

The Gospel Witness

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

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The Angels' Christmas Music

Even angels may be misunderstood, and again and again Christmas must be redeemed from its gross material and temporal associations.

Let us begin at the beginning once more: "And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass which the Lord hath made known unto us."

Like the snow which descends from heaven and mantles the earth with God's whiteness, but whose immaculateness is soon soiled by human feet, there is never a flower transplanted from heaven to earth but some human blight assails its beauty; there is never a gleam of the glory divine with which the darkness of earth does not contend. They are wise therefore who look for their standard of whiteness to the snow on the mountains, where men cannot climb; who learn of the beauty of holiness from the one Flower that is immune to earthly blight; and who find the interpretation of life, the Truth of life, in the unpolluted Light of the world.

Jesus was not born in Bethlehem of Judaea to inaugurate an annual feast, but to open the door to a perpetual banquet; He did not come to establish a custom of imprisoning selfishness for a few days once a year, but to erect a cross upon which selfishness might be crucified. He did not send the angels to give us an annual lesson in music, but to tell us how the discordant elements of life may be retuned to heavenly harmonies, how the score of life's music may be written in the key in which the angels always sing.

That is the task before us: first to spiritualize, and then to perpetuate Christmas: and these are mutually inclusive. The world must learn that the Babe is always with us; that the angels never cease from making music; that the star is always shining to lead us to Him in Whom all dissonance is resolved into harmony and earth is dissolved in heaven.

Let us think of the Babe as the theme of the angels' music, that we may learn to whom the angels sing

their songs; why, for a while, they leave us; and how we may have their melody always in our hearts.

I.

To Whom Do the Christmas Angels Sing Their Songs? The street singers of Christmas time were formerly called "waits". At whose doors did the heavenly "waits" sing their joyous carols? and for whose ears do they make music still?

They did not sing at the gates of Herod's palace; they were not attracted by those attributes of earthly greatness before which men too often bow. There may have been music in the palace. Like Solomon, Herod may have had "men singers and women singers, and musical instruments, and that of all sorts"; but the instruments were not such as angels play on, nor the songs such as angels sing. And yet was there anywhere in Judaea to be found a home which needed the angels more than Herod's? Was there anywhere a life more out of tune with all the universe than his? Notwithstanding, the angels passed him by!

And is it not still their way to refuse to linger at the gates of pride and selfishness? Within there may be wealth, and show, and pride of place; within human ingenuity may excel itself in its inventions in its attempt to reduce to concord the tangled and broken strings of life; but where pride keeps the gates the angels find nothing within so attuned to divine harmonies as to be responsive to their music, and the heavenly singers still pass the palatial halls of Herod by. How many homes, how many lives, how many hearts into which the horn of plenty has been emptied, will yet fail to hear the angels singing as this Christmas season passes by!

Nor did the angels sing in the temple, nor where "the chief priests and scribes of the people" read the sacred roll. Where religion observed its ordinances, where the knowledge of religious truth abounded, even there no one heard the angels singing, no one saw the star.

And can it be that there is a church to which the angels of God never go? Can men know how to read

the Bible, and even read to some proud Herod the story of the Heavenly Babe, and yet never themselves, hear the angel choir? Do the angels care nothing for religious titles, for religious clothes, for religious knowledge? Will they not stop and sing to a man who has a Bible in his pocket, and a knowledge of it in his head? Ah me! we rather think they may sometimes pass the great cathedral by to sing in a humble mission hall; they may be silent to the professor with a Biblical system in his head, while they sing to the man who has treasured a Biblical precept in his heart. For as the soul of music is the music of the soul, so the heart of religion is the religion of the heart.

It was to men of humble birth and spirit the angels sang their songs, and their music was not wasted on the shepherds of the fields. And is that a matter of wonder? "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones". When shall we learn that "God is a Spirit, and they that worship Him must worship Him in spirit and in truth"? In the grandest of all cathedrals, in the great house of nature of God's own building, cloistered by the rugged slopes of Bethlehem whereon David was wont to muse till the fire burned, beneath the vaulted sky, "with stars for tapers tall", this radiant choir brought heaven's own enrapturing melody to humble and contrite hearts: and

"Still through the cloven skies they come,
With peaceful wings unfurled;
And still their heavenly music floats,
O'er all the weary world;
And man, at war with man, hears not
The love-song which they bring:
Oh! hush the noise, ye men of strife,
And hear the angels sing."

And you must not say that men are too poor to listen to the angels, nor that their circumstances are too hard for them to enjoy the heavenly symphony. This first song was heard by night-toilers, exposed to the chill of the night dews, yet faithful to their trust, "keeping watch over their flocks by night". Let it for ever be denied that the enjoyment of the true spirit of Christmas depends upon or can be made to consist in mere things. The angels may miss the mansions and sing in a coal mine, or pass the woman of the world to share a faithful mother's vigils: "The pure in heart shall see God", and they, too, whatever their circumstances shall hear the music when the angels come singing down the skies.

II.

But Why Do the Angels Leave Us For a While? What is the use, what is the purpose of the day after Christmas? There is no day after Christmas! There is another aspect of Christmas which gives a new significance to life. The fields of Bethlehem can never again be quite what they were after that celestial visitation. Life must be changed to any man since,

"Heaven came down his soul to meet
And glory crowned the mercy seat."

But why should not these heavenly raptures continue? Why should the angels "go away again into heaven"? Why should the singing cease, and the glory depart? Why should we, in our religious lives, be like children the day after Christmas? No one will deny that we have such experiences,—when the angels go away into heaven, and the music dies away into silence, and the light fades, and it is night again, cold and chill as before the angels came; and the soul is wrapped in a silence more profound, and with a darkness denser for the Light that shone forth and then went out.

Well, the angels were wiser than some preachers and evangelists. They were not afraid to leave their message with their hearers. The angels believed in the Truth, and believed God could take care of it. May we not learn from the angels? Their message was essentially the gospel message, and no one can speak that wholly in vain. The truth will grow even in the night; the seed of the gospel can germinate and grow after the song and the sermon have ceased. God is never tired on Monday!

But this was the reason: the angels did not come to do all the singing themselves, they came to teach the shepherds to sing; and having given the lesson, they went away and left their pupils to practise. They knew the shepherds would rather sing themselves than hear even angels sing, so they gave them something to sing about and went away. And that is the very genius of the Christian religion: it is a subjective power. It is not a music-machine, it is the soul of a musician. And that is best. The highest ministry of any choir is not to sing themselves, but to make the congregation want to sing. And the heavenly choir ceases its singing of anthems to give us a chance to sing hymns. That is why the angels leave us, to give us opportunities to practise. And, in this sense, many a singer has discovered his voice when crying!

You see Christmas is a passing show so long as it is only an objective thing. It is real and lasting only as it becomes a part of ourselves, only as we advance from hearing the angels to discussing their song, and then to singing it ourselves.

III.

How then are we to learn to sing it? How are we to have the angels' music always in our hearts? How are we to have Christmas all the year round? "And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." They resolved to see what they had heard; that which had been made known as a revelation, should be proved as an experience. They went to Bethlehem and found "the Babe lying in a manger".

And that always enters into Christian experience. In principle it was true of Paul. He explained his wonderful career and the marvellous transformation of his life by saying, "I was not disobedient to the heavenly vision." Jesus Himself said the same thing in principle, "If ye know these things, happy are ye if ye do them." That is another way of saying, "Go see the thing that is made known".

(Continued on page 9.)

The Jarvis Street Pulpit

Christ Before Caiaphas

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

Second in a Series of Nine Addresses on "The Trial of Jesus."

Preached in Jarvis Street Church, Toronto, Sunday evening, December 16th, 1928.

(Stenographically Reported.)

"Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

"But found none; yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

"And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

"And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

"But Jesus held his peace. And the high priest answered and said unto him, adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God."—Matthew 26:59-63.

Prayer before the Sermon.

O Lord our God, we are keenly conscious of our limitations as we come to the consideration of spiritual matters. We remember that the things of the Spirit of God are known only to the Spirit of God, and they may be known to us only as He is pleased to reveal them. We come this evening to the study of Thy Word, and desire to know what therein is revealed concerning Jesus Christ. We pray that this whole assembly may be sensible of the presence and illuminating ministry of the Spirit of truth. As Thou didst open the heart of Lydia, so do Thou open our hearts that we may attend to the things that are spoken. As Thou didst open the understanding of Thy disciples of old so that they were able to understand the Scripture, we pray that Thou wilt open our understanding that we may have a clear view of truth as it is in Jesus Christ.

Have respect to the need of this congregation this evening, we pray Thee. It may be that before Thee there are many who are burdened with anxieties; there may be difficulties at home; there may be difficulties in prospect on the morrow; there may be trials which already have emerged and concerning which hearts are burdened. We thank Thee that Thou art the great Burden-bearer Who has come to help us in this life, as well as to put us on the right road to the life that is to come. Enable every one of Thy children to cast his or her care upon Thee, and to go from this place with a song in the heart because the Lord does really care for His own. It may be that some are especially faced with severe temptation. They may have before them one of two roads, either of which it is possible for them to take. The one may lead to peace and prosperity for this life and the life that is to come; the other may be the way to ruin. If any have thus come to the fork in the road we pray that the Spirit of God may lead them. May they know Christ, and find in Him their Saviour, their Counsellor, and their Guide.

Who of us does not need this evening afresh the cleansing of the precious blood? We thank Thee for this fountain wherein we all may wash and be made clean. Help us now thus to come to Christ in simple faith. We pray for the interests of all Thy church, and all Thy people the world around. Command Thy blessing to rest upon all.

Especially we remember the great multitude of sick people. O Lord, if it please Thee, do Thou restore them to health and strength again. Save us, O Lord, from further sickness if it be Thy will. We give Thee thanks for health and strength. We thank Thee that we are able to be here this evening. We think of the many in hospitals and on beds of pain at home; we think of those in the home for incurables; those in asylums who have lost their reason; some are without sight. Forgive us

if there be any complaint in our hearts. Forgive us if we are not filled with thankfulness all the day long for the multitude of Thy mercies. We pray that Thou wilt minister to all those who minister to the sick.

We would be especially mindful of him who is our king. We thank Thee that Thou hast granted him a measure of restoration. We cannot but believe that Thou hast heard the prayer of uncounted thousands of people on his behalf. If it please Thee, Lord, do Thou spare this precious life and restore him to us again. Graciously comfort him, and may the joy of the Lord fill his soul. Give direction and skill to those who minister to him, to all who have a peculiar anxiety respecting him just now. Once again we commend him in all faith to Thee, with thanksgiving for what Thou hast already wrought.

Now be gracious to us as we turn to Thy Holy Book. Thou knowest the infirmity of the flesh; our inability to understand these profound matters. Therefore we pray that the Holy Spirit may teach us, for the glory of Thy name and the eternal good of human souls. For Jesus Christ's sake, Amen.

The person of our Lord Jesus Christ is the outstanding character of history. His advent into the world has divided history. We are accustomed to speak of that which occurred "before Christ", and that which may be dated in "the year of our Lord". We accept these gospels as a true and reliable history of the facts of the life and death and resurrection of our Lord Jesus Christ. The parenthesis in His eternal existence which we are accustomed to speak of as the incarnation may be definitely assigned to a point of time. And yet there is a sense in which the events of His life are repeated in every generation. There is a sense in which His crucifixion is repeated again and again. We have seen in the ordinance of baptism this evening the symbolic representation of the believer's experience of the death and resurrection of Christ in his or her own life. The trial of Jesus was an historic event which may be placed historically at a particular point of time. And yet the trial of Jesus is repeated again and again, and every principle which found expression in connection with the death of our Lord is still being brought to trial in the lives of men. Our Lord Jesus said, "I am the light of the world." The Apostle Paul, by the inspiration of the Holy Ghost, said, "Whatsoever doth make manifest is light." And Jesus Christ does shed light upon every

subject. The true characters of men, what they are at heart, what their motives and purposes are, are all manifest as they are brought into relationship to Jesus Christ; and the principles which operated in the trial of Christ, which determined the attitude of men toward Him in the days of His flesh, are still operating in the lives of men to-day, and are determining the attitude of men and women to Him.

We shall look at the record of His trial before Caiaphas the high priest, that we may see some of these great and abiding principles which are active in human life even in our day.

I.

I begin by calling your attention to the fact that THE EFFORT TO ELIMINATE JESUS CHRIST FROM HUMAN LIFE WAS MADE BY RELIGIOUS PEOPLE. It is worthy of note that through all the days of His flesh opposition to Jesus Christ, either to His person or to His teaching, *was perhaps never initiated by worldly or irreligious people.* The opposition to the ministry of Christ came always from religious leaders. It is still true that the chief opposition to the progress of the gospel of Christ, whether at home or abroad, and to the representation of Christ which the gospel contains—the chief opposition is always presented by religious people. I could go out into this city and find thousands of people who never go to church at all, who make no profession of religion, who, though they are indifferent towards Christ, and who, when faced with the requirements of His service, refuse to accept it, are, notwithstanding, not positively and bitterly and aggressively antagonistic toward the religion of Christ. The greatest hostility has always been manifested in the realm of religion. It is to-day.

The devil is the author of all false religions, and the adulterator of every religion. If he cannot absolutely deny and repudiate the truth through his votaries, he will at least adulterate it and misrepresent it. Indeed, the most effective devil of all is the religious devil. We are not to suppose that people are good because they are religious. And I venture to warn you who are here not to rest in a false security, and imagine that because you are a religious professor, or connected with some religious organization, that you are therefore on the side of Christ. The greatest enemies of the gospel to-day are the false religions which are in vogue—not indeed so much those which are manifestly anti-Christian as those which bear the Christian name, and have in them a large element of truth, but so much of untruth in respect to the person and work of Christ as to constitute a denial of the essentials of the gospel.

I remind you that the Bible is being attacked—the record of the birth and life and death and resurrection of Christ, indeed, the Bible as a whole,—for the most part by religious people. I know there is a movement called, "The American Association for the Advancement of Atheism". It has found a place in the colleges of the continent, although as yet it is comparatively small. Its first branch was formed in a Baptist institution, the University of Rochester, and was known as "The Society of Damned Souls". I am told—I have been unable to verify it—that there is a branch of that American Association in one of the colleges in this country. I do not name it because I am not sure; but certainly

they are active in propagating their infidel notions. Yet the menace arising from this quarter is nothing like so serious as that which issues from the pulpits of the land.

An organization was effected recently called "The Crusaders," to combat the effect of communism in our schools. The papers gave great prominence to the organization of that society. That society has my heartiest commendation and support. May the Lord bless it! But I wish the papers would give the same prominence to the activities in this city that are infinitely more deadly in their testimony against Jesus Christ. The work of the devil to-day, as always, is being done chiefly through religious people, through religious organizations.

Here were the high priests of religion, and, if you please, they were the people who were supposed to be versed in scriptures of the Old Testament, they were doctors of the law. They had before them the prophetic word which predicted the coming of Jesus Christ, and yet these were the men who hounded Him to death when He actually came. They were responsible for dragging Him from His midnight intercession. It was they who brought Him to trial. It was the religious people who judged Him to be guilty of death, and invoked the civil power in order that they might put Him to death. That is no new thing—nor is it an old thing: it is simply up-to-date. We need in our day to be on our guard against the enemies of the truth who appear in the guise of religion.

I remind you also that *the trial of Jesus ought to show us that even the religiously trained mind, versed in the letter of Scripture, devoted to the consideration of religious matters, apart from the Spirit of God, is sure to reach wrong conclusions in its estimation of religious values.* The high priests were the flower of the religious life of that day. Outwardly they were obedient to the law which they professed, and they were the leaders of the people. When Herod wanted to know where Christ should be born, he did not send for one of the officers of the court, but enquired of the scribes where Christ should be born. They were the experts, and they were able to turn to the Scriptures and name the prophecy which promised that He should be born in Bethlehem of Judaea. Yet not one of them ever saw the Babe in the manger, or ever observed the star in the sky: they played into the hands of him who endeavoured to destroy the Life that came from God. When these chief priests and scribes came into personal contact with Incarnate Deity, and through Him into contact with Incarnate Wisdom, with Him "in whom were hid all the treasures of wisdom and knowledge," and in Whom dwelt all the fulness of the Godhead bodily—when the highest religious leaders of the day formed an estimate of Jesus Christ, they said, "He is worthy of death".

You cannot trust human reason to appraise religious values. You cannot trust any sort of religion properly to estimate the Lord Jesus Christ apart from the illumination of the Holy Spirit. Some of you may have been disturbed by some of the books you have read. Sometimes you ask, "What are we to do with the world's scholarship?" How tired some of us become of hearing of the "scholars". The scholars! Some of the "scholars" write things that are worthy of the mind of someone—and this is not an exaggeration, as I shall prove in a few minutes—someone who is an inmate of a lunatic

asylum. The veriest puerilities and sheer nonsense are paraded in the name of scholarship. Because a man has written a book, and has a number of degrees written after his name, many bow down and say: "We must be careful not to oppose the verdict of scholarship!"

I will tell you what the verdict of scholarship was when Jesus Christ was on earth. The greatest scholars of the day, the men who stood at the very peak of religious intelligence, when they saw Jesus Christ, said, "Kill Him"! Left to itself, human nature does that still. Personally, I am unaffected by what the alleged scholars have to say. I prefer to abide by the Book, to hear what it has to say. But the attitude of the natural man is always antagonistic toward Christ.

So will you please remember that in the trial of Jesus Christ, *human nature is on trial*? You should not judge a man by his attitude toward the church. The church may be good and bad. He may be justified in his criticism and even in his antagonism. You cannot fairly appraise a man's true character by his attitude toward the church, or by his attitude toward a particular form of religion. I am not going to quarrel with a man because he does not like the Anglicans, or because he does not like the Baptists, or Methodists, or what not; that is not the determining factor at all. The question is, what is your attitude toward Christ? When the very best that religion could produce came into contact with Christ, human nature at its very best sent Him to the cross. If you want to know what human nature is, study it in relation to Jesus Christ. "Whatsoever doth make manifest is light." And Jesus Christ reveals the fact that human nature is not only depraved, it is not only corrupt, but it is exactly what the Bible says it is: it is "enmity against God: for it is not subject to the law of God, neither indeed can be." When God was manifest in the person of Jesus Christ, human nature was revealed as being in deadly opposition to the revelation of God in Christ. It always is; it always has been; it always will be, save only as it is made anew by the power of the Holy Spirit.

So, my friends; *religion is also on trial in the trial of Christ*. The religion of that day was on trial; and when that religion was brought into the light of the character of Christ, it was seen to be a thing that was utterly opposed to God. That is the test of all religions. That is what I want to know about every religious system, where does it put Jesus Christ? What is its estimate of Him? Does it crown Him Lord of all? Does it acknowledge His infallibility? Is it subject to His sovereign rule? Does it magnify His redemptive work? If it does, then, as they say at the south of the border, "I am for it." I do not care by what name you call it, but the religion that magnifies Jesus Christ as the Incarnate Son of God Who is God's last word to the world, cannot be far wrong. He is the Standard, and in His trial religion is on trial.

II.

IN THEIR DETERMINATION TO REMOVE CHRIST THEY SOUGHT FALSE WITNESSES; they resorted to falsehood in order to convict Christ. That is very old too, is it not? "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Falsehood! Deceit! Misrepresentation! These are the devil's favourite weapons in his endeavour to combat the revelation of truth. The record tells us that *they sought false witnesses*.

Why did they do it? They were determined in their hearts upon the crucifixion of Christ, and they sought some justification of their rejection of Him; and they knew that they could justify the rejection of the truth only on the basis of a falsehood. There are a great many people who make excuses for not receiving Christ as Saviour and Lord. They name their excuses "reasons". They say, "The reason I am not a Christian is so-and-so," stating the reasons which they would have us believe justify a man in his rejection of Christ. They are scarcely conscious of it, but the truth is that in their hearts they have rejected Him. In their hearts they know that the life they live, and upon which they are determined, is incompatible with surrender to Jesus Christ; that if the Lord Jesus were made Lord of their lives, it would involve repentance, revolution, they would have to turn right-about-face and be the opposite of what they are. They do not want to do that, they simply do not want to accept the standard of living as represented in Jesus Christ. And you have never found a man who, to assume that attitude, does not reject Jesus Christ; and in order to do it, he seeks false witnesses, as these men did. They did not want to appear before the world as men who would murder the Lord Jesus Christ: they wanted to appear as men who were justified in bringing Him to judgment as one unworthy to live; and they could justify that course only by finding false witnesses.

There are still people looking for false witnesses. Some people object to the religion of Christ, and to an acceptance of Him, on the ground of their objection to certain doctrines of the Christian religion. Here is a man for example who says, "I do not believe in the doctrine of election. I cannot accept it. I know it is taught in the Scriptures, and it is just because it is there that I am not a Christian. I cannot conceive of God's electing some to be saved and some to be damned. It is a preposterous doctrine to believe." I should think it is. I have never heard a man yet who named a doctrine of the Scripture as his reason for not accepting Christ, who did not caricature that doctrine. The truth of the election of grace is a most sure foundation for faith when properly understood by its relation to the whole scheme of redemption. It is its caricature which is a cause of stumbling. I know a certain preacher in the city who is always railing, on the side, against orthodoxy—and yet he does not know what orthodoxy is. His knowledge of orthodoxy has been derived from a study of its caricatures, and he never truly represents a doctrine of the gospel. It is always a perverted representation of truth that is held up as a reason why we should not be orthodox. What is it but seeking false witnesses?

Here is another man who says, "I cannot accept that bloody doctrine of the Atonement." I remember some years ago preaching from this pulpit on the Atonement, and a young man, a member of the church and a graduate of McMaster University, wrote me a letter. He said, "I should like to be in agreement with my pastor, but there were some things you said last Sunday night that I cannot accept, and I should like to have a talk with you." I wrote him a note appointing a time when it would be convenient for me to see him, and he and his wife came. He began, "Did I understand you to say last Sunday night that Christ had to die in order to make God willing to save sinners?" "My dear friend," I replied, "I have not the slightest idea what you understood. I am not

responsible for what you understood. I only know that I did not say such a thing as that." "But that was the purport of your argument?" "It is just about a million miles removed from anything I thought or said. Did you not learn in Sunday School that 'God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life'? Have you not learned that it is because God loved sinners that He sent His Son to die? The love of God is the spring of our redemption." That young man came with fists clenched, to attack me on the doctrine of the Atonement. He would have been perfectly justified if I had said such a thing as he understood, but he did not know. I do not think any evangelical preacher ever taught such nonsense. But when men are determined to reject the Atonement they always seek false witnesses against Christ.

It is not very often I refer to what a certain paper in Toronto publishes. There is one paper in Toronto, however, of which I am proud (a voice from the congregation, "So am I.") Wait a minute, brother. I hope you refer to the same paper.—I met a man in the United States who said, "For years I have been a subscriber to *The Toronto Globe*. (One can say this because there is no politics in it. Both parties hate it sometimes.) I subscribe to it because it is the best newspaper on the continent. I can get more reliable United States news in a Canadian paper than I can find in any paper in America. I subscribe to it for the sake of its moral tone, and its religious attitude." Yet again and again you find in the columns of *The Globe* protests against its religious editorials. It is very fair: it opens its correspondence columns to every shade of opinion. I have not taken advantage of it, though I have seen myself discussed about "forty-eleven" times in the "Voice of the People". Well, while the dear brethren are discussing me, they are keeping their tongues off somebody else, and that is all to the good. It does not hurt me at all.

But there is another paper in Toronto that never loses an opportunity to take a fling at Evangelical Christianity. Its articles always magnify the men who deny the Book. They have a perfect right to do so. I am not questioning that. It is their affair. But we have an equal right too, sometimes, to contend against it. You know why people do not like Jarvis Street Church and its Pastor? Shall I tell you? (From the audience, "Go ahead.") The reason is that the Pastor of Jarvis Street is "so controversial". Of course he is. But we are just preaching the old truth. We are not preaching any new doctrine. But the Toronto apostle of modern infidelity, who writes every week, is a purveyor of the rankest infidelity. He begins a Christmas story by saying:

"It is a lovely story that Luke tells of the birth of Jesus, and I would gladly linger on it, gathering its rich suggestiveness, neglectful of problems and controversy, but I feel that since the story has become a storm centre most of the thoughtful people who read this column would probably prefer some discussion of what is to many a real difficulty—the Virgin Birth."

Christ is on trial again with respect to His virgin birth, if you like. "Tell us, art thou the Christ?" they asked Him in the days of his flesh. "Where do you come

from?" That is the same question. And here is one of the false witnesses, one of the objectors. Listen:

"That so extraordinary a birth would have affected the attitude to Jesus of his mother and of his family and through them inevitably the attitude of the people of Nazareth and of his disciples, whereas the record seems to show an attitude of all of these quite incompatible with such knowledge."

To that objection this writer says: "I am not aware of any satisfactory answer."—Thus it is implied that if Mary had known—and she must have known—if it were a fact, she would naturally have regarded this Son of hers as being more than an ordinary man. But this writer says the record gives no indication that she so regarded Him, for if she had so regarded Him it would have affected the attitude of people generally. Read the record, and first of all remember that the record, if it be true in one part, is true in another part—the record says that He was virgin-born; and the record says that Mary "pondered these things in her heart." And when at the beginning of His ministry in Cana of Galilee they came to Mary and told her that they had no wine, what did she say of her Son? She said, "Whatsoever he saith to you, do it." As though she had said, "I have watched Him these many years. I know, as nobody else knows, whence He came. I KNOW that while He is very Man of very men, He is more than a man. Do what He tells you, and see what happens." They did as He told them, and it is written: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory." There is no difficulty in the record of the virgin birth in Matthew's account or Luke's account—the difficulty would be to explain such a Personality apart from the virgin birth. But that is an example of the old trick of seeking false witnesses to bear witness against Jesus Christ.

Then *the witnesses did not agree*. I am amused at how they discover discrepancies in the gospels. If any half dozen of these dear friends could agree among themselves for fifteen minutes in their views of Jesus Christ, we might be moved by their testimony. It is never difficult to get two facts that are sure to agree. Truth never contradicts itself, but falsehood is always contradictory. And in the realm of theology, as in the realm of science, the present-day scholars are busy telling us what fools their predecessors were; they are changing their views just as often as the presses can turn out the books. I think I will wait until these witnesses agree before I change my views.

At last two came, and they based their charge upon a misinterpretation of what Jesus Christ Himself said. They said, "This fellow said, I am able to destroy the temple of God, and to build it in three days." He said no such thing. He spoke of the temple of His body, and He did not say He would destroy it. He said, "Destroy this temple, and in three days I will raise it up." Yet they took the words of Jesus and perverted them; and when the high priest, the great scholar, and the great religious "leader", said, "What think ye?" they said, "He is worthy of death." Anyone could be condemned by that method, could he not? What is our attitude toward Jesus Christ?

Next Sunday night I want to show you a most terrible thing, namely, that the final decision against Christ was

based upon the words which He Himself spoke at the trial. And God saw to it, that at the trial, there was Heaven's own witness to the truth. Men rejected the very word of God, and on the basis of that word condemned Him to death. "This is the condemnation"—Oh, men and women, hear it—"This is the condemnation that light"—the Light—"has come into the world, and men loved darkness rather than light, because their deeds were evil." God sees to it that men see Jesus Christ as He is, for what He is; yet seeing Him as God in their insensate hatred of everything divine, they turn against Him and reject Him.

Have we reversed the verdict? Or are we like Peter (of whom I shall speak later), within hearing of it all, and uttering no protest against it? What is your verdict? What is Jesus Christ to you? To me, He is the Son of God, Who was begotten of the Holy Spirit. To me, He is the very incarnation of Deity. He is the only God I

know. I do not know any other God than Jesus Christ. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." For myself, I accept the God Whom Jesus Christ revealed, and against Whom I have sinned, and who calls me to repentance. I want to repent again and tell Him I am sorry, and beg Him to forgive my sins. I want to come to the precious blood and have my sins all washed away, and then see Him as my Representative rise out of the grave, and see this poor sinner coming out of prison with all his debts paid, and then follow Him by faith up into the glory, and see Him seated at the right hand of God, and say, "He is the pledge that some day, spirit, soul, and body, redeemed and perfected, I also shall dwell in the presence of God." I do not know any other hope or any other way than that. If you have found it, if you know it, rejoice in it. And if you have not, let me beg of you to come to Him to-night.

The Second Mile

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

"And whosoever shall compel thee to go a mile, go with him twain."—Matt. 5:41.

As the Roman soldiers were escorting Jesus to Calvary, "they found a man of Cyrene, Simon by name; him they compelled to bear His cross." And it is to this Roman custom of compelling whomsoever Caesar's officers chanced to meet to do menial military service, the Saviour alludes in our text. When speaking from the mount He anticipated the hour when He would leave Pilate's hall in His journey to Golgotha. All the circumstances of that great tragedy were ever present to His view. The whole scene would be, to Him, prophetic of the attitude of different classes of men, and of the world generally, toward Himself. Every person gathered about that cross was representative of other persons who, in succeeding generations, would, of necessity, give some answer to the proclamation of Pilate's decision to crucify Him; and would elect what attitude they would assume towards the Crucified. And there is Simon—compelled to go a mile, bearing His cross; and Jesus sees him from the mount, even as He saw us. And in this text, if I may be allowed to paraphrase it, Jesus is saying to us to-day: "When my cross is laid upon you and you are compelled to bear it; when its influence has so permeated society that many of the principles of My teaching have become crystallized into customs, and others into statutory requirements, so that the bearing of My cross, in much of its meaning, becomes a legal obligation, which you are compelled to undertake; then, when you have trodden the mile you are compelled to go, and the law releases its grip, and gives you permission to lay down the cross on the top of the hill—show that you are My disciples by volunteering for the second mile. Identify yourself with the cross, and with Him Who died thereon, and walk with Him the second mile, which stretches away from Golgotha to beyond the gates of pearl."

I shall try, therefore, to show you that the atmosphere of heaven, the "heavenly places," the companionship of angels, the fellowship of Father, Son and Holy Ghost, all lie beyond the limit of the first mile; that

heaven is a fraction over a mile away from the place where a man begins to walk the mile of duty imposed by law.

I. The first mile is a common track, for it is not uncommon for men to yield such service as they are compelled to give. Many yield to the compulsion of the first mile in family life. There are husbands who are faultlessly attentive, but not considerate; who are scrupulously polite, but never manifestly affectionate. There may be wives who are publicly, apparently, proud and fond of their husbands, who privately are only civil; who are too polite to be petulant, but too selfish to be kind. There are parents who are respectably provident of everything but sympathy, and strictly just in dispensing everything but gentleness. And there are children who are respectfully obedient to their parents' express commands, but are not thoughtfully serviceable; who are civil to each other, but seldom unselfishly helpful and kind. But someone will ask: "What keeps such families together?" Merely the law of respectability. By that law they are compelled to go a mile.

You will find some people yielding to the compulsion of the first mile in social life, outside the family circle. How many walk the paper-flowered mile, and wear the smile by law established, while they leave their hearts at home! Many of the accepted customs and habits of life in refined circles, so-called, do not at all express the tastes or characters of those who observe them. They are only the particular dress required by the king of fashion's court; and men and women conform to them because they are compelled. And the same principle holds good in our wider social relations. There are many who are no better than self-interest and public opinion make them. Many enjoy a reputation for beneficence who are about as much entitled to it as a man would be who gives up his money when he feels a revolver at his head.

And this same compulsion operates in commercial life. The measure of some men's honesty is the meas-

ure of his first mile. It is amazing that men should be found who boast of their honesty because they pay one hundred cents on the dollar, and give sixteen ounces to the pound; that they should strut around as a species of unfledged angels, because, forsooth, they owe no man anything! As though the rest of us were unaware that there are prisons and other uncomfortable things for those who give only ninety-nine cents and fifteen ounces. There are many in business to-day who never overstep by so much as an inch the honest mile they are compelled to go.

The principle of the first mile determines too often the relation of employer and employed. There are employers with whom it is a fixed rule to make no concessions to their work-people unless they are compelled. In wages, and time, and conditions of labour, they show no consideration for anyone but themselves. And there are workers who are not one whit better. Apparently they have no conscience at all. They would glory in receiving a full day's pay for two hours' work if they could compel their employer to give it. And failing that, it is their rule to give the minimum of service for the maximum wage. In quantity and quality of labour they keep strictly to the first mile; and when the whistle blows at the mile limit they are on the street before it has finished its blast. It is impossible that differences between Capital and Labour should be amicably settled within the first mile.

The compulsion of this first mile, moreover, determines for many the length of their Sabbath day's journey; or, in other words, its limits are the exact measure of their religious life. In all their religious exercises they do no more, they go no farther than they are compelled. They have never outgrown the question, "What must I do to be saved?" That is a good and important question for a convicted sinner; but it is a lamentably low standard for a Christian bought with blood. Yet there are many who are never weary asking, "What must I do to be saved?" And they will do no more than they judge is necessary to save their own selfish, shrivelled little souls. These are they who pick and choose between Christ's commandments. They label some as "non-essentials", and with these they will have nothing to do, because they may, as they think, be saved without them. They read as much of the Bible as may be necessary for them to know "What must I do to be saved?" but beyond that it is convenient for them to be ignorant of its teachings. They would cross the continent on their knees if that were made a condition of salvation; they would pray night and day; they would give not one-tenth, but nine-tenths of their income, or even ten-tenths, if that were necessary to save their wretched, selfish, contracted, infinitesimal fragments of what God meant to be a soul. They are resolved to save that.

Ah, Simon! thou dost not volunteer to lift so much as an ounce from the shoulders of the "Man of Sorrows"; thou seest no cross until the strong hand of the law impresses thee, and lays the cross upon thee. Yes, that is Christ's cross thou bearest, but thou art carrying it to save thyself, not to save Him; it will crucify Him, but not thee. Ah, Simon! There is no blood on the cross which needs compulsion to bear it. Thou wilt lay it down on the top of the hill, and when thou hast seen it crimsoned with thy Saviour's blood, then,

perhaps, thou wilt volunteer to carry it another mile.

Is Simon a Christian? Hush! "Judge not, that ye be not judged." It is something to have come to Calvary, even though driven there by Sinai. The first mile is not far from the second. Perhaps Simon will see the blood and understand. Only let no one presume. There is no heaven within the reach of that first mile. "By the deeds of the law shall no flesh living be justified." A man may carry His cross and never touch the Crucified. You may profess the name without possessing the nature of the Son of God. God's true children are not under the law of the first mile, but under the free grace of the second.

II. Let us now look at the transcendent course of the second mile. Naturally it lies just beyond the first. Shall I show it to you in the home, in society, in business, in religion? It is not the affection you feel for your wife, but that which makes itself felt in a hundred unrequested little ministries. Your wife's second mile is not her well ordered home; it is the atmosphere which is as inseparable from her presence as fragrance from a flower; it is that mysterious something which makes home "sweet home." And you children, listen: Your second mile is the thing you do for mother which she did not ask you to do, but which you know she would be pleased to have done. For that is the very heart of the text: not the service commanded, but that which is volunteered; not civility, but kindness; not the conventional "thank you," but the warm appreciative smile which accompanies it. The second mile is your attitude toward the amusement in which you engage without harm to yourself, but with which you will have nothing to do because your example might work injury to another.

In business, behind the counter, it is the extra half-ounce to the pound, the extra inch to the yard—by God's measurement that inch is one full mile. It is the merchant's frank description of an inferior article; his refusal to take advantage of his customer's ignorance. You say that is not business—I did not say that it was. Most of the business houses are built within the limits of the first mile. But there are vacant lots for sale on the second. There is valuable real estate to be had there. There are splendid sites for factories, and warehouses, and stores, and offices; and a garden where flowers bloom and birds sing, goes with every lot. There are none too many stores on the second mile, and competition is not particularly keen. But many an embittered heart, longing to find a human ministry of love, waits to enrich the man who will open a store on that unfrequented street. And you may walk the second mile outside the counter of a little corner store. It is the customer's consideration—his or her remembrance that the merchant's time is money. Bargain-hunters never go shopping in the second mile. This unpopular mile is that lady's refusal to let the shopman send a man and horse and wagon a mile with a parcel weighing less than half a pound. It is the path she walks while carrying it herself.

You may walk the second mile from pole to pole—on a telephone wire. What a nerve-racking business that telephone operating must be. The first mile will demand nerves of steel and the promptness and accuracy of a machine of the operator, and will scold in pitiless tones if these are not forthcoming. I read of

a poor girl, a telephone operator, after a day of trying to satisfy first mile scolds, going out and committing suicide. Ah! the first mile leads always to crucifixion and has driven many a weary soul to death. I heard of a telephone girl who turned to another and said, "He's a patient man. I was flustered and gave him the wrong number four times, and he said so kindly, 'You gave me the wrong number four times, operator. Try once again.' I'd like to meet that man." And the other enquired, "What was his number?" When she was told, she said, "I know him; he is my minister." "Then," said the other, "I'm going to hear him preach next Sunday." Oh, yes! The second mile, if practised generally, would fill all our churches with happy, grateful worshippers; and would speedily make up the total of the multitude which no man can number before the throne where God shall wipe away all tears from their eyes.

The employer's second mile is the voluntary increase in wages, the spontaneous recognition of the worker's worth. The employee's second mile is the conscience he puts into his work, and his readiness to consult his employer's interests as well as his own. If Capital would erect its factories, and Labour establish its unions on Second Mile Road, strikes would be unknown.

But what is the second mile religiously? Ah, that is the charm of it! It is all religious. It is sacred. It is essentially a Christian mile; it runs through all a Christian's domestic, social, and business relations. He walks it on Monday, as well as on Sunday. It is the substitution of the Christian's "Lord, what wilt thou have me to do?" for the sinner's "What must I do to be saved?" The first mile is Martha's wearisome kitchen, where service cumbered because it is compelled; the second is Mary's alabaster box of ointment of spikenard, whose odour carries the silent message of Christ's presence through all the rooms of the house, and is wafted away by the wind of the Spirit to the uttermost parts of the earth.

The second mile is where we show that we are Christians. "If ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again. And if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only what do ye more than others? do not even the publicans so?" That is the measure of our witnessing for Christ. What we do more than others. Publicans and sinners, the world, the flesh and the devil, in Sunday clothes; will bear us company when one compels us to go a mile; but they all stop at the mile limit, and we begin to show that we are Christians when we "go with him twain."

But we go in better company. We join hands with all the holy prophets. There we are in the goodly fellowship of the apostles, we walk in step with the noble army of martyrs, and with the holy church throughout all ages. This second mile lies beyond the wilderness, across the Jordan. It is the promised land, and flows with milk and honey. Here are the restful pastures of tender grass, and the waters of quietness. This is the path of righteousness, wherein we are led for Christ's name's sake that He may be glorified in

us. Here angels spread dainties for weary Elijahs, and come to minister to such as have been tempted of the devil. The wilderness and the solitary place are made glad for all who walk in it, and for their sakes the desert rejoices and blossoms as the rose.

But whose hands removed the stones and plucked the thorns? Whose feet were they who first explored this holy, happy, second mile? From the place where God made man in His own image, and put him in the garden to dress it and keep it, to where "He drove out the man, and placed at the east of the garden of Eden cherubim and a flaming sword, which turned every way to keep the way of the tree of life"—that was God's first mile, the thing which, in simple justice, He was compelled to do. But raise thine eyes! Look! look! Yonder that mysterious track from gates of pearl to Bethlehem, stretching away through Egypt, Nazareth, and Capernaum, and up to the holy city, and anon to Calvary, and through the grave, up yonder to the everlasting doors—that blood-marked track, which, in the giving of His all, our blest Redeemer trod—that is God's second mile! I charge you to receive His spirit, take up His cross, and go with Him twain—to glory.

Note: This sermon has been published twice before, but requests are frequently received for copies, and as not a copy is left apart from those on file, it has been thought wise to republish it. Moreover, in his lecture to the students in the Toronto Baptist Seminary last Friday Dr. Shields read a part of it, and all the students wanted a copy.

ANGELS' CHRISTMAS MUSIC.

(Continued from page 2.)

And that is the only way to find the Babe. He does not come to you, but sends His angels to invite you to come to Him. And you will always find Him if you obey the heavenly vision. Oh, yes! it is as true as ever. You will not find Christ as your Saviour by listening to the angels. Go to Him! Go to Him! Obey the gospel. Believe on Him, and you shall find Him cradled in your heart: mean and base as it is, the new life shall be cradled there, and Christ be formed in you the hope of glory!

And you shall find Him all you need as you keep on obeying the heavenly vision. Every time you go to Bethlehem to see what is made known you shall find Christ. Every obedience to the heavenly Voice, every duty done, every service rendered, every sacrifice offered, every surrender of self to the divine, every submission of Earth to Heaven, shall bring you to the place where you shall behold "the light of the knowledge of the glory of God in the face of Jesus Christ".

And when you have seen Him, and as long as you behold Him, you will have something to sing about. You will begin to compete with the angels; and by and by you will excel them in the song which only the redeemed can sing, "The shepherds returned, glorifying and praising God for all the things that they had heard and seen as it was told unto them." They came wondering and returned worshipping; they came seeking and returned singing; and their song was the song of the angels—"glorifying and praising God". And, we repeat, they were happier singing themselves than listening to the angels.

May we learn to sing this Christmas time; may we see Christ and have something to sing about; and may we never lose sight of Him that so our lives may be set to music, as our lips are filled with praise!

The Union Baptist Witness

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

W. GORDON BROWN, Editor.

A VOICE FROM ACROSS THE SEA RESPECTING OUR CONVENTION PRESIDENT.

Editorial Note: While still in the hospital and able to do but little of our editorial work, our attention has been called to an article by Rev. Henry Oakley in the December number of his church paper, *The Witness*, of London, England. Without Dr. Shields' knowledge we reprint the article in the *Union Gospel Witness*.

It was an eventful night for our Church when Dr. T. T. Shields, of Toronto, entered the service and consented to preach the sermon. Dr. Shields can never be other than an imposing figure physically, intellectually and spiritually! Had he been on the other side of the present conflict, what a Philistine he would have been. What we should have heard of his intellectual standing, of his acumen, and so on! But God mercifully gave him to the believers of Canada and greatly he leads their way.

It is not surprising that the other side have excommunicated him and his church. They would burn him if it were permitted. These gentlemen of love and goodwill, these apostles of liberty and freedom who rain their smiles all round the field, become very vicious before Dr. Shields. But you have only to refuse to "be carried about by every wind of doctrine and by the sleight of men" and you are at first ostracised, then ridiculed and pursued with a hatred unimaginable, but a hatred exemplified in all the persecutions through which the church has passed from Stephen until now.

It has been often said of Dr. Shields, as it was said of Luther, that he is so unsparing, so violent, and the last word always is "and so unchristian". But when these men utter this word "unchristian" as the final condemnation, have they overlooked Matthew 23? Have they never read 2 Cor. 16:22? Are they unacquainted with the Epistle by Jude? Do they know nothing of Rev. 3:16?

I do not suppose that Dr. Shields has ever surpassed in his utterances the vigour and decision of these New Testament pronouncements. The fact is that the Lord Jesus knew, and His apostles knew, you cannot resist burglars with rose-water and highwaymen with sponge cakes. The church has always needed its Pauls, its Athanasiuses, its Luthers and its Shields, and in the mercy of God will never lack them.

How men hated Luther! Let the hiding for two years in the Wartburg declare it. In Canada it is Dr. Shields' highest honour that no man in all the land is hated as he is hated.

But there is abundant proof that God is with him. The common people hear him gladly. Believers in their thousands love him and pray for him and wistfully look to him as their helper in the present distress. Let the history of his church in Jarvis Street speak. Since the great secession, the membership has increased by 1,317. The miracles of conversion have abounded. If only his maligners had even the fairness of the Jerusalem judges, who, when they saw the man that was healed, could say nothing against it! "But wisdom is justified of her children".

To us it was health and strength to see and hear Dr. Shields. We could, alas! never be as he is. This is to our shame and confusion. We excuse ourself and shelter ourself under the thought that God gives only one Gideon, only one David, only one Luther, only one Spurgeon, and only one Shields. But even with that our mind is full of self-reproach, that we have not been bolder, more ready to be hated, more willing to suffer the loss of all things.

In Canada the Philistines say "We must get rid of Shields". For our part we pray that he may long be spared to Canada and to the world; but for such the enemy would pass to victory unchallenged, and our Christian faith would fall in the streets and be as treacherously overcome as in the days

just before Luther arose and brought deliverance for "the faith" and for men.

To understand Dr. Shields read John Bunyan's pages upon Mr. Valient-for-truth.

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ANNIVERSARY SERVICES AT OXFORD STREET, WOODSTOCK.

Sunday, December 9th, was anniversary Sunday at Oxford Street Baptist Church, Woodstock. For the day the pastor, Rev. R. E. Jones, exchanged with Rev. F. A. McNulty, of Shenstone Memorial Church, of Brantford. Mr. McNulty brought two inspiring messages to splendid congregations; and God was pleased so to move upon the hearts of the people that there were three who publicly registered a decision for Christ, one seeking baptism, the others confessing their acceptance of Christ as Saviour. Others who did not confess Christ in the services did acknowledge that they ought to have done so. We rejoice in these mercy drops, but for the showers we plead.

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FLAMBORO EAST (MOUNTSBURG) ANNIVERSARY SERVICES.

On Sunday, December 2nd, anniversary services were held in Flamboro East Baptist Church. Dr. T. I. Stockley and a quintette from the Toronto Baptist Seminary provided an excellent treat both in the rich messages of Dean Stockley and the several selections in song rendered by the Seminary boys. In the afternoon we had a delightful service in the Moffat Church, it being the first anniversary of the beginning of services in that needy district.

Monday evening Mr. Herbert White, of Brantford, brought us a very informing and inspiring message on the letters to the seven churches. Mr. McIvar, who remained over for this service, strengthened us in the Lord with his messages in song. Rev. H. W. Bower brought greetings from the Hamilton churches. We solicit an interest in your prayers for our work.

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RALLY OF MONTREAL CHURCHES.

The three churches of greater Montreal, i.e., Emmanuel, Verdun, Beneficent and St. Paul's, brave and courageous little bands, but big in faith and expectations, will (D.V.) have a New Year's rally in Beneficent Church, Corner of Cartier and Dermontiguy Streets, January 1st, 1929, at 10.30 a.m. This is customary with all the denominations of Montreal. Mr. Danthany will speak respectively in English and French. Mr. St. James will preside. Each church will furnish special music. All unaffiliated Regular Baptists are cordially invited. But why not become a member in one of our churches and help push the chariot of salvation along?

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DES MOINES UNIVERSITY.

By Dr. O. W. Van Osdel, in "The Baptist Temple News."

Word comes from headquarters that money is slowly coming in for the University at Des Moines, and we are suggesting in this note that our readers do their utmost to speed up the work and increase the money stream. This is of vital importance. Last week we urged that every member of the Bible Union commit himself to the payment of at least \$5.00 a year for the support of Christian education. We are urging this again. Let us hear from you about it. If you can make this \$10.00 or \$25.00 a year, so much the better. We must have an endowment of living, devoted, persistent givers.

Dear reader, do not fail to do your part at this time. If you are not a member of the Baptist Bible Union but a believer in genuine Christian education, join our company of givers just the same. This is a great work, and should occupy a large place in the prayers of all God's people. Education at Des Moines University is truly and thoroughly Christian. Only devout Christians are employed on the faculty. If you have not read "A University On Its Knees", published in *The Gospel Witness*, Jarvis Street Baptist Church, Toronto, send and get it. It will do you good.

* * *

REV. AND MRS. FRANK E. SCHMUCK—EVANGELISTS.

We have learned that the above-named friends have some open dates. We have known Mr. and Mrs. Schmuck for some years, and know them to be thoroughly sound spiritual people who labour together most effectively for the salvation of souls. Mr. Schmuck, who is physically blind, has been wonderfully used of God as an evangelist. Unless one were told, he would not know from his appearance that Mr. Schmuck was blind. Mrs. Schmuck assists her husband as a soloist and children's worker. They are both Baptists, and true to the great principles for which Baptists stand. We very heartily commend them to churches requiring evangelistic assistance. They may be addressed at: 7838 Senator Avenue, Detroit, Mich.

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OUR MISSIONARIES.

A cable has been received from Liverpool advising that the *Salaga*, upon which our missionaries sailed, has safely reached Cape Palmas, Liberia, after a rough voyage. No news has been received directly from Messrs. Lewis and Davey since they reached Africa, but we praise God that He has brought them to the desired haven in safety. Continue to be much in prayer for our missionaries and for their families in the homeland.

* * *

A NEED.

A pastor of a new cause that is without a church home has written to the office enquiring about \$1,000.00 toward the purchase of a building. The people themselves are raising a substantial amount to make the first payment, but it will be necessary for them to secure the balance by a first mortgage.

The property is situated in one of the smaller Ontario cities and is well located for the work of the Regular Baptists. The property consists of a large-sized lot with a substantial brick building, sixty feet by forty feet, thereon. This would be a splendid opportunity for someone to assist a needy cause and at the same time draw at least 6 per cent. per annum upon the investment. Ample security will be offered by the trustees and payments will be made regularly. Should this appeal be laid upon your heart, would you be kind enough to communicate with the Secretary, Rev. W. E. Atkinson, 337 Jarvis Street, Toronto, and particulars will be forwarded.

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Rev. Arthur St. James is planning a Western Ontario itinerary during March. Churches wishing to hear Mr. St. James should communicate with the office.

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TO HIM BE THE GLORY GREAT THINGS HE HATH DONE.

Westboro Regular Baptist Church, Rev. A. J. Milligan, Pastor, will move into their church building the 1st of January. The building is a cut stone structure well located in a growing suburb of Ottawa.

* * *

Union Regular Baptist Church, St. Thomas, Ontario, will be holding opening services in their new building early in January.

* * *

Bethel Regular Baptist Church, Orillia, Ontario, where Pastor John Byers is "holding forth the Word of Life",

reports steady progress. They now have a building fund and ask an interest in your prayers as they go forward in an endeavour to enlarge their borders.

* * *

A letter received by the Secretary after the Convention of Ontario and Quebec had held its gathering in James Street Church, Hamilton, reads:—

"I enclose P.O. money order for \$20.00 for the missionary budget of the Union. I had some faint hope that the old Convention at its last meeting would make some protest against McMaster's modernism, but it seems that institution's whole programme was endorsed without protest. This has decided me to make my missionary contributions through the new Union. I have withdrawn my missionary contributions from the local church.

* * *

The Editor of the *Union Baptist Witness*, Mr. Gordon Brown, is now making steady progress. We believe that the prayers of God's people prevailed and that the Lord is raising him up for a greater ministry than he has yet exercised.

* * *

Mr. H. C. Slade, who was the student-pastor at Westport Baptist Church during the summer, is spending his Christmas vacation on the field and will preach for three Sundays.

* * *

ITINERARIES.

Mrs. H. L. Davey will be free to visit the churches of the Union after the New Year, and that her itinerary may be arranged to the best advantage, the Office would like to hear from the churches wishing to have Mrs. Davey visit them.

* * *

THE FINAL ISSUE.

The final issue in respect to Christianity is—whether the Bible is the fully inspired, inerrant, infallible, Word of God. If it be, then all question as to miracle and doctrine is definitely and dynamically settled; and there is nothing for the Christian to do, but sail quietly and restfully on the waveless sea of faith.

If you reject it as such, then you are in the troubled waters of reason, perpetual guess, the black darkness of torturing doubt, and the unrest of soul for which there is no cure.

It is to be remembered beyond all question that faith is not a matter of evidential conviction, but the pure, unqualified gift of God. If happily you have it, you may, and you will, realize the truth of the Scripture statement that there is "peace in believing".—I. M. Haldeman, D.D.

* * *

HUGHSON STREET, HAMILTON.

The young people of Shenstone Memorial F.B.Y.P.A., of Brantford, motored to Hamilton Tuesday evening, where they were the guests of Hughston Street. A time of warm Christian fellowship was enjoyed, and a splendid meeting held under the leadership of Mr. S. L. White.

On Sunday five Toronto Baptist Seminary students conducted the service, and great spiritual blessing is reported. One soul was definitely converted at the evening service.

* * *

OVERHEARD IN AN ORCHARD.

Said the Robin to the Sparrow:
 "I should really like to know
 Why these anxious human beings
 Rush about and worry so."
 Said the Sparrow to the Robin:
 "Friend, I think that it must be
 That they trust no Heavenly Father
 Such as cares for you and me."

WHY THE NEW BAPTIST UNION?

Editor's Note: From "The Baptist Temple News", of Grand Rapids, Mich., Dr. O.-W. Van Osdel, Editor.

Representatives from a large number of churches met in St. Johns, Michigan, December 4 and 5th, to adopt standing rules and form a Union of Baptist churches who are not in sympathy with either Modernism or ecclesiasticism. When the Northern Baptist Convention was formed a number of years ago, complete departure was taken from Baptist principles and precedents, and has therefore been all of these years, as declared by the sainted Dr. H. C. Mabie, "an oligarchy," and the spirit of the Northern Convention has been communicated to most of the State Conventions so that they have become a tyranny rather than the helpers of the churches and the pastors. In line with our statement we can give a few illustrations.

Soul liberty and the independence of the local Baptist church are historic Baptist principles, unchangeable. Recently a new Baptist church was formed in a city, and invitations were sent out to all the churches in the neighborhood to attend a recognition council. Most of the churches responded in Baptist fashion, but one pastor wrote a letter declaring his determination to refuse to attend any such meeting until both the organization of the church and the council had been ordered by the State Convention. Let us here step aside from our discussion to say that this poor fellow ought to join Rome and not be masquerading about under the pretense of being a Baptist.

Another recent experience is set forth in the Convention paper of Iowa. Some brother, with a zeal not according to knowledge, has raised the question as to whether there isn't some possibility of the Conventions putting a copyright, or a patent, or some other protective legal proceeding upon the Baptist name so that the Baptist churches not in harmony with the Conventions already in existence, may be prevented from using the Baptist name. In prophecy we are told about a world ruler arising who will control business and politics and religion. This good brother who is proposing to patent the Baptist name evidently has arrived upon the scene somewhat too early. If the world ruler was in full control he might be able to dominate the churches in a way to satisfy his own poor narrow soul.

There is no such thing as a Baptist Denomination. It is impossible. Every Baptist church is free and independent from all other Baptist churches, or the dominion of any Association or Convention. Any alliance or fellowship in which it may enter is purely voluntary on the part of the local church, and this situation precludes the possibility of a Denomination. Recently the Baptist Convention of Iowa has declared that the Iowa Baptists have no school, and therefore must center their activities upon Baptist students in State schools. What is behind this falsehood? Why, Des Moines University is being supported by Regular Baptists who are opposed to the domination of ecclesiastics, and therefore because the Baptists who are supporting Des Moines University are real Baptists and not supporting the so-called Denomination represented in the Conventions, the self-appointed officials are declaring falsely to be sure, that there is no Baptist school in Iowa.

No doubt an overwhelming majority of the lay-membership of our Baptist churches are real Baptists, and would stand together solidly for historic Baptist principles if they could be informed as to the present situation; but we may be sure that the Convention officials and many of the pastors, will do their utmost to conceal from the laity in Baptist churches the anti-Baptistic situation. In Canada the Regular Baptists have formed a Union, and have engaged in an aggressive work of dissemination through conferences. If they could get an invitation to a church they accepted it, if not, they hired a hall. This now is the programme for Regular Baptists everywhere, and thus the lay members of our churches will become informed. It cannot be many months until Regular Baptist Unions are formed in all the states. The movement is a necessity. It has been forced upon us by the oppression of the hired Convention officials. There's an old saying that "whom the gods would destroy they first make mad" and if the Iowa officials imagine that their policy of falsehood concerning Des Moines University, and the patenting of the Baptist name, will succeed with Baptist inde-

pendence they will find themselves sadly mistaken. In answer, then, to the question, why should Baptist churches be forming in the various states Regular Baptist Unions, the reply is that the Northern Baptist Convention is permeated through and through with Modernism, and the policy of the Northern Baptist Convention is adopted very largely by all of the states associated with it.

Ecclesiasticism and Modernism are intolerable with Baptists. The Foreign Mission Society of the Northern Baptist Convention has adopted what they are pleased to call the "inclusive policy" and by this they mean that they are determined to send infidel Modernists as well as real Baptists to the foreign mission field, and we may add to this that they are putting the emphasis upon education rather than upon evangelism. Baptist principles would demand that evangelizing must precede education. Real Baptists have delayed long, hesitating to advance in any divisive movement hoping that somehow the old ship of Zion would right itself, but it hasn't, and the whole programme of the Northern Baptist Convention is arranged to harmonize with the opinions of John D. Rockefeller, Jr., and his pastor, Harry Emerson Fosdick. The officials in charge of the affairs of the Convention have become insanely anxious to have Mr. Rockefeller's money, and are quite willing to sell out, bag and baggage, for a few paltry dollars. The Northern Convention is in the hands and under the control of Modernists, but when they hold their annual meeting they put orthodoxy to the front in order that their real character may be concealed so that they may keep the patronage of the lambs of the flock. If real Baptists delay the formation of Unions it will be but a few years until such Unions are impossible. The Union in Canada has furnished congenial surroundings for real Baptists and has rapidly taken on large proportions. It will be so in the States. When fellowships are formed congenial to real Baptists they will speedily gravitate toward such congenial surroundings. Modernism and ecclesiasticism are both intolerable to real Baptists.

We are happy to announce that the Union of Regular Baptists in Michigan has elected for service as a Home Missionary, Rev. C. R. Peterson, formerly pastor eight years in Jackson, and it is expected that he will undertake the active dissemination of Scriptural principles by conferences throughout the state. Ohio has organized, and the same policy will unquestionably be pursued there. Pennsylvania is also falling in line, and we anticipate extended activities throughout the whole country. The aggressive missionary spirit prevailed in the meeting at St. Johns, and this course is a pressing necessity everywhere. Real Baptists must undertake to carry out the Great Commission, and that means evangelism on both home and foreign fields. The meeting was spiritual and heavenly throughout, and a beautiful and blessed spirit prevailed in every session. This spirit must be the characteristic of all assemblies of real Baptists.

ROCKEFELLER GIVES \$250,000 TO THE NORTHERN BAPTIST CONVENTION.

Editorial note: As a commentary upon Dr. Van Osdel's article in "The Temple News," published above, we print the following from a United States paper:
"John D. Rockefeller, Jr., has donated \$250,000 to the budget for the current year of the Northern Baptist Convention. It was announced at the semi-annual meeting of the national board."

DES MOINES UNIVERSITY

Urgently Needs

YOUR CONSTANT PRAYERS

YOUR GENEROUS GIFTS

YOUR SONS AND DAUGHTERS

Address the Secretary-Treasurer,

Des Moines University,

Des Moines, Iowa.

Goals for the Altar Fire

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

Sunday, December 23rd.

The Coming Light.—

Matthew iv:12-25

The sign of coming light is Jesus. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." In Judah's trouble, the Virgin-born was God's token that he would deliver, and that speedily; for in less time than it would take such a child to reach years of knowledge, both Judah's royal adversaries would be gone. The sign was good for Ahaz; but it is better far for us. Behold the incarnate Son of God born of Mary at Bethlehem; what can this intend for us but grace? If the Lord had meant to destroy us, he would not have assumed our nature. If he had not been moved with mighty love to a guilty race, he would never have taken upon himself their flesh and blood. It is a miracle of miracles that the Infinite should become an infant; that he who is pure spirit, and filleth all things, should be wrapped in swaddling bands, and cradled in a manger. He took not on him the nature of angels, though that would have been a tremendous stoop from Deity, but he descended lower still; for he took on him the seed of Abraham. "He was made in all things like unto his brethren"; though "he counted it not robbery to be equal with God." It is not in the power of human lips to speak out all the comfort which this one sign contains. If any troubled soul will look believingly at God in human flesh, he must take heart of hope. If he looks believingly, his comfort will come right speedily. The birth of Jesus is the proof of the good will of God to men; I am unable to conceive of proof more sure. He would not have come here to be born among men, to live among them, suffer and to die for them, if he had been slow to pardon, or unwilling to save. O despairing soul, does not Immanuel, God with us, make it hard to doubt the mercy of the Lord?

Monday, December 24th.

The Person of Many Titles.—

Isaiah ix:1-7

How is it that the Lord Jesus becomes glorious in our eyes; and he whose name is Immanuel is now crowned in our heart with many crowns, and honoured with many titles. What a list of glories we have here! What a burst of song it makes when we sing of the Messiah: "His name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace": Each word sounds like a salvo of artillery. It is all very well to hear players on instruments and sweet singers rehearse these words; but to believe them, and realize them in your own soul, is better far. When every fear and every hope, and every power and every passion of our nature fill the orchestra of our heart, and all unite in one inward song unto the glorious Immanuel, what music it is! He is to us the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, and much more than words can tell. Do but get Christ Jesus in your soul, as the incarnate God, and he will set up a government within your nature which shall bring you peace and righteousness, and joy, and eternal glory. He will so reign over you that your happiness shall know no bounds, but you shall climb from grace to grace, from joy to joy, from peace to peace, yea, from heaven to the highest heaven. This all along shall be your divinest comfort, that Jesus is both God and man, even God with us.

Tuesday, December 25th.

Immanuel!—

Matthew i:18-25

The very essence and glory of the incarnation is that he was God who was veiled in human flesh: if it was any other being who thus came to us in human flesh, I see nothing very remarkable in it, nothing comforting, certainly. That an angel should become a man is a matter of no great consequence to me: that some other superior being should assume the nature of man brings no joy to my heart, and opens no well of consolation to me. But "God with us" is exquisite delight. "God with us"; all that "God" means, the Deity, the infinite Jehovah with us; this, this is worthy

of the burst of midnight song, when angels startled the shepherds with their carols, singing, "Glory to God in the highest, and on earth peace, good will to men." This was worthy of the foresight of seers and prophets, worthy of a new star in the heavens, worthy of the care which inspiration has manifested to preserve the record. This, too, was worthy of the martyr deaths of apostles and confessors who counted not their lives dear unto them for the sake of the incarnate God; and this, my brethren, is worthy at this day of your most earnest endeavours to spread the glad tidings, worthy of a holy life to illustrate its blessed influence, and worthy of a joyful death to prove its consoling power. Here is the first truth of our holy faith—"Without controversy great is the mystery of godliness. God was manifest in the flesh." He who was born at Bethlehem is God, and "God with us." God—there lies the majesty: "God with us," there lies the mercy. God—therein glory; "God with us," therein is grace. God alone might well strike us with terror; but "God with us, inspires us with hope and confidence."

Wednesday, December 26th.

Dear Immanuel!—

Matthew ii:1-12

"God with us." Then, if Jesus Christ be "God with us," let us come to God without any question or hesitancy. Whoever you may be you need no priest or intercessor to introduce you to God, for God has introduced himself to you. Are you children? Then come to God in the child Jesus, who slept in Bethlehem's manger. Oh, ye greyheads, ye need not keep back, but like Simeon come and take him in your arms, and say, "Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation." God sends an ambassador who inspires no fear; not with helmet and coat of mail, bearing lance, does heaven's herald approach us, but the white flag is held in the hand of a child, in the hand of one chosen out of the people, in the hand of one who died, in the hand of one who though he sits in glory wears the nail-print still. O man, God comes to you as one like yourself. Do not be afraid to come to the gentle Jesus. Do not imagine that you need to be prepared for an audience with him, or that you want the intercession of a saint, or the intervention of priest or minister. Anyone could have come to the babe in Bethlehem. The horned oxen, methinks, ate of the hay on which he slept and feared not. Jesus is the friend of each one of us, sinful and unworthy though we be. You, poor ones, you need not fear to come, for, see, in a stable he is born, and in a manger he is cradled. You have not worse accommodation than his, you are not poorer than he. Come and welcome to the poor man's Prince, to the peasants' Saviour. Stay not back through fear of your unfitness; the shepherds came to him in all their deshabille. I read not that they tarried to put on their best garments, but in the clothes in which they wrapped themselves that cold midnight they hastened just as they were to the young child's presence. God looks not at garments but at hearts, and accepts men when they come to him with willing spirits, whether they be rich or poor. Come; come, and welcome, for God indeed is "God with us."

Thursday, December 27th.

My Immanuel!—

Luke ii:8-20

Hear how the prophet words it: "Unto us a child is born, unto us a son is given." As a child he was born, as a son he was given. He comes to us in two ways—in his human nature, born; in his divine nature, given. But I want you to see that all the sweetness and light that can come to you through him, must come by your putting both your hands upon him, and taking him to be your own. Here is one hand, "Unto us a child is born"; here is the other, "Unto us a son is given." Do you ask, "What are these two hands?" I received a note from one of my hearers, who pleads, "Tell me, sir, what faith is; tell me what you mean by believing and trusting?" My dear friend I am always telling you it so long as I have a tongue to move. By a daring act of appropriation take Jesus to be yours,

and say with me—Oh, that we could all say it in one great shout—“UNTO US A CHILD IS BORN? UNTO US A SON IS GIVEN.” God gives him, we take him. He is born, we take him up in our arms, and feel ready to cry, “Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation.” He is a Son given. Shall we not accept this gift of gifts, and love him because he has first loved us? To believe is to take freely what God gives freely. It is the simplest thing that can be. I could not explain to you what to drink is; but I will put this glass to my lips, and actually perform the action. Now you see what it is. The water is put to the lip, it is allowed to flow into the mouth and down the throat, and so it is drunk. Take Christ just so.

Friday, December 28th.

Immanuel Ever Near.—

Luke ii:25-38

This glorious word Immanuel means that God in Christ is *with us in very near association*. The Greek particle here used is very forcible, and expresses the strongest form of “with.” It is not merely “in company with us” as another Greek word would signify, but “with,” “together with,” and “sharing with.” This proposition is a close rivet, a firm bond, implying, if not declaring, close fellowship. God is peculiarly and closely “with us.” Now, think for a while, and you will see that God has in very deed come near to us in very close association. He must have done so, for he has taken upon himself our nature, literally our nature—flesh, blood, bone, everything that made a body; mind, heart, soul, memory, imagination, judgment, everything that makes a rational man. Christ Jesus was the man of men, the second Adam, the model representative man. Think not of him as a deified man or more than you would dare to regard him as a humanized God, or demigod. Do not confound the natures nor divide the person: he is but one person, yet very man as he is also very God. Think of this truth, then, and say, “He who sits on the throne is such as I am, sin alone excused.” No, ’tis too much for speech. I will not speak of it; it is a theme which masters me, and I fear to utter rash expressions. Turn the truth over and over and see if it be not sweeter than honey and the honey-comb.

“Oh joy! there sitteth in our flesh,
Upon a throne of light,
One of a human mother born,
In perfect Godhead bright!”

Being with us in our nature, God was with us in *all our life's pilgrimage*. Scarcely can you find a halting-place in the march of life at which Jesus had not paused, or a weary league which he has not traversed.

Saturday, December 29th.

“Crown Him Lord of all.”—

Psalms lxxvii:1-20

The sceptre belongs to Christ. All sceptres belong to him. He will come by-and-by and verify his title to them. Have you not seen the picture that represents Nelson on board a French man-of-war, receiving the swords of the various captains he has conquered, while there stands an old tar at his side putting all these swords underneath his arm as they are brought up. I have often pictured to myself our great Commander, the only King by divine right, coming back to this our earth, and gathering up the sceptres of the kings in sheaves, and putting them on one side, and collecting their crowns; for he alone shall reign King of Kings and Lord of Lords. When the last and greatest of all monarchs shall come a second time, “Without a sin offering unto salvation”—Oh, the glory of his triumph! He has a right to reign. If ever there was a king by nature, and by birth, it is the Son of David; if ever there was one who would be elected to the monarchy by the suffrages of all his subjects, it is Jesus Christ. How often do we sing:

“Bring forth the royal diadem,
And crown him Lord of all.”

And we cannot repeat it too often. Our hearts and lips ought to be always saying, “Crown him; crown him; crowns become the victor's brow.” His is the right to reign. Dear souls, acknowledge that right. If you never have acknow-

ledged it, acknowledge it now. “Kiss the Son, lest he be angry and ye perish from the way, while his wrath is kindled but a little.” You that do love him, and have made him your King, oh, kiss his feet again! Let him have your highest homage, your purest love, your perpetual service. Was ever such a King as thou art, O Jesus! “the chief among ten thousand, and the altogether lovely”? Let him be crowned with majesty for ever and ever. To him the royalty belongs, for him it is reserved.

C. H. Spurgeon.

BAPTIST BIBLE UNION LESSON LEAF.

Vol. IV. REV. ALEX THOMSON, Editor. No. 2.

Lesson 2. First Quarter. January 13th, 1929.

PAUL'S CONDUCT IN THESSALONICA.

Lesson Text: I Thessalonians, chapter 2.

Golden Text: I Thessalonians 2:4.

I. THE CHARACTER OF PAUL'S PREACHING (vs. 1-4).

1. The contents of this chapter are in the nature of an explanation of the apostle's conduct in Thessalonica during his visit to that place, the first few verses setting forth particularly the character of his preaching. There is first of all a reference to the fruitfulness of the visit—it was “not in vain” (v. 1). The Lord blessed the presence and message of the apostle to many. The word of the Lord does not return unto Him void, but accomplishes His purpose (Is. 55:11). The time of the visit is also noted (v. 2). 2. Several things are stated in reference to the preaching: (a) It was characterized by boldness (v. 2). This is always true of the preaching of Spirit-filled men (Acts 4:13, 31). The presence of the Holy Spirit drives away the fear of man. (b) The gospel was preached “with much contention” (v. 2), or amid much opposition (Acts 17:1-9). Paul preached, and the devil and man opposed his efforts. We may learn many things from this opposition: 1. That opposition to the message is not a sign that one is disobedient to the will of God; 2. that such opposition is to be expected when the message is given in the power of God; 3. that opposition should not silence our testimony for God; 4. that God works in the midst of opposition. We should be sure, however, that we are preaching the truth in the Spirit. (c) The preaching “was not of deceit” (v. 3), or “grounded on a delusion”. False teaching is deceitful in this respect, but the gospel is grounded on the truth in its founder; its record; in this case, in its presentation; and in the motive governing its utterance. (d) Continuing, Paul states his preaching was not of uncleanness (v. 3). He might possibly have been accused of this by some impure persons, through the conversion of women to Christ under his ministry. (e) And it was not in guile (v. 3). There was no fraud attached to its proclamation. Both of these latter statements refer to the motive. (f) He states he was tested and approved by God, and then entrusted with the gospel (v. 4). This trust therefore was God-given, sacred, responsible, and privileged. (g) And last he informs us that his preaching was delivered not as pleasing man but God (v. 4). The gospel ought to be preached in this way because (1) it is God's message to men, and should be delivered according to His will. (2). It cannot truly be preached in any other way; and (3) it is the only way in which it can fully benefit man. It should also be noted that the gospel in itself can never be really pleasing to man, because it condemns him for his sinfulness, it humbles his pride, it makes known the impossibility of self-redemption, and announces salvation only through another. Note the necessity, nature, and power of this glorious gospel message.

II. THE NATURE OF PAUL'S CONDUCT (vs. 5-12).

1. Correct preaching must be supported by correct living if the effect of its proclamation is not to be neutralized. The apostle's conduct was correct, and he here recalls to the attention of the Thessalonians the nature of his behaviour while in their midst. He first states the matter negatively. He never used the language of flattery, he never hid covetousness under fair pretences, nor did he ever seek glory from men (vs. 5, 6). These were characteristics of

the false teacher. The true teacher never stoops to such tactics to accomplish his end. Learn from this to guard against several things in Christian activity: being governed by wrong motives; the use of political methods rather than the proclamation of prophetic messages; seeking the applause of men rather than the praise of God; gratifying self rather than glorifying God. 2. The apostle proceeds then to state positively some characteristics of his conduct. These he notes as: gentleness (v. 7), affection (v. 8), considerateness (v. 9), holiness, uprightness, and blamelessness (v. 10). A negative life is insufficient; there must be the positive virtues. God means us not only to abstain from evil, but to do good. In this statement of Paul's there is portrayed the character of the true servant of God, the wise soul-winner and faithful shepherd. And in itself it is a vindication of the apostle's conduct from any charges made against him. 4. In the concluding verses of the section (vs. 11, 12), Paul refers to his general attitude toward them. He acted toward them as a father toward his children, exhorting, comforting, and charging them to walk worthy of God Who had called them unto His kingdom and glory. Such is the standard of Christian living, not comparing ourselves with other human beings, but keeping God ever before us. Walking worthy of God is a necessary walk, possible to the weakest saint, and may be characterized as heavenly, godly, consecrated, sanctified, victorious, joyful, and privileged; and is the normal experience for the Christian. In actual experience it means living in obedience to the will of God, bearing the fruit of the Spirit, and thus glorifying His name.

III. THE RECEPTION OF PAUL'S MESSAGE (vs. 13-16).

1. Paul has drawn the attention of the Thessalonians to the character of his preaching and the nature of his conduct while in their midst; now he reminds them of the manner in which they received his message and the consequent effect upon them. They received the message not as the word of man, but as the word of God (v. 13). This implies: the use of human instrumentality by God, power in the deliverance of the message, obligation on the part of the hearers to receive and obey the message, and blessing for all recipients of its truth. 2. The consequences following upon their reception of the truth were evident. The truth continued to work effectively in them (v. 13), and they followed the example of the churches in Judea in sustaining suffering for the cause of Christ (v. 14), which leads Paul to add some words of condemnation of the Jewish prosecutors (vs. 15, 16). From meditation on these consequences we may learn of the reality of the spiritual conflict, the wickedness of the human heart, the opposition of the world to God and the sustaining power of God in the midst of trial. Those Thessalonians did not hesitate to take up the cross and follow their Lord. It is possible to shirk the cross, but if that is done there will be a consequent loss also of the crown, for "no cross no crown". It should also be noted that the world has not changed in its attitude toward God, and it still means something for a person to truly live for God.

IV. PAUL'S DESIRE TO REVISIT THESSALONICA (vs. 17-20).

1. Paul had had a trying time on his previous visit to this city; but God had richly blessed him, and in spite of the trials, or perhaps somewhat because of them, his heart was with his converts in that place. He had endeavoured to see them on more than one occasion, but Satan had hindered him (vs. 17, 18). This is a very solemn and ominous reason given for the non-fulfilment of his desire. From it we may learn of the personality of Satan, his power, and his opposition to God's servants. 2. To the Lord's servants Satan is very far from being a myth. He is a real adversary with whom they have to contend, but of whom they are not afraid, because Christ has conquered him, and in their Lord they also have the victory. Nevertheless he is not to be despised, his power is still great, and he is in opposition to the work of God. He has several ways of working, but he reaches us chiefly through his servants. 3. The concluding verses of the chapter emphasize Paul's real interest in and love for his Thessalonian converts. They are his glory and his joy.

THE REST OF THE YEAR IN JARVIS STREET.

Next Sunday: The lesson in the Adult Class will be the third chapter of Colossians, the first seventeen verses; and the regular service will be a Christmas service. In the evening the Pastor will preach the third sermon in the series on "The Trial of Jesus", which will deal with Peter's denial of his Lord.

Christmas Morning: There will be a service for public worship at 11 o'clock at which the Pastor will preach. There will be no meeting Tuesday evening.

The Bible School Conferences will meet Thursday evening at 7.45 instead of Monday evening. The regular prayer meeting will be held at 8 o'clock; the Pastor will teach the lesson at 8.45 in place of the regular Bible lecture.

There will be the regular services Sunday, December 30th. The following Monday, December 31st, there will be the regular departmental conferences; a prayer and watchnight service will begin Monday evening at 10.30 and continue until past the midnight hour.

The Great New Year's Morning Meeting, which for many years has been a feature of Jarvis Street life, will be held as usual this year Tuesday morning, beginning at 10 o'clock. It is hoped that every member of the church will endeavour to be present at this service. This New Year's morning meeting will take the place of the usual Tuesday evening meeting. The services for the rest of the week, Thursday and Saturday, will be as usual.

The next Monthly Communion Service will be held at the close of the morning service the first Sunday in January instead of, as is usual, at the close of the evening service.

LETTERS FROM "GOSPEL WITNESS" SUBSCRIBERS.

_____, Ontario,
December 10th, 1928.

The Gospel Witness,
Toronto, Ont.

Dear Miss Stoakley:

I am very sorry to have delayed sending in my renewal, for we certainly would miss the *Witness*. We have no church of our own here and we only get over to _____ in the summer time. Therefore we do appreciate the wonderful sermons of Dr. Shields.

I remain,
Yours in His Service,

_____, Illinois,
December 4th, 1928.

The Gospel Witness,
Toronto, Canada.

Gentlemen:

Enclosed find personal cheque for \$2.50 for the *Witness* for one year and a copy of Dr. Shields' book on the Prodigal Son, (I do not know the name). If the 50c is incorrect, let me know, and I shall mail the balance.

I have read one copy of the *Witness* and believe it will fill a need for me.

Very sincerely yours,

_____, Quebec,
December 5th, 1928.

Rev. T. T. Shields,
Toronto, Ont.

Dear and Rev. Sir:

Enclosed please find a cheque for two dollars, a subscription for *The Witness*. I am a subscriber myself already, but this time I wish to have it sent to my brother for a year. His name and address is as follows: _____ B.C. I don't suppose you will realize on this side of glory the help and inspiration that your readers derive from the sermons delivered in Jarvis Street Church, and scattered abroad by *The Gospel Witness*. I would consider it a favour if you would let me know whether your sermons are printed in book form, where they could be purchased, and the prices.

May you long be spared for your great work, not only in the interests of the Regular Baptists but the cause of Christ as a whole throughout the world.

Yours in Him,

Have You Selected Christmas Presents for Your Friends Yet?

If you send them ties or gloves or other things of the sort, you may duplicate what they have already, or send them something for which they have no use.

There is Only One "Gospel Witness"

No danger of duplication if you send them that, and in doing so they will have you in remembrance for fifty-two weeks in the year. Why not send each friend to whom you give a present "The Gospel Witness" for one year for \$2.00? We shall be glad to enclose card expressing your Christmas greeting, with the first issue, if you so desire.

Send it to five or ten or twenty. Write us at once. Send P.O. order or cheque—don't send cash unless you register it. If by cheque, add 15c. for exchange.

THE GOSPEL WITNESS,
130 Gerrard St. E., Toronto.

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