-12).

1. Interest in others combined with the spirit of thanksgiving always leads to prayer on the part of the Lord's people: so the apostle informs the Colossians that he did not cease to pray for them, and therefore gives expression to his desire concerning them. His desire is that they might be filled with the knowledge of God's will, (v. 9), that they might have an accurate knowledge of His will. The answer to such a petition was very necessary in their case when false teachers in their midst were giving forth as the revelation of His will that which was in reality opposed to it. Only an accurate knowledge of the will of God would protect them from error, and give guidance concerning the things of life. Such knowledge is equally necessary these days. 2. Paul emphasizes the practical effect of such knowledge in his further statement concerning the walk, that in all wisdom and spiritual understanding they might walk worthy of the Lord unto all pleasing, (vs. 9, 10). The characteristics, wisdom and spiritual understanding of discernment of spiritual things, both came from an accurate knowledge of the will of God, and enable one so to walk as to please God. The possibility of man pleasing God is a wonderful thought, and should prove an incentive to each child of God thus to live before Him. It is important to note also in this connection that this walk is to be worthy of the Lord, not worthy of the best of men, but the highest possible standard, of God Himself. No human being can attain to such a height in his own strength, but filled with the Holy Spirit it becomes a possibility. May we in every sphere of life remember our high calling, and by God's help live up to it. Only in this way can we be faithful in every good work, and have increase in the knowledge of God, (v. 10). 3. Proceeding, the apostle desires further that the Colossians should be "strengthened with all might according to His glorious power", or "strengthened to the uttermost in the strength of his glorious power", "unto all patience and long suffering with joyfulness, (v. 11). In our Lord there is strength for every need, enabling us to bear all our trials with steadfastness, and even with joy. "Giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light", or "who has fitted us to share the portion of the saints in light", (v. 12). The apostle's heart is full as he thinks of the blessedness of the child of God, and he gives expression to his gratitude for such goodness. He desires the Colossians to manifest the same thankful spirit and indeed every child of God should show gratitude for the wondrous

privilege of sharing the inheritance of the saints, dwelling thereby in light in contrast to the world's darkness.

IV. THE SOVEREIGNTY OF CHRIST, (vs. 13-20).

1. This section contains wondrous teaching concerning the sovereignty of our Lord in His various relations. He is seen first of all in relation to redemption; (vs. 13, 14). He has delivered us from the power of darkness, the power that now influences the world of which Satan is the centre, "and hath translated us into the kingdom of His dear Son. This means a real translating from darkness into light, from death unto life. Great is our privilege indeed to be members of such a kingdom. "In whom we have redemption through His blood". Christ has redeemed us from the power of sin, giving Himself a ransom for us. As our substitute He bore the penalty of our sin, and through Him we go free. This redemption was accomplished by His death. All honour and praise to God for the shed blood of Christ through Whom we now have the forgiveness of sins. 2. In the second place we note His relation to the Godhead, (v. 15), "Who is the image of the invisible God", the exact likeness and perfect representative of the invisible God. In Christ God is seen. Our Lord makes the invisible visible. "The first born of every creature", or first begotten, begotten before every creature, not that He Himself was created, but that He has priority and supremacy over all creation. This is brought out more clearly in the following verses where His relation to the creation is defined, (vs. 16, 17). 3. "By Him were all things created" or "in Him", as the element in which all creative force resided, and "all things were created by Him" and for Him "the whole universe of things" were or have been created by Him as the instrument of creation, and for Him as the grand end of all creation. All things exist for Him, "And He is before all things" in time and in dignity. He is therefore before time itself, existing in eternity as God. "And by Him all things consist" or subsist or hold together. Not only were they called into being by Him, but they are maintained in their present state by Him. This makes clear the absolute deity of our Lord. 4. His relation to the church is next set forth. He is the Head of the body, the church, (v. 18), a reference to the mystical body of Christ, composed of children of God, of which He is the Head, the directing authority and the centre of its unity; "Who is the beginning the first born from the dead", the beginning of the new creation as of the old, and this by virtue also of His resurrection from the dead, of which He is the first fruits, (1 Cor. 15:23). This emphasizes the importance of the resurrection of our Lord. And the purpose is "that in all things He might have the preeminence", not simply prominence, but He is to be absolutely first and supreme in all things. 5. This is followed by teaching concerning the work of reconciliation. "It pleased the Father that in him should all fulness dwell", (v. 19), all the fulness of God. All the excellencies of God are to be found in Christ. "And having made peace by the blood of His cross", (v. 20) through the shed blood of Calvary, "by Him to reconcile all things unto Himself. "The blood of the cross has a far reaching effect in the reconciling of all things unto God. The full meaning of the statement we shall probably not fully understand on this earth, but we do know that the whole universe is affected by the death of our Lord on Calvary.

JARVIS STREET NEWS.

Last Sunday morning the Jarvis Street Bible School numbered 1,126, and the auditorium was packed both morning and evening. Dr. Pettingill delivered two powerful messages, thirteen responding to the invitation at the 11 o'clock service, and four in the evening. It was a day of joy and thanksgiving in His courts when saints were revived, and sinners saved.

Monday evening at the prayer meeting of the Pastor's Class Dr. Pettingill, who has taught the class each Sunday during his stay, was presented with a leather writing case in appreciation of his services. Dr. Pettingill has always been a welcome visitor at Jarvis Street, but during his present ministry he has won a deep and abiding place in the affections of all.

The Pastor at Home.

It is expected the Pastor, who has been in England for a six weeks' vacation, will reach Toronto some time Saturday,

November 10th. He will conduct the service Sunday morning, Dr. Pettingill preaching. In the evening Dr. Shields will preach, assisted by Dr. Pettingill. The ordinance of baptism will be observed at the evening service, and the Regular Monthly Communion and Reception service will be held at 8.30. We ask our readers to pray that Sunday may be a great day in Jarvis Street Church under the ministry of these two mighty men of God.

THE OTHER ONE BESIDE.

Founded on Fact.

By Rev. T. T. Shields, Sr.

(Father of the Editor.)

"There's another one beside," said the farmer's hired girl; when she had been to the parlor door, to tell the preacher the people were waiting in the room and it was time for service: "For I heard him say, 'I won't go except thou wilt go with me.'" "I hope they'll come soon," said the farmer.

It was a Sabbath evening, the preacher knelt to pray, As often he had done before, upon that holy day; "Lord do Thou help and succour us," in earnest tones he cried.

The people only heard *his* voice, but it seemed there was one beside.

A strange, mysterious influence, was felt by every heart. And all unbidden from each eye, the tears began to start; It seemed as if some other one to the preacher's voice replied,

They only saw *him* as he prayed, but there seemed to be one beside.

Cold-hearted ones were melted, new zeal their spirits fired, The day had come long looked for, the day so long desired; And over all the people there rolled a mighty tide, 'Twas not the preacher's eloquence, 'twas the Other One beside.

And hearts were filled with glory, as fell the holy fire The praying swelled to praising, and the praising rose up higher

And vanished like the melting snow, all trace of human pride,

As every heart gave glory, to the Other One beside.

And members who were prayerless, that hour began to pray, And gave themselves to Jesus, who washed their sins away; Declared that they would follow Him, whatever might betide, Determined to know nothing, but Jesus crucified.

TORONTO BAPTIST SEMINARY

Appeals For

YOUR EARNEST PRAYERS

YOUR FINANCIAL SUPPORT

YOUR INFLUENCE WITH YOUNG

MEN HAVING THE GOSPEL MINIS-

TRY IN VIEW

This School depends for its support on the gifts of God's people.

Write the Dean.

Rev. T. I. Stockley,

337 Jarvis St., Toronto.

HURRY! HURRY! ALL ABOARD!

BOOK YOUR PASSAGE TO JERUSALEM AT ONCE

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

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 Borocea 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.

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

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

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

Transfers between stations, docks and hotels.

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

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

THE PRICE DOES NOT INCLUDE

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

Tips, Deck Chairs and Rugs on Atlantic Steamers.

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

Personal Expenses: Laundry, baths, postage, purchases.

For detailed information write:

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