

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND
IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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"O Lord, Revive Thy Work."

Thus the prophet Habakkuk prayed: "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

Too many religious people of our day have not heard God's speech, and therefore they are not afraid. The chief sin of our day, as of every day, that has preceded it, consists in man's refusal to hear God's word. "Modern" men and women seem to have an almost unlimited capacity for listening to any and every sort of speech but God's. Even the very air has now become full of human speech, and much of it, we fear most of it, is the speech of human unbelief. Yet people will listen to it, and will put an expensive machine into their homes to enable them to hear the speech that is broadcast through the air. But they will not hear the Word of God. The wildest imaginings put forth in the name of science are afforded the most cordial hospitality. The most absurd speculations, both respecting the past and the future, are hailed as among the infallibilities of so-called "scholarship." It would appear that of all the persons who have ever spoken respecting the origin and the processes of development of the present universe, God was the only one who did not know what He was talking about. His word about "the beginning", therefore, is to be rejected as untrue.

So also of spiritual matters. The persons who are regarded as having the least competence to record the facts concerning the birth of Jesus are those who lived nearest to Him, and who, implicitly or explicitly, claimed to be writing by the inspiration of the Holy Ghost. As to the meaning of the life and death of Jesus of Nazareth, according to the modern view, the most unreliable witnesses are those who consorted with Him, and who claimed to have learned from His own lips and by the teaching of the Spirit of God, the meaning of His death; or, as in the case of Paul, who explained the absolute transformation of character and life on the ground of a heavenly vision with all the revelation and inspiration which his experience showed that vision involved. The speech of anybody and everybody, on any and every subject, is to be heard with respect saving only the speech of God.

Those who thus turn a deaf ear to the divine word, being ignorant of the nature of the malady operating in their own lives, and therefore equally ignorant of the perils impending, are unafraid before the coming storm.

But no one can hear the speech of God without being afraid. So was it in the beginning, for Adam answered God's call, "Where art thou?" by saying, "I heard thy voice in the garden, and I was afraid." And the fear of God is the beginning of wisdom if God's Word be true—and it must be true because it is God's Word.

Sin is a malady which issues in ruin and death for the individual, for the family, for society, for the nation,—for the world. Whoever reads his Bible will begin to be afraid. The state of Christendom to-day is surely alarming to those who have ears to hear, and eyes to see. In many quarters people seem not only to be losing interest in, but to be losing respect for historical Christianity; and, to say nothing of eternal issues, if the mere moral influence of the church, or more accurately the churches, or, as perhaps still more easily understood, organized Christianity, should continue its present decline, the salt will soon have altogether lost its savour, and will henceforth be fit for nothing but to be cast out, and to be trodden under foot of men.

In many quarters in the United States the churches are almost gasping for breath. In Canada perhaps they have not reached the low level of contempt to which they have fallen in the United States, and too largely in England; but they seem to be rapidly moving in the same direction. Both here and elsewhere, in all but exceptional cases, the churches have ceased to exercise any salutary influence either upon the individual or the nation.

But if we should hear His speech, as for example, in this scripture: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy"; or, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents,

unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof"; or this, "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation"—whoever will hear such words as these must be afraid. And of that beginning of wisdom will such a prayer as Habakkuk's be born, "O Lord, revive thy work."

These words constitute the New Year's text given by the Pastor to the Church at the great New Year's morning meeting in Jarvis Street. Revival is likely to come, in part at least, out of a recognition of the teaching of Scripture, that the work in which believers engage is not theirs but God's. Nowhere in the Scripture that we can recall is the believer ever admonished to work for God: we are to work with Him, in dependence upon His grace and power; but never for Him as mere hirelings.

The churches' work can be accomplished only by supernatural power, whether it be the salvation of souls, the edification of believers, the general witnessing to the unsaved world—all must be done by the power of God; and only as churches and individuals recognize their—and we use the strongest word we know—absolute impotence, will they begin to pray for divine power. But the ablest, the most scholarly, and the most eloquent preacher in the world is as impotent to save a single soul as he would be, by means of preaching, to open a single grave in the cemetery.

Such a recognition of impotence will move individuals and churches to prayer as it did Habakkuk. When Peter saw the boisterous waves and began to sink, he cried, "Lord, save me." Perfunctory saying of prayers, or the repetition of forms, will not bring revival: we must get back to the apostolic practice of putting praying before preaching, and the power of God before the wisdom of men.

We have read of men who lived with but a part of

one lung, but the average church must inhale enough of Heaven's atmosphere to keep its soul alive by the exercise of but a few cells. Many of our churches are almost entirely prayerless so far as their collective exercise of prayer is concerned. The prayer meetings are attended by but a handful, and even then they gather rather to hear a lecture than really to pray. The apostolic churches did not *talk* much about prayer, because they were kept so fully occupied praying.

Of course such recognition of human helplessness as we are pleading for, and such mighty laying hold of God in power for blessing, inevitably will result in the greatest possible Christian activity. Although the work is God's work, we shall recognize that we are workers with Him.

This will mean private Bible study of the sort that requires the most diligent search of the Scriptures. It will lead to the most faithful individual soul-culture, and the most assiduous endeavour to apply the principles of the gospel to character and life; it will inspire men to faithful and constant witnessing for Christ in every relationship, and in every sphere of activity; it will lead to more and better preaching, and will produce more preachers and missionaries; and will open the hands, as it opens the hearts, of God's people to give generously, self-denyingly, hilariously, that Christ may be made known.

We are having large cards printed, having on them this simple but pregnant petition, "O Lord, revive thy work." We propose to hang one in every room in Jarvis Street Church and in every class-room in the Toronto Baptist Seminary. We are going to open every prayer meeting of the year with this prayer, and urge all our people to offer it every morning and every evening,—and many times a day. We pass on the suggestion to other churches, and to other pastors. Mottoes on the wall mean nothing: we merely suggest that this prayer be offered in the study, in the school, in the church, in the office, in the workshop, in the kitchen, at the family altar, on the street cars, on the street—everywhere. We can all remember it; we can put our hearts into it, and ask God to energize us by the breath of His Spirit, as unceasingly, for ourselves, our families, the church to which we belong, our denomination, all preachers, all missionaries, all religious organizations, and the churches of Christ throughout the world, we utter Habakkuk's prayer, "O Lord, revive thy work."

The Sound of a Shaken Leaf

"The sound of a shaken leaf shall chase them." That is a vivid description of faint-heartedness. It is a word from the twenty-sixth chapter of Leviticus, and it describes the condition of the disobedient in the land of their enemies when "the sound of a shaken leaf" shall so fill them with fear that "they shall flee as fleeing from a sword; and they shall fall when none pursueth." What strange power is that which makes a shaken leaf as deadly as a real sword in the hand of a giant? Who is the enemy who captures the imagination, the memory, the understanding, the judgment, the will, all the faculties of the mind, and, arming them

with "the sound of a shaken leaf" chases the man to ignominious defeat? The name of this wizard is Sin. The chapter tells us the shaken leaf is formidable when a man is walking "contrary unto God." And that may well be, for the leaf shakes before the wind which He calleth out of His treasures.

Can we name some of the paths through the woods where men are chased by "the sound of a shaken leaf?" One is the way of wilful deafness. None are so deaf as those who will not hear. And yet, paradoxically, no ear is so acute as that which has been deliberately stopped; for when a man has stopped his ear to the

voice that "breaketh the cedars of Lebanon" he becomes more sensitive than ever to the sound of a shaken leaf. When a man refuses to hear what he ought to hear, the woods become vocal with menacing whispers. When one will not be warned by belief of the Truth, imagination will terrify him with a lie. When Herod has done his utmost to silence forever the voice of John the Baptist he hears the echo of the Baptist's voice in the sound of every shaking leaf, and cries, "It is John, whom I beheaded, he is risen from the dead." We all have our choice, therefore, whether we will be led by the "still small voice," or chased by "the sound of a shaken leaf."

The path of selfishness is lined with trees which rustle with fearsome sounds. It is not in the nature of selfishness to be brave or courageous. Selfishness always fears for itself. The selfish man stands revealed by adversity. He meets the world with a smile while prosperity attends him; but when he suffers personal loss the sun is put out of the sky, and he cannot believe in any good. He has no heart for hill-climbing in other interests than his own; and the mind of the liberal soul that deviseth liberal things is far from him. He runs from responsibility as from a pestilence; and as the wind that bloweth where it listeth whispers its call to duty through the trees in the garden of God, the sound of a shaken leaf chases him. In every call of duty, his selfish imagination hears the tramp of an army of despoilers; and he flees from obligation as from a sword. Such an one will never confess his craven spirit. He is bold in his espousal of popular principles, and eloquent in his denunciation of absent foes; but his heart is like wax when his professed principles require defense, and in the lands of the enemy the sound of a shaken leaf is sufficient to chase him from the fields.

Another path whose trees are vocal with alarms is the path of conscious disobedience. When a man is walking contrary to God, and God is walking contrary to him, as our chapter puts it, he is easily affrighted, and quite as easily offended. Sin in the heart destroys the soul's morale, until all the faculties of the mind, instead of being like a disciplined, unified army, awaiting its commander's order, become a leaderless mob bent only on mischief. And the man becomes fearful of discovery and the sound of a shaken leaf makes his teeth chatter. That is a wonderful word of Isaiah's, "Fearfulness hath surprised the hypocrites." The tree on which there is "nothing but leaves" will hear many an alarm from its own branches, and the disobedient soul will be afraid of himself, and fall when no man pursueth.

But these words threaten the opposite of what God promised to those who hearkened to His voice and obeyed His will. Fearlessness is the twin of faithfulness. To those who "dwell in the secret place of the most High" it is promised, "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday." The soul that finds music in the voice that shaketh the wilderness will never be chased by the sound of a shaken leaf. When Paul had heard the voice that is full of majesty upon the waters, even the thunders of

Euroclydon could not make him afraid; but he said to his fellow-voyagers, "Be of good cheer."

And when a man knows he is in the way of the divine purpose the sound of a shaken leaf comes to him as the rustling of the skirts of Duty; and he knows that God is passing by. And when he hears the sound of a going in the tops of the mulberry trees, he bestirs himself, for he knows that God is going before him to subdue his enemy under him.

Therefore, it is not that which is without a man, but that which is within, which moulds his character, and keeps his spirit, and determines his course. A mighty army of the enemy may melt into nothingness; real lions and adders, even the young lion and the dragon, may be trodden under feet, if a man will but take sides with the angels, and walk in fellowship with God.

On the other hand a man may have no untoward circumstances; there may be no sword unsheathed against him; and no enemy to pursue him; but if his heart be not right with God, the whole moral order is against him; he is at war with the universe, and the sound of a shaken leaf shall chase him.

But the supreme example of the fearlessness of faithfulness is to be found in Him Who was the incarnation of holy courage. To all who trusted Him He said, "Be not afraid." He stedfastly set His face to go to Jerusalem. He endured the cross, despising the shame. Nothing could make Him afraid—not even the shaking of the olive leaves of dark Gethesemane. He knew they were shaken by the touch of an angel's wing.

"Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him,
The little grey leaves were kind to Him:
The thorn-tree had a mind to Him
When into the woods He came.

"Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him last,
From under a tree they drew Him last:
'Twas on a tree they slew Him—last,
When out of the woods He came."

A CORRECTION.

"A UNIVERSITY ON ITS KNEES"—

In our issue of November 22nd last we published an article entitled, "A University on Its Knees". On page four, in the second column, there occurred these words:

"Another student, not even a Christian, 'hiked' it all the way from Vermont, a distance of perhaps sixteen hundred miles, and he was a lineal descendant of Abraham, a Jew. Why did he come? Why, in his journey, did he pass perhaps scores of universities and colleges? We cannot tell. Talking with the professor of chemistry about it, he said something to this effect: 'I do not know as yet what purpose God has in that young man's life. I only know that some of us have spent the summer not only praying for money, nor even praying merely for students: we have asked God to select the students, and to send to this institution such young men and women as He desired to have trained for Christian service.'"

We received some time later the following letter which is self-explanatory:

Johnson Hall, Des Moines University.

Dear Dr. Shields:

I wish to call your attention to a paragraph on page four of *The Gospel Witness* for November 22, 1928.

On that page, under the title "Hiking Students" you mention one fellow who was not even a Christian but a Jew, "hiking" his way from Vermont to Des Moines to attend this University.

It was my happiness to accomplish that trip and I want to tell you that I am a believer in the Lord Jesus and am not a Jew. The accomplishment was a direct answer to prayer.

Perhaps it may seem like a small matter, but when one realizes the complications it has wrought on this campus, and from friends of mine who will see the article, one can realize what embarrassment it has brought me.

I am wondering if it would not be possible to correct the matter in a forthcoming issue, explaining my case. We have one student here who is a Jew who came from New Jersey by automobile with some other fellows, and perhaps that is whom you were talking about with the professor of chemistry.

At the present time I am planning to "hike" home to Vermont for the Christmas vacation. That is a long and hard trip of twenty-five hundred miles to take in the dead of winter in about ten days, but the Lord will be with me every moment, for I must see and hear my parents who will not be with me much longer.

Andrew H. Wheeler.

Having read the above letter our readers, we are sure, will see a still greater significance in this long "hike" from Poultney, Vermont, to Des Moines, Iowa. The coming of a student from such a great distance is easily understood when we know that he is a Christian, and that he walked past perhaps scores of other institutions in order that he might pursue his studies in a university which honours the Word of God.

We ask our readers earnestly to pray for Des Moines University: for the President, for the Faculty, and Students; yes, and for the Trustees. We are thankful for the Faculty God has given us, a Faculty which will increase in strength as the years go by. But our special need at this moment is money. The Trustees have no desire for a large endowment—indeed we are not particularly anxious for any endowment except the endowment of the favour of God and the good will of God's people. But we are anxious to secure the \$300,000 which we have set before us as our objective this year, in order that we may be free from debt, and able, with a reasonable amount of effort, to carry on.

Several of the Trustees have been giving nearly all their time for a month or more to the soliciting of funds, and they have met with a considerable measure of success. The Editor of this paper, in the last university year, travelled forty-seven thousand miles in its interests, to the neglect of his own work, and of course without one cent of remuneration. His many duties in Toronto, especially in view of the demands of our new Union of Regular Baptist Churches, seem, at the moment, to make it impossible for him to give as much time this year. But someone must do it. The money must come from somewhere.

Will not every Fundamentalist who reads these words make himself or herself a committee of one to solicit funds for Des Moines University? You need not of course receive the funds yourself. But speak a good word for the institution to such of the Lord's stewards as may be able to give. And if you know of any who are able to give large sums, if you feel diffident about approaching them, and yet know they are sympathetic toward such a work as Des Moines, send us their name and address. Your communication will be held in strictest confidence; but we shall then see either that that person is called upon or written to in the interests of the institution. Meanwhile let everybody pray that God will move some of His people to give us large gifts. Even a dollar is thankfully received. But let us pray for thousands. When shall we have some gifts of \$10,000; \$25,000; \$50,000 or \$100,000? But if you cannot give the larger gifts, do not withhold the smaller one. Send what you can—and send it at once, either directly to Des Moines University, or if you prefer, through *The Gospel Witness*. But do it now!

JARVIS STREET SINCE OUR LAST ISSUE.

It may interest our readers to hear a few words about the services held in Jarvis Street between Christmas and New Year's, including New Year's Day. There has been, and is still, a great deal of sickness in Toronto, the influenza epidemic having sent many thousands of people to their beds. Notwithstanding there was a great gathering on Thursday evening, December 27th, first at 8.00 o'clock for the prayer meeting, and then at 9.00 for the Bible lecture. We have just asked Mr. Fraser about how many, and he says about four hundred were present. Of course we have many more than that sometimes, but for such a week, with so much sickness, we thought it was extraordinarily good.

On Friday night the Lecture Hall was filled with a happy company as the Junior Department of the School held their Christmas entertainment. Sickness of course had its effect here also in the diminution of numbers. Still there was a great crowd, and as these happy children repeated Scripture, and sang hymns, and gave recitations of a religious character, we were once again persuaded, as we have been at the entertainments of the other departments, that the Lord and His Word can be honoured while children are entertained at a happy evening.

On Saturday evening there was another fine gathering at the regular prayer meeting, which was characterized by a deep spirit of prayer. When the meeting closed at about ten o'clock some still tarried for another hour or so of waiting before God.

Sunday morning we found the influenza had made tremendous inroads upon the School, our numbers being reduced to slightly less than eight hundred—seven hundred and ninety. There was a good morning service, at which the Pastor preached on revival from the first chapter of the book of Nehemiah. In the evening, while not as full as usual, there was a great congregation. At this service baptism was administered, and the sermon appearing in this issue was preached. There were several responses both morning and evening to the invitation. Workers who moved among the people reported unusual conviction apparent, and others who greeting people when the congregation was dismissed, reported that many were deeply concerned, and some few very angry. The aftermeeting which followed, though the hour was late, was very largely attended, and was almost entirely given to prayer that the Spirit of God might carry on the work begun at the service.

Monday evening, following the conferences of the various departments, there was the usual large attendance of workers for the Bible lesson which was taught by the Pastor; and at 10.30 the watch-night service was begun in the auditorium. There was a good attendance from the beginning, and by shortly after eleven o'clock there must have been seven hundred people present. Nearly the entire time was spent in prayer, except fifteen minutes for the reading of Scripture, a brief address, and such time as was spent in singing. The meeting closed about five minutes past twelve midnight.

New Year's morning the usual great New Year's Morning Service was held in the Lecture Hall, beginning at 10.00 o'clock. Nearly every seat in the place was ultimately filled. The Pastor suggested as a motto for the year the prayer which forms the title of the front-page article. The address did not occupy more than ten minutes. An hour or more was spent in prayer, and the rest in testimony. The Pastor began to try to close the meeting at ten minutes past twelve, but testimonies continued until at last, about half-past twelve, he asked all those who had a testimony to give, and would like to give it if there were time, to rise, and about seventy-five others stood. He then asked them to remain standing, and called on them one at a time for a brief testimony. The three-hour meeting closed about two or three minutes past one o'clock. It was a time of blessed fellowship.

We greatly missed this year the presence of the late C. J. Holman, K.C. He was always present at the New Year's Morning meeting, and never failed to give a ringing testimony. But when the time for testimony began the first to rise was Mrs. C. J. Holman, who joyously and bravely exclaimed, "Bless the Lord, O my soul, and all that is within me, bless and praise His holy name." Her husband had entered upon a happy new year in glory.

This is a brief account of meetings in Jarvis Street on a holiday week between *Witness* issues.

The Jarvis Street Pulpit

WHEN JESUS TOOK THE WITNESS STAND FOR HIMSELF

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, December 30th, 1928.

(Fourth in a Series of Sermons on, "The Trial of Jesus".)

"And as soon as it was day, the elders of the people and the chief priests and scribes came together, and led him into their council, saying,

"Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go.

"Hereafter shall the Son of man sit on the right hand of the power of God.

"Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

"And they said, What need we any further witness? for we ourselves have heard of his own mouth."—Luke 22:63-71.

You will recall that when our Lord was betrayed into the hands of sinners by the guidance of Iscariot the traitor, they bound Him and led Him away at night time to Annas, first, who was father-in-law to Caiaphas the high priest that year. A brief preliminary examination was conducted before Annas, and then they led Him before Caiaphas and a committee of their council; there, before Caiaphas, the second time the Lord was examined. It was during that examination, near the conclusion of it, that Peter denied Him. With the story of that denial we were occupied last Sunday evening. As soon as it was day, just when the morning broke, the chief priests and the scribes and the elders led Him to the whole council, the Sanhedrin. The verses I have read to you this evening contain an account of His appearance before the whole council of the Jews.

In our studies the last three Sunday evenings I have endeavoured to explain that while the trial of Jesus and its attendant circumstances belong to a particular point of time, and may be historically located, yet the principles involved are timeless. Our Lord Jesus is just as much on trial to-day as He ever was. The great questions which were there considered have to be asked and answered by every generation of men. If we could properly understand the principles involved, and the conflicting principalities and powers which operated in this trial historically, we should not be disturbed by the occurrences of our day. This is my confession of faith: I believe the Bible to be the word of God; I believe it to be so completely God's word, that it is not only without error in respect to its spiritual message but that in matters of science and of history, and of everything of which it treats, it is the truth. It is the best text-book on psychology that ever was written. If you would know how men think, read the Bible. If you would know how the human mind is constituted, read the Bible. If you would discover the philosophy of human rejection of Jesus Christ in all ages, read the Bible. It is the word of the only true God before Whom all things are naked and open, and from Whom no secrets are hid.

I.

What, then, was the question at issue in the trial of Jesus Christ? What was it all about? What is it about still? The question which was propounded by

the high priest was the question which occasioned this gathering of the people against Jesus of Nazareth: "Art thou the Christ? tell us." Is Jesus of Nazareth the Christ? Is Jesus Christ the Son of God? That is the great question. It always has been, and always will be, until He shall rend the heavens and come down, when every eye shall see Him, and all the kindreds of the earth shall wail because of Him. In that great and glorious day the question will be finally answered to the satisfaction of the whole assembled universe. Until then we must go through these examinations again and again.

Is there a more important question than that? Is this Man who stands before the religious leaders of His day a man only, born of natural generation, subject to all the limitations and infirmities of humankind; or is He the Son of God come down from heaven? That is the question. Sometimes we read interesting speculations respecting the possibility of communication with distant planets; whether Mars is inhabited, whether there is any possibility of their communicating with us, and of our communicating with them. Personally, I am not particularly interested in such speculations. I find it difficult to answer my present correspondents, and I am not anxious to have correspondence with Mars. My correspondence is wide and varied enough already. The question of infinitely greater importance than that is, Is there any possibility of hearing Heaven speak to earth, and of earth's answering the communication of Heaven? Have our iniquities so completely separated us from God that there is a great gulf fixed which no one can ever cross from either side? Or has God stooped from heaven? and is it true that this Man is "the image of the invisible God, the firstborn of every creature"? that "by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him (or, in him) all things consist", or hold together?

I defy you to propound a greater question than that. Survey every field of human knowledge and you will never find a greater question than this, "Art thou the Christ? tell us." That is the question that, at bottom, provokes every theological discussion to-day. That is the question which men are still asking. I remember

reading a letter in *The British Weekly* some few years ago relating to a certain discussion that had been going on in the columns of *The British Weekly*, in which a certain professor said that the greatest difficulty with the students of our day was that which was involved in construing Jesus Christ as God. That is always the difficulty. It always has been: it always will be. What is He to you? He is before you. Is He the Christ?

Let us see for a moment or two what is involved in that question. Let us consider its relation, first of all, historically, to the Scriptures held by these very men, the scribes and the Pharisees who believed that the scriptures of the Old Testament were divinely inspired. What did they mean when they said, "Art thou the Christ?" Where did they get the idea of Christ? From the Old Testament. They professed to believe it. They professed to believe that the Bible was a divine communication, and that in it there was a promise of the Anointed One, the Messiah, the Christ. And they said to this Man of Nazareth, "Do you claim to fulfil in your person the promises of the Scripture?"

That is always the question. You cannot consider questions relating to the Person of Christ,—whence He came, who He is, whither He has gone, whether He is coming again, without, at the same time, being forced to consider the bearing of their answer upon the Bible. All these questions are directly related to the Bible. On the other hand, you cannot consider any question in respect to the trustworthiness of the Scriptures,—or in respect to anything of which it speaks, you cannot consider the Bible from any aspect without, by that consideration, being at last driven to ponder this question, Is Jesus the Christ? These questions react upon each other; they are mutually dependent. If He be the Christ, and the Scriptures find their fulfilment in Him, then first of all, He bears a direct testimony to the Book itself; for if He be the Christ of Whom the Scriptures spoke long centuries before He came, we can have no doubt whence He came: He came from God. And if He came from God, and fulfilled in Himself all that is here promised, then the Book also is from God; and we have both a Saviour, and a Bible that tells us about Him. That is worth knowing, is it not?

But again, let us think of the relation of the answer to that question to the character of the Man Himself. Not only does He certify the Bible, the ancient Scriptures, the Old Testament Scriptures, but they certify Him. And if He is the Christ, then the second question was quite a pertinent one. They said, "Art thou the Christ? tell us." But He said, "If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then they all said, Art thou then the son of God?"

That must be the direction of our enquiry, Is Jesus Christ the Son of God? I mean in an unique sense, Was He and is He the Son of God? For if He was, He is; there are no tenses in respect to Jesus. If He was the Son of God, He was the Son of God in the sense in which no other man was ever the son of God. For the thousandth time, let me warn you that modern unbelief, in the guise of "reverent and devout scholarship" so-called, is a predatory thing; it is a thief; it

is always stealing,—stealing the very words which we have been driven by their machinations to coin in order to express our thought, and to protect the truth from their misrepresentation. Divine? Yes, they say that we are all divine. And now they even empty the word "deity" of its content, and say we are all part of God, and therefore, of course, Christ was the son of God. But that is not what is meant here. Is He Deity Incarnate as no other being ever was, or ever can be? Was He God manifest in the flesh?

That is the question for us, my dear friends. Let me tell you, if once you settle that question, and find the right answer to it, you have in that one answer found a solution of all problems; you have found the answer to all difficulties. I venture the affirmation that there is not a biblical problem, whether in respect to the Bible, the miracles of the Bible, or the supernatural manifestations of which it is the record—considered as itself the supernatural product, and as being the record of the supernatural,—there is no problem involved that is not solved the moment you accept Jesus Christ as God. When you have said that, you have crowned Him with authority, you have given Him His place as Truth Incarnate with Whom it is impossible ever to associate error; and you have made His word on all questions, whether of religion or science or history, of things of time or of things of eternity, you have made His word the last word in all the universe on any subject. It is the last word; and there is nothing for us to do but to bow and accept it. I press upon you the question, Is Jesus Christ God?

II.

Let us see how they proceed to find an answer to it. Somebody sent me three copies of a weekly magazine published in London, in which there were three able articles written by a great Scottish jurist, the Right Honourable Lord Shaw of Dunfermline, on "The Trial of Jesus." I do not know who sent them to me, but I am very grateful to whoever mailed them. I get a great many things through the mail, not all of which inspire gratitude; but these did. They are very ably written. There was one point to which this great lawyer called attention, and which, on consulting some manuscripts of a few years ago, I found I had discussed, not in this series of addresses, but on an earlier occasion. Lord Shaw deals with the question from a strictly legal point of view, and shows that the trial of Jesus was a violation of law at nearly every point. It was held at night; the verdict was found on the same day of the trial, and the sentence was executed. It was an illegal procedure all the way through.

I touch upon that to remind you that men are always less reasonable and less just in respect to religious matters, left to themselves, apart from the illumination of the Divine Spirit, than they are in any other matter under the sun, always. And I doubt not that there are men and women here to-night who are not Christians in the Bible sense, while there are others who once professed to have found a new life in Christ, and who have been like Peter of whom we were speaking last Sunday evening, much in the enemy's company; and you are not so sure of your ground religiously as you used to be: but I dare to tell everyone who is in such condition this evening

that you have reached that place by the violation of every instinct of justice and fair play, and by being in matters of religion so utterly unreasonable as you never would be in other concerns.

For instance, the accusers of our Lord sought false witnesses; they listened to them; they rested their case for a while upon the testimony of men whom they knew they had procured for the express purpose of giving false witness. They "sought" false witnesses. And men are ever seeking—not the truth, but that which will justify them in the rejection of the truth.

I heard a professor once say in a very solemn tone, as he assumed a very scholarly air; (I wish I could have had a photograph of him! It was at a university convocation, a university not many miles from here, that by and by will be a little farther off. I will not name it!) but he said to the students, "Ladies and gentlemen: this is an age of quest. This is an age in which people demand the right to ask questions." His great-great-great-great-great grandmother could have said the same thing of her age. "When the woman saw that the tree was good for food," she was like every other woman that has ever lived since then: she was so filled with curiosity that she was determined to know the taste of it. The only creature on earth who is more curious than a woman is a man! Quest? If we were to exemplify physically, our natural disposition we should all be hunchbacked representing an interrogation mark! There is nothing new in the habit of asking questions, for people have had that habit since human history began.

Why do they ask questions? For what do men seek justification? Why do they invariably look for false witnesses? Anything to buttress up their unbelief and their attitude of unreasonableness toward the Man of Nazareth.

It is worthy of remark that no single witness was called for the defense—not one. There were hundreds of them, thousands of them, tens of thousands who had tasted that He was gracious. I know they did not volunteer, but neither did the false witnesses volunteer. The religious leaders wanted witnesses, but they wanted only false witnesses—as men do still.

Are you a Christian? It is of no value, my dear friends, for me to carry you back historically nearly two thousand years and leave you groping among musty tomes of history. I must bring this story up-to-date. I want to know whether you are a Christian; I ask you whether you have formed an opinion which has deepened into a conviction respecting the Person of Jesus Christ. Some of you, the majority I believe, have, and there is not the shadow of a doubt in your mind as to who Jesus Christ is. I have an article in *The Gospel Witness* this week based on an article which appeared in a recent copy of a certain denominational paper that is published somewhere on Church Street! The title of the article I quoted is, "The Scientific Method," and states that a certain university has adopted "the scientific method," whatever that is. But that is the way this university is to employ in its "Quest" for Truth.

For a moment look at the character of these men before whom Christ stood. If anybody knew anything about "the scientific method", they ought to have known it. There were the high priest, the chief priests,

the scribes and the elders of the people, plus the whole council of Jews—seventy-one of them. They came together, these religious experts, doctors of the law, men who were learned in religious matters, to find an answer to this question: "Art thou the Christ?" And He said unto them, "If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go." He was the Expert. To these men who also lived in an "age of quest", who were there to ask questions, He says, piercing their disguise, disclosing the true inwardness and attitude of their minds, "You have made up your minds already, and even when God Himself speaks to you, you will not believe. If I also ask you, ye will not answer me, nor let me go. I know you have the cross ready. I know your attitude toward the truth. Your attitude toward the truth is that you are determined to drive the nails through its hands, to put a crown of thorns upon its brow, to thrust a spear to its heart, and bury it out of sight—that is your attitude toward the truth. Do not talk to me about an 'age of quest'. If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go."

That is the word of Truth Incarnate, of Him Who was very God of very gods. And that is back of all the questionings to-day—hearts that are hearts of stone, minds that, in their very warp and woof, in their very essence, are themselves "enmity against God," with no capacity for truth, and with an attitude of antagonism toward it. That is the natural mind.

Jesus Christ did not trouble to answer the false witnesses. Many people come to me at different times saying, "Somebody said something about me—he did! Somebody spoke unkindly about me"—and they want to go on the warpath at once. Is it true? If it is not, why worry about it. I thank God for an experience that makes me fully competent to advise you to pay no attention to false witnesses. It makes no difference what people say about you so long as it is not true. I have heard of a man who went down to the corner store in the country, and heard himself discussed by his neighbours who did not know he was there. When he went home and told his wife, she said, "You do not need to trouble if it is not true." "Ah," he said, "but it is true, although I do not know how they found it out!" You need not answer false witnesses. Jesus Christ did not. And it is not worth while. Moody said, a lie would travel around the world while truth was getting its boots on. And that is true because it is on its native heath, and everything contributes to its rapid transit. But a lie will some day lose its mask; and in the end of the day, it will be seen to be a lie. Meanwhile, let it go; do not worry about it.

When they asked Him, "Art thou the Christ?" first of all He said, "I know what effect my answer will have. You will not believe me, you will not answer me, nor let me go." Well, then, is it any use telling the truth? Is it any use preaching the truth? What about the "scientific approach?" Will anyone say, "I believe in Jesus of Nazareth, but I do not believe in His methods. If He talked to those men differently, there would probably have been a very different result." If you had with me attended some of our Baptist Conventions, you would have seen the trial of Jesus all over again. It is not possible for any man,

any individual, any organization, to espouse the truth and to stand for Christ and His word, without in his measure or its measure, passing through experiences which are exactly analogous to the experiences of Jesus Christ himself. I sometimes think back over our Baptist conventions and say, "If I were there again—and I may be—I should feel like saying, 'Mr. President, we are all busy men. Supposing we take the vote without discussion, because it is all settled anyhow, you have it all pre-arranged.'" Those meetings before Annas, Caiaphas, and the council, held so quickly, one after another, seemed to say, "Quick, let us get it done." That is like the Ontario and Quebec Convention Committee on Arrangements!"—everything pre-arranged, everything decided before you start. But we had not the wisdom of the Lord Jesus nor His penetration. He could have told us, "It will do no good, notwithstanding, you had better go and tell the truth: bear your witness."

And so He told them, "Hereafter shall the Son of man sit on the right hand of the power of God. You have asked me to tell you the truth: I will give it to you. I am the Son of God, I am the Messiah; and some day it will be demonstrated to a wondering and worshipping universe, and I will come in the clouds of heaven with power and great glory."

There is no theological seminary in the world that can teach a preacher to tell the truth more clearly or more wisely or more scientifically than Jesus Christ told it on that day. One of our young men came to me and said he went before the Home Mission Board, probably six months ago, and he was told, "We are quite willing for you to preach the gospel, but you must learn to preach it in such a way that people will not be offended. We cannot have this trouble through preaching the gospel. You must learn to preach the truth in such a way as will lead people to accept it." If anybody in this universe knew how to present the truth so that people would accept it, Jesus Christ was that Man; but He knew in advance that it would make no difference what He said, for they were determined upon the cross, and to the cross He would go. I do not know how to preach the gospel so that men will accept it. We have a great congregation to-night, especially considering so large a part of the city is ill, but what I preach from this pulpit is enough to empty any church, it really is—and it would empty any church if the Spirit of God were not with us. But I long ago learned that I have no art and no ability by which to make the truth of God acceptable to the natural man. It cannot be done. Only God the Holy Ghost can break rocky hearts and open human hearts as He opened the heart of Lydia. I have no hope that any man or woman, boy or girl, will listen to anything I say, or make any response, unless God the Holy Ghost compels you to do so. That is high doctrine, but it is in the Book.

III.

But here is a solemn reflection. I do not know that I have language in which to describe it, but you remember David's prayer, "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest." I read in the Bible that every mouth shall be stopped and all the world become guilty before God. And so on this occasion Jesus

Christ went into the witness stand Himself and said, "You shall hear from the lips of the Incarnate Deity the truth of God, and some day you shall stand before the Son of God to be judged for what you have done with the truth I gave you." There is no language that can adequately represent the awful weight of responsibility they assumed as they said, "We have heard Him ourselves—not witnesses of Him, but the accused himself. What need we any further witness?" "We will base our judgment on the words that came from his own lips." And the high priest said, "Ye have heard the blasphemy: what think ye? and they all condemned him to be guilty of death." And at length they crucified Him, not because of what Peter said about Him, or John, or any of the disciples: they nailed Jesus Christ to the cross because of what He said about Himself. They based their insensate hatred, and crucified Jesus Christ, upon the very word of God.

I am glad there is a judgment day coming; I am glad that Jesus Christ selected that particular aspect of truth when He said, "Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." For He is coming again. We have been thinking about Christmas, and you remember when He was born in Bethlehem of Judaea there was no room for Him in the inn; but in the end of the Book we read of a great white throne, and of Him that sat thereon, from Whose face the earth and the heavens fled away, and there was found no place for them. There was no room for Christ, but the time is coming when there will be no room for anybody else. He is God.

What has that to do with us? Just this: a man down there says, "I am not a Christian because"—why? Tell me why. "Because"—Why not? Be careful; why are you not a Christian? "Because the Bible is full of contradictions. Oh! You have heard Him yourself, have you? And on the basis of what God says to you, you dare to reject Jesus Christ, do you? What is the ground of this satanic unbelief that is the curse of the Christian world? that finds utterance through half the pulpits of the land? What is it? It is the Bible. Men everywhere are saying, "We are restating the gospel because we cannot accept the Word of God." God pity you, my friends. There is a day coming when He "shall judge the secrets of men by Jesus Christ,"—what will be the rule?—"according to my gospel." The Book which you despise is going to be the rule that of great assize, and out of the Book we all shall be judged.

Will you accept the Christ of the Bible? Will you? He is the only Christ we know. And Christ is the only God we know. Will you accept the Christ of the Bible, or will you reject the Christ of the Bible? If you do reject Him, the Bible will judge you some day. You had better let it judge you now. And if you sit down before it and listen to what God's Word has to say, it will tell you there is no hope for you but in Christ. But it will tell you "that Christ died for our sins according to the scriptures; and that he was buried," that He went through a real grave as you saw this young brother, a Maltese from Malta, go through the grave in symbol to-night. Then we shall be out on resurrection ground with nothing to fear, but

rather be numbered among those who loved His appearing.

Do you not see that in that day God will need no witnesses, because our faith in respect to Christ is based upon what He Himself has said?

There was once a man who was charged with a capital offence. He was in jail awaiting his trial when one day a young man came in, in somewhat shabby attire. He sat down beside the prisoner and said, "I am a lawyer, and I know of your case. I have come to ask you if you will put your case in my hands, and when the day of assize comes I will plead your case for you. I feel confident that I can assure you of acquittal." The prisoner looked at him. He had no form nor comeliness, and when he saw him there was no beauty that he should desire him. He said to himself, "He cannot be a very prominent lawyer or he would not appear in that guise." Wishing to defer decision he said, "I will think it over, and let you know later." "I think you had better decide now; you had better give me your case now," said the stranger. "No, not now."

A little later another came in, elaborately dressed, with diamonds flashing upon his fingers, and with every appearance of prosperity. He too said that he was a lawyer, and had come to offer his services to the accused. The prisoner measured him up and at last said, "I think I had better take this man. He looks as though he were a prosperous and clever man." He was probably a little bit like Absalom, "From the sole of his foot even to the crown of his head there was no blemish in him." The prisoner handed over his case, and said, "I will trust you to appear for me when the great assize shall come."

On another day the young lawyer who had come before, came again. He said "Have you reached a decision?" "Yes, I have. I have given my case to another man." "Well," said the young man with a piercing glance, "I am sorry. I think you had better reconsider it, and put your case in my hands." "No, it is too late." He pleaded with the prisoner, but he was obdurate; and so the lawyer withdrew. He came again the next day, and pleaded with him again; but with the same result. Day after day he came always speaking to him kindly, always urging the importance of changing his counsel, but the prisoner always declined.

One day the lawyer came and was more anxious than usual. He laid his hand upon the young man and said, "My friend, I want to assure you it is a matter of life and death, because I was present when you committed the crime. I myself saw you do it, and yet I know a way whereby I can justly secure your acquittal." "No," said the young man, "it is too late." That day the stranger lingered longer than usual, but as he was leaving, with his hand upon the door he said, "Did you call me back?" He came back a few steps and said, "Will you not reconsider? Let me ask you once more to put your case in my hands." "No," replied the prisoner. He opened the door and went out, and was about to close it, but opened it and stepped through the door, and again said, "Did you call? Will you not reconsider it?" "No, I have made my choice." And the door closed, and he departed.

At last the day of trial came. The court was as-

sembled, the witnesses were there, the prisoner was in the box. Presently the court crier called for order, and the assembled people knew that the judge had arrived. When the door opened the judge took his place upon the bench in all his robes of office. The prisoner saw the face of the judge, his own face blanched; for he recognized him instantly. "Oh," he said, "the man who is my judge would have been my advocate. He is the same man who so gently and patiently urged me to let him plead my case, and he knows I am guilty. No argument will avail, no plea can save me. I am a lost man."

You know the moral of my parable. When He Who would be our Saviour to-night shall come down the skies, He will come to take vengeance on them who know not God and who obey not the gospel of Jesus Christ. In that day it will be for ever too late—too late to change our decision. What shall it be? I often wish I could have been there; I should have liked to stand beside Him and say, "I know Who He is. He is my Saviour, and if He is going to the cross I am going to the cross with Him." But I suppose I should have done as others did. Alas! Alas! I did it. Yet in His mercy at last He received me to His heart.

Will you yield to him now on this last Sunday of the year? It may be the last call some of you will ever hear.

Let us pray: Thou Saviour of sinners, Thou Lamb of God, Thou King of glory, we cannot understand such grace as Thine. We ought to have been driven from Thy presence long ago. We have no right to be here. But wilt Thou accept the praise and adoration of every renewed heart this evening as we tell Thee once again that we love Thee, and that we shall praise Thee forever for forgiving our sins. O Lord, may the Holy Ghost, the quickening Spirit, the creative energy of God Himself, speak now to every-one dead in trespasses and in sins, that that soul may live again! May there be a great turning of men and women to God to-night! May this be not only the last Sunday of the old year, but the last Sunday of the old life! We commit this service still to Thee. Now, O God, as opportunity is afforded to those who trust Thee to confess Thee, give the grace and courage for them so to do. Help us, we pray Thee, once again to pray, as though we had never said it before, God be merciful to me a sinner. Help every man and woman so to pray, and then to believe that all their sins are washed away. Amen.

BAPTIST BIBLE UNION LESSON LEAF.

Vol. IV REV. ALEX. THOMSON, Editor. No. 1
Lesson 4. First Quarter January 27th, 1929

THE RETURN OF THE LORD.

Lesson Text: 1 Thessalonians, chapter 4:13-5:28.

Golden Text: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4:16, 17.)

1.—THE RETURN IN ITS RELATION TO DEAD AND LIVING SAINTS, (vs. 13-18).

(Continued on page 15.)

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 Quebec.

W. GORDON BROWN, Editor.

The first Year Book of the Union of Regular Baptist Churches of Ontario and Quebec is in course of preparation but we do not wish to await its appearance to introduce the 1928-1929 Executive Board of the Union, as elected at the 1st Annual Convention held in Stanley Avenue Regular Baptist Church, Hamilton, Ontario, November 27th to 30th, 1928:

President, Rev. T. T. Shields, D.D., Toronto; Vice-Presidents, Mr. Thomas Urquhart, Toronto and Rev. Clifford J. Loney, Hamilton; Rev. George W. Allen, Toronto; Rev. H. S. Bennett, Otterville; Mr. W. C. Boadway, Toronto; Rev. W. H. Bower, Hamilton; Rev. C. M. Carew, Fenelon Falls; Rev. J. G. Connor, Stratford; Mr. William Fraser, Toronto; Mr. G. A. Gruetzner, Hespeler; Rev. James Hall, Ottawa; Rev. Morley Hall, Timmins; Rev. A. J. Loveday, Boston; Rev. T. J. Mitchell, London; Mr. James McGinlay, London; Rev. F. A. McNulty, Brantford; Rev. A. St. James, Montreal and Rev. T. I. Stockley, D.D., Toronto.

LETTER FROM OUR MISSIONARIES.

Letter from Rev. Alfred J. Lewis from S. S. Salga, Monrovia, dated December 2nd, 1928—
Dear Brother Atkinson:

This is Sunday and we are lying at anchor off Monrovia. To-morrow we shall unload, and on Tuesday arrive in Grand Bassa. Here we shall unload goods and Mr. Davey will tarry with them, while I proceed to Cape Palmas to get the money and mail, etc., that may be there. The only safe way in this country is to get things and know you have them. I shall return then by sail-boat along the coast and uniting with Brother Davey proceed inland.

The cost of carriers being one shilling a day at the coast, we are hoping to store our stuff at a Mission and go on with only the necessities until we find a suitable place; then, by bargaining with a native chief, we hope to get the things in more cheaply.

We could not get permits for guns and ammunition in England, so we shall be going inland entirely unprotected except for His gracious protection. I will write you in full concerning our journey and the costs before we journey inland.

We are both well and have had many opportunities for witness while on board the vessel. It is rather significant that opposite me at the table sits a representative for a whiskey firm of England and as I told him, he is going about to pull the native down, and we to lift him up. The Lord has been very near to us, and we have greatly enjoyed our daily season of prayer and fellowship all through the voyage.

God bless you and be near you, and may we find that the forts of the enemy have been bombarded with prayer long before our entry into the land. A happy Christmas to all the friends and a prosperous year in soul-winning.

Yours and His,
Alfred J. Lewis.

Rev. C. H. Legget has been called to and has accepted the pastorate of Emmanuel Regular Baptist Church, Verdun, Que. This people have undertaken an aggressive work in a rapidly growing suburb of Montreal and as they bear their faithful witness to the saving power of the Lord Jesus Christ and the infallibility of the Holy Word, much fruit is expected.

Wortley Road Regular Baptist Church, London, Ontario, (Rev. T. J. Mitchell, pastor) had a glorious time Christmas Sunday when twelve persons responded to the invitation and came forward expressing their desire to follow Christ. Our God honors the preaching of the Word always. Praise His Name.

Oakwood Avenue Regular Baptist Church, Toronto, Ont., (Rev. L. C. Rumble, pastor) experienced a time of blessing as

they met together with their new Pastor on December 30th. In spite of much sickness in the neighborhood and among members of the congregation, the church was filled at the evening service and three persons indicated their desire to follow Christ, accepting Him as Lord and Saviour.

Union Regular Baptist Church, St. Thomas, Ont., is looking forward to the leadership of Rev. Donald Fraser who begins his ministry with them, January 13th, 1929.

THE NEW CHURCH AT WINDSOR.

Friday, December 21st, at a meeting held in the home of Mr. Arthur Owen, 1143 Parent Ave., Windsor, a new Regular Baptist Church was organized under the direction of Pastor Gunton who has been preaching for the past three months to a group of those who could not fellowship the teaching of, or sympathize with Modernism.

It was the opinion of all present that New Testament churches had a plurality of elders, and having two men who could qualify they were appointed with the pastor as elders. Mr. C. W. Dean is an accountant, a man of deep spirituality, a good teacher, and an acceptable preacher. Mr. C. C. Miller, a manufacturing druggist, is a good teacher and a preacher whose messages are well received. These two, with Mr. Gunton, will specialize in directing the spiritual work of the church; while Dr. Holmes, Mr. J. D. Somers, and Mr. Arthur Owen will act as deacons and care for the financial and business side of the work.

The clerk is Mr. John Ariss, 102 Byng Ave., and Mr. J. W. Somers is treasurer. Mrs. C. W. Dean is organist, and Mrs. Gunton has charge of the music. The church is meeting at present in the I.O.O.F. Temple, but hopes to locate in a residential district not now occupied by any church.

A HOME MISSION SUPERINTENDENT AND A HOME MISSIONARY.

By Rev. A. J. Loveday.

Since the Convention in Temple church in 1927 a certain Home Mission Pastor has been the target of those supporting the boards which stand for Modernism in McMaster University. The story is on this wise:—One Matthew Doherty, a spiritually minded Irish preacher, came to the Convention of Ontario and Quebec and was finally settled at Hagersville in Norfolk Association. The Home Mission Superintendent said to this pastor, "You are a stranger in this country and not in the controversy. I ask only one thing of you. Do not bring the controversy into your services but when it comes to voting you vote according to your own conscience." That it what Brother Doherty did at Temple Church, but it meant going contrary to the machine so there has been a scalping. "We saw which side you were on!" was the taunt on his return to Hagersville. (Be it recorded here that the Home Mission Superintendent may be partly to blame for the voting of Pastor Doherty, for he had informed him of a conversation between Prof. Marshall and Mr. Schutt, in which the latter had taken the professor to task concerning his disbelief in the historicity of Jonah. This, however, perhaps, should not be reported because the Home Mission Superintendent is a staunch supporter of Prof. Marshall when in Toronto).

But to continue our story: A conference at Hughson Street Church, Hamilton, in the interests of the Union of Regular Baptists was addressed by Brother Doherty on a Biblical subject. He also preached anniversary sermons at Courtland before that church entered the new Convention. These actions brought the Superintendent of Home Missions to his elbow with a "Be careful!" "Where shall I draw the line?"

asked Pastor Doherty. "I am invited to preach in Garnet United Church." "That is all right", said the Baptist Superintendent, "as long as they do not oppose our boards. These two Conventions hate each other."

Another glaring violation of respect for officialdom was seen when Brother Doherty at Port Dover last summer spoke at an open air meeting which was also addressed by a certain man named Loveday. This seemed to prove that Mr. Doherty was more friendly with new Convention men than with the old. The axe must fall: so on a certain Sunday morning the Pastor was asked to resign as a canvass had been made and a majority was against the pastor remaining, it was said, though no reason was given why he should go. This Brother Doherty refused to do, so the friend (?) of all Home Mission pastors paid a visit to Hagersville to meet the deacons and pastor. The Home Mission Superintendent could not find any real reason why Pastor Doherty should be asked to resign. Did he remember when the same leader in Hagersville church worried him until the previous pastor also resigned? We wonder? It should be stated here that these men testified to the earnest Christian ministry given by their Pastor, "though you preached rather long one Sunday morning", naively remarked one of them.

He was charged with not co-operating with the deacons, which charge he did not deny, because when Rev. A. Imrie was to come for special evangelistic services the deacons opposed having any special effort made, so Brother Doherty went on without their co-operation.

Now we come to a very interesting part of our story. "If you will resign we will pay your salary for two months after resignation takes effect and give you use of the parsonage free for that time." The Home Mission Superintendent also came to the rescue with, "How is your financial position?" The faithful Home Missionary told of spending one hundred and fifty dollars to go to Dakota to bring his belongings into Canada. Then a bright thought struck the loyal Home Mission Superintendent. "If you resign and make it your final word I think I know where I can raise that money. Now this is not a bribe and I won't promise, but I'll do what I can to raise that money for you."

While present at that time the Home Mission Superintendent helped to plan for a meeting to accept the resignation which was not then in the hands of the deacons. Later on, the resignation came in, and to ensure a majority in accepting the same, Toronto, Ingersoll, Port Rowan, and even Buffalo were represented at the meeting. A ballot was taken in which the vote was "yes" to accept resignation and "no" if Mr. Doherty was to stay. Mr. Schutt suggested there was no need of ballot so the resignation was accepted by a show of hands. The meeting was not told how the ballot vote dealt with the resignation, but perhaps the votes in the ballot were not counted!!!

The decision was followed by a laudation of Pastor Doherty by Superintendent Schutt. He spoke of the church as bigger than the man and called upon the members to rally around the church and support it. At the close of the meeting the Superintendent went to the parsonage and in his own way tried to console the pastor and his wife on the occasion of notice to resign. Mrs. Doherty and their two young daughters, though having to endure privation and suffering through this trying experience, have stood loyally by Pastor Doherty in his stand for his convictions. Mr. Schutt told Pastor Doherty to appear before the Home Mission Board and answer a few questions and the Superintendent would do what he could to settle him in another church. "Does that mean I have to agree with what Prof. Marshall said on the floor of Convention at Temple church, Toronto?" asked the Pastor. "Oh, not at all, I do not agree with what Prof. Marshall says myself", answered the Home Mission Superintendent.

Mr. Doherty left the church at the end of September. Before the time expired to vacate the parsonage Mr. Doherty received a notice "that as you have not carried out your part of the resolution, we unanimously decided that we should pay no further salary and further that we request you to vacate the parsonage on or before November 7th, 1928." The members of the church who were sympathetic with Mr. Doherty were not called to the business meeting when the above notice was "unanimously decided."

Mr. Doherty did not vacate the parsonage but applied to the treasurer for his salary as per agreement. He was told,

"I have no authority to pay it." Then he wrote the Home Mission Superintendent but was put off with, "Rumours have reached me you are leading in opposition meetings in the parsonage and other homes."

Mr. Schutt arranged to visit the field again to look into the matter. He came on December 8th. Letters which had passed between Mr. Schutt and Mr. Doherty were read by Mr. Schutt. Emphasis was laid upon part of a resolution drawn up by the deacons subsequent to the resignation, which says, "Mr. Doherty to do all in his power to keep the church united."

Mr. Doherty says there was no agreement to that effect—the only agreement was that he should resign and make it final, which he did. Those who stand with Mr. Doherty also declare there was no such clause in the original resolution. This is a sample of the honour of the Home Mission Superintendent and his colleagues! How could a preacher who had resigned hold together a church which had divided over his resignation?

Mr. Doherty refused to stay longer at this meeting, but before leaving he warned these men of the seriousness of not living up to the agreement made. The fact that they had paid some of it proved that they acknowledged the indebtedness.

The next word received was on December 24th in the form of a letter from Superintendent Schutt stressing this subsequently arranged condition which obviously could not have been in the resolution when Mr. Doherty resigned. This letter enclosed a cheque for fifty dollars "as a Christmas present."

Brother Doherty has written Mr. Schutt his opinion of a Home Mission Superintendent who would descend to such trickery. The letter also tells the Home Mission Superintendent, "I am not accepting a Christmas present from you, but I will accept the fifty dollars as part payment of the debt."

As you read this, dear fellow-believer; do you support the Home Mission Board of the Convention of Ontario and Quebec? Are you willing to have men silenced in this way? What would you think of a man or a company of men who owed you over two hundred and fifty dollars and sent you a Christmas present of fifty dollars in the attempt to keep you quiet?

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TORONTO, ONT.

THE LOST JEWEL

By A. C. M.
CHAPTER 10.

Sir Human had just finished breakfast on the morning after his vision, when he was informed that a stranger wished to see him.

"What is his name?"

The servant replied that the gentleman declined to give his name, but he said he was an ambassador.

"Whoever can he be?" murmured Sir Human; and then told the servant to show the stranger in.

He came in. A plain, unassuming man, with none of the airs or polish of a diplomatist. In fact, he seemed the very opposite of that character. Sincerity, openness, and straightforwardness seemed stamped on every feature of his face. And yet there was a quiet dignity about his bearing which seemed to forbid undue familiarity. But there was a scrutinizing, penetrating power in his eye, and Sir Human felt as if the man was looking through him. He introduced himself without ceremony as an ambassador from the King of kings.

"Is that the Monarch to whom my ancestors owed allegiance?"

"The same," replied the stranger.

"Then I presume you have come to bring me tidings of His anger against me, their descendant?" replied Sir Human.

"I have come," said the ambassador, "desiring that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened, that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

"You speak to me in language I am unable to understand," answered Sir Human, "but I have heard that is the way of diplomatists, to use language to conceal their true meaning."

"Nothing can be farther from my intention," replied the ambassador. "I am very anxious that you should understand me, and am anxious to speak so that you shall."

"But your tone and words seem more of a friendly character than otherwise, and I cannot understand that. I have been no friend to your Master. My ancestors forfeited His favour by losing the jewel He entrusted them with. I have not found it, nor, I am sorry to say, have I done much yet in the way of seeking it. I have entertained no loyal feeling toward Him; I have never recognized His claims on me as His subject. Taking all these things into consideration, I am more than surprised, I am astonished why you, His ambassador, should seek me out, and why your words should be so gracious when I am so undeserving of them, I cannot conceive."

"That is because you do not know my Lord," replied the stranger; "for if you did, you would love Him. He that loveth not, knoweth not God, for God is love."

"I have heard that your Lord is great, that He is King of kings, and Lord of lords; but my wisdom does not go beyond that."

"If any man lack wisdom let him ask of God," replied the stranger solemnly.

"Well," said Sir Human, "if you are what you profess

to be, perhaps—indeed I feel sure—you can tell me where and how to find our lost family jewel."

"Yes, that I certainly can, and nothing will give me greater pleasure. In fact, that is my mission, it is that which brings me here. My Master sent me on purpose to declare His love to you, and to point you to the lost treasure," replied the ambassador.

"I am delighted!" exclaimed Sir Human, "And you really think I can find it?"

"I am sure you can," answered the stranger.

Sir Human was about to recount his last night's vision, when a servant knocked at the room door.

"Come in," said Sir Human.

"If you please, Sir Human," said the servant, "The Honourable Worldly Wisdom wishes to speak to you."

"Oh, tell him to come in," replied Sir Human.

"Please, Sir Human, he said he wished to see you privately," said the girl.

"Tell him I will see him in a few minutes," said Sir Human.

"I am sorry," he continued, "that I shall have to leave you just now just when you were going to tell me what I so much wanted to know, but you will call again, will you not, Mr. Ambassador?"

"I cannot promise that, and I would advise you to have nothing to do with Worldly Wisdom; he will do you no good. You had better send him word you cannot see him," said the stranger.

"Oh, dear, no! I cannot treat my friends in that way, at the bidding of a stranger. I happen to know Mr. Worldly is a very nice gentleman indeed," replied Human.

"Excuse me, Sir Human," replied the ambassador, "I have known him much longer than you have, and have been on most intimate terms with him, and I speak words of truth and soberness when I say he will do you no good."

Just then the servant came again to say Mr. Worldly wished to see Sir Human on urgent business.

"Tell him I am coming," said Human, and turning to the ambassador, was about to take leave of him when the latter said,

"And now, if you will deal kindly and truly with my Master, tell me; and if not, tell me; that I may turn to the right hand or to the left."

"I am sorry," replied Sir Human, "but you must go for this time. When I have a convenient season I will send for you."

The ambassador departed.

"My dear Sir Human," said Worldly, when the former entered the room where the latter had been waiting, "how sorry I am I did not know earlier that terrible bore had found you out. I know you are glad to be rid of him. I only heard by accident he had been seen coming here; so I set off at once to relieve you of his company. I adopted a ruse, of course, about the urgent business, but I knew you would be glad of the excuse. He is such a prosy, miserable cad, that I pity any one who gets into his clutches."

"I assure you I did not find him prosy. I quite en-

joyed his conversation, and was sorry to break it off," replied Human.

"Ah! well, you soon would have found him prosy, and when once he is encouraged there is no getting rid of him. I suppose he told you his old stock tales—the old, old story, about being the King's ambassador, and the King's love, and all the rest of it."

"Yes," answered Human, "he told me all that: but it was not old to me, it was new."

"If we are to have a discussion," said Habits, who had just dropped in, "let us adjourn to another room, and hear what the ladies have to say. By-the-way, debating is rather dry work. I suggest a little nip of brandy just by way of a *whet up* (excuse the pun), you know."

"I have no objection to adjourn to another room," replied Human, "but really, Habits, these nips of brandy in a morning are not the thing, and I do not approve of them."

"Decidedly; but you can take them as well as those who do approve of them. Come, Human, a little more sense and less sentiment," replied Habits.

"Really, Habits, this is becoming unbearable! You take too great liberties. Your familiarity approaches rudeness. I will not submit to it."

"Well that is rich!" exclaimed Habits. "You will not submit to what you like as well as any of us. How very dignified that visit of a King's ambassador has made us! Forsooth, we shall be having orders to retire from your august presence by backward motions, as if retiring from royalty, by-and-by. Do you recollect what a milksop you were when I took you under my care? Why, I have made you the man you are."

"You will carry things too far, Mr. Habits, I warn you," said Human.

The Honourable Worldly interposing said, "Let us adjourn, gentlemen, if you please."

They found the ladies in another room. The Ladies, Clarissa, Irene, and Emma, formed the trio.

"We have just rescued Sir Human from a bore," said Worldly.

"Dear me! How shocking!" exclaimed Lady Irene. "I had no idea that any boars were to be found about here. I shall be afraid to go out."

It was hard work to suppress a titter of laughter, while Worldly explained the difference between "bore" and "boar"; and when he had finished all indulged in a hearty laugh.

But Sir Human was not willing to admit his visitor was a bore. He declared that he enjoyed the interview and hoped to have another before long.

"I should hardly have thought," said Worldly, "that you would have paid serious attention to such twaddle. I know that man; and I know if you talked to him scores of times he would tell you the same old story every time."

"I should have no objection to hear it again," replied Human. "I never was so surprised. I had thought the King of kings would cherish an angry feeling toward me; and this ambassador declared he was sent to me with His Majesty's love and best wishes. Moreover he assured me he could help me to find our lost family jewel."

"I say, Human, you had better have a nip of brandy as I told you. You are giving way to morbid feelings. Would you believe it?" he said, addressing Lady Pleasure, "Human has actually been lecturing me for advis-

ing him to take a little brandy, when we all know he likes it as well as any of us. It is surprising what airs some persons can put on."

"I told you, Habits, I would not put up with your insolence, nor will I," exclaimed Human, "so, henceforth, you may seek another friend."

"Softly, softly, my young nobleman," retorted Habits, "I am not the Habit to be dismissed so easily as all that. I don't leave my friends for trifles, and I take care they don't leave me. You will find it rather more difficult to get rid of Pernicious Habits, Esquire, than you think. I shall stick to you like your shadow. I must say you do not act the gentleman, in treating a friend in this way."

"If you are not satisfied, you can have satisfaction whenever, and wherever, you like," replied Human.

"Hoity, toity! here's a fine spirit we are in," said Habits. Well, my fine young gentleman, I have had considerable practice in the duelling line, and if that is what you wish I am your man."

"Oh, Sir Human!" exclaimed Lady Pleasure, "Mr. Habits is a practised duellist. Do not think of fighting with him."

Sir Human had been talking to Conscience in an undertone as Lady Pleasure spoke; and now said,

"My resolve is taken, Lady Clarissa, I will meet Mr. Habits. My servant, Conscience, informs me that Devotion, the champion swordsman of the Province of Piety is in the neighborhood. I find he is an old friend of my family, and I have no doubt he will act as my second. I will meet Mr. Habits at any time he may arrange."

So saying, he left the room.

All present noticed Habits tremble when the name of Devotion was mentioned.

(To be continued.)

ABOUT "THE GOSPEL WITNESS" ITSELF.

Renewal of Subscriptions. The circulation of a paper can increase only as it is able to hold its old subscribers. December renewals came in particularly well. The mail for the last two business days, December 29th and 31st, brought sixty-nine and ninety-four respectively. We remind our readers that when subscriptions are paid promptly after the first notice, it saves the office staff much work and *The Witness* treasury much money. Will any December subscribers who have not yet renewed please send their remittance at once.

About the "Witness" Non-delivery. We regret to have to apologize to our readers for the way this paper is delivered—or is not delivered. We receive many complaints from subscribers that frequently they miss the paper altogether, and that at other times its delivery is delayed. This week we received a communication from Ottawa from an appreciative subscriber, saying he would have to cancel his subscription because the delivery of the paper was so irregular. In three months he has missed three copies, and during the holiday season he had not received the issue for December 20th or 27th.

Replying to this latter complaint we may say that *The Witness* is mailed to the Editor of this paper with all the other papers, in exactly the same way, in order that we may test its delivery; and only this morning, January 2nd, in the city of Toronto, we received two *Witnesses* together, one for December 20th and the other for December 27th. The latter should have been delivered in Toronto on the 28th, and the former on the 21st. The Christmas rush is blamed, of course, for this clogging of the mails at Christmas time, but we are bound to confess that we think it is little short of a scandal that a regular periodical, which is always delivered at the post office at exactly the same time, should be delivered, one paper twelve days late and the second five days late, even at Christmas time.

(Continued on page 16.)

Goals for the Altar Fire

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

Sunday, January 6th.

The Teacher and the Disciple.— *Matthew xi:20-30*

When we read in Matthew xi:28, 29: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me." Here is a double invitation and command, First, the familiar word of grace, in response to which our souls (if we are truly Christians) have come to rest on Him. About that we have no doubt; it was indeed a divine call to a divine blessing; and He has made the blessing true to every one who has followed the call. But notice the second command. Immediately, without any apparent interval, at once after coming unto Him, there is heard the next step: "Take my yoke upon you, and learn of me." All who have found the rest from the fruitless toil and intolerable burden of sin by coming to Christ, are bidden at once to take the yoke of submission to Him and to sit at His feet as learners, disciples, scholars, under the divine Teacher. Once more there is pressed upon us here the call to personal consecration: submission to another Master than self; entrance upon a life of learning, where the Teacher's will must be supreme and the Teacher's word our law. It is a school where only obedience can ensure knowledge: "If any man will do His will he shall know"; and where the humblest submission secures the highest attainments: "The meek will He guide in judgment, and the meek will He teach His way." (Psalm xxv:9).

Monday, January 7th.

The Owner and His Possession.— *1 Corinthians vi:9-20*

That which belongs to the Lord by right of purchase, should be yielded up to Him by the willing choice and deliberate surrender of the purchased possession. The matter was practically illustrated once by Pasteur Theodore Monod under the following figure: A man is passing out of a hall, and sees someone in front of him drop a piece of paper. He picks it up and discovers that it is a five-pound note. He hesitates a moment as to how he shall deal with it, and then says: "I will give that man who dropped it one pound, and I will keep four." But of course his conscience interposes, and tells him that that will not do. "Well," he resumes in thought, "I will give him four, and only keep one pound." Conscience objects again and insists on more than this. At last, with a sigh, the finder says: "Then I will do a grand thing; I will consecrate the whole five pounds to the man who lost it." But any one who had heard his thoughts would say that it was no very grand thing after all, but a mere matter of ordinary honesty, to give the man what was his own. In truth the matter of personal consecration is reduced to the simplest element of honesty. You have found yourself to be the ransomed and purchased possession of the Saviour; what then will you do with this treasure? Be honest, and you can only do one thing: give the possession to Him who purchased it, and treat it henceforth as His, not yours.

Tuesday, January 8th.

The Master and Discipleship.— *John xv:1-17*

Looking at this principle of discipleship, as here depicted, and then looking for its counterpart in the living Church, serves but again to emphasize a sad contrast between the divine purpose and the human fulfilment. Not fruit only, but "much fruit," springing from prevailing prayer, and resulting in glory to God,—that is our Lord's principle of discipleship. Little fruit, uncertain prayer, small glory to God, seem rather the marks of professing Christians to-day. Is it not so? I speak as to wise men, judge ye. In you yourself, reader, is it much fruit, sure prayer, full glory to God? Well, if there was failure in the former principles, there must be failure here. Discipleship is a connected idea; it takes steady work and regular steps to make progress in this school. But it can be done, and it is for us to do it. Let us make of our discipleship a fact and not a name. Abiding in His word, we shall know what is possible for us according to His mind. Obedience to Him will bring with it a confidence in His power and support, and a courage to ask boldly and assuredly what

He teaches. That means fruit, much fruit; and a deeper, yet more glorious seal, the very witness of God: "And ye shall be my disciples."

Wednesday, January 9th.

The Lord and Worthiness.— *Matthew x:26-42*

The thrice-repeated phrase, "is not worthy of me" appears as one of the consequences of rejecting His conditions; and the positive statement that one "is worthy of Christ" will be the consequence of accepting and obeying them. Here is one of the blessed fruits of discipleship and consecration that our Lord is pleased to impart; such a disciple is worthy of Him! A solemn possibility is presented: a soul may be called worthy of Christ; or, a soul may fail to be worthy of Him. The alternative will be decided for us individually, one by one, according as each submits to, or rejects, the Master's conditions of discipleship. It is interesting to trace from other passages how this worthiness is regarded as possible, is enforced as part of the Christian calling, and is connected with a life of consecration. It implies an acceptance of the Gospel invitation at the outset (Matt. xxii:8), whereby they are "worthy" guests. It is spoken of as a possible attainment that some shall be "accounted worthy to obtain that world, and the resurrection from the dead" (Luke xx:35). It is attached to watchfulness and perpetual prayer, as a result that ye may be accounted worthy to escape all these things that come to pass, and to stand before the Son of Man" (Luke xxi:36). It is an honour to the persecuted disciples, "that they were counted worthy to suffer shame for His name" (Acts v:41; cp. 2 Thess. 1:5). It is a frequent appeal to converts that they should walk "worthy of God and His calling" (Eph. iv:1; Phil. 1:27; Col. 1:10; 1 Thess. 1:12). Lastly, it is the description of what some faithful souls in Sardis should attain, "which have not defiled their garments; and they shall walk with me in white; for they are worthy" (Rev. iii:4).

Thursday, January 10th.

The Highest of our Affections.— *Luke xiv:25-35*

"He that loveth father and mother more than me is not worthy of me." It is a plain demand that the first place in the affections must be given to the Lord; that all other objects of love shall take the second place; that He alone is to sit on the throne of the heart; that in every question of rival claims and conflicting demands upon the heart, the verdict must be given in His favour. There is no doubtful tone about this call for the ground-work of consecration; the very best of the whole being, that without which all other gifts and service are valueless, the deepest love of the heart, is to yield its choicest wealth to Christ. Does such a call sound hard to any who is listening, and asking what consecration really means? Is it more than seems fit or right, to displace father or mother, son or daughter, from the first position of the heart's love, in favour of another? Well, for an example of how it is even rightly done apart from Christ, remember what an everyday occurrence it is for a loving and devoted daughter to forsake father and mother, and to give the first place in her heart to the husband of her choice. Do father and mother complain then? Nay, if they think the choice a worthy one, they are glad for their daughter, and readily consent to take the second place. What then if One who is beyond all others in worthiness, to whom the keen intelligences of heaven ascribe the sevenfold perfection of worthiness (Rev. v:12) what if He appeals to the hearts He has redeemed to God by His blood, and puts in His claim for the first place in the ransomed heart's affections? Surely He is the one "whose right it is."

Friday, January 11th.

The Christ and His Cross.— *Hebrews viii:1-16*

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach." The parallel is noteworthy, when it is told of Him, that "He went forth, bearing His cross;" and we are bidden

to "go forth, bearing His reproach." It is an explanation of what "bearing the cross" means in practical experience, that it is equivalent to "bearing the reproach" of Christ. To be a cross-bearing criminal is to be reproached by the world, as a wretch unfit to live; and to be a cross-bearing Christian is to meet with the reproach which the world put upon Christ, when they hated Him without a cause, they all condemned Him to be guilty of death and they cried out, Away with Him (cf. John xv:25; Mark xiv:64; John xix:15). Practically we may sum up all that is meant by bearing the cross, as bearing and sharing the reproach of Christ, which He received at the hands of men. Conduct which is maintained "for Christ's sake," zeal which is devoted to the good of the living Church, sorrow and grief at prevailing evils, are the chief causes which will bring the world's reproaches upon the Christian.

Saturday, January 12th.

The Judge and our Service.— 1 Corinthians iii:9-23

Discipleship implies service, and to service the gaining or losing of a reward is distinctly attached. The words about crowns, prizes, recompense, rewards, gain, glory, are ever in connection with service faithfully rendered; and the loss of these possible possessions follows upon failure of faithful service. Such then is the topic before us: not the saving or losing of the soul, but the life reckoned as gained or lost, according as it is yielded up to the Master's service, or withheld from Him and kept for selfish ends. The world that knows not Christ is accustomed to use practically the same language. When it hears of some man of marked ability and power giving up his life for missionary work among the degraded and outcast of our own or heathen lands, it calls such a life thrown away, wasted, lost. It reckons that he has lost the chance of making a name, a fortune, or a mark in history; and thinks him a fool for his pains. But the Lord bids us look the other side of the veil, and weigh things in the balance of the sanctuary. Then it appears that a life thus lost, as the world names it, is really saved, gained and kept; whilst the life spent for worldly advantage, earthly profit, and selfish ends counts but as pure loss, and is worth nothing in His sight.

Readings by Hubert Brooke, M.A.

BAPTIST BIBLE UNION LESSON LEAF.

(Continued from page 9.)

1. The promise of the Lord's return is the hope of the church. Its teaching is wrapped up with the great doctrines of Scripture and the coming itself will affect Jews, Gentiles and Church, the dead and the living. The apostle is writing in this epistle to correct a certain erroneous view concerning the relation of the return to the dead saints, and in doing so he sets forth that event as it will affect both dead and living saints. 2. He first expresses his desire concerning the attitude of the believers to the dead in Christ, (v. 13). He desires them not to be ignorant of the truth he is about to utter. Ignorance is not bliss in this matter. We ought to receive all the knowledge that God has to give us. He further expresses the desire that they should not sorrow as others who have no hope. Sorrow is natural to the person who has lost a loved one, but the Christian's sorrow is mitigated by the hope of again meeting that loved one. The parting is but for a brief time. The apostle proceeds then to give an explanation of the resurrection of the dead saints. They are to return with Jesus, (v. 14). The living are not to precede them, (v. 15). They shall rise first, (v. 16). These statements make certain the fact that the dead in Christ will not be left out of the glory which shall be revealed at the coming of the Lord. 4. Following this the revelation is made concerning the rapture or catching away of the living saints, (v. 17). They are to be caught up together with the dead saints, in the clouds, into the air to meet the Lord, to be forever with Him. Certain particulars are given relative to the nature of His return. It is to be with a shout, with the voice of the archangel, and with the trump of God, (v. 16). And the Thessalonians are exhorted to comfort one another with this blessed truth, (v. 18). 5. The teaching of the Lord's return may be studied as doctrine, and as such it is of the utmost importance; future events cannot be understood apart from it, and in itself it is one of the fundamentals of the faith. As an event the return will be most glorious, most blessed, most affecting,

and most far-reaching in consequences. It will affect, heaven, hell angels, devil, demons and men. 6. It will mean change for saint and sinner, in place, in circumstances, and in dispensation. It will be a time of blessing for saints of despair for sinners, of reward for saints and judgment for sinners, of joy for saints and sorrow for sinners. It will be the time of the end, and the time of the beginning, a time of completion and of uncovering, a time of salvation and of catastrophe. As a hope it is blessed, glorious, comforting, sure and practical. In reference to this resurrection note that only the Lord's people are raised at this time, the wicked are raised later, (See 1 Cor. xv:23, Rev. xx:5). The return of the Lord is therefore great and blessed as doctrine, as an event, and as ever present hope.

II. THE RETURN IN RELATION TO TIMES AND SEASONS, (vs. 1-11).

1. Having stated the fact the apostle proceeds to deal with the time of the advent, and the necessity of preparedness in anticipation of it. The Lord's coming is to be sudden and without any particular preceding announcement, (v. 1-3). The day of the Lord referred to here has a larger signification than that of the return of the Lord, for that event is but the inception of the day of the Lord. The children of God are not to be taken unawares by the coming of their Lord, (vs. 4, 5), although an exhortation is given that they guard against falling into careless ways, (vs. 6, 7), and that they prepare themselves thoroughly for the great event, (v. 8). And they are assured of their eternal security in Christ, (vs. 9, 10), and again enjoined to comfort each other with this blessed truth. 2. From this we learn that the Lord is coming suddenly, without warning, to some expectedly, to others unexpectedly, that the time is unknown to man and that the children of God should be in a state of constant readiness. The nature of this readiness may be noted as it affects life and activity, and its necessity requires emphasis in the light of our lack of knowledge concerning the time of our Lord's appearance, and of the consequence of meeting Him unprepared. The condition of the world is also depicted. It is night, a time of darkness, and a time of fake peace and false security (vs. 2-4).

III. VARIOUS EXHORTATIONS, (vs. 12-28).

1. In concluding his epistle the apostle gives various exhortations of a practical nature looking to proper life and conduct in the church. The first relates to the correct attitude of the people toward their leaders, (vs. 12, 13). They are to respect them and to esteem them very highly in love for their work's sake, and to be at peace among themselves. The correct attitude of person to person will insure peace between leader and people, and among the people themselves. True leaders in Christian work are God-given, necessary and blessed and their work is the greatest on this earth. Respect for them is essential to the proper conduct of the work, and should lead to cordial support in prayer and effect. 2. There follows an exhortation relating to supervision over certain classes of individuals, (vs. 14, 15). The unruly ones are to be warned. Persons are not to be permitted to act as they please in the church. Such warning is necessary for the sake of the individual himself, of his associates, of the church as a whole and of the Lord's work in general. The feeble-minded are to be comforted, the weak supported, and patience is to be exercised toward all. This implies a general attitude of helpfulness toward all. And this is further emphasized in the exhortation to seek opportunities of doing good towards all. 3. The third series of exhortations relates to the devotional spirit of the saint, (vs. 16-18). He is to rejoice evermore, or be always joyful. At first sight this seems almost an impossibility but when we remember that it means rejoicing in the Lord then its possibility becomes obvious. Such rejoicing is possible under all circumstances because it comes from above, is dependent only upon our relation to our heavenly Father, and cannot be touched by the world. (Acts 16:25). Allied with it and necessary to it there is the faithful prayer life. Pray without ceasing we are enjoined, implying that no prayerless gaps should intervene. One cannot always be on his knees praying although there should be stated periods for this, but one can be possessed constantly by the prayer spirit, always conscious of the Lord's presence. Such is the very life of the Christian. And this leads to the spirit of thanksgiving. In every thing give thanks for this is God's will concerning you. Only the one who is living in close

touch with God can really do this in sincerity for he realizes then that all things work together for good to them that love God, (Rom. 8:28). This means thanking God for the sad things of life as well as for the pleasant, for out of both blessing may be received. It may also be noted that thanksgiving in itself is a blessing, and a decided help in sustaining the trials of life. 4. The fourth series of exhortations relates to the witnessing life of the saint, (vs. 19-22). He is not to quench the Spirit. The Spirit of God must not be hindered in His work, either in oneself or through us in others. Do not discourage the utterances of one who is speaking in the Spirit. Such utterances are not to be despised. On the other hand they are to be tested or proved, and the means of testing is found in the word of God, (Acts 17:11). What is contrary to His word can never be true. That which is good or true in the utterance is to be held fast, but if the individual is giving wrong teaching then we are to abstain from his company. Let there be no encouragement given to him in his error, and lend not our influence to him, lest we aid in leading others astray. 5. In conclusion the apostle expresses his prayerful desire concerning the sanctification of the Thessalonians, that they should be wholly sanctified and preserved blameless (v. 23), assuring them that God would do this great work in them, (v. 24). Holiness of character is what God will work in us when we are submissive to Him. A request for prayer follows, (v. 25), emphasizing the value Paul placed upon prayer. And the epistle ends with a direction concerning the form of saluting others, (v. 26), a charge to the elders, (v. 27) instructive concerning the importance placed upon public reading of the Scripture by the apostle, closing with the benediction, (v. 28).

ABOUT "THE GOSPEL WITNESS."

(Continued from page 13.)

We have taken the matter up with the post office again to-day, and have received the inspector's assurance that the fullest possible investigation will be made, and that if it is found the paper is being deliberately delayed by anyone, the case will be severely dealt with.

A year or so ago a case was reported to us six months late as follows: a son had subscribed for the paper for his mother, and after coming for about six months the paper was discontinued. The mother did not at once report the matter to her son, but on the occasion of a visit told him how she missed the paper. It was then reported to us. On looking up our records we found that the paper had been sent back to our office marked, "Not wanted". Whether this had been done at the post office to which it was mailed or somewhere else, we cannot say; but by some enemy of *The Witness* that paper was returned.

The Gospel Witness goes to more than forty different countries, and we have had complaints innumerable. Whenever we are advised, of course, we send the missing numbers, and not infrequently by first class mail to ensure delivery. But it has seemed to us that some imp or imps has or have been endeavouring to discredit this paper by interfering with its delivery. We are positive that no post office official would be a party to such a thing, and we rely upon the assurance given us that this deplorable condition will be investigated and remedied. Meanwhile we ask our subscribers to do us the favour of advising us immediately of the non-delivery of *The Witness*. It is much more difficult to ascertain the cause when it is not reported until a month or two after the failure of delivery. We shall be most happy to send a second copy by the first mail following the receipt of advice.

Sending Currency to "The Witness" by Mail

About a year ago this time *The Witness* lost hundreds of dollars through the robbery of the mails. If remittances sent to us from January to March of last year through the mail equalled those of 1927 we lost over two thousand dollars through the mail. The post office worked on this case for months, and at last the culprit was caught red-handed. The thefts had been very cleverly managed, but the thief was detected at last, and is now deservedly an inmate of the Kingston Penitentiary. We are of course sorry that this was necessary, but His Majesty's mail must be protected.

Again later in the year we received communications from several of our generous helpers that money sent had not been acknowledged, all their letters having been mailed about November 5th. The person responsible for these thefts has not yet been detected. But only to-day the office received a

telephone message from a generous friend in Toronto saying he had sent *The Gospel Witness* a Christmas present of \$15.00 in cash through the mail. We have reported this matter to the post office, informing them that someone appropriated our Christmas present as it did not reach our office.

We refer to this here because we have no means of knowing how many others endeavoured to further the cause of *The Gospel Witness* by sending us contributions through the mail, and received no acknowledgment, in which case it would appear that *The Gospel Witness* office had been somewhat careless. We beg to assure our friends that money received in this office is immediately acknowledged, and failure to receive an acknowledgment invariably means that this office has failed to receive the money.

Persecution of Toronto Newsdealers

One other matter we report. We read in Revelation of a time when the beast shall cause "all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." We do not know whether it is the beast or what it is, but there is some influence at work that would subject *The Gospel Witness* to this tyranny.

The Gospel Witness has for a good while been on sale at a number of the news stands of the city. Some of these news vendors had stores, some had stands on the corners of the streets. One was a drug store, and the druggist the second week declined to handle the paper, saying that some of his customers had threatened that if he sold *The Gospel Witness* they would not spend another cent in his store. Another newsdealer, at the corner of Avenue Road and Bloor Street, was selling about thirty a week. This was the nearest corner to McMaster University. She reported some men came and cursed and swore at her for selling *The Gospel Witness*, and at last she decided she could stand it no longer and refused to handle the paper. At another corner, the newsdealer at Spadina Avenue and Bloor Street, only a stone's throw from Walmer Road Church, reports that he has several scenes each week. He is frequently denounced for selling *The Gospel Witness*. One of this man's customers said she was a member of Walmer Road Church, and that if he sold *The Gospel Witness* she would not buy any more papers from him. This man, however, is a Christian man and refuses to sell his manhood, and has actually suffered the loss of trade rather than surrender his right to sell what he wants to sell.

Another vendor is a Jew at a downtown corner. He was selling a good number weekly, and is still handling the paper, but said that he could not put out the placard advertising *The Gospel Witness* because it would mean the loss of business. He would handle the paper, and sell it to those who were sympathetic, but such hostility had been shown toward the paper that, Jewlike, he said he "did not want to lose the business." Let it be remembered that this particular stand handles the *Racing Form* and not a few magazines that are scarcely fit to enter any respectable home, but no one has said to him or to any of the others, "We will not buy a daily paper from you if you sell the *Racing Form* or these questionable magazines." They are willing that men should learn to gamble, and that their minds should be polluted by this filthy literature: the only paper that is put under the ban of these professedly Christian people is *The Gospel Witness*. Readers of this paper know what it contains, and know how far these complaints are justified.

Another stand is on the corner of Church and Dundas Streets, a few feet from 223 Church Street, where *The Canadian Baptist* is published, and where the Boars or the Convention of Ontario and Quebec meet. The card advertising *The Witness* was torn from this place again and again, and after a metal sign was put up, with a receptacle for a card advertising the leading article, it was found necessary to supply this newsdealer with a number of cards to replace those that were destroyed. In some other places even the signs that were nailed on so that they could not be moved by wind or weather, but only by some who had tools to remove them, were ripped off and taken away—all this, of course, contrary to law. They were of course replaced, but we suppose in due time the new signs will suffer the fate of the old ones.

We give this information in order that our readers throughout the world may understand the "methods" and "spirit" of McMaster University and its Modernist brood.