

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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Editor: T. T. SHIELDS.

Associate Editors: T. I. STOCKLEY, ALEXANDER THOMSON, W. GORDON BROWN.

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

Address correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto

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"WEEP NOT FOR ME"

"And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." When the last ray of hope that Jesus would be acquitted was extinguished, and this wondrous Man Who had injured no one, but had healed many and blessed great multitudes, was led forth on the way to the place of execution, it is not surprising that "a great company of people, and of women" who had seen His miracles, and had profited by His benefactions, followed Him bewailing and lamenting Him. Of whom this company was composed we do not know. From their manifestations of grief as they follow Him to Calvary we may judge that, like Joseph of Arimathea, they "had not consented to the counsel and deed of them" by whom this crime was planned. But whatever their personal feelings may have been, they had not been sufficiently strong to inspire them to any heroic effort to prevent His condemnation.

And now the Hero refuses to be pitied. He asks for no one's tears. He is walking into the darkness of death, but He bears Himself as one whose day unrolls from evening unto morning, from darkness into light. On the other hand, without harshness, and in tones of infinite compassion, He bids them reserve their tears for themselves and for their children. By implication He intimates that He sees with other eyes than they see. And in His light we would point to a path that leads through sacrifice to satisfaction; there is a way that evades the sacrifice and leads to sorrow.

I.

There is a path that leads through sacrifice to satisfaction, and he who walks therein says to those who offer him their sympathy, "Weep not for me."

The conduct of our Lord may always be regarded in two aspects: vicarious and exemplary. He knew that only by His vicarious sacrifice could the gates be opened to the city where God shall wipe away all tears from their eyes. It was sin that had filled the world with weeping, and He knew that tears could be dried only when sin was dealt with and put away. And He was going to the cross to deal with sin, to atone for

sinners, to put sin away by nailing it to His cross; and notwithstanding it was a way of incomparable sorrow, His soul was in a joyous mood. No medical scientist did ever so rejoice in the discovery of an antitoxin effective to conquer some ordinarily fatal malady, as did our Lord in the prospect of the remedy for sin which the Cross disclosed. Hence He would have no one weep for Him as He approached the door of sacrifice which opened into the resplendent and richly-furnished halls of eternal satisfaction. "He for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

And whoever sets his face toward Calvary as the place where sin is surrendered to the executioner, is in need of no man's pity. He is setting forward in the only possible path of peace and prosperity. The day in which we come into fellowship with the Cross of Christ, when first we view Him as our Vicar or Substitute, and when therefore the flesh, with its affections and lusts, is given up to crucifixion, is not an occasion for tears, but for unrestrained merry-making in the Father's house. It may be someone will read these words in whose life, sin, in the guise of pleasure, still reigns. If he were resolutely to set his face toward Christ and say, "This sin of mine, this carnal pleasure, this friendship of the world, must be brought to its own upon the cross, and in the grave", a great company would follow him bewailing and lamenting him. He would be missed at the club, and in the haunts of sinful and worldly men, and they would pity him and say among themselves, "Poor fellow! he has given up all his pleasures, and turned religious." But were he to take that step, the light would break upon his soul, and the joy that would spring in his heart would enable him to say, "Weep not for me." There would be joy in the presence of the angels of God the moment his face was set toward the Cross. Instead of weeping it might well be said,—

"Ring the bells of heaven! spread the feast to-day,
Angels, swell the glad triumphant strain;
Tell the joyful tidings! bear it far away!
For a precious soul is born again."

But Jesus Christ is to be viewed as an Example as well as an Expiator. As such He tells us that the way of sacrificial service is the way to satisfaction. It is as though He said, "I know that I am going to the nails, and spear, and thorns, and to shame and spitting; but these things are not worthy to be compared to the glory that shall be revealed in me. Already the orchestral harmonies of a soul at peace with itself fill me with inexpressible delight; and the applause of all the ministering angels of the skies drowns all voices but their own. Weep not for me! My pain is turned to pleasure, and my sorrow is turned into joy in the knowledge that only by sacrifice for others can one find satisfaction for himself."

II.

There is a way which evades the sacrifice and leads only to sorrow. It seems to be a common human tendency to concern ourselves with other people's responsibilities rather than our own. It is often easier to see whither other people's steps are leading them than to see the evils into which we are making our way. "There is a way which seemeth right unto man, but the end thereof is death." We can see the crown of thorns being platted for another's brow, while we imagine laurels are awaiting us. Illustrations could be multiplied: we can see the mote in our brother's eye at long range, while the most powerful magnifying mirror can scarcely discover the beam in our own.

Christ bids us remember that some are taking a course wherein they will need all their tears for their own sorrows. Who are they whom He admonishes to "weep for themselves and for their children"? They are those who recognize no necessity for the cross. To this great company the Cross was a mistake, and its Victim was to suffer needlessly. While they had no sympathy with the implacable enemies of Christ, they were unable to understand the sublime self-renunciation which led Him to the Cross. And they wept in sympathy with Him, but wept, too, at the prospect of an unnecessary tragedy. Peter assumed a somewhat similar attitude when he protested against Christ's going into the enemy's camp, when the Master retorted, "Get thee behind me, Satan."

And Jesus Christ is telling us here that while sin itself is a tragedy—a crime requiring the most radical treatment, the moral blindness which it occasions, the spiritual insensibility which it induces, is the supreme moral catastrophe. That the Cross should be necessary is tragedy enough, but that men should fail to regard it as a necessity, and should pity its Vicarious Victim instead of adoring Him as Saviour, is the most tragic thing in all human experience.

Some people are inclined to pity young people for their faith in a crucified Redeemer, and their fidelity to His Word, and His house, and His day; but they ought rather to weep for themselves! That is the human blunder par excellence, "That light is come into the world, and men loved darkness rather than light, because their deeds were evil." And maturer Christians who glory in the Cross may well refuse the pity of those who lament their ignorance.

But these lamenting followers were probably disciples of expediency. When the sentence was passed they made themselves heard. While the decision was pending they were neutral; only when the damage was done and the doom of the Innocent sealed, did they offer the Victim the consolation of their tears. He bade them weep for themselves, for their own fearfulness and cowardice, and for the future woes toward which their timorous steps were tending.

That is a sight to make angels weep, for a man or nation to face a great moral duty, and by the sacrifice of principle to policy, to fail. Thus any man who, for considerations of personal interest, stays at home is more to be pitied than the soldier who in the time of war goes to the battle: To such an one the Master says, "Look yourself in the face if you dare! Weep for yourself, and for your own superlative folly in losing your life by trying to save it."

Here were some who were resolved to save themselves while righteousness was done to death.

There are those who transmit a legacy of guilt rather than of grace; they pave the way for future wrongdoing, they remove the sign-posts which warn men from the road to the precipice; they sow thorns for others to reap; they scatter tares among the wheat. There is a way of living, Christ says, which lays up judgment for other generations; and by such living the childless woman is relatively happier than the mother of children.

These weeping followers were typical and representative of all who evade the Cross, and who choose time rather than eternity. Whoever is not a Christian has need of his own tears. He dwells amid things which are perishing. Soon he must even pray for the death which now he fears. The only way to Jerusalem the golden, the city which hath foundations but no cemeteries; which has no sin, and no curse, and no hospitals, and no pain, and no tears, and no sea, and no night, and no sun—but the Lord God Almighty and the Lamb for its light and glory—the only way to that city is the way of the Cross: "The way of the Cross leads Home."

Easter in Jerusalem, Nineteen Hundredth Anniversary, 1929

Attractive Features of the Jerusalem Trip, March 2 to May 5

Those who are planning to take the great trip to Jerusalem this spring, will find herein the revised Fundamentalist itinerary. It will be seen, by careful study, that every change made is an improvement, even in the interest of a better boat, and in a longer time at certain important points. According to this

arrangement we will spend four days in Jerusalem, and they are the important days of that memorial week, the 1900th anniversary of Christ's resurrection from the grave. It will be seen according to the new schedule that we will spend two days at Beirut, with auto trip to Haifa, or the old Jaffa.

Owing to the Christian work and the College, Beirut is a point of great interest. It will be noted also we will spend two days in Cairo, and those who want to do so will be permitted an excursion to the Pyramids and Sphinx. We will also spend four days, in all, in Paris, one day on going out, and three on the return trip, and we will have two days in Constantinople.

It is impossible, save with those who have made this trip, to visualize the engaging interest of the many points that we have mentioned, and the marvellous scenery through which we shall pass.

It will be noticed also that the rates quoted are a bit lower than those promised in the first announcement. The only persons who will pay out as much as was suggested at first, will be those who take the extension.

March 2—Sail from New York on S.S. "Alaunia" (14,000 tons).

March 11—Arrive Havre and Paris.

March 12—Across France to beautiful Montreux on Lake Geneva.

March 13—The Rhone Valley to Milan. Visit the beautiful cathedral, Da Vinci's "Last Supper." To Genoa.

March 14—Sail at 9.00 a.m. on Italian steamer "Sardegna" (9,500 tons displacement).

March 15—Call at Naples. Visit to the ruins of Pompeii.

March 16—Call at Messina. No excursion but opportunity to go ashore.

March 18—Pireaus. A day in Athens with visits to the Acropolis and a service on Mars Hill.

March 20—Constantinople. A full day of sight-seeing in this ancient Christian city.

March 21—A free day for shopping and for conference with religious workers.

March 23—The old crusading stronghold of Rhodes.

March 25—Call at Mersine. All day trip to Tarsus of Cilicia, home of St. Paul.

March 26—Alexandretta. If it can be arranged, an automobile trip to Antioch, home church of Paul and Barnabas.

March 27—Morning call at picturesque and ancient Tripoli. Arrive at Beirut at 3.00 p.m.

March 28—By automobile through Sidon, Tyre and Acre to Haifa. Train to Jerusalem.

March 29, 30, 31, April 1—Jerusalem. Appropriate ceremonies on Good Friday and Easter.

April 2—Automobile trip through Samaria and Galilee to Nazareth.

April 3—The Sea of Galilee, Capernaum by automobile to Damascus.

April 4—Damascus.

April 5—By automobile to Baalbek and across Lebanon to Beirut.

April 6, 7—Conference of Christian workers at Beirut. Afternoon auto to Haifa.

April 8—Day train across the plain of Sharon, the Land of the Philistines and the Wilderness of Zin to the Suez Canal. Thence across the Land of Goshen to Cairo.

April 9, 10—Cairo. Visit the bazaars, the mosques, the treasures of King Tut and others in the museum. Excursions to the Pyramids and Sphinx.

April 11—Sail from Alexandria at 3.00 p.m. on Italian steamer "Esperia" (12,500 tons displacement).

April 14—Brief call at Naples. The relics of Pompeii and Herculaneum in the Naples museum.

April 15—Arrive at Genoa at 1.00 p.m. Train to Turin for the night.

April 16—All day train through lovely scenery to Paris.

April 17, 18, 19—Paris.

April 20—Sail from Havre on S. S. "Laconia" (19,000 tons).

April 29—Arrive New York.

Group A—\$ 875.00

Group B—\$1,065.00

Group C—\$1,220.00

EXTENSION

April 14—Naples with the main party. Afternoon train to Rome.

April 15, 16, 17—Rome. Visit the Catacombs and ancient Christian churches.

April 18, 19, 20—Florence. Especially the works of religious art. Afternoon train to Milan.

April 21—To Lucerne, by rail and lake steamer.

April 22—Via Bale to Paris.

April 23, 24—Paris.

April 25, 26—London.

April 27—Sail from Liverpool on S. S. "Carmania."

May 5—Arrive New York.

Group A—\$110 extra.

Group B and C—\$150 extra.

There Are Advantages in This Trip Over Almost Every Possible Competitor.

First: The Temple Tours director, Professor Albert Bailey, is an accomplished man, who has made many trips to Palestine, and knows, not only every inch of ground, but every piece of history associated with the conspicuous points in the journey.

Second: The going with the party of Princess Rahme Haider of Assyria, whose perfect knowledge of the land and the language, and yet whose familiarity with English, and fidelity to the Christian fundamentals, will make her an important member of the party.

Third: For the character of the accommodations, this trip is most economical in expense. Dr. Riley has just received a proposition, from a personal friend, to attend him on a personally conducted trip the coming summer at more than twice the rate here charged.

Fourth, and most important: The fine fellowship that will characterize such a company of travellers—Christian fundamentalists every one!

Fifth: Notable men aboard who will provide the entertainment and addresses that will characterize this journey in a unique and profitable way. Truly, as one magazine states, it will be in many respects equal to a theological course in a seminary.

About forty people are now corresponding with us concerning this Palestinian trip, and we are expecting many more this month, and still more as the time approaches. Let us emphasize again the fact that those whose \$60.00 deposit fee reaches us first have assigned to them the very best accommodations of the class in which they travel. It ought also to be understood that, if through sickness or any other unavoidable circumstances, one cannot go, his deposit will be returned.

Send \$60.00 deposit to

THE GOSPEL WITNESS,

130 Gerrard St. E., Toronto 2, Ontario.

Repentance is an Absolute Imperative

By Dr. Samuel Levermore.

"Except ye repent, ye shall all likewise perish." Who said that? Christ Himself (Luke 13:3), repeated by Him in verse 5. That settles it. Again, after His resurrection, in the same gospel, 24:46, "Thus it is written and thus it behoved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem." (Italics mine, here as elsewhere).

Repentance is as old as sin, and is as imperative as sin is damning. It is the only alternative to perishing. There is no middle path.

John Nelson Darby has well said, "No doubt repentance is an eternal necessity to every soul that approaches God."

Prophets proclaimed it, kings practised it—the Baptist prepared the way of the Lord by preaching it. Our Lord Himself joined two dispensations by His very first word, "Repent ye and believe the Gospel" and if the Son of God at the beginning, middle and end of His earthly ministry insisted upon it, who shall impiously dare to make light of it! Repentance was Peter's first requirement to the Jews at Pentecost (Acts 11:38), and Paul declared to the Greeks in Acts 17:30 that "God now—i.e., in the fulness of grace—commandeth all men everywhere to repent." *All persons, in all places.* Treated *negatively* then,

Repentance Is Not Jewish.

For, as we have seen, it was to be preached "among all nations" and Paul "testified both to the Jews, and also to the Greeks, repentance toward God" (20:21). He further told King Agrippa how God had delivered him from the Gentiles, unto whom He sent him, and that he shewed first at Damascus, then at Jerusalem and Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance (Acts 26:27-30). This sets at rest for ever the strange contention that repentance was to be preached only, or even chiefly, to the Jews.

Repentance is not a dispensational distinction, but a fundamental necessity.

Further,

Repentance Is Not Conviction.

but that to which conviction leads. The prodigal first came to himself, that was conviction—then to his father, that was repentance.

Conviction is the light, which shews me where I am, Repentance rather is my flight to yonder bleeding Lamb.

It Is Not Fear or Regret.

Oh, the sickening list of promises made to God under the influence of fear. Pharaoh regretted the plagues but hardened his heart. Fear caused Ahab to *walk softly*, but not heavenward. Balaam cried, "O that I might die the death of the righteous, and that my last end might be like him," but failed to live the life of the righteous. Judas had remorse, and went and hanged himself. Felix "heard" — "trembled" — "thought" — "said" — "hoped" — but never repented.

Galleo stoutly defended Paul yet "cared for none of these things." The Jailor, on the contrary, awoke and trembled under conviction, then "sprang in"—fell down—and "enquired" in genuine repentance, since he "believed"—"rejoiced"—was "baptised" and "ministered".

Agrippa was "almost persuaded" as to conviction, but *altogether lost as to fact.*

Esau "found no place of repentance though he sought it carefully with tears" (Heb. 12:17). Careful search and bitter tears availed nought. His birthright was gone. He could not eat the pottage and have it. Beware of that deadly anaesthetic of Satan—

"Whilst the lamp holds out to burn
The vilest sinner may return."

Yes, possibly he may, but the sad probability is, *he will not want to.*

Jerome well said that the "Dying thief repented that none need despair, and he only that none dare presume." Again,

Repentance Is Not Legal.

since "The Apostles and brethren in Jerusalem glorified God, saying, "Then hath God also to the Gentiles granted (or given) repentance unto *life*" (Acts 11:18) whilst the law is unto *death.*

It Is Not a Mere Natural or Historical Faith.

which knows no repentance, for such "draw back unto perdition" (Heb. 10:39), whilst those who repent "believe to the saving of the soul." "The demons believe" (Jas. 11:19).

Neither Is It Mere Natural Religion.

King Saul was intensely religious, but offered unto the Most High religious ceremony and sacrificial offering, instead of heart-obedience.

Rome, "Mother of harlots and abominations of the earth", has the most complicated system of religious machinery, and scoundrels, hanged and un-hanged, of all nations, have been christened by her; and, to this very hour she will absolve any murderer *before the act if he can afford to pay.* Where could one better be saved than on the banks of the Ganges—Benares—Mecca—or before the Totem in some Mid-African village, if mere religion could save a man.

Oh! solemn—awfully solemn thought, that a man may have deep convictions, turn religious—be consumed with bitter regrets and remorse—he may have fear of death and hell—an intellectual faith about God and Christ, Heaven and Hell, and the historicity of Holy Scripture, yet die unrepentant, and be lost for ever. Passivity Godward and activity, or repentance, are absolutely opposed.

Receptivity toward the truth begets repentance, or activity toward God. And now turning to the positive side for a brief moment, may we look God's truth in the face, and squarely ask:

What Is Repentance?

Traditional theology and mere etymology replies off-hand "Change of mind," but the scriptural meaning goes much deeper and involves a change of *heart.*

Walker's definition is "attrition", "contrition", or "penitence", all of which one may have *without* repentance. That great evangelist, Dr. Woolston, describes repentance as "That saving grace wrought in the soul by the Holy Ghost, whereby a sinner is led to side with God against himself, and turn to Him for salvation."

Conviction is *causative*, repentance is *effective*. Repentance (Gk. *metanoia*—*metanoeo*) "to have another mind", "to change the mind", is used in the New Translation to indicate a change of mind in respect of God and Christ, sin and self. It may be preceded by sorrow, but sorrow alone is not repentance, but may "work" it—*vide* II Cor. 7:8-11. So that we would insist that there is not, nor could there ever be a turning from sin without a genuine sorrow for it, not only because of its consequences, but because it is displeasing to God.

Repentance Therefore Involves Heart Work.

Moses commanded Israel to love the Lord with all their *heart and soul*. Jeremiah, "Circumcise your *heart*." Joel, "Rend your *hearts*." Ezekiel, "Make you a new *heart*."

One of Satan's favourite methods of inducing sleep is by telling sinners that repentance is "merely a change of mind", forgetting that you may change your mind about a *place* and remain there—about a *person*, and not change your conduct toward him. About *God*, and remain "afar off"—about *Christ*, and never trust Him. You may change your *mind*, and not your ways.

Repentance Is a Turning "From" and "To".

The Thessalonians turned "*to God, from idols*." Not a turning to the right or to the left. Not to *verto*, from irreligion to religion—vice to virtue—indulgence to abstinence, etc., but *converto*, or conversion is to turn right round, as in military phrase, "Right about turn"—or naval, "Hard a port"—or railway, "Reverse the engine", or, as some great etymologists have it, to "whirl round violently." Richard Baxter said, "O sinner, thou canst not find heaven at the end of the road which leads to hell". Repent! Repent!

Repentance Is Motived by Love.

and ignorance of God's goodness, forbearance, and long-suffering accounts for the lack of it (Rom. 11:4, 5).

Thoughts of the Father's goodness brought the prodigal to himself, and to his Father.

Bunyan gives us a touching picture of "Christian" gazing at the cross, whilst his burden rolls into the open sepulchre, and he cries,

"Blest cross! blest sepulchre!

Blest rather be, the Man that was there
put to shame for me."

The puritans loved to speak of repentance as "The tear in the eye of faith." It was ever, with them, as in scripture, a matter of deep heart work, *emotion* resulting from *immotion*, with a Godward motion resulting from both. We need *emotion* caused by *immotion*. *A deep emotion followed by a saving motion*. Motion without *emotion* is like a house without a door; *emotion* without *motion* is as a door without a house.

A leading advocate in Georgia had no *emotion* or

happy feeling although a believer, until he confessed Christ, and then he was so intoxicated with joy he had to lean against a lamp-post. People thought he was drunk, but he said, "I am so happy, I can hardly stand up." There is joy in heaven when a sinner repents, but heaven would take very little notice if the government were turned out to-morrow.

Repentance Is a Gift.

"The God of our fathers raised up Jesus . . . Him hath God exalted a Prince and Saviour to *give* repentance" (Acts 5:30). That which our Lord purchased in His humiliation, He bestows in His exaltation. "Think not that your repentance will cause mercy, it is neither the exciting or meritorious cause. Christ gives it. Except He smite the rocks, they will not yield; except He break their hearts, they will not bleed." Thus the spiritual *Clarkson*.

Chrysostom rightly says, "Repentance is the gift of heaven, a grace that is stronger than laws."

Repentance is God's bulwark against superficiality and hypocrisy, and, *in scriptural order*,

Repentance Is Before Faith.

According to our Lord Himself, "Repent ye, and believe the gospel" (Mark 1:15), and Paul (Acts 20:20). "Repentance toward God, and faith toward our Lord Jesus Christ". And again in Heb. 6:1, "Repentance from dead works, and of faith toward God." Yet are repentance and faith ever inseparable.

Repentance Is Before Life.

as in Acts 11:18: "Then hath God granted also unto the Gentiles repentance *unto life*." Whilst

Repentance Is Always Before Remission.

"Repent . . . for the remission of sins" (Acts 11:38). "Repentance and remission of sins should be preached" (Luke 24:47).

Repentance Always Involves Confession.

"I acknowledged, Thou forgavest" cries *David*, in Psalm 32. "If any man say, I have sinned, He will deliver" says Job 33:27. "If we confess our sins, He is faithful and just to forgive" writes *John*. That great expositor, J. N. D.: "There were really no good trees, excepting those which confessed that they were bad."

And Submission as

THOMAS—"My Lord, and my God", and

SAUL—"Lord, what wilt Thou have me to do?"

When the Fiji Islanders were in rebellion against Great Britain, all her military and naval forces were directed against them, but upon their unconditional submission, those forces were directed against their enemies. Only think, my reader, of the joy and peace in the fact that "If God be for us, who can be against us?"

And Obedience.

"Repent and be baptised" cried Peter, by the Spirit, in Acts 11:38, and it would be very rash to say there was a single dissident.

"Go shew yourselves to the priests" said our Lord to the ten lepers. They obeyed without question, and "as they went, they were cleansed" (Luke 17:14). Cleansed in the very act of obedience.

When Ought I to Repent?

This very moment, for every day you postpone it you have another day to repent of, and one day less to repent in. You cannot repent too soon, for you know not how soon it may be too late.

"O turn ye, O turn ye, for why will ye die,
When God in great mercy is coming so nigh?
Now Jesus invites you, the Spirit says come,
And angels are waiting to welcome you home.
How vain the delusion, that while you delay,
Your hearts may grow better, your pain melt away:
Come guilty, come wretched, come just as you are,
All helpless and dying to Jesus repair."

This matter is so urgent that a merciful God, in love to their souls, actually commands all men everywhere to repent *NOW*, because He hath appointed a day of Judgment.

"The mills of God grind slowly, yet they grind exceeding small,
Though with patience God is waiting, with exactness grinds He all."

"But I Cannot Repent."

Steady! steady! O my fellow sinner, lest you be found guilty of charging God with folly. Shall He command and not enable? If you cannot come to God *with* repentance, come to Him *for* it. If you cannot repent, then come—if you cannot come, then cry—if you cannot cry, then look, and if you cannot look, then trust. God never

refuses a cry for pardon, but the time comes when men do not want it, they are "given over" and "given up" (Rom. 1:24, 26, 28). "Past feeling" (Eph. 4:19), "given themselves over" (19). Oh awful state! Oh wretched, hopeless condition!

But Is Mine a Right Repentance?

Surely, if it brings you to God, and leads you to trust in Christ. Surely *not*, if it keeps you away. Is it like Psalm 27:8? or II Cor. 3:16?

When once the heart seeks the face of God, and the heart turns to the Lord, the veil of unbelief is removed, and the sun of His gracious favour and pardoning love shines into the soul. Fall then, O thou seeking one, into the outstretched arms of everlasting mercy, crying,

"I yield, I yield, I can hold out no more,
I sink by dying love compelled,
And own Thee conqueror."

The Repentance of the Corinthian Believers,

as given in II Cor. 7:10, 11, is seven-fold, involving "carefulness"—"clearing of themselves"—"indignation"—"fear"—"desire"—"zeal" and "revenge", and is further described as "sorrow after a Godly manner." That sorrow which not only dreads punishment, but that hates the sin itself because it is hateful to God.

These believers had already, of course, repented *unto* life, but there had to be repentance *in their life*, because sin had come in to be repented of. Where there is sin, there must be repentance.

"Except ye repent, ye shall all likewise perish."

THE LOST JEWEL

By A. C. M.

Chapter XI.

Devotion, known as the champion wrestler of Piety, has been referred to twice in the course of our story. His fame is widely spread, and while some hail him as a true friend, there are others who tremble at his name. He is of great age, but years have dealt very lightly with him. His eye has lost none of its power, his feet are as nimble, his arms are as strong, and his strength as great as in the days of his youth. In the realms of darkness he is feared by the Prince himself, and none of his host care to be within reach of the mighty arm of Devotion. In the mansion of the Pleasures, and by their most intimate friends, he is hated as well as feared. The robbers and brigands of Halting Land tremble at the sound of his name.

In the Province of Piety, his name is as fragrant as the perfumes of ointment poured forth. There he is always at home. Old Father Truth and the Virtue family are among his dearest friends. The inhabitants of the province are never tired of talking of his triumphs.

In a debate which once took place between Truth and Atheist, one of the robbers of Halting Land, Truth claimed for Devotion that he had triumphed over every kingdom and element in nature. Of course, Atheist poured contempt on the assertion, but Truth

proved his statement. Truth is the editor of the Book of books, which contains the history of the earthly portion of the empire of the King of kings. In that perfect record are many accounts of the triumphs of Devotion; and from thence Truth culled his facts. As it somewhat appertains to the biography of Devotion, we will detail a portion of Truth's address:

"My opponent Atheist", says Truth, "says there can be no profit in Devotion, nor the exercises of his companion Prayer. He says nature's laws are fixed, and no amount of praying will alter them in any way. I say on behalf of my friend Devotion, that there is not a known law in nature, nor an element in the constitution of nature, which He has not caused to be altered, suspended, or set aside. I will appeal to the record in the Book of books.

"The universe consists of fire, air, earth, and water. We will take fire first. The natural law of fire is to burn. Three young men in the plains of Dura, in the province of Babylon, walked unhurt in a furnace in company with Devotion, and came out without the smell of fire on them. It was real fire, and was so hot that it burned the men to death who cast the young men in. It was well proved, for in the words of the record, 'The princes, governors, and the captains, and

the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them! A prophet named Elijah built an altar and put wood on it, and cut a bullock in pieces and put it on the wood, and then had twelve barrels of water poured over it, and then filled the trench round the altar with water as well. Now, according to nature's law, no fire would burn that. But Devotion called for fire, and it came and consumed the sacrifice, and licked up the water in the trench. Devotion has altered the laws of fire.

"Now we will take air. The air is governed by certain laws which decide whether the wind shall move east or west, in storm or calm. A man named Moses, in company with Devotion, stretched forth a rod over the land of Egypt, and brought an east wind on the land which lasted a day and a night. The same man at another time, by means of Devotion, made an east wind blow over the Red Sea by stretching out his rod.

"Devotion has triumphed over air. Well, let us take the earth.

"Three wicked men, named Korah, Dathan, and Abiram, caused their nation to sin. Then Moses, in company with Devotion, said—"If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me; but if the Lord make a new thing, and the earth open her mouth and swallow them up, with all that appertain unto them, and they go down quick into the pit; then shall ye understand that these men have provoked the Lord."

"And the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

"Devotion has triumphed over fire, air, and earth. What shall we say about water?

"At the Red Sea it stood in walls at either side of the road through which the Israelites passed; and afterwards Elijah smote the Jordan with his mantle, and it parted for him and Elisha to go over dry-shod.

"Devotion triumphed over water.

"Let us take the animal kingdom. The lion stands at the head. It is nature's law for lions to devour men; but Devotion shut the lions' mouths when Daniel was in their den. Devotion caused the bears to devour those who had ridiculed Elisha, the Ambassador of the King of kings.

"Take the birds of the air. Devotion brought the quails to the camp when Israel was hungry, and caused the ravens to bring bread and flesh morning and evening to Elijah.

"Take the fish of the sea. The great fish that swallowed Jonah became his hiding-place, and vomited him safe on dry land. Another fish became the banker for the Prince of Peace; and gave up its golden coin to Peter, with which to pay the tribute money.

"Take the reptiles. A viper fastened about Paul's hand, at Melita; but by means of Devotion, he shook it off, and felt no harm.

"Take the insect tribe. The locusts came to Egypt when Moses, with Devotion, bid them.

"Take the vegetable kingdom. When Elisha paid a visit to some young prophets of the King of kings, one

of them put poisonous gourds into the pot of pottage. Elisha, by means of Devotion, robbed the gourd of its poisonous nature.

"Devotion caused a gourd to spring up to shelter Jonah. Devotion has triumphed in the vegetable kingdom. Devotion triumphed in the mineral kingdom, in the days of Solomon and David; for he brought them abundance of gold and silver, and precious stones. Devotion prolonged the light of the sun, while Joshua gained a victory. Devotion brought the shadow of the sun ten degrees backward, as a sign of Hezekiah's recovery. He has healed the sick, raised the dead. He has stilled the stormy waves, and the howling hurricane. He has fed the hungry; and paid the debts of a poor woman, by multiplying her supply of oil, so greatly, that she had plenty to sell, and pay her creditor with the proceeds. He let Peter out of prison, and calmed the heart of the Philippian jailer, when on the brink of suicide. For Gideon he made the dew fall on the fleece only; and then everywhere else except the fleece. He stayed the rain in Elijah's days, and brought it at his call."

Devotion's biography is one of constant victory. No wonder that Habits trembled, when Human mentioned the name of Devotion as his second in the duel to be fought.

After Sir Human had left the room, Worldly Wisdom followed him and found him in no very amiable mood. "I say, Human", said Worldly, "I am very sorry things have come to this pass between you and Habits. I hope you will think better of it. I don't think he means you any harm. Perhaps he did make rather too free; but I think he was annoyed at your sudden friendship for that ambassador, as he calls himself."

"And pray", said Sir Human, "have I not a perfect right to choose my own friends, without being dictated to by Habits? I will not submit to his insolence. I will be done with him, once and forever. The more I see him, the less I like him."

"Well", replied Worldly, "I must confess there is much weight in what you say. You have a right, of course, to choose your friends. But I would not quarrel with him. He is very expert in duelling. You are certain to come off the worst. And why should you, a young man, with life before you, mar your prospects for the sake of a little misunderstanding? I am your friend. I do not admire the conduct of Habits, but I advise you to make it up."

"No! I will not", answered Human, "my resolve is taken; we will try who is the best. I am not such a milksop as he dubs me."

"I admire your spirit", replied Worldly, "and will say no more to dissuade you, if you must fight. But why should you have that fellow Devotion for your second? You have never seen him, and have no friendship with him. Whatever you may think, I can assure you he is no friend to anyone here, and why you should imagine he will be yours, I cannot tell."

"My servant, Conscience, knows him", replied Sir Human, "and I have no one else near to ask to do me that favour. Of course, I could not ask you, an old friend of Habits."

"I should not have had the slightest objection on

(Continued on page 16.)

The Jarvis Street Pulpit

JUDAS ISCARIOT

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, January 6th, 1929.

(Fifth in a series of nine addresses on, "The Trial of Jesus"):

(Stenographically Reported.)

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

"Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

"And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

"And the chief priests took the silver pieces, and said, It is not lawful for us to put them into the treasury, because it is the price of blood.

"And they took counsel, and bought with them the potter's field, to bury strangers in.

"Wherefore that field was called, The field of blood, unto this day.

"Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they the children of Israel did value;

"And gave them for the potter's field, as the Lord appointed me."—Matthew 27:3-10.

If I were to ask you this evening to give me a name which is a synonym for all that is meanest and basest in human character, a name representative of the blackest ingratitude, of the vilest perfidy, the world has ever known, you would instinctively and unanimously mention the name of Judas Iscariot. And if I were to ask you to give me a name representative of all that is best, the longest patience, the greatest mercy, the deepest tenderness, the most spotless purity, the most constant love—a name, a human name, representative of that which is likest God, instinctively and unanimously I am sure you would mention the name of Jesus.

And if Judas Iscariot is esteemed the worst of men, it is because he was untrue to the Best of men. I have not time this evening to analyze his sin, or to trace its progress from its small beginning; I have not time to tell you how the lust for gold became a leprosy, how the tiny rivulet became a mighty Niagara, how the spider's gossamer was twisted into a hangman's rope, and how the spark of ambition grew into a great conflagration, lighting with its lurid glare even unto this day the whole course of human history, warning men by the light of the funeral pyre of a soul.

It is not with sin in its beginning, nor in its later progress, we are concerned chiefly this evening: I turn to the character of Judas Iscariot because he is part of the picture in the trial of Jesus Christ. And as we come to study him we shall see sin, not in its beginning, but when it is finished, bringing forth death.

You are familiar with the record of the trial as we have followed it these few weeks: how some days before the Passover Jesus Himself plainly predicted that He would be delivered into the hands of sinners; then you will remember the thirteenth chapter of John, containing John's record of how the Lord's Supper was instituted at which Jesus said, "One of you shall betray me." The disciples enquired of Him, "Lord, is it I?" He said that it was one of the twelve, it was one of those who dipped his hand with Him in the

dish: "He it is, to whom I shall give a sop, when I have dipped it." And when He had dipped it He gave it to Judas and said, "That thou doest, do quickly." Then Judas went out—and it was night.

Even the disciples did not understand. They thought because Judas had the bag that Jesus had sent him out to buy something for the feast, or else to give something to the poor; they remained in ignorance of the treachery of one who had been their companion about three years. Shortly before that, Mary had come with her alabaster box of ointment, and had broken it upon the head of Christ. The disciples complained of the waste—notably Judas: "Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor." "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." And when Jesus expressed approval of this sacrificial act—and I think laid down the law of true discipleship as a law of self-sacrifice—when Judas heard that, he went straight to the chief priests, and with the palms of his hands itching, he said, "What will ye give me, and I will deliver him unto you?" Then they covenanted with him for thirty pieces of silver, and from that time he sought how he might conveniently betray Him. Talk about inspiration! Hear this pregnant speech: "And they were glad, and covenanted to give him money. And he promised and sought opportunity to betray him unto them in the absence of the multitude." Privily! In committee! On the board!—anywhere but out in the open light of day.

I.

IN WHAT THEN DID THE SIN OF JUDAS CONSIST? Is there any parallel at all between it and the experience of religious people to-day? Does this part of the trial of Jesus Christ apply to us? What are we to learn from this bit of history?

This, that it is impossible to be numbered among the

people of God, and to pass even among those, with whom we are most intimately associated as a genuine disciple of Jesus Christ—a man may do all that, and yet be at heart a devil and a son of perdition. People are surprised sometimes at the sort of characters they see in churches. I am not. I have seen things done in the name of religion that publicans and sinners would have been ashamed of. The blackest, vilest, most fiendish, crimes of all history have been done in the name of religion. It is terribly possible for a man to be a member of a church—you see I am not talking history merely: I must bring it up-to-date or it will be of no value—it is possible for a man to be a member of a church, to sit under the preaching of the gospel, to come to the Communion Table, while being all the time at heart an unconverted sinner. It is possible, quite possible, to go from one of these pews in Jarvis Street Baptist Church, Toronto, like a lightning bolt straight to hell. Membership in this church will not save anybody, nor membership in any other church. Something vastly more than church membership has to be effected if we are to be saved.

Let us ask the question now once again, shall we, of ourselves, in the presence of God—particularly let me press it upon the heart and conscience of every member of this church, for I must be faithful to you as one who must give an account—in this day when Jesus Christ is being wounded in the house of His friends, and being betrayed again into the hands of sinners, is it possible this may be done by one who dips his hand with Him in the dish? You who came to the Communion Service this morning, will you say, "Lord, is it I? Can it be possible that this heart of mine can be so base, so utterly vile, so like to the pit itself, that it can harbour a devil within it?" Let us make sure. "Give diligence to make your calling and election sure." God is my witness that when I shall stand at the judgment seat of Christ no man shall say of me that I told him he might be saved by church membership, or by anything other than the cleansing of Christ's blood, and the regenerating grace of the Holy Spirit.

Let the example of Judas warn us to make sure work of our relationship to Jesus Christ. Judas had sat under the teaching of our Lord for three years. I suppose he had heard the Sermon on the Mount. He had heard all His matchless parables; he had been present when the eyes of the blind were opened. I rather think he must have been of the group who stood at the grave of Lazarus, when he saw the dead respond to the life-call of the Son of God. He had been given the most overwhelming proof of the Messiahship of Jesus, of His being the Lord of nature, and the Lord of life and of death; and yet he never opened his heart to Jesus Christ. From the beginning to the end he was the son of perdition, and never a bit of heaven did he have in his breast, but a great deal of hell. What a revelation there will be at the judgment seat of Christ when we appear in our true characters for what we really are! Let us be warned by the example of Judas.

The true character of the man, I have said, was hidden from his most intimate associates. It is an extraordinary thing that the blackness of darkness within him never manifested itself. Right up to the

last hour, "the same night in which he was betrayed", there was not one of the disciples who ever pointed to Judas and said, "That is the man who will betray our Lord." No one guessed it, no one dreamed of it, not even when Jesus said, "That thou doest, do quickly." The disguise had been so complete that nobody but God knew what he was. But He knew. And Jesus Christ knows what you are, my friend; He knows what I am. He knows whether we are really His or not. Blessed be His name, "The Lord knoweth them that are his."

Are you sure? Oh, are you sure? I would not undermine your faith, my friends. I would rather die than utter a word that would break anybody's faith in the Bible. I would rather be struck dumb in this pulpit than that I should ever utter a word that would be discreditable to Jesus Christ. But I would destroy your faith in yourself, and in every false hope. I would warn you that it is possible to be numbered among the disciples of Jesus Christ, and to appear before the church and all the world as one of His devoted followers, and yet be in the gall of bitterness and in the bond of iniquity. God save us everyone. Oh that He may break the heart of anyone who is not yet His!

II.

Let us look at Judas, at his sin which was manifested at last. I remind you that SIN AT LAST—AT LAST—DISCLOSES ITSELF. Sin, at last, drops its disguise, throws off its mask, and reveals itself in all its truly hideous character. But when sin discloses itself, it is too late for the sinner to be profited by the disclosure. When a man is near the end, and his poor body is eaten with cancer, and you say to him, "What is the matter with you?" he will say, "I am dying of cancer." The cancer has revealed itself, but it is too late then. What he needed was an expert to discover it before it was too late. No power in the universe can unmask sin so that the sinner may see it and repent but the Holy Ghost. "When he is come, he will convince the world of sin." Nobody else can do it. I have no power to do it, nor has any preacher who ever lived. Some of you will laugh at me this evening. Some of you young people will smile at the preacher. Perhaps some of you will go out saying, "What an old fogey that man is, to be sure! He talks as though he were in his ninetieth year. He is far behind the times to talk to anybody like that." You think you are very wise, and know not that you have death and hell in your breast.

I cannot prove it to you, but the Spirit of God can. Yet I warn you that the time comes when sin burns itself out into the open, and that it conceals its purpose until its work is done. In the beginning it is pleasant to the eye and to be desired to make men wise. I do not suppose that Judas had any idea of the enormity, the heinousness, of his offence. I rather think he was like some preachers who live to-day: I think he was after position. I think he thought he would be able to buy something with thirty pieces of silver, and that his bargain was a pretty good one. He probably thought that Jesus would assert Himself, and that He never would go to the cross. He may have known that the enemy had decided to put Him to death, but he may have said to himself, "He will

never let them do it. He will assert Himself; and meanwhile I shall be thirty pieces of silver to the good."

I know many men to-day in whose shoes I would not stand for all the millions of the Rockefellers, the Fords, and the Rothschilds. It is an awful thing to stand by and see the written Word going up to the cross, the Bible being repudiated, the Son of God being crucified afresh, and put to an open shame, as by the present apostasy. I believe the passage to which I have alluded refers to an apostate condition. What! men will stand, for instance, in a Baptist Convention and hear others repudiate the necessity for the blood of Jesus Christ, and for the sake of the position they occupy, and for fear of jeopardizing their future, will vote for those who trample under foot the blood of Christ? Why do they do it? Do they sell the Son of God for position as Iscariot sold Him for silver?

"What do you mean by thirty pieces of silver?" someone will ask me. The thing that you possess this evening, if you are an unconverted man, in lieu of Jesus Christ; the thing which you hug to your heart and for the sake of which you shut Christ out of your life. It may be a very little thing, it may be a very big thing; but whatever it is, the thing that you weigh over against Christ is the thing for which you sell Him.

When you have sold Him, what are you going to buy with your thirty pieces of silver? Young man, you know why you are not a Christian, do you not? You know that if it were not for some one thing in your life you would walk down this aisle and say, "I yield myself to Jesus as my Saviour." Young woman, you know why you are not on Christ's side. If it were not for some one thing that you cherish in your heart, you would say, "I too will surrender to Christ as my Saviour." What is that one thing? It is your thirty pieces of silver, whatever it may be.

What are you going to buy with it? "I am going to buy a great deal, enjoyment, position, power, and perhaps fame." Are you sure you can procure these things in lieu of Christ? You are full of enthusiasm for the future, for the path you have marked out for yourself. I suppose Judas could almost feel that silver before it was put into his hand. He could hear the music of it in the high priests' hands; he was aching to get it. Some man here would have to give up his gambling, perhaps, I do not know. I had better not stop to try to enumerate the things, but content myself with laying down this principle, that the thing that is in your heart, that stands in the way of your surrender to Christ, takes the place of that thing in Judas which led him to betray his Lord by covenanting with the high priests—and that thing will bring you to ruin. I should be sorry to preach in such a way as to hurt or offend you so that you would never come back again, but I must be true and tell you that if you are not a Christian, there is a reason, and it is something in your life that prevents your bowing to Jesus Christ as your Saviour and Lord, and that is analogous to the desire in the heart of Judas that admitted Satan to his heart instead of Jesus Christ.

Every man and woman here has this choice always, of opening his heart to Christ, or to the devil; of being flooded with all the joy of heaven, or being made to taste all the bitterness of hell. It is our inevitable

choice, and we cannot escape it. You will not believe me. I cannot persuade you that it is true, unless the Holy Spirit takes some poor word of mine and thereby lets you get one glimpse of sin. If only we could see the hideous thing in all its loathsomeness, in all its fiendishness, in all its hellishness, how we should abhor it! It is an ugly denizen of the pit disguised as an attractive and winsome companion full of fair promises for the future. So was it with Judas.

The sin of Judas concealed its purpose even from the searching scrutiny of self-interest. If ever there was a selfish man in the world it was Judas. I do not believe there was a spark of affection in his breast for Jesus Christ. He never opened his heart to Him at all. But he loved himself devotedly, and if Judas had known that the thirty pieces of silver would be used to pay his fare to hell, he would have said, "Take it, I do not want it." But he did not know. He supposed he was going to pay his way into paradise, for that was what he wanted.

He supposed that the transaction would turn out to his own profit. No argument would have availed to dissuade Judas Iscariot from betraying Jesus to the cross—he did not care whether He went to the cross or not—but no argument would have been needed to turn him back from the gallows. If only he could have seen the truth that no man can give up Jesus Christ to the cross without going to the gallows himself, he would never have made the bargain. Sin is the most deceptive thing in the world, and it persuades men that it is profitable. Yet it is an absolute loss always. You cannot rob anybody else. The most skillful bandit in Canada or the United States cannot really rob a man of anything that is worth while: he can only rob himself. In the end he will find he can deceive nobody: he has skill only to deceive himself. Sin always reacts upon the transgressor, and leads him to ruin.

You need not be afraid of your enemies. I can understand what the Psalmist meant when he said, "I will not be afraid of ten thousands of people, that have set themselves against me round about." They might be multiplied by a hundred times ten thousand; they would be powerless really to injure me. You and I are as safe as if we were in heaven, if we are Christians. But sin will strip a man of everything as it did Judas Iscariot. And even the most selfish man who lives for himself alone, who has no thought in life but for himself, and who guards himself at every point, who has something in the bank,—and he is careful to see that the bank is sound,—he buys a piece of property, and searches the title; he protects himself on every hand and says, "I am as secure as I possibly can be", notwithstanding in his heart he has that which will rob him of everything and bring him down at last to hell itself.

Sin has no power when once it is unmasked. Sin cannot murder: it can only commit suicide. That is more than a paradox, you say, that is a contradiction. Did not Judas murder Jesus Christ? No. Said He, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." And in his measure, every true man can say that. No man can take our lives from us until God wills.

But sin discloses itself at last, "when it is finished", as being an epitome, a condensation, of hell itself. Judas thought he was getting to heaven when he obtained the thirty pieces of silver. He thought it was a kind of silver hinge on which the gates of pearl would swing open to admit him to paradise. He heard the music of the silver, and was lured on; and when he had delivered Jesus to His enemies, and when he had received the thirty pieces of silver, his hour struck for which he had been living, the day in which he would be rich. But even as the silver was put into his hands the thirty pieces were transformed into burning coals from hell, and he threw them at his masters' feet. Sin! Sin is a drop of hell coagulated; it is a crystal from the lake of fire. Get it, and it will burn you for ever. Conscience becomes a devouring fury; memory pours acid into the wound; reason, judgment, the affection, all the faculties of the mind, become fiends of torture, and the very flames of hell leap up to show the sinner his folly at last—but when it is too late! It is an awful thing to turn one's back upon Jesus Christ. That was the choice of Judas, whether he would receive the Saviour or Satan. When he closed his heart upon Christ—mark this, will you—the Scripture says, "Then entered Satan into Judas." And I greatly mistake if I have not seen men into whose hearts Satan has entered, men who seem utterly abandoned to the work of destroying the souls of men.

Sin not only blinds men to its true purpose, but it blinds men at last to its only antidote. Judas came back to his masters "when he saw that he was condemned". Sin has an awful power of illuminating the conscience at last—when it is too late. Jesus was taken in the garden; He was brought before Annas; He was hurried before Caiaphas; then as the day was breaking the whole council came together, seventy-one of them, and He was more formally put on trial before the Sanhedrin; then before Pilate; and as we saw last Sunday night when He took the witness stand for Himself and said, "I am the Christ", they said, "He hath spoken blasphemy; what further need have we of witnesses: behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death." And Judas knew that His condemnation by the council meant death; and when he saw that he had kindled a fire that he could not extinguish, when he saw that he had unloosed a power that he could not control, when he saw that Jesus was condemned, he said, "I have sinned in that I have betrayed the innocent blood." He did not go to Jesus. It is not said that Jesus Christ looked upon him, or that he looked to Christ. But they said, "What is that to us? see thou to that."

I read in the paper that many people a few days after Christmas, went back to the stores to exchange presents, especially where there were duplicates. But when you get a bargain at the devil's bargain counter you cannot get an exchange; you cannot come back to-morrow morning and say, "I am sorry, but I paid too big a price. I paid too much, and I want my money back." Judas came and said, "Here are the thirty pieces of silver you gave me; I repent of my bargain." But they said, "We do not want it; see thou to that." That is how the devil treats every man who rejects Jesus Christ. If you reject Him, my friends, there is

nobody on earth, there is nobody in hell certainly, and there is nobody left in heaven, to help you—"See thou to that." You will have made your choice, you will have sealed your bargain; then you must abide by it. I pray that there may be no Judas here. We have all been like Peter, we have all denied Him; we have been like the other disciples, we have forsaken Him and fled; we have all played a coward's part. But may God, in His infinite mercy, save us from selling Christ!

"The price"—what does it say in Jeremiah's prophecy—"the price of him that was valued." This poor simpleton put a value upon Jesus Christ and said, "I will sell Him for thirty pieces of silver. That is what He is worth to me. Give me thirty pieces of silver, and I will yield my interest in Him, and will deliver Him into your hands." These men paid the thirty pieces of silver, which represented Judas' estimate of the value of Jesus Christ.

I heard a man say once that it was impossible for a man honestly to earn one hundred thousand dollars in a lifetime. I do not agree with him. I believe there are men who are worth a hundred million dollars to their day and generation—and ten times that. I do not believe it is possible to estimate, for instance, in the days of the war the value of a person like David Lloyd George. Whatever men may say of him now, he was worth to this empire, and to civilization, not millions, but billions upon billions. A man would have been foolish to say, "I will give you thirty pieces of silver", for a man like that, would he not?

But will you value Jesus Christ? Will you tell me how much He is worth by Whom "all things are made", and without Whom "was not anything made that was made . . . whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist"? Will you part with Him to go for a little pleasure? Will you sell Him for a little self-indulgence? Will you part company with Him in order that you may cherish some fond ambition to succeed in this life, and then have it all vanish away?

"The price of him that was valued." What did they do with the thirty pieces of silver at last? They bought a field to bury strangers in. They bought a grave-yard! That is all you can buy with your thirty pieces of silver. "I am going to build a great mansion", says someone, "with a park around it. I am going to have everything I want." No, you are not; you are going to buy a grave-yard. That will be all these poor bodies will need by and by,—until the resurrection.

You had better come to Christ. There is nothing else to do but to yield to Him. How many of you know Him—how many really know Jesus Christ? (a great host responded by raising the hand). Oh yes, and you would not sell Him for a million worlds, would you? The whole universe, if it could be yours, would not compensate you for the loss of Jesus Christ. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

I am glad we are still on this side of the grave where all wrongs may be made right, where all sin may be forgiven. I talked last night with our brother who was baptized this evening (I had had several talks

(Continued on page 16.)

The Union Baptist Witness

These two pages (12 and 13) are the Authorized Official Organ of The Union of Regular Baptist Churches of Ontario and Quebec.

W. GORDON BROWN, Editor.

NOTICE OF INTEREST TO THE EASTERN FELLOWSHIP.

A Pastors' and People's Conference will be held in the Westboro Regular Baptist Church (Ottawa) Tuesday, January 29th. There will be afternoon and evening sessions with the following speakers:—Rev. W. R. MacKay, Rev. James Hall, Ottawa, and Rev. Arthur St. James, of Montreal. In the evening Mr. St. James will relate his experience with Roman Catholicism, and tell the story of his expulsion by Grand Ligne Mission. Rev. A. Penman, of Dalesville, will follow Mr. St. James with a Gospel message.

All those who can possibly attend this conference will find it a time of refreshing.

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A FOLLOW-UP.

In the December 20th issue an announcement was made of a New Year's Rally in Montreal. Now we report something of this historic occasion. The three Churches in Montreal Association with the Union of Regular Baptist Churches of Ontario and Quebec met in St. Paul's Regular Baptist Church for their New Year's Rally. These three Churches show abundant evidence of active life. As one listened to the enthusiastic, reverent singing in English and French, and looked into the beaming faces of the one hundred and sixty gathered there, there was a real cause for praise. This was the first rally of its kind to be held in Montreal. Pastor St. James made a happy and able chairman, speaking in both English and French. After hymns and prayers, in which each Church led, Mr. and Mrs. V. M. Griffin sang "There's No Disappointment in Heaven".

Hearts were full of praise and gratitude to God as each Church reported progress of growth spiritually, numerically and financially. Mr. Jamieson, of St. Paul's Baptist Church, Mr. Danthony, of Beneficent, and Mr. Brown, of Emmanuel (Verdun) told something of the blessings that had been experienced in their respective testimonies.

Greetings from other denominations as well as Baptist and Regular Baptist Churches, were read by the Pastor. Rev. C. H. Leggett, of Emmanuel Regular Baptist Church, was elected to arrange for the next rally, after which he addressed the gathering in English, and Rev. Danthony in French. The offering was taken to cover expenses and for a Communion set for French Beneficent Regular Baptist Church. Twenty-five Dollars was realized, which covered these needs.

It was with reluctance that the meeting was closed.

* * *

RUNNYMEDE ROAD REGULAR BAPTIST CHURCH.

A Watch-Night Service long to be remembered was held in the above Church December 31st. The Annette Street Baptist Church united with Runnymede in this service. Most of the time was spent in prayer. Rev. W. J. H. Brown, of Annette Street, gave an inspiring message on prayer, and Rev. P. B. Loney addressed the gathering on consecration. Runnymede Road Church is experiencing a time of blessing. Souls are being saved, and the prayer life deepened.

* * *

THE D. M. U. GOSPEL TEAM IN MINNESOTA.

by Rev. H. G. Hamilton.

During the Annual D. M. U. Bible Conference, held in the Fall, we heard of the University Gospel Team. It was suggested by one of the members of the faculty that it would be impossible for most of the boys to go home for the Christmas vacation. We felt sorry for those who would be compelled to remain in the College dormitory over the holi-

days, and wondered what would be the possibility of arranging with them to make a Good-Will Tour of Minnesota in behalf of the University. The plan was arranged and submitted to Mr. Frank Smith, who attends to details, and was put into operation in due time. Just as the holidays drew near we began to receive telephone and telegraph communications asking for cancellations. These we had to accept very much to our disappointment. We were advised to wire the boys advising them not to come. We could not consent to allow ourselves to be such an embarrassment to them and to the other churches who had looked forward to their coming. However, it seemed as if the closed doors were ordered by the Lord, and we were compelled to seek doors elsewhere for them, which proved a great advantage. They arrived in Austin 4:30 Sunday morning and made the Baptist Parsonage their headquarters. They spoke and sang in the following churches: Blooming Prairie, Brownsdale, West Concord, Kasson, Faribault, Morristown, Minneapolis, St. Paul, Hastings, Austin, Clinton Falls, Oakland. The closing engagement was with Pastor Wm. Taylor and his fine church at Riceville, Iowa. Besides the church engagements they sang for the Rotarians of Austin and made a big hit, for which we are more than proud. It was an excellent way of telling Austin business and professional men of the Great New Des Moines University. Their appearance at the city hospital was a delight to the patients and nurses; even the new born babies got a thrill, not a cry was heard while the boys sang. They were invited by the Hormel Packing Company to sing at the lunch hour; about three hundred men and women enjoyed the concert.

We want to congratulate President H. C. Wayman and the University on having a Gospel Team that knows so well humanity's greatest need, and how to apply the balm which God in His grace has provided for the need.

The complimentary remarks coming to our desk from Pastors and Churches where they have spoken and sang has amply repaid all our efforts in the arrangement of this tour. Their excellent talks and songs at the Annual Feast of the Minnesota Gideons, held in Minneapolis, brought many invitations from the largest churches in the Northwest. Christmas Eve was their only night off. Miss Evelyn Brant, of Austin, a member of the Sophomore class, saw to it that they were delightfully entertained with the other D. M. U. students from Austin—Basil Thompson and Curtis Lugg; also Mrs. Hamilton, our daughter Ruth Notre and myself. We were sorry to say farewell to them as they left Minnesota for their closing engagement at Riceville, Iowa.

* * *

SAWYERVILLE CHURCH JOINS THE UNION.

The following resolution was adopted by the Sawyerville Regular Baptist Church, Quebec, at its business meeting on January 3rd. The resolution carried with only three opposing votes. This, we believe, makes eighty-one churches which have by formal resolution allied themselves with the Union of Regular Baptist Churches of Ontario and Quebec—and still there are many more to follow.

Following is the Sawyerville resolution:

"Whereas this church recognizing that the Baptist Convention of Ontario and Quebec, did, by resolution endorse the theological position of Professor L. H. Marshall,

"And Whereas the various boards of the said Convention by their failure to protest, approved the action of the said Convention,

"And Whereas the Baptist Convention of Ontario and Quebec has adopted and approved the amending bill recently secured from the Dominion Parliament at Ottawa,

"And Whereas, making it possible in the future if any church makes protest against irregularity in doctrine or practice, such action would be considered sufficient ground for a church's exclusion, thus destroying all freedom of discussion within the Convention,

Therefore, Be It Resolved that the Sawyerville Baptist Church do hereby declare that we approve of the formation of the new organization known as the Union of Regular Baptist Churches of Ontario and Quebec, and accept the constitution and articles of faith adopted by said Union, and hereby direct the clerk of this church to make application for membership in the said Union, and sign on behalf of church the articles of faith and constitution of said Union."

Done in behalf of the church,

AUSTIN S. BOWKER,

Signed January 3rd, 1929.

Clerk.

THE BAPTIST CONFLICT

From "The Baptist Temple News", Dr. Van Osdel, Editor.

This, no doubt, will sound like a strange heading, as real Baptists ought to be so well agreed that whenever they come together they can sit in the heavenlies and be of one mind and one soul. In these perilous times, however, a good many people who for some cause have adopted the Baptist name have not been real Baptists in the hour of temptation. Human nature loves power and is constantly tempted to seek after it. Baptists have been surrounded by other denominations and this has made it easy for them to imitate organizations and endeavors that are not Scriptural. In the North and the South alike that which began as associations and conventions grew into oligarchies. Men who were commissioned to serve chose their opportunity to install themselves as rulers.

A tremendous and long continued conflict has been in progress in the State of Texas for some years. The First Baptist Church of Fort Worth has stood foursquare for Baptist principles, which means that all men in Baptist conventions are equal, and that all transactions shall be open and exposed to public view. It also means that that only shall be undertaken which is authorized by the Word of God and constituted for the advancement of the cause and the glory of the name of our blessed Lord. Looking on from the outside it appears that several men in Texas have felt that the entire Baptist structure was intended for their personal use and advancement, and if anybody wanted to know what was being done and what was recorded in the books, they were reminded that it would be best for them to mind their own business.

Of course anybody that has half sense could easily understand that this policy wouldn't work very long with Baptists. Hence real Baptists, such as we find in the Fort Worth Church above mentioned, have kindly but persistently demanded that there should be open books, fair play, and the counsels of the Word of God followed. It doesn't require a prophet to foretell what would come to pass when these good people took an open stand for that which is Baptist. Unscriptural machinery among Baptists must inevitably fall, and the irregular and monstrous conditions in Texas have collapsed. Just how much of Modernism got into this conflict in the South we are unable to measure, but we know that the conflict in the North has been caused largely by the inroads and unscriptural methods of Modernism. We have no hesitancy in saying that present machines in the various states and the greater conventions endeavoring to do business under the Baptist name will inevitably collapse. It is foreordained and inevitable. Baptists originate and proceed by the instructions of the Word of God, and the moment they depart from the oracles of faith, that moment they expose themselves to utter defeat. The denominations under well organized machines and episcopal leaders may go on to attain the goals which they have set for themselves. Baptists are not a denomination. Every church is independent of every other church, and is not amenable to any organization outside of its own organism. With these facts in view it is easy to understand why collapse has come in Texas, and why collapse will come everywhere when those calling themselves Baptists depart from Divine leadership.

It is hard for some of us to be all of the time sounding the alarm and calling the attention of our readers to the situation, but it seems imperative that it should be done. If the

faith of our fathers is to be perpetuated, and true Christianity is to be made known as our Lord commanded, then someone must be wise enough to discover the signs of the times, and not only keep right themselves, but encourage and help others to fall into line. The same wisdom and discernment necessary to assert that which is negative is also demanded for that which is positive and constructive. The Bible Union was formed several years ago by a company of brethren who were unquestionably Divinely led, and this Union of godly men has continued up to this hour to sound the alarm and to utter the clarion call to righteousness and heroic undertaking. In line with this Divine preparation Des Moines University was placed in the hands of the leaders of the Bible Union. Now the Regular Baptists have been organized in Canada, Michigan, Ohio, and this is in process in some other states. This year the annual meeting of the Bible Union should be for the purpose of centralizing the efforts of all real Baptists. It is not enough for us to depart from Modernism and unscriptural machinery. We must be an evangelical, educational, and missionary, people. Under the present Providential conditions the call of God cannot be misunderstood. Regular Baptists or real Baptists, and also Bible Union Baptists, must this year, 1929, enter fully upon heroic undertakings.

In the early days of the Bible Union many great conferences were held by the strong men of the Union, and the Baptists of the whole country were awakened. The time has come this present year for a renewal of these conferences, and there should be hundreds of them throughout the entire country, and thus the lay members of Baptist churches will become aware of the prevailing conditions, and be able to adjust themselves accordingly. When real Baptists are fully informed there cannot be a moment's doubt as to their decisions.

RECOGNITION AND ORDINATION AT WALSH, ONT.

Rather an unusual service was held at Walsh, Ont., Tuesday, January 8th, on the occasion of the Pastors' and People's Conference of that district, in the form of a recognition of the newly organized Walsh Regular Baptist Church, and the ordination of its Pastor, Mr. Oscar Boomer.

The statement of the church respecting its doctrinal position, and the statement of the Pastor covering the usual three points, conversion, call to the ministry, and views of Bible doctrine, were heard in the afternoon, and the Council heartily and unanimously voted to fellowship both, and proceeded to recognition of the Church and ordination of the Pastor at the evening service.

The Council was composed of regularly appointed delegates from fifteen different churches, and of a number of individuals who were invited to seats in the Council.

(Continued on page 16.)

TORONTO BAPTIST SEMINARY

Appeals For

YOUR EARNEST PRAYERS

YOUR FINANCIAL SUPPORT

YOUR INFLUENCE WITH YOUNG

MEN HAVING THE GOSPEL MINIS-

TRY IN VIEW

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

Write the Dean,

Rev. T. I. Stockley,

337 Jarvis St., Toronto.

Goals for the Altar Fire

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

Sunday, January 13th.

The Reality of Christian Experience.— John iv:27-43

That was a good word of the Samaritans—I commend it to you—*We have heard Him ourselves, and know that This is indeed the Christ, the Saviour of the world.* In the November of 1902 a remarkable letter appeared in the *Spectator*, written by Mr. Frank Bullen. A reviewer, noticing his latest book, had found fault with him for depreciating the culture of Matthew Arnold; and this was his reply. Never, he said, would he decry real culture; it helped towards the highest enjoyment and elevation; but a million Matthew Arnolds could not preach good tidings to the poor as Jesus Christ did. As for himself, when his wife was lying ill, when his children were hungry, when his resources were at an end, when he might have been tempted to despair and self-murder, he had known the blessedness of a *Friend that sticketh closer than a brother.* Matthew Arnold, he went on, was a sweet poet; he could weld into harmonious cadences the great words of our language; but, when it came to proclaiming the Gospel, he was less than the least of believers; and the knowledge of man's deepest difficulties, and of the heavenly remedy for them, did not appear to have touched his comfortable heart. He had written:

"Resolve to be thyself, and know that he
Who finds himself loses his misery."

But Mr. Bullen would paraphrase:

"Resolve to seek thy Lord, and know that he
Who finds the Christ loses his misery."

Yes, he who finds the Christ loses his misery, and is brought out into a large place, and lives the life which is life indeed.

Monday, January 14th.

The Miracle of Christian Experience.— Acts ii:37-47

People tell us that the era of miracles is gone. No more melancholy word could be spoken, if it were a true word. But it is false. Conversion is the standing miracle of all the Christian generations. When the mind passes from ignorance of the truth which saves, to knowledge of it and sympathy with it, there is the old marvel of the blind beginning to see. When the victims of impurity and passion are carried out of their world of evil thoughts and habits into a world where Jesus is First and Last, it is the cleansing of the leper repeated once again. When those who were useless for all spiritual enterprises make haste to keep the Father's commandments and to advance His glory, what is it but the lame walking and leaping and praising God? Supreme sign and wonder still, when a fresh morning breaks on the heart which has been imprisoning itself in the sepulchre of death, behold a man raised up by Christ, as certainly as Lazarus was when he "left his charnel-cave and home to Mary's house returned." The era of miracles ended! But when was its latest hour? and when did the Omnipotent God take His departure from the world?

Tuesday, January 15th.

The Beauty of Christian Experience.— Gal. v:22-26
Gal. vi:1-5

The Spirit of God is the Power which refines men and women into Saints of God. The Church of Pentecost—Heaven lay about it. It was pure; no falsehood and no un-reality were able to live within its walls. It was warm and loving; its members counted none of their possessions their own. It was evangelistic and missionary; these were the halcyon hours in which the door of faith was opened to the Gentiles. It was like Him whose name it carried, holy and harmless and undefiled, going about continually doing good, glorifying God on the earth. You would fain see such a church perpetuated. There is no reason, except your unbelief and mine to prevent it. The Holy Spirit is among

us to promote the growth and perfection of the Christian character; to sanctify us wholly; to give the weakest and sinfullest "not only a new belief, or a new hope, or a new love, or a new conduct, but all of these together," so that we shall be new men, a new creation in Christ Jesus. In daily faith and daily repentance let us admit Him into our life, and there is no predicting to what serene heights He will lead our feet. With God, the God Who worketh in us to will and to do, all things are possible.

Wednesday, January 16th.

The Vitality of Christian Experience.— I John v:9-21

Some have never learned from experience what true religion is; and experience is the only final and perfect instructor here. But let me take you to the home of one who is a Christian indeed—I trust it is your own home. It may be poor; at least, it is quiet and unobtrusive. Let us ask its inmate what religion means; and we shall have an answer such as the sagacious men, the eloquent men, the argumentative and controversial men could not give: an answer which comes straight and vital from the heart. He will speak, with a throb in his tones, of the marvellous grace of God which saved himself. He will tell us how, at the Cross of Jesus, his own burden fell from his back—that weary and hateful burden of personal sin, which crushed him and defrauded him of peace, and filled his days and nights with misery. He will rehearse those voices of the divine Spirit to which he is accustomed to listen—voices which humble, voices which rouse, voices which comfort and confirm, voices which purify and transform and regenerate more and more. Hearing what he says, we shall have the conviction that his religion is something which has not been borrowed from society, which is the man's own, which rises spontaneously from living fountains within, which is a creation supernatural and heavenly.

Thursday, January 17th.

The Power of Christian Experience.— Jeremiah xv:11-21

They are surest of the divinity of the Bible, to whose own conscience and will and soul the Bible has spoken, and is speaking, with incomparable force. What happened at your conversion? This happened: Texts on which your eyes had gazed again and again, which your lips could repeat with glib and unstammering accuracy leaped into a new vigor. They took to themselves hands and feet, as Luther said in his graphic fashion, so that they chased you, and gripped you fast, and would not let you go. They took a tongue as well, a tongue of thunder and fire before which you quailed and cowered, but a tongue that by and by dropped oil and balm and the tender consolations of God into your wounded spirit. In the happy day that fixed your choice on Christ, the Bible ceased to be a printed record; it became a Presence and a Call, the effectual Call, the awful and yet gracious Presence of Father and Son and Holy Ghost. And, since then, what has it been imparting to you? Holiness as well as forgiveness; help in duty; illumination in the mists and confusions of your perplexities; calm in the tempest and healing for the sorrow; restoration from backsliding; a portion of meat every morning from the table of the King. In the rooms and corridors of the Book you catch the sound of your Master's footsteps. When you read, lo, Jesus stands before you, and says *Peace be unto you*, and shows you the nail-prints and the scar of the spear; and you are glad when you see the Lord.

Friday, January 18th.

The Prayer of Experience.— Genesis xxvii:24-32

The Power of Prayer is another of the things to be learned by experience. Often one hears the value of prayer scornfully denied. God has his laws, we are told, and He cannot break them in deference to our wishes. His plans are fixed, and we seek in vain to override them. He is enthroned in majesty, and our feeble cries do not enter His ear or move

His heart. But it is a shallow scepticism which speaks in this style. But let us turn to someone who prays in spirit and in truth, and we shall have the clearest evidence of the power which the gracious habit wields. For one thing, we feel that with such a man we are in the company of a singularly noble soul, a soul whose whole faculties have been quickened and refined by converse with God. His mind soars to lofty altitudes, for no one can talk daily with the King of kings without growing wise. His affections are unselfish and wide; he who lives with God learns to love; there is no ungentleness, no narrowness, no harshness with him. His will is steadfast and decided; for in earnest prayer the will has the best training! It is the will, Canon Liddon says, "which struggles with the reluctance of sloth, or with the opposition of secret passion; the will which perseveres, the will which exclaims, *I cannot let Thee go.*" The finest highest, most healing and health-giving souls are the souls who pray without ceasing.

Saturday, January 19th.

The Joy of Experience.— *Psalms xxxii:1-11*

The Joy of the Christian Life must be learned by experience. Those who look on from the outside are sometimes unwilling to admit that the Christian is to be envied. They see him renouncing certain pleasures, and foregoing certain gains, which they count themselves free to claim and enjoy. They see him exercising a scrupulous vigilance over himself. They see him contending with might and main against the alluring invitation of sin. They see him exposed to the ridicule, and perhaps to the hostility, of men of their own modes of thinking. They see him holding himself in readiness to go anywhere, and to attempt anything, at the bidding of the divine Master. I am speaking of the Christian who understands his calling, and who is anxious to fulfil it. How irksome is this life! the onlookers and critics say; how tiresome! how cramped, impoverished, starved, arduous, unattractive!—we find no beauty in it that we should desire it. But, instead of scrutinizing it from the outside, you have gone within; and your estimate is completely changed. An Eastern house has a dull dead wall to the street; but, as soon as the stranger passes through the gate into the courtyard, he is in the midst of flowers and fountains. Is it not the same with the life of the Christian? When we know it, when we experience it, when we live it from day to day in the strength of our God, how good it is! There is none like it.

Readings by Alexander Smellie, D.D.

BAPTIST BIBLE UNION LESSON LEAF.

Vol. IV. REV. ALEX. THOMSON, Editor. No. 1
Lesson 5. First Quarter. February 3rd, 1929

COMFORT IN TRIBULATION

Lesson Text: 2 Thessalonians, chapter 1.

Golden Text: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." (1:3).

I. THANKSGIVING, (vs. 1-4).

1. Paul in his last epistle to the Thessalonians sought to correct a certain erroneous belief concerning the advent of the Lord, but further explanation being required he proceeds to give it in this epistle, written but a short time after the other one. In it he deals with the return of the Lord and related events, and the attitude of the Christian in relation thereto. 2. Beginning his letter with a salutation as usual, (vs. 1, 2), he passes on to thanksgiving, (vs. 3, 4), giving thanks to God first of all for the growing faith of the Thessalonians. The apostle is an outstanding example of the truth which he taught, "In everything give thanks," he had exhorted the Thessalonians, (1 Thess. 5:18), so here before he gives correction, he observes something for which to be thankful. Learn from this to pay attention to the good in a person even when correcting the evil. Note also the nature, the manner and the consequence of a growing faith, with the

necessity for its exercise. A growing faith is a living faith, a healthy faith, an active working faith, an expanding faith, a successful accomplishing faith, God-pleasing and God-honouring faith, and it grows by exercise. 3. In the second place the apostle gives thanks for the abounding love of these saints. He had prayed for this, (1 Thess. 3:12) now his prayer is answered. In this they were exhibiting their heavenly Father's nature, (1 John 4:8), and giving evidence of the new life within, (1 John 3:14). Such love is great in its source, its manifestation and its results. 4. A third matter for which the apostle gives thanks is patience under persecution, (v. 4). To gain a proper estimate of such patience one must understand the nature and cause of the persecution. It meant real suffering to the Thessalonian saints, and it had arisen because of their union with Christ. It was therefore for Christ's sake they were suffering, and this not unexpectedly, but in accordance with our Lord's prophetic word, (John 16:33). 5. Patience under such circumstances therefore meant they were possessed by the Spirit, true to their Lord, and bearing public testimony to His saving power. Such patience would better enable them to bear their burdens, for a calm spirit is beneficial under trial, and it would be a splendid and powerful testimony to the reality of the salvation they professed. Suffering wrong calmly is not characteristic of the natural man, but for the Christian there are reasons for acting so; among them may be noted the presence of God in the life, complete trust in His guidance and care and the hope of the return of the Lord. One might add to these love for the souls of men and compassion for their blindness and sin.

II. COMFORT, (vs. 5-10).

1. Having stated his thanksgiving for the faith, love and patience of the Thessalonians, the apostle proceeds to comfort them by reference to the righteous judgment of God. Were it not for the future and an implicit confidence in the justice of a holy God the present suffering of the innocent at the hands of the guilty would be a thing hard to understand. But we are assured of a judgment later for all, when each shall receive according to his deeds. Such suffering, however, is not without its benefits to the Christian. The apostle assures the Thessalonians that it is a token of the righteous judgment of God, that they may be counted worthy by Him of His kingdom, (v. 5), meaning that the effect of sustaining such suffering would be the approval of God. It would also have a disciplinary effect upon them while they were undergoing it, mellowing and purifying their Christian experience. Note the nature of such a worthy life, and the rewards here and hereafter accompanying it. 2. The apostle then proceeds to state the righteousness of God in judging the guilty, (v. 6), and the time and nature of that judgment, (vs. 7-10). The time is stated to be at the revelation of the Lord Jesus from heaven, (v. 7). In the previous epistle he had dealt with the coming of the Lord particularly in its relation to the saints; in this one, while he deals with the subject from the same angle, he also shows the relation of the wicked to that wondrous event. To the one class it means salvation, to the other damnation. The particulars concerning the relationship of these two aspects are not given here, but a study of other Scriptures bearing on the subject is most important to a proper understanding of it. 3. The glory of our Lord's return is set forth in the statement concerning His coming in flames of fire accompanied by the angels of His might, (vs. 7, 8). Such a reappearing will be terrible to the wicked for it will spell their doom. 4. The nature of the judgment passed upon them is that of everlasting destruction from the presence of the Lord. This does not mean annihilation but perpetual banishment from God's presence in a changed condition. Destruction in this connection does not imply cessation of life, but wrong, ruined existence, (See Revelation 17:8, 11: 19:20; 20:10). Also note that the term death is applied to those who are now living, but who are in an unregenerate state, which in God's sight is a wrong, ruined state, (Eph. 2:1; 1 Tim. 5:6). A statement is thereafter made, concerning our Lord's relation to His saints at the time of His reappearing. He shall be glorified and admired in them, (v. 10), in great contrast to the scene depicted in the previous verses. 5. Such teaching emphasizes the certainty of future judgment and the sure vindication of God's righteousness. It should act as a warning to the disobedient, as an incentive to the children of God

to seek the salvation of sinners, and as an encouragement to leave all judgment with God, knowing that justice will be administered impartially. Such a reappearing of our Lord will be an awful sight to the wicked, but a blessed one to the saints. It bids us all be in a constant state of readiness.

III. PRAYER, (vs. 11, 12).

1. Having set forth the wonderful truth of our Lord's return, the apostle now expresses his earnest prayer on behalf of the saints to whom he is writing. First he prays that God would count them worthy of His calling, (v. 11). He had previously referred to this in connection with their suffering, now he prays that the possibility of such worthiness may become realized in them. Such a petition may well be offered on behalf of those for whom we pray. 2. His second petition deals with the perfection of their Christian experience, that God would perfect within them all the content of goodness and the work of faith with power, (v. 11). Conversion is but the beginning of a life which has its source in God, is maintained by Him, and in and through which He is working out His great purpose. In this work we may help or hinder Him, in the manner in which our wills are surrendered to Him. 3. The fulfilment of these petitions is desired in order that the Lord Jesus Christ may be glorified in them and they in Him, (v. 12). We were redeemed by Him and for Him, we are enjoined to live for Him now that He may receive glory and throughout eternity He shall be magnified in His people, and they shall share His glory. 4. This prayer is worthy of study. It is definite, earnest, unselfish, practical, spirit-born and God-glorifying.

JUDAS ISCARIOT.

(Continued from page 11.)

with him before), and I turned to that passage in the sixth of Romans and asked him his name. He said, "It is Werner Braun." "This is what it means, that when Jesus Christ died on the cross, Werner Braun died. He went there as your Representative, He paid the utmost farthing of your indebtedness, and bowed His head and gave up the ghost, saying, 'It is finished.' Thus He paid your debt. Then when He was laid in the grave, Werner Braun was laid in the grave; and when, on the third day, He rose triumphant from the dead, it was Werner Braun coming out of prison with all debts paid." Do you know what he said? He took the Bible for himself and said, "Is not that beautiful?" And is it not beautiful, that these wretched lives of ours can be handed over to Jesus Christ, buried in His grave, that we may each rise a new creature to walk in newness of life? I am thankful I am a Christian. And if I were not one, I should want to settle it this minute. Do you not desire so to do?

THE LOST JEWEL.

(Continued from page 7.)

that score", replied Worldly, "but you see I make it a point to keep out of all squabbles. I do not quarrel, and, on principle, I keep out of the quarrels of others. But why go abroad for a friend? Who so true, so able, so reliable, as your own faithful henchman Will? If you cannot conquer Habits, with Will as your second, I am sure you never can with Devotion. Will is strong and powerful enough to tackle Habits himself, and there are very few about whom I would say that; knowing Habits as I do. Take my advice, employ your own Will, and let Devotion stop with his own friends."

"I wonder I had not thought of that before", replied Human, "certainly no one would be more faithful to

me than my own Will, and as you say, he is strong enough for anything. I thank you for the advice."

"You will take it, then?" said Worldly.

"Yes", answered Sir Human.

"And you will not send for Devotion?"

"No, I may as well have Will", said Sir Human.

"That is sensible", said Worldly, and bidding Human adieu he hastened to bear the glad tidings to Habits that Devotion was not to be sent for.

UNION BAPTIST WITNESS.

(Continued from page 13.)

We have not a list of the churches and places represented before us, but from memory we recall there were messengers present from Courtland, Otterville, Scotland, Brantford, Woodstock, Boston, Hagersville, Lynville, Hamilton, Freulton, Guelph, and Toronto. Rev. H. S. Bennett, B.A., of Otterville, was Moderator, and Rev. R. E. Jones, of Woodstock, clerk. The services were held in the Town Hall, and though there was only one room, the ladies contrived to set tables in one part of the hall, and cram the other with seats, and combine kitchen, dining room, and assembly room in one, and to exemplify the principle of "enough and to spare."

At the evening service Rev. A. J. Loveday, of Boston, gave the hand of fellowship to two of the deacons of the new church; Rev. T. S. White, of Scotland, gave the charge to the church; Rev. R. J. Campbell, of Freulton, the charge to the Pastor; Rev. H. W. Bower, of Hamilton, the hand of fellowship to the Pastor; Rev. M. Doherty, of Hagersville, the ordination prayer; the Editor of *The Gospel Witness* the sermon, and the concluding prayer, Rev. W. E. Atkinson.

The Walsh Regular Baptist Church and its Pastor, Rev. Oscar Boomer, are evidently in love with each other, but more especially, both are in love with the Lord and His Word, and, although numerically small, the Walsh vine promises to be a very fruitful one.

LAST SUNDAY IN JARVIS STREET.

Notwithstanding the prevailing sickness large congregations gathered both morning and evening in Jarvis Street. The Sunday School was much reduced on account of the epidemic, the attendance being only 789. The morning service was brief. There was a great attendance at the morning Communion following, when the Pastor gave the hand of fellowship to sixteen new members. In the evening the ordinance of baptism was administered, and the sermon appearing in this issue was preached. In response to the invitation at the close, about fifteen came forward; some of these were workers, but ten or twelve at least were enquirers. It was a service of much blessing.

EAST YORK REGULAR BAPTIST MISSION.

On Sunday afternoon the East York Regular Baptist Mission was opened with a Bible School in the afternoon and an evening service at seven o'clock, with an attendance of twenty-seven at each service. Mr. O. Johnson, of the Toronto Baptist Seminary, spoke at the evening service. An interest is asked in the prayers of *Witness* readers on behalf of this new work.

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