

The Gospel Witness

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IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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FEEDING THE FLAME

When Aaron and his sons were consecrated to the holy office of the priesthood, the sacrifices which God had prescribed by special revelation were offered upon the altar: "and Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering; and peace offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces." Thus God signified approval of His chosen high priest and his sons by kindling upon the smoldering embers of the sacrifices offered a supernatural Flame.

But before the day was done "Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace." In this truly awful way God declared man's inability to render to His dreadful holiness an acceptable service apart from a supernatural Fire and Power from above.

Throughout the Old and New Testaments fire is one of the symbols by which the Holy Spirit's ministry is represented, and the burning of that supernatural Flame indicated God's approval of the worship and service rendered by His people.

At the dedication of the temple "when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the

Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth for ever."

Again when Elijah summoned Israel to Carmel and challenged the prophets of Baal, he said, "The God that answereth by fire, let him be God." And when Elijah prayed, the Fire fell.

In the New Testament we have the promise of God by the lips of John, "I indeed baptize you with water . . . he shall baptize you with the Holy Ghost, and with fire." When the Lord Jesus had returned to His Father, while they tarried in the upper room awaiting the enduement with power from on high, "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Thus the promise was fulfilled, and the Fire from Heaven came upon His waiting people, just as it had come to the tabernacle and to the temple and on Carmel.

The Apostle Peter in his explanatory sermon at Pentecost explained that the Fire had come as witnessing the Father's acceptance of the Son's sacrifice, and His making Him both Lord and Christ.

In the Old Testament as the heavenly Fire fell, every act of service, whether the offering on the great day of atonement or the offering of the daily sacrifice and the burning of incense before the Lord, every act of worship was associated with the heavenly Flame. No prayers or praises could acceptably rise to Heaven save on the wings of the Fire which had come down from Heaven. The covenant of grace was before the law, and the first of all offerings was the Lamb slain from the foundation of the world. Thus God's plan of redemption has ever been the same, and "no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." And no sinful soul can find his way to God but through the merit and sacrifice of Him who came down from Heaven, and Who through the eternal Spirit offered Himself as a Lamb without blemish and without spot.

There is therefore, fundamentally, absolutely no difference between the Old and New Testaments. All that is fulfilled in the New was, in principle, predicted in the Old. Therefore it is written, "If any man have not the Spirit of Christ he is none of his." It is impossible for any sinful soul to approach the Divine Holiness save through the merit of the Divine Sacrifice and the purifying ministry of the heavenly Flame. Whether we pray, or preach, or witness in any way—or do all these—by observing the injunction, " whatsoever ye do in word or deed, do all in the name of the Lord Jesus"; we can do nothing of which God can approve without the blood of Christ and the fire of the Holy Ghost. Hence we are admonished to "grieve not the Spirit", and to "quench not the Spirit".

During the tabernacle service the fire did not fall daily: it came once and for all; and in anticipation of its coming this direction was given: "And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. The fire shall ever be burning upon the altar; it shall never go out."

Thus the Fire once kindled from Heaven was fed by the sacrifice and service of the people, and was never permitted to go out. And still it is the duty of every believer to feed the smoldering embers of the altar with new fuel until the Flame shall rise to Heaven. As the priests daily laid wood upon the altar, and sacrifice upon the wood, so must the believer, in perpetuation of his consecration, present his body a living sacrifice, holy, acceptable unto God, which is his reasonable service. Every act of obedience to the teaching of the Word of God, made clear and effective to an enlightened understanding by the ministry of

the Holy Spirit, is like laying wood upon the altar and sacrifice upon the wood. Every prayer that is offered in the Holy Ghost is like the taking of a coal of heavenly fire and laying it upon the incense in the censer of the priest which becomes an offering of sweet smell, an offering made by fire unto the Lord.

We cannot pray too much, or too often, for an experience of the purging of the Heavenly Flame in our own hearts and lives; but as we pray we must feed the Flame by yielding obedience to the Spirit of God. If therefore there be the beginning of revival in an individual heart, even the smallest spark may grow into a great fire if the wood and sacrifice be heaped upon it. And if each one bears his or her witness to the saving power of the Lord Jesus, and goes forth teaching and preaching, exemplifying and exhorting, serving and sacrificing, in the name of the Lord, the tiny flame will become a mighty conflagration that will burn up the dross of human sin, and bring together for the Lord's service "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that they should show forth the praises of him who hath called them out of darkness into his marvellous light."

So, too, in a church when the Fire of the Lord falls upon sermon or prayer or testimony, when, indeed, to minds illumined the glory of the Lord appears to His people, indicating His presence in their midst, we do well to heed the admonition to "grieve not" and "quench not" the Spirit; but, following the brightened path of the Heavenly Fire by every possible kind of service and sacrifice, provide coals for the heavenly Flame to feed upon. "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

REVIVAL BY COMPROMISE?

In *The Canadian Baptist* of February 14th there is an article by Rev. C. H. Schutt, Superintendent of Home Missions, entitled, "A Call to Revival", the first paragraph of which reads as follows:

"A revival is very much needed to-day in our churches and communities. Sinners are careless and unconcerned about their sins and salvation. Worldliness and indifference abound even in the churches. Unbelief, prayerlessness and neglect of the Bible may be observed on every hand and there is a great lack of concern on the part of God's children for the souls of men."

Following this paragraph Mr. Schutt proceeds to tell how a revival may be brought about. We agree with Brother Schutt, as surely every true believer must, that the greatest present need of the churches is a spiritual revival. But we cannot understand how such a revival may reasonably be expected to come on a basis of compromise. There can be no revival without the agency of the Holy Spirit, and the Holy Spirit is the Spirit of Truth, Who will hold no partnership with error, "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he

that believeth with an infidel? and what agreement hath the temple of God with idols?"

Who Is Responsible for "Neglect" of the Bible?

Mr. Schutt says, "Worldliness and indifference abound even in the churches. Unbelief, prayerlessness and neglect of the Bible may be observed on every hand." With which statement any careful observer must agree. But what does Mr. Schutt expect to result from the course he and others have pursued? On what ground can he reasonably expect that the Bible will be treated in Baptist churches in the Ontario and Quebec Convention in any other way than "neglect"?

For years past great numbers of Baptists have implored the Convention of Ontario and Quebec to honour the Bible as God's word, but instead of that, that same Convention—Mr. Schutt himself consenting—has supported a man and an institution which mock at the inspiration and infallibility of the Bible. In his first address in Canada Professor Marshall referred contemptuously to revival services as "expensive missions held once a year"—used to bring people back to God—"by forcing them through all the throes of a psychic revolution."

That has been the issue in succeeding Conventions, and the Executive Committee of the Ontario and Quebec Convention, of which Mr. Schutt is a member, went to the Dominion Parliament to secure an act which would give the Convention power to exclude from its forum any one, or any church, that would not consent to its Bible-dishonouring programme. When Baptist ministers all over Ontario and Quebec were seriously considering their duty, Mr. Schutt was a party to an iniquitous resolution passed by the Home Mission Board which implicitly forbade every Home Missionary to utter a word in support of the movement which was designed only to magnify the Bible as the word of God. We know for a fact that following the passage of that resolution the pastors of churches assisted by the Home Mission Board were terrorized into silence; and Mr. Schutt uttered no word of protest. Indeed, through all the years of controversy, as the enemies of the truth established in McMaster University have endeavoured little by little to impose the principles of Modernism upon our Baptist people, and during which believers in the Bible with all their might have protested against their programme of unbelief, Mr. Schutt has not uttered one solitary word of protest.

What is to be expected among the churches of the Ontario and Quebec Convention when the mention of the book of Jonah at a Convention is received with rounds of derisive laughter, when the repudiation of the penal, substitutionary, work of Christ is greeted with vociferous applause, when the infallibility of the Bible is sneered at as a doctrine which can be held only by the "unlearned and ignorant", but that the members of the churches will "neglect" their Bibles? If it be a book which scholars can laugh at, and which may be held up in a Baptist Convention as a book that is full of error, why ask young people, or old people—or any sort of people—to waste their time reading it?

Who Is Responsible?

But who is responsible for this appalling condition of affairs? Is it Dr. Frank Sanderson and the little group of worldly-minded unbelievers whom he dominates? Is it Professor Marshall, a recent importation from across the sea? Are these the men who have brought this unspeakable tragedy to pass? By no means. Such positive propagators of unbelief and Modernism as Dr. Frank Sanderson are comparatively few. Numerically, they are utterly insignificant, and could have been—and would have been—overwhelmed by the vote of the rank and file of the churches, had it not been for the deliberate treachery of such men as Rev. C. H. Schutt. The blood of the souls of men led over the precipice of unbelief by successive classes of Marshallites will be required at the hands of Superintendent Schutt and his like. Professing to believe in the Word of God and the atoning sacrifice of our Lord Jesus Christ, professing to hold the whole body of evangelical truth, professing to have no sympathy whatever with any phase of Modernism, Mr. Schutt has yet to utter the first word of protest against its damnable doctrines; but has exerted himself to the utmost to neutralize, if not to destroy, the testimony of every man in the Ontario and Quebec Convention who has dared to stand for the faith of Christ; and having utterly sold out to the enemies of the gospel, joining

without reservation or reluctance in every anti-fundamentalist campaign, Mr. Schutt has the effrontery to issue an appeal for revival!

The time has come when it ought to be made perfectly clear that Christ is not being crucified afresh by the open enemies of the gospel, but is being wounded in the house of His friends. It is men like Superintendents Schutt—and Rev. Robert Dick who travels four hundred miles to keep out of the controversy!—like Rev. H. B. Coumans, Rev. Edgar Allen, Rev. Hugh McDiarmid, "Dr." W. H. Langton, Rev. J. A. Johnston, Rev. J. H. Slimon, Mr. W. C. Senior, Mr. R. D. Warren, and a host of others, who profess evangelical principles, but give their vote and influence against those who would practise what they profess, and in support of those who profess and practise the negations of Modernism—we say that these are the men who are directly responsible for the moral and spiritual bankruptcy of the Baptist Convention of Ontario and Quebec. For men like Professor Marshall, who boldly avow their belief, one can entertain mingled feelings of pity and respect; but for men whose professed principles apparently have no relation whatever to life and conduct one can feel neither pity nor respect.

In one paragraph Mr. Schutt says:

There must be A CONFESSING AND FORSAKING OF SIN. We must humble ourselves and acknowledge our lack of love, our worldliness of spirit, and the greatness of our sins as individuals and professing Christians. Have we not grieved the Holy Spirit? If so, let us get right with God that He can once again use us to the praise of His glory and the salvation of souls. We read in 2 Chron. 8:14: "*If My people which are called by My name shall humble themselves and pray and seek My face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land.*"

This is all good. The Ontario and Quebec Convention ought to have a day of humiliation and prayer, and right in the middle of the penitent form, at the front of the church, there should be a seat especially reserved for Rev. C. H. Schutt. Why has he been silent these many years? Why has he permitted himself to be led into the wilderness by McMaster's minions who serve on the Home Mission Board? Why did he not play the man when the iniquitous muzzling resolution was proposed, and refuse consent to it? Why has he never once spoken from a Convention platform or on the floor of the Convention in defense of the Word of God? Why has he said nothing and done nothing in this day of incomparable darkness? We have loved Brother Schutt, and love him still. We thought of him for years as an earnest evangelical pastor who delighted to lead men to Christ, as a man who could be depended upon to stand in any storm for the faith once for all delivered unto the saints. But instead of standing, like Peter he has warmed himself at the enemy's fire, and any word he has ever spoken in this controversy, in public, has been in support of the Convention that would destroy the faith, and in opposition to everyone who would defend it.

Sounding Brass and Tinkling Cymbal.

Once of a time we should have read Mr. Schutt's appeal with profound respect, and so far as the letter of it is concerned we agree with every word that he has spoken; but when we compare it with his record we confess that

it is nothing more to us than a sounding brass and a tinkling cymbal. Is it not time that these betrayers of the cause of Christ should be withstood to the face because they are to be blamed?

A Revival of Long Ago.

But there is another article in the same issue of *The Canadian Baptist* which also emanates from the Home Mission Board on, "Old-Time Revival in Ottawa Valley". But the writer has had to go back to the year 1887 to find his illustrations, and Mr. Vining, now Dr. A. J. Vining, is the hero of the tale. The contrast between Student A. J. Vining of 1887, and Dr. A. J. Vining, of First Avenue entomological fame, is the contrast between the doctrinal position of Baptists in 1887 and the official attitude of the Baptists of the Ontario and Quebec Convention of this present day. We rejoice in any story of revival. We believe there is nothing that will spread revival like telling of revival. But how sad that it should be necessary to go back to 1887 to find a revival story for *The Canadian Baptist!*

The writer of this article says among other things:

"OUR STUDENT-MISSIONARIES CAN DO TO-DAY WHAT STUDENTS DID FORTY YEARS AGO BY GOING OUT INTO THE WILDERNESS seeking the lost men and women who imagine they can get along very well in this life without God, and who seldom or never receive a word of instruction, directing them on the way back to God. The joy that Columbus felt when he discovered the New World was little indeed compared with that of the missionary-explorer, who finds not many miles away groups of people, wayward and wandering, Christless and Godless, and with the shepherd heart leads them back to the spiritual fold.

MANY FIELDS IN CANADA, SUCH AS GRENVILLE AND WEST CHATHAM WERE FORTY YEARS AGO, COULD BE ENTERED TO-DAY IF THE HOME MISSION BOARD HAD THE FUNDS TO SUPPORT THE STUDENT-PASTORS. . . The cost to the Board for such work in new settlements for the summer would be from \$250 to \$300. Then there are the neglected sections in Old Ontario, to which student missionaries could be sent. The cost of such fields would be from \$150 to \$300 for the summer."

Who Will Lead Such Revivals?

But the question arises, Where are the student-missionaries to be found for such work? Of course they must come from McMaster University. They must be found in the classes of Professor Marshall and Professor Parker and others. They will go to these Home Mission fields to teach the people that the Bible is full of error, that it is historically inaccurate and untrue to scientific fact, that there is a great deal of good in every man if only it can be developed, that Jesus Christ did not pay the penalty for our sins, that Jonah was not an historical character at all, and of course by implication that our Lord Jesus Christ was in error when He said he was such a character. Who would give one hundred dollars to support students like that? or even a hundred cents? or even one cent? They would never lead in a revival. They will have learned from Prof. Marshall not to lead people "through all the throes of a psychic revolution." They will have been taught "that is a wrong method."

The Home Mission Board of the Baptist Convention of Ontario and Quebec has utterly forfeited the confidence

of men and women who believe the Bible to be the word of God, and ought not to be trusted with one dollar of the Lord's money.

Marshallism Opposed To Revival.

There can be no revival among the Baptist churches of the Ottawa Valley, or in any other part of the country, under the preaching of men who have imbibed the doctrines of Marshallism and Parkerism. We believe in Baptist Home Mission work when it is founded on the Bible, and we would spend our last dollar to support an earnest Baptist preacher who declares the whole counsel of God; but we have no expectation of old-time revival under McMaster students. Nor is there any possibility of such a revival as Superintendent Schutt asks his readers to pray and work for, while the Bible-destroying, God-dishonouring, soul-wrecking teachings of Professor Marshall are permitted to obtain.

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."

DR. H. E. STILLWELL IN THE WEST.

We have received a letter from a friend in Calgary reporting the visit of Dr. Stillwell at the meeting of the Union of Western Canada about the first of the month. Our correspondent says that Dr. Stillwell, without mentioning any names, said something like this:

"Some of you have heard a great deal about our troubles in the East, but as usual there has been more noise than anything else. It reminds me of the story of a certain farmer who told his friend that there was a pond at the back of his farm in which there were frogs enough to fill a wagon. Later his friend called again and asked how many he got out of the pond. He replied, 'Why, I found there was only one big frog that was making all the noise.'"

Our correspondent asks, "Who is that frog?" That is easily answered. We quote from Professor Marshall's speech at the Stanley Avenue Convention, October, 1925. In that speech he told of two frogs; the one was drowned, and the other survived. And he said, "I just want to tell you that my spirit is the spirit of frog number two." But, as Dr. Stillwell says, there was really only one frog, and beyond doubt it has made noise enough for a pond full of them! Indeed that one frog has made so much noise that between eighty and ninety churches have had to move away from the McMaster frog-pond.

THE LOST JEWEL

By A.C.M.

CHAPTER XII.

The duel between Sir Human and Pernicious Habits was kept as private as possible. Where and when it took place is unknown. None of Sir Human's friends were present. His servants, Conscience and Will, were with him. This much we have been able to ascertain, that it ended in a compromise. It is said in whispers, that Sir Human fortified himself with a large draught of Good Resolutions, and took some with him to the encounter. Habits refused to commence the struggle, and when Sir Human advanced Habits simply closed with him, and held him with an iron grip. Human called to Will to help him, but he was powerless, such was the amazing strength of Habits, who still persisted in declaring his warm attachment to Sir Human. The affair wound up by something like a mutual understanding that friendship was to be continued, but Habits was not to take quite such great liberties as formerly.

While all this was going on Sir Human and his fortunes were being eagerly discussed in the home of the Virtues. They had news of all his movements. The visit of the King's ambassador was the result of a council in the cottage at which the King's only Son was present. It was a common thing, when two or three were gathered together there for the King's Son to come in the midst of them.

After the combat with Habits was over, Sir Human was far from satisfied with the result. He had come to dislike Habits, and no amount of profession of his friendship on the part of Habits altered this fact. Human now regretted that he had not sent for Devotion, and mentally resolved to give Habits the cold shoulder, and drop him by degrees. This he found no easy task, for Habits seemed to take it all in good part; and persisted in attending Sir Human, as he said, "like his shadow." Human's confidence in his own strength was very shaken. If the duel had done nothing else, it had made him feel his weakness. He fell into a desponding mood. In vain Sir William and Lady Clarissa endeavoured to arouse him. All the resources of the Pleasures seemed unequal to the task. He drank heavily, not because he liked the wine, for it had lost its power to charm, but to drown his own thoughts. He gambled recklessly, simply to occupy his mind. Wherever he went, one gifted with the power of spiritual discernment might have seen that he was surrounded by shadowy forms, whose home was the Kingdom of Darkness. He took no notice of Conscience or Will, but went about in moody silence.

One day Conscience came full of joy to say that a messenger wished to see Sir Human. "Who is he?" inquired Sir Human.

"He gave me this to give you", said Conscience. Sir Human took the note and read, "From the King's Son."

"The Comforter, which is the Holy Ghost, whom the Father will send in My name; He shall teach you all things."

"Tell him to come in", said Sir Human. Conscience returned and said, "You cannot see him now, he says, but he bid me give you this message, 'I will instruct thee and teach thee in the way which thou shalt go.' He has a companion with him named Prayer, who will carry any message you may wish to the King of kings."

At Sir Human's request Prayer came in, and was instructed to send the King's ambassador at once.

In a short time the ambassador arrived, and was shown to Sir Human's room.

"I am glad to see you again", said Human, and then recounted his encounter with Habits, and his dissatisfaction with the result.

"I am not surprised at anything you have told me", said the ambassador; "many before you have tried to conquer Pernicious Habits, and have failed. You do not perceive the share Worldly Wisdom had in your defeat. Had you persisted in sending for Devotion, Habits would not have met you. You would have seen no more of him. That was the object of Worldly's visit, to persuade you to rely on your own servant Will. He knew you would be defeated then, but Habits has never been able to stand before Devotion."

"Well, now", said Human, "what shall I do? I feel like a lost man. I have no longer any pleasure in anything. I have thought of leaving here, and journeying to the Province of Piety. There are some people there named Virtue, whose friendship I should like to obtain. What shall I do? I shall lose all if I stay here. What shall I do to be saved?"

"Believe on the Lord Jesus Christ, and thou shalt be saved", answered the ambassador.

"Who is He, that I may believe on Him?" asked Sir Human.

"He is the Prince of Peace, the son of the King of kings! It is through His good offices that I am able to bear messages of peace to you. If you will give yourself to Him, and become His friend, He will restore your lost jewel to you."

"That is joyful news", said Human, "how must I get to Him?"

"You must leave all your present surroundings, and take counsel of Truth. I believe you know him?" replied the visitor.

"I cannot say that I know much of him, though I have met him two or three times", answered Human.

"You shall know the Truth, and the Truth shall make you free", said the ambassador.

"When can I go to this Prince of Peace? When will Truth be here? I am anxious to leave this place", said Human.

Just at this moment, a servant announced that Lady Pleasure wished to see Sir Human for a few minutes. Telling the ambassador to wait a few minutes, he left the room.

(Continued on page 10.)

The Jarvis Street Pulpit

The Significance to the World of the Recognition of the Temporal Power of the Pope

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, February 17th, 1929.

(Stenographically Reported)

"But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith." Galatians 3:11.

It is surely the duty of every Christian man, of every believer in the Bible as the word of God, to be on the alert and to observe the signs of the times in which he lives. By which I do not mean that we are to assume that we are competent oracularly to identify and interpret all the signs of the times. It is not well to attempt to be wise in advance of that which God is pleased to reveal. Some of my friends, with whose main position respecting the Bible and the teachings of Scripture in general I should find myself in full accord, sometimes profess to be very wise. But I have questions in my own mind as to whether any people can be quite as wise as some people profess to be. Notwithstanding, we are to look at the events of every day in the light of God's Word.

The Bible is the most up-to-date book in the world. It is, indeed, ahead of the times if only we could understand all that is written; but as the plans of God unfold we shall understand, we shall find the Bible saying to us, if we are prepared to hear its message, "I told you so." In harmony with that principle is the Saviour's saying—or better, that principle is in harmony with His saying, when He declared, "And now I have told you before it come to pass"—not that they might understand clearly in advance of the events, but "I have told you before it come to pass, that, when it is come to pass, ye may believe that I am He." If we are conversant with the great principles laid down in this Book we shall not be surprised by the occurrences of the day.

I am to speak to you this evening upon a somewhat delicate subject. It is our joy frequently to have in this place many Roman Catholic friends, and I would not say one word this evening that would be offensive to you. In what I say I shall discuss a system and certain principles, and endeavour to show you that some of these principles are not in harmony with the Word of God. Your supreme concern must be to find out that which is true:—and bear in mind always that the truth is never injured by free and full discussion. One need never be afraid of taking the truth out for a walk whatever the weather conditions, for it will never take cold! It is still the truth, and "we can do nothing against the truth, but for the truth."

I have selected as a text this evening the great text of Martin Luther. There are not a few people who would call themselves Protestants, who, while they do not say so in so many words, seem to assume that the Reformation, with all its implications and results, was unnecessary and was a mistake.

You have read in the papers recently an account of the signing of a treaty, an agreement, between the kingdom of Italy and the Vatican, by the terms of which the temporal power of the Papacy is recognized, at least in a limited form. I have seen it argued even in the press recently that the Papal State—the Vatican State, as it is to be called—is really but a very small portion of land. One Roman Catholic priest whose acquaintance I made a few years ago, and whose friendship I had the pleasure to enjoy, recently likened it to a township in Ontario. But the extent of the territory is a matter of small moment: it is with the principle involved we are concerned.

If it were only that the Papal State is to live in relation to the Italian government somewhat as the District of Columbia is related to the United States government, there should be no special objection; although it is scarcely consistent with the principle of separation of church and state. But in such case, and if that were all that is involved, it would be a matter for Italy exclusively to decide; and we have quite enough to do to mind our own business without assisting Mussolini. And I rather think he is disinclined to ask our assistance—indeed, he seems to be getting on very well without much assistance from his fellow-statesmen in Italy itself.

If that were all that is involved it would be of no special concern to us here in Canada. But in order properly to appraise this concordat between the Quirinal and the Vatican and its possible influence upon the affairs of the world, it is necessary to look at this matter historically, and to enquire what is involved in the claim of the Papacy to temporal power.

It was a matter of gradual development, reaching its fulness about the eighth century. The doctrine of the Pope's temporal power is simply this, that the Pope is God's representative on earth. He is God's vice-gerent and he is a prince of princes, and a king of kings. All rulers and governments are to hold power and exercise the functions of government by and with the consent of God's representative at Rome. Those of you who are familiar with the history of the battles that have been fought in opposition to that claim will know that Europe in the middle ages was drenched with blood because kings and kingdoms refused to bow their necks to Rome, or to accept the crown and sceptre from the Pope. The Pope's claim was recognized in England for many years. There was a time when Henry the Eighth subscribed to it, and received as his reward the title, "Defender of the faith". That

is a glorious title, but I sincerely hope that "the faith once for all delivered to the saints" is in no need of defenders of that character! I have no doubt he was proud of his title until he wanted to divorce his wife Catherine of Aragon! When the Pope refused a decree he decided that he would recognize the Pope no longer! He would be his own pope!

We are not proud of Henry the Eighth by any means, and yet in the providence of God, and by the operation of His sovereign will, a great change was effected from that date in the relation of England to the Holy See, and of the English Church to the Papacy.

But to reach the point at issue now, although a historical survey of these matters would be of interest, we must hasten. In Italy the temporal power of the Pope was recognized until the year 1870 when a complete separation of church and state was effected, and the Pope on that date retired into the Vatican in a sulk! He said in effect, "If you will not recognize me as king I will not come out any more", and from then until a few weeks ago he has been spoken of as "the prisoner of the Vatican," self-exiled, self-imprisoned. Now we hear the astonishing news that Mussolini—of all people on earth, Mussolini, who is a sort of combination of kings and emperors and priests and popes in his own person, even he enters into an agreement with the Vatican, and restores the Papal State to its former status, and recognizes the Pope as a temporal prince. That is significant.

I do not believe the world knows very much about Mussolini outside of Italy. He is an example, to use a hackneyed phrase much in vogue in the commercial world to-day, of "efficiency". That is a word I do not like, but Mussolini is an outstanding exemplification of efficiency. He is marvellously "efficient." I was in California last January, and again in April. Some people heard an address over the radio and wrote me a letter, and I called at their request to see them. I found they were people who divided their time between three different countries. They lived either in Pasadena or in England or in Italy, and apparently it did not make much difference where they lived. They were two sisters, a widow and a maiden sister. They told me of the things they had themselves observed in Italy. They said the censorship is so strict that the world has no idea of the rule of Mussolini, and that beyond question he is one of the greatest tyrants of all ages, and certainly the greatest tyrant of his century. They made the astounding statement that to their certain knowledge whole villages were deported and exiled; and not a man, woman, or child, was ever heard of again if they dared to oppose the will of this autocrat. I suppose you have heard the story of the king Victor Immanuel who was signing some document, some law, that had been passed at Mussolini's command? As he signed it he dropped his handkerchief, and Mussolini picked it up and said, "Sire, I hope you will permit me to retain this as a souvenir of this occasion?" His Italian majesty shook his head and said, "I fear not, for that is absolutely the only thing you have left me into which I still have the right to put my nose"! And yet this autocrat of all autocrats, this tyrant of all tyrants, this despot of all despots, signs a peace treaty with the Pope and

restores to him his estate, recognizing his temporal sovereignty!

I read somewhere—of course it is very difficult to verify statements respecting men of such prominence as Mussolini—but somewhere I have read a report to the effect that Mussolini said that he would sign a treaty with the devil himself if it would enable him to win his end. Whether he said it or not, it is quite in accord with his general policy.

Just before the war some German statesman said there were only two perfect organizations on earth: the Germany army and the Roman Catholic Church. I think he was about right. The German army went to pieces at last; we do not know whether it will ever be revived. But the Roman Catholic Church is, beyond question, the greatest organization on earth. And I am not surprised that a ruler so manifestly unscrupulous, and yet efficient, as Mussolini, should join hands with the world's greatest organization.

But what has that to do with Canada? "You do not mean to say, do you," someone down there will say, "that that has any bearing upon us? We are British subjects. We are free Canadians. We owe and render a voluntary and cheerful allegiance to His Majesty, King George. We are not subject to the domination of Rome." Let me tell you that a truly loyal Roman Catholic—a Roman Catholic who is strictly loyal to the principles of Rome, if he be an intelligent Roman Catholic, is loyal to the principle that the sovereign Pontiff is his earthly lord to whom he owes his first obedience. The man who takes that position cannot be a loyal subject of any government on earth. Why? Because his first allegiance is due to a foreign prince. He renders obedience first to him, and to the state in which he lives only insofar as such obedience does not conflict with that higher duty.

I know it has been said here that after all it does not make any difference in Canada. It is said that Roman Catholics in Canada will be obedient to the government, to the laws of the land, and all that this means is that in Italy the Pope will be master in his own house, and of the little bit of territory round about it, and will have the right to recognition as a temporal lord—and perhaps may qualify for a position in the League of Nations, and have his hand in the world's affairs. That would be no new thing: he always did, whether his temporal power was recognized or not!

But I submit to you that it is not without significance that in the Legislature of Quebec, Premier Taschereau rose as the day's sitting was about to turn to the order of the day and spoke as follows:

"European despatches inform us that an event of world importance, and one specially interesting to our Province, occurred yesterday at Rome. The Pope and the Prime Minister of Italy signed a peace treaty which put an end to a state of affairs by which the Catholic Church was profoundly afflicted. This treaty leaves to the head of our Church full liberty of action.

"Those who do not share our belief have given us too many proofs of their good-will and their breadth of view not to associate with us in an event that will remain one of the memorable days of history.

"It marks more than the reparation of an error. It is, in a material age, a homage rendered to that mysterious sentiment which men forget at times,

but which guides them none the less, unconsciously, and which they find once more in every case.

"In the name of the Legislature of Quebec I am happy to offer to the Pope, with our respectful homage, the expression of our very sincere rejoicing. My words would be incomplete if I did not tell the eminent statesman who directs Italy that this last act has gained the admiration and the gratitude of all the Catholics of the world. Many of his compatriots are to be found among our people. I rejoice with them that the head of their native land has subscribed to one of the greatest events of human history."

That is a verbatim report of part of a speech uttered by the provincial Premier in the Legislature of Quebec, congratulating the Pope on his assumption of the right of temporal power—which is in opposition to principles for which British citizens stand. I sincerely hope that no one in the Canadian House of Commons will be foolish enough to follow the example of Premier Taschereau.

I dare say I shall be described by some people as being very "narrow" and very "bigoted". I have as much love for my Roman Catholic fellow citizens as anyone, and because I have, I would save them from this darkness which ever emanates from Rome. I believe that so-called Protestants of all denominations need to wake up, or some of these days they may discover that the affairs of this country have passed into the hands of men who are but vassals of Rome. That may not be in your day or mine; but it is the boast of Rome that she never changes, and she is willing to bide her time. And you will find that this principle operates—and has operated in Canada. Men of both shades of politics too often hold office by consent of Roman Catholic representatives. There was a great triumph recently in the United States of America, and those who opposed the election to the Presidency of Mr. Smith, the Governor of New York, were of course said to be "narrow and bigoted," and unworthy of the glorious land of the brave and the free. I would not oppose Roman Catholics on the ground of their religion. I would discuss with them. I would debate with them in a fair field. I would do the very best I could to enlighten them—and welcome their efforts to enlighten me from their point of view—and would fight for their absolute freedom of speech and independence everywhere. But the Roman Catholic Church is first of all a political organization that propagates its principles by political power, and when it has the power propagates them even by the sword and the fagot—and it would do it to-day as it has always done.

My friend Dr. Stockley said to me but a few days ago, "I am old-fashioned enough to believe that Antichrist will not be unrelated to the Church of Rome." I quite agree. I do not know how many people have asked me if I think Mussolini is the Antichrist. That is a big question. There have been many antichrists. Antichrists were abroad in apostolic days, and an anti-Christian spirit has always been here; the mystery of iniquity has always been working. Personally, I believe that the day will come when "the man of sin" will be revealed. I have not thought Mussolini was big enough, but it may be that he is. If he could be the Pope himself by any chance, with a ready-made

organization in all corners of the earth, he might qualify if he lived long enough!

However, my point this evening is that the whole system is anti-Christian. I have nothing to say against Roman Catholics as such. We have had many of them gloriously converted to God in this place. There is much about the Roman Catholic Church from which no man of intelligence can withhold admiration. I think I will repeat what I have said on more than one occasion, that I could more easily be a Roman Catholic than a Modernist, for the reason that Roman Catholicism has a God, and there is much about Roman Catholicism that is true, profoundly true. The devil is an expert deceiver. He does not ask men to accept anything that is manifestly untrue. He knows how to mix the poison in proper proportions so that one can drink and think he is drinking the truth, while drinking that which will ruin his soul.

We are living in days when it is just as necessary to tell what is not the gospel, and to warn men of error, as to give them the actual truth, for only thus can they be on their guard against these dangers.

I say, the Roman Catholic church believes in one true God. It is not unitarian: it is trinitarian. You will not find Roman Catholics calling in question the essential Deity or the eternal Sonship of our Lord Jesus Christ. They recognize Him as God manifest in the flesh. Never would you find the Roman Catholic Church denying, or even questioning, the virgin birth of our Lord. A recognition of that principle is cardinal to them. In that respect, I wish some Protestants were half as orthodox. Nor will one find Roman Catholics unsound in respect to the scriptural doctrine of man's natural state. They are sound enough on that. They believe in total depravity. There are a great many people who deny it, while doing the best possible to exemplify it! It is there, and I say that Roman Catholicism (speaking of the system) does not deny that great fundamental of evangelical faith. Or once again, you do not find the Roman Catholic Church in opposition to the atoning work of our Lord. The Roman Catholic Church magnifies the death of Christ. Go into any Roman Catholic Church and you will see the evidence. Roman Catholicism does not deny His resurrection, nor His ascension.

Someone will say, "Where then is the evil of the system?" In this, that while the Roman Catholic Church will tell us that salvation is provided in and through Jesus Christ, the benefits of that salvation are mediated to men through the Church. The Roman Catholic Church steps in as a middleman, and introduces its own sacramentarian system and says, "Salvation is there, but nobody can get it unless he comes through us."

Some years ago a man turned up in this church, and attended the services fairly regularly. I said, "Have you come to live here?" "No, I am a fruit grower." "Well, what are you doing in the city?" "I have several carloads of apples, and have come into the city to sell them; I am down here near the market." After a while he said, "I have found out that I cannot sell my apples in smaller quantities than"—I forget whether he said barrels or what—"without taking out a retailer's license. There is some sort of retailers'

association, and I cannot sell directly to the consumer. The apples may be rotting on the trees, but that makes no difference." Perhaps that was just, I do not know; but that is the principle of which I speak. The Roman Catholic Church claims to monopolize the dispensing of salvation, and goes the length of saying that no man can be saved who will not recognize the sovereign Pontiff of Rome. Therein lies the evil of the system.

I am almost afraid to tell an old story. When I came back from the Ottawa Convention in 1919, and stopped off to see my mother who was still living, I told her of hearing Dr. E. Y. Mullins, and all I could remember were his illustrations. I told her half a dozen of the illustrations he had used. She said, "Is that all he said?" "No, but that is all I can remember." "Oh," she said, "those stories were old ladies when I was a little girl." But even an old story if it has a sound principle, will bear repeating. You have heard of the Irishman who was asked if he were going to confession, and who said to the priest, "Do you ever confess?" "Yes," and he told him to whom he confessed. "Does the Bishop ever confess?" The priest explained that the Bishop was a sinful man, and must confess to a superior. "And does the Archbishop confess?" "Yes, to the Cardinal." "And does the Cardinal confess?" "Yes, he confesses to the Pope." "Does the Pope confess?" "Yes." "To whom?" "The Pope confesses to God." According to the priest they all got to God through these different channels, but reached Him at last. "Well," said the Irishman, "I think I will take the short cut, and go to Him myself."

That is Protestantism. We have no priest; we want no priest but the one great High Priest. "Once in the end of the age hath he appeared to put away sin by the sacrifice of himself." There is a verse of Scripture I often quote, but let me give it to you again because it so gloriously sums up the great principle I am discussing: "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sin"—did you hear it—"Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sin"—there was no seat in the tabernacle or in the temple for the priest to sit down. There was no place to sit down because his work was never done. But in contrast with that the inspired writer says, "But this man, after he had offered one sacrifice for sins for ever, sat down." His work was done. "There remaineth no more sacrifice for sins."

There is no salvation in the ordinance of baptism that you witnessed to-night. It is but a confession of faith, and unless there be a spiritual preparation for it, it ought not to be administered. The ordinance itself is not a sacrament, it confers no grace. The offering of the sacrifice of the Mass, as it is called, surely is idolatry, the worst sort of idolatry. Our Roman Catholic friends say that Protestantism is a religion without a sacrifice, without an altar. It is not. We have an altar—the altar, the cross of the sacrifice of the Lamb slain from the foundation of the world, but manifest in these last days for us. Redemption is finished.

Well then, my friends, how shall we receive salvation? You have read the story of Luther, have you

not—Luther who was intended for the law, and who yet gave himself to the Church, having imbibed the idea that God could be better served in some monastic condition of life, who studied theology, going through all kinds of penances, and macerations, trying to earn merit, and work out his own salvation, until this great text came to him by the Spirit of God, "The just shall live by faith": Faith in Another's sacrifice, faith in Another's righteousness, faith in Another's atoning work, faith in God as manifested in the Person of His Son.

Do you want that salvation? Do you not want to be saved by faith, and by faith alone? Salvation is in Christ, and between you and the Saviour there stands no priest and no church and no ordinance and no sacrifice and no sacramentarian system and no preacher and no penances; between you and the Saviour there stands nothing but repentance and faith: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." If only we come repenting of our sins, and looking to Jesus Christ, we shall be saved.

I wonder if there is a Roman Catholic friend here to-night who would say, "Do you mean to say, sir, that I could come into this Protestant church to-night, and come into direct contact with Jesus Christ and have my sins put away once and for all? Do you mean to tell me that it is not necessary to bare my heart to a man, and confess my sins to a man? Do you tell me that I may have salvation apart from this system?" Most assuredly. "The just shall live by faith." You have only to believe Christ, and receive Him, and you can go out from this house of worship to-night as saved—and as safe—as if you were within the gates of pearl. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

Down in the Southland there was a coloured man who was a very happy Christian. Frequently he shouted, "Hallelujah." He said he was sure he was saved for ever. Someone said to him, "How do you know you are saved?" and he quoted the text I have just quoted: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." "You see," he said, "I am held in the hand of Jesus, and Jesus is held in the hand of the Father; and the devil would have to bust the Godhead before he could get me." It was crudely stated, but it is true, that God is engaged to save those who trust Him.

"His honour is engaged to save
The meanest of His sheep;
All that His Heavenly Father gave
His hands securely keep."

I have told you before of a little newsboy I met once, but I will tell you again to illustrate the principle of faith. I used to live in London, Ontario, before I came here. I was standing one evening at the corner of Richmond and Dundas Streets waiting for a street-

car. They were not like Toronto street-cars—one had to wait for them sometimes! But I was waiting there and a little boy came up with a bundle of newspapers under his arm and said in a businesslike way, "Paper, sir?" I said, "No, thank you." "Why not? Come on; buy a paper, can't you?" I said, "No, thank you." He ran off to sell to other customers, but presently came back to me and said, "Come on now, buy a paper from a fellow, can't you?" "No, thank you; I do not want one." "Why! Can't you read?" "Yes, I can read a little." "Why do you not want a paper then?" "I am going home now, and probably the first thing I will do is to read my paper." "What paper do you read?" He thought he had me there, and when I told him, he said, "Here is the other one. Come on now, buy a paper." "No, thank you; I do not want one." He came back again and again and again, running away to sell to other people only to come back and say, "Come on now, buy a paper from a fellow, can't you?"

At last the car came, and as I was getting on I felt someone pulling my coat, and this little urchin said, "Buy a paper from a fellow, can't you?" "No", I said, "but the next time you come to me on this corner I will buy a paper from you."

I went home and forgot all about the incident. It must have been in the summer, and a few months later when it was still very warm, I was standing in the same place and a newsboy came up to me. His hands were black with the dirt of the streets; his face was smeared—and his papers were almost as black as his hands. There was no pleading in his voice, but with almost a tone of command he said, "Buy a paper, sir?" I said, "No, thank you." He stepped back and looked at me and said, "W H A T ! Come on now, you promised." It was my little friend, and I said, "All right". I put my hand in my pocket and found that I had no change. I had to let my car pass while I went into a nearby store to get some change so that I might keep my promise, for I felt I could not—I would not—break that little boy's faith in a Christian man's word.

There was a day when I went to God with black hands. I was not much older than the little newsboy, but I knew they were black because I had seen them in the perfect law of liberty, I had looked into the mirror of His Word. I asked Him for salvation, and He seemed to spurn me and say, "And why should you be saved?" Do you know how I answered Him? Just in that little newsboy's language, "Because, Lord, you have promised."

And if a penitent soul will bow at the feet of Jesus Christ and cry, "God, be merciful to me a sinner", he shall instantly be saved with an eternal salvation. God would stop the clock of the universe before He would break your faith in the word of God who cannot lie. Oh, turn to Him! Trust Him for salvation.

THE LOST JEWEL.

(Continued from page 6.)

"Oh, Sir Human!" exclaimed her ladyship, as he entered the room, "I have an unexpected pleasure for you. I have heard of your lost jewel. Dr. Profound, the great scientific professor, has just been here; and he says it is in the possession of a family in the Province of Science. He is sure you can get it, and he has left a hearty invitation for us all to pay him a visit at the Castle of Intelligence, where he resides. It is, I am informed, a most charming spot, and I am sure we shall enjoy ourselves. He would have stayed to be introduced to you, but had to return for the purpose of making some kind of astronomical observations, and his time was limited. I just sent for you to know if I may just say on your behalf that you will join us?"

"My dear Lady Pleasure, I cannot understand this. I have just been assured by the visitor I have now left that my jewel is in another place, and I have given instructions for Mr. Truth to come and guide me to the place. It cannot be in two places, can it?"

"You mean that old Religious Truth, I suppose", said Lady Pleasure. "Now I happen to know that he has a brother who lives with Dr. Profound, who is called Scientific Truth; and, though he is a younger brother, it is universally admitted that he is far the cleverer of the two. Besides, Sir Human, you certainly will not run away and leave us like this. It would be very unkind of you. Suppose you go with us first, and then you can pay your other friends a visit, if you really do not find your jewel through Dr. Profound; but I believe you will."

"Really, your ladyship", replied Sir Human, "I hardly know what to say. I do not wish to behave unkindly, and yet I should like to go to see this Mr. Religious Truth."

"I will help you out of your difficulty", said the Honourable Worldly, who had just come in, "just excuse yourself to your new friends and go to the Castle of Intelligence. If you do not find what you seek, and it really is where this so-called ambassador says it is, why you can only go there and look for it then. No harm can come of that."

"You see, Mr. Truth will be disappointed", said Human.

"No matter," said Worldly; "his brother declares that he is unworthy of his name, as many of his so-called true statements are absurdities. Why. Scientific Truth undertakes to prove that the Book of books itself, edited by Religious Truth, abounds with contradictions."

"I think I will come with you", said Human, "but how shall I excuse myself?"

"Oh, send the servant", said Worldly, "and tell your visitor you are engaged, and will see him another time."

Sir Human sent a message to that effect to the ambassador. Habits now dropped in, and no one would have thought Human and he had been at all estranged. Wine was brought, and Sir Human seemed to recover his usual cheerfulness; and it was settled that the whole company should start on the morrow for Dr. Profound's seat—the Castle of Intelligence.

The Loyalty of Divine Love

By Samuel Levermore.

There is a kind of love that consists in "word" and is a direct breach of the commandment. Mark, it does not say in word *only*, as it is generally misquoted, but is an absolute negative. "Love not in word." Loving in *word* is a striking feature of all anti-christian movements, and is closely connected with the denial of the "doctrine of Christ" or what is now called "Modernism," but which the Spirit calls—II Thess. 11:3—an "apostasy." Sycophants and men-pleasers abound in this evil day.

Who were the men whom David exalted on "The crowning day?" Was it the men who loved him *at a distance*, in *word*? Those who *talked* love; or those who suffered with him in his rejection? Those who stood by him when he was unpopular—hunted and hated? Search and see.

To love in "word" is an act of disobedience. Our Lord will have none of it. We are to speak the truth in love, Eph. 4:15. Love to whom? To "Him" of course, as the verse shews, and to each other's edification (16) and always *according to Him*, as seen in v. 26, not by *soft* speech, but by "sound" speech, Titus 11:8, and "great plainness of speech", II Cor. 3:12. Not by *white-washing*, but rather washing white. Not by pleasing, but by "cleansing." Not by sickly, mawkish sentiment, but by the "Water of the Word." Real love to Christ will enable a man to act loyally in these days of compromise. What would be thought of a husband who heard, in silence, an evil report of his wife? Would he not be despised by all loyal men? And now the One Who is more to us than a thousand wives is being attacked on all hands. So-called "Modernism" (I prefer the Spirit's word "apostasy", II Thess. 2:3) is rearing its hydra-headed horror even amongst our own people. Under circumstances such as these we must not—*dare* not—allow anything to be said or sung of a doubtful nature without protest unmistakable and prompt. This is our only resource and our clear duty. There can be no worship where Christ's name is dishonoured. Confession of sin is essential in such a case. To refuse to protest against the insult is loveless. To seek to defend the same is treacherous, mean, and disloyal; whilst to treat with contumely those who do protest, is knowingly and wilfully to join the enemy, Heb. 10:26-30. All this has been done. Whenever our Lord has been attacked, the oversight (*sic*) has always taken the side of the enemy. To offend our blessed Lord appears to be a matter of no importance, whilst to differ from the self-

elect leaders is a high crime. History repeats itself. It is the Jewish Hierarchy over again in another form.

"Our Living Lord to death made subject."

The Lord will surely forgive, upon confession, those who, through ignorance, sung the above words; but what is to be said of those who knowingly allowed them to remain in the book for years, both after public protest and earnest personal entreaty, and having themselves admitted their heterodoxy? And of those who now seek to justify the same by quoting verses which they know well do not touch the subject!

In order to seek to help my brethren, I give them the words of one who is held to be one of the most gifted and spiritual teachers in the United States. One who certainly has no peer in Great Britain in the present famine of real gift. In an article in *Our Hope* he says:

"The writer does not shrink from saying that our Lord was actually 'subject to death.' Mark the word 'subject.' This we can but hold to be very serious. Even Adam was not, in his state of innocence, *subject* to death. That subjection was very distinctly the penalty pronounced upon him for his disobedience. 'In the day thou eatest thereof thou shalt surely die.' And when he had eaten the sentence was pronounced, 'Dust thou art and to dust thou shalt return.' And thus he became *subject* to death. Did our Lord Jesus Christ inherit that penalty, the consequence of sin?"

Speaking for ourselves and we believe for all the Lord's true people, *we could not admit within the circle of our fellowship, or count in the list of our friendship, any who so blasphemously degraded Him.*" (Italics mine).

In conclusion, let those who dare defend such blasphemy (as our highly esteemed brother correctly describes it) at least have the decency to cease all professions of love to our blessed Lord, Who, having no sin in Him, I John 3:5, and therefore not being subject to its penalty, yet in love to those whom the Father had given Him (John 17:2) voluntarily took their sins upon Him—"on the tree"—and was there "made sin", II Cor. 5:21—made a curse, Gal. 3:13—for them: "laying down His life that He might take it again" (John 10:17) because it was not possible that He should be "holden of death," or "see corruption." Acts 2:24, 27.

Finally brethren, as to myself, what are contemptuous epithets, contumely or slander, or misrepresentation, compared with the glory and joy of standing by our Lord in this day when, urged by Satan, men are seeking, by carnal reasoning, to precipitate our Immutable Lord into the vortex of Adamic ruin. Seeking to bring further shame upon the self-humbled One. What matters *our* reputation, in comparison with His! Or our humiliation, provided that He is exalted. Let us cease from this man-pleasing shame, remembering the very words of the Spirit, "If I yet pleased men, I should not be the servant of Christ." Gal. 1:10.

Coals for the Altar Fire

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

Sunday, February 24th.

Worshipful Faith. John xvi:1-15

Whenever I listen to my Lord, I will listen upon my knees. I will worship Him who speaks to me of His wondrous glory, and I will ponder the comfort of this truth as well as its glory; for if the life of Jesus was just the human life of God, how very near the Most High has come to me in His Son! how perfect a revelation of the heart of the Most High is given me in the words and acts of the Son! If I have not the consolation of knowing that my Saviour is very God, I lose the whole comfort of His life and death and reign and coming again; I am robbed of the thing that sustains me in the fears and doubts and discouragements of my own life here. It is no barren dogma this; it is not one which I may receive or let alone without damage to my hopes. If my Saviour be not the Eternal God, I could not be safe or happy for a day. The mystery of it I confess, but a God whom I can perfectly fathom would be no God to me, or give me rest. There is rest, however, for me here; for this mysterious union of the Father and the Son draws out and deepens my confidence in both. I am not perpetually asking whether Christ's words are really the Father's voice, or will be honoured by the Father; for my faith rests in this: "I and the Father are one," and so I make my anchor fast within the veil.

Monday, February 25th.

Sublime Devotion. Matt. xxvi:6-13

Love, of Mary's warm, impulsive type, does sometimes make mistakes, and yet, practically, it accomplishes far more than that cautious wisdom which is also very cold. The men and women who have done most for the honour of their Lord and the good of the world have not been of the cold, calculating type, but had their hearts aglow with a great pity and a great compassion; and that love set them on doing what none else ever thought of doing or knew how to do. A loving heart is more original than the cleverest brains. There is a sort of genius in love for discovering original ways of doing good. Mary's act was exceedingly original—far too original and unique for the colder disciples at her side. The world rings with praise for "original thinkers"; would that there were the same praise for original workers and original givers! If any one wants to be "original" let him copy perfectly the example of his Master. That will soon make him the most unique Christian in all the world. It seems worthy of note that Mary did not consult with any of the other disciples before taking this way of showing her love. If she had, they would all have dissuaded her from it, and with great show of wisdom would have proved to her how useless it was. She consulted only her own loving heart, and yet proved that she was wiser than them all.

Tuesday, February 26th.

Conspicuous Discipleship. Mark iv:13-25

Let me remember, in my own Christian life, that the sole end for which a candle is lit is to give light to those that would be in darkness without it; for, too many Christians seem to think that their own personal life is the only thing they need to care about. To preserve their own light is all they seek: and the natural consequence is that thus safeguarding the light under a bushel, their candle grows dimmer gradually, till it dies from want of air. A self-included discipleship is a very useless one; but the danger of it is that it will soon cease to be a discipleship at all. How many a once-illuminated soul has to admit that "its lamp has gone out"! Astronomers tell us of worlds that have lost their fires. They burned brightly once. Now they are cold and dark. Their very existence can only be known by a mathematical computation; for they are invisible to the eye. Many a Christian too has lost his light-giving power; and none but the Great Astronomer who numbereth the stars, can see him in His firmament at all. It was a solemn word my Master spoke when He said, "From him that hath not shall be taken away that which he hath," for one of the penalties of refusing service is to be denied opportunities for service afterwards.

Wednesday, February 27th.

Buoyant Hopefulness. John iv:27-39

Perhaps in my work for God I may be wronging Him, as well as discouraging myself, by looking only far ahead for fruit. The faith that can calmly wait is good, but the faith that can expect a rapid ripening may be better still. God is honoured when I expect not only great answers, but speedy answers to my efforts and my prayers. Moody used to say that God never does any great thing by a despondent man. The very largest hopefulness is one condition of success for all labourers in God's field. Without this, their work will be only a grievous burden, instead of being what He means it to be, a glory and a joy. One of these desponding sowers complained to Spurgeon that he saw almost no conversions through his ministry. "Do you expect conversions from every sermon you preach?" was the reply, "Oh no," said the poor worker; "I could not venture to look for anything like that." "Well, well," said the great preacher, "according to your faith, be it unto you." "Attempt great things for God, and expect great things from God," was the watchword that started missions to India. But He is honoured by a faith that, when He calls for service, goes immediately to work, and looks for immediate as well as great success. If I am looking to the future at all for my harvest, it is rather a near future than a distant one of which I ought to think. Perhaps the law may hold in my labour

for God, as in my personal life before Him, that I get just what I am working for. If I am working for a late harvest, I will get it; but if I am working for an early harvest, I may get that too.

Thursday, February 28th.

Sanctified trial. Hebrews xii:1-15

The trials and sorrows of life through which I am sometimes led must be looked upon as among the most sacred of the trusts committed to my hands. Very seldom do I regard them so. They are thought of as hindrances, not as helps. But if the great Master gives to one servant abundant wealth, to another high position, to another rich endowments of brain, He sometimes gives to one whom He greatly loves a sore and lengthened trial, that out of it He may get something for His praise. He sometimes seems to say, "I will give you a painful sickness or infirmity to bear for weary years; or bereavements in quick succession, emptying both heart and home; or losses and privations which will make your life what men would call only a dreary struggle with misfortune—but I will do all this just that you may show My love within you can make the wilderness to blossom as the rose; and you will be a witness to Me even in your suffering,—a better servant in your utter weakness, than hundreds who are strong and glad." The effect of all kinds of affliction is twofold—differing according to the character of those who suffer it. It is like the twofold effect of fire. Some men come out of it as bricks do, only the harder for the burning. God's chosen ones, His trustful ones, come out of it as gold does, the purer for the heat—and not only the purer in themselves, but the better fitted for being fashioned into vessels of honour for the Master's use.

Friday, March 1st.

Courageous Calm. John xi:1-15.

The more closely I read the gospel story I am sure to be the more struck with the significant fact that Jesus never adopted any suggestion made to Him by others, not even by His best disciples. Even they were always interfering with Him, and seeking, as it were, to keep Him right! Every suggestion He calmly put aside. He took suggestions only from His Father in heaven. The will of the Father was His sole guide at every moment of the day; and therefore, though there never was a life more calm. He seems absolutely free from haste and excitement on the one hand, and from worry and distraction on the other. Perpetual interruptions by cavillers never discomposed Him. Carping objections never irritated Him. Popular enthusiasm never carried Him away. Popular clamour never disturbed Him. The thought of possible danger lying in front never dismayed him. He lived in absolute trust, because He lived in absolute obedience. (Continued on page 15.)

The Union Baptist Witness

These pages (13, 14 and 15) are the Authorized Official Organ of The Union of Regular Baptist Churches of Ontario and Quebec.

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COULD THE MARSHALLITES CLAIM SPURGEON IF HE LIVED TO-DAY?

Those who have espoused the cause of modernism, are ever fond of hiding behind those outstanding men who, in days gone by, firmly upheld the tenets of the full Christian faith. We remember how Professor Marshall, in a fashion which could be described as nothing less than deceitful, tried to defend his erroneous views of the doctrine of the death of Christ by saying, after quoting certain phrases which suited his purpose, "I stand with Spurgeon." And now *The Canadian Baptist* of February 7th has the audacity to say, in discussing that greatest of Gospel preachers, "It is permissible to believe that were Spurgeon facing the present situation, he would adjust some of his beliefs to the new knowledge which has been won, for he had great intellectual power; but the heart of his message—the saving grace of God in Christ—would remain"! Permissible? Only to those who have ceased to regard the truth! "His beliefs" were not of the adjustable kind. It is said that Mr. Spurgeon reckoned it to be the highest compliment ever paid when an open enemy said: "Here is a man who has not moved an inch forward in all his ministry, and at the closing of the nineteenth century is teaching the theology of the first century, and is proclaiming the doctrine of Nazareth and Jerusalem current eighteen hundred years ago."

Why does *The Canadian Baptist* use Spurgeon's name at all when it carries in the same issue as that from which we have quoted, a glowing eulogy of an arch-modernist, and on another page an invitation to the public to attend a Baptist church and hear a liberal Jewish Rabbi,—not a Christian at all, and not even an orthodox Jew?

CENTRAL LONDON

The ministry of Pastor James McGinlay, now of Central Baptist Church, London, has been unique from its beginning a few years ago. The message of an unadulterated Gospel has through him been successful in slums and jails, farming communities and towns, universities and great cities. It cannot be doubted that Mr. McGinlay has a special gift; but nevertheless the marvellous success of his ministry is, as Spurgeon recognized his to be, all of grace.

A few short miles from where we write, there stands a beautiful country church,—beautiful in its stone edifice, and more beautiful in its Christian spirit. The Alton Baptist Church is, and ever will be, by the grace of God, a standing witness to the power of the Gospel through this Scotsman, who, as a great

newspaper said, preaches with the bluntness of a Knox and the fervency of a Wesley.

And now he is in London, Ontario, a place of much larger opportunity than that which is to be found in any small village. The second Sunday in January his ministry there began. The evening service was held in the largest and most richly furnished theatre in town; and although the temperature had dropped to eight degrees below zero, a congregation of eleven hundred and fifty greeted the much-talked-of preacher. The Lord, Who had at the morning service, held in a Masonic Grotto, given four souls for his hire, vindicated the preaching of His Word also in the theatre, when one man walked up one aisle and another up the other. The following Sunday the theatre was completely filled with thirteen hundred attentive listeners, and so it is now every Sunday night. On Sunday, February 3rd, a veritable revival struck the place, when thirty-two came to the front. That evening, we are informed, Pastor McGinlay, preaching under great physical disability and contrary to doctor's orders. He paid the price and he reaped the reward. The next Sunday another wave of revival was seen in that place which is used throughout the week as an amusement centre, for twenty-six came out for Christ.

Other departments of Central Baptist Church are being richly blessed. The Sunday School is bigger than it ever has been. The young people have their regular meeting Monday evening and also a prayer meeting Saturday evening. The church prayer meeting of Wednesday evening is crowded out, and another prayer meeting is held by the older folks Saturday. "Praise God, from whom all blessings flow". Praise! Then pray that the blessing may continue, and increase, and spread to other centres.

ZORRA

The Thirteenth Line of Zorra Church had a visit on February 5th from missionary-elect, Mrs. H. L. Davey. A number of friends from the Tenth Line Church were also present, and expressed themselves as being much interested in the new venture for Liberia.

Rev. Frank Mesley preached in this fundamentalist church on January 20th. So well was he received that he returned the following Sunday and stayed for several days. The members unanimously extended him a call, and he expects to move his family to the village of Hickson in March. May the Lord bless his ministry in this church.

BOSTON, ONTARIO

Last week the Pastors' and People's Conference of Hamilton-Brantford and District enjoyed another of its monthly meetings. At the morning prayer serv-

ice there was an assembly from some fifteen different places of about one hundred and eighty-five people. Remarkable indeed! Pastor T. Summers, of Hespeler, brought an earnest message on prayer. For the afternoon and evening sessions the attendance went over the two hundred mark. Rev. T. L. White of Scotland gave an address on "The King and the Kingdom," which warmed hearts to the theme. Evangelist Anthony Zeoli was present and gave an address on the Second Coming of Christ. He preached again at the evening service with great earnestness. Although the messages were strong and scriptural, many present felt that the Christian fellowship was the most blessed element of the conference. On March 12th the Conference will meet again in Hughson Street, Hamilton.

RUNNYMEDE ROAD, TORONTO

The Regular Baptists of Runnymede Road are rapidly recovering from the distress of their past year. The spiritual tone of the church is higher, and they have almost regained in membership that which was lost because of their last decision.

On January 28th Mrs. Davey visited this church, with the result that there will doubtless be a new and vital interest in Liberia.

On February 6th Mrs. C. J. Holman addressed a large gathering and told of the origin and work of our Women's Society.

Last Sunday evening Rev. Arthur St. James, of Montreal, preached to an almost full house, discussing our French work. The Bible School has taken on this work as their missionary objective for 1929 in place of that of the Sunday Schools' Missionary Union, as heretofore.

OXFORD ST., WOODSTOCK.

Mrs. Davey recently visited Oxford Street, Woodstock, where a well-attended and enthusiastic meeting was held under the auspices of the F.B.Y.P.A. The burden of Mrs. Davey's message concerned the dreadful darkness of pagan degradation.

REV. A. ST. JAMES' ITINERARY.

Last week we published an article explaining the reason why Rev. Arthur St. James, Pastor of St. Paul's Bilingual Church, Montreal, is making a tour of our churches in the interests of Regular Baptist French Evangelism. We give below the dates for the two weeks in March, which he will devote to this tour. Additional dates cannot be promised at this time: Monday, March 4th, Waverley Road, Toronto; Tuesday, March 5th, Jarvis St., Toronto; Wednesday, March 6th, Union, Guelph; Thursday, March 7th, Shenstone Mem-

opial, Brantford; Friday, March 8th, Boston; Sunday, March 10th, 11 a.m., Central, London; afternoon, Hope, London; evening, Wortley Road, London; Monday, March 11th, Otterville; Tuesday, March 12th, Pastors' and Peoples' Conference, Hughson St., Hamilton; Wednesday, March 13th, Woodstock; Thursday, March 14th, Memorial, Stratford; Friday, March 15th, Courtland.

* * *

FORWARD MOVEMENT CAMPAIGN MEETING IN ST. CATHARINES.

Tuesday, February 19th, the first campaign meeting for the further propagation of Regular Baptist principles was held in Patricia Hall, Queen Street, St. Catharines. Rev. C. J. Loney, of Hamilton, Revs. W. E. Atkinson and E. A. Brownlee, Mr. Wm. Fraser, and the Pastor of Jarvis Street Church, Toronto, comprised the delegation from Hamilton and Toronto. It was a sub-zero night, the coldest of the entire winter. Notwithstanding, there was a very good attendance of interested persons.

The announcement of the meeting had invited all who were interested in the establishment of a testimony to the Word of God in St. Catharines to come. After the public service an invitation was given to all interested in forming a new Regu-

lar Baptist Church in St. Catharines to remain for a brief conference. A splendid group of interested persons remained; among them were a man and his wife who said that they had been converted only about a year. They had found no place to go where their souls could be fed on the Word of God, and they, with another man and his wife, also Christians, had held prayer meetings in their home, asking the Lord to open up such a work as is now proposed in St. Catharines. We do not mean to imply by reporting this that there is no testimony to the Word of God in St. Catharines, but merely that these friends had not found it. There were others there who were Baptists, and some Christian people who were Baptists in everything but name. But this group of believers manifested great interest, and we found there the nucleus of a new work in St. Catharines. At a not very distant date another meeting will be held, and they and other families who could not be present on this occasion will come together for the organization of a Regular Baptist Church.

Although it was such a desperately cold night, and the trip involved a hundred-and-sixty mile motor trip in sub-zero weather, we all felt that the journey was worth while, and was full of encouragement for the future.

We believe there are scores of places in Ontario like St. Catharines, and we hope to discover them, and in time, companies of people who will set up a standard for the gospel.

St. Catharines is a very prosperous city, with a population, we understand, of about twenty-four thousand. It is situated in one of the finest parts of Ontario, and it seems to us there ought to be a thriving Baptist cause in St. Catharines. There is one Baptist church, and now more recently it would appear, a mission. In 1918 this church had a membership of four hundred and twenty-five. Its membership in ten years has grown to five hundred and seventy-seven according to the year book of 1927. In the ten years two hundred and twenty-four persons have been baptized, or an average of twenty-two and a fraction per year. Surely in a city of twenty-four thousand, with only one Baptist church; it ought to be possible to have recorded a greater increase than this. However there is undoubtedly room for a Regular Baptist church that will stand true to the Word of God, and we are confident there are many people in St. Catharines and neighborhood who will be glad to avail themselves of its fellowship.

We ask our Ontario and Quebec readers especially to pray for this group of splendid people in St. Catharines.

On Foot Through a Land of Cannibals and Elephants

We are sure that all our readers are vitally interested in our new missionary venture for one of the most neglected parts of Africa—the interior of Liberia. Our Union recently cabled our missionaries all the Foreign Mission funds on hand, since they had themselves cabled stating their need of funds for building purposes. We are therefore urgently requesting our readers to do all possible toward refilling our missionary treasury. Many could do something like the two school boys who together earned \$5.75 in a week by special work after school hours, and who so felt Liberia laid on their hearts that they sent their week's earning for this cause. Many of our churches also could emulate the example of the Courtland Church who, after hearing Mrs. Davey speak, took up a collection amounting to \$76 for the work.

By Ford Again..

Below we give extracts from letters received from Missionaries Lewis and Davey. Our Missionaries landed at Grand Bassa, and "after a few necessary purchases we went to see the Governor of the District. We found him to be a Baptist and very kindly disposed toward our effort. He placed his Ford truck at our service, thus carrying our loads the first twelve miles of the journey into the interior. This brought us to the town of the native chief who was to supply us with carriers for the next step of our journey. I shall probably make the facts of the journey clearer to you by describing a few of our difficulties, a brief glance at the people, and observations drawn from the trip.

A Chief for Dinner!

"The first difficulty which I will mention is that of carriers. These can only

be obtained through the native chief, and only then after arguing about the price, and giving him a liberal gift called 'a dash.' An account of the first part of the journey will be descriptive of all. The chief was a prominent man, having one hundred and fifty wives, each costing the sum of \$60.00. He was away when we arrived; so we were obliged to sit down and wait three days for his return, no carrier daring to go without his authority. When he returned, we entertained him to dinner. It was amusing to see him getting dressed. One wife was fixing his hair, two more pulling on his shirt, two more pulling on socks and shoes, and others stood by watching the process. The next day he sent out messengers to bring in the carriers, and being compelled to come, they came very reluctantly. The fruit of this was seen in the path. Load after load was left lying in the forest path as the men fled to the forest, and much time and patience were expended trying to get other men to take the loads. If we slept for a night, the messengers were compelled to lock up the carriers, so that we might have them for the next day. One night this was not done and in the morning half our carriers were gone. The first day we used hammocks, but we found every hammock-carrier had fled, and we were left to walk the rest of the day's journey on foot. This, and the rough condition of the path, forced us to leave the hammocks on the second day. As if to add insult to injury, one of my boxes was stolen, containing all my clothes and personal effects, so that I was left with the clothes I stood up in to continue the journey. Brother Davey graciously lent me another suit, but anyone who had seen us together will

know that it was rather tight around the waist, and I was obliged to bend carefully and seldom. We had this sort of trouble with carriers all the way. One chief would send us to another, and each try to make as much out of us as possible, and each make us wait a day or two for carriers, and then we would loose the carriers unless they were closely guarded.

Up Hill and Down Dale.

"Another difficulty was due to the condition of the country. We found it a land of hills and valleys, and at the bottom of every valley there was a river to cross. There were no bridges, except in some cases a cut-down tree, and we forded most of these rivers on the backs of boys. My boy Henry carried me across so many rivers that I named him Henry Ford. As we entered the dense forest country, we found it surprisingly beautiful with every variety of tropical vegetation. The heat was intense, and I would be bathed in perspiration, and my clothes saturated with it inside of twenty minutes of travel. The soil is of a hard mineral nature, very stony, and very hard on shoe-leather. After our 125-mile journey on foot into the interior, we were run down at the heels on our return. The tops of the hills found us panting for breath, especially me, and then came the stumbling down again over roots and rocks.

Elephants and Cannibals!

"Not only was the country difficult for travel, but in some places dangerous also. We passed entirely unarmed through deep, silent forests, where the huge tracks of the elephant were plainly embedded in the soil. Once we were obliged to sleep in the depth of the

forest without so much as a tent to cover us, and although an old elephant hunter at the coast told us that we slept where the elephants were most prevalent, and where he often hunted them, we were undisturbed through the night. The boys were awakened by the cry of a leopard in the morning, yet no evil came nigh our dwelling. Our boys said they had great fear, not only of the animals, but because we were passing through cannibal country, and it was amusing to find in the town where we passed the night a cook-pot of immense size. It was here my carriers ran away in the night and I was obliged to remain another day, whilst Brother Davey proceeded on with the other carriers.

"There were other petty annoyances, such as having my potatoes and onions soaked in kerosene, my chair and hammock burned by a pipe of one of the carriers, biting flies that were following the elephants plagued us a whole morning, severe pains in the chest for Brother Davey, and a touch of dysentery for me. I have never taken a journey in Africa in which I met with so much opposition of the adversary, and yet we were expecting that very thing. If we attack the devil on his own ground it is small wonder if he resist us.

He Never Heard Before.

"We found the people very intelligent. They no longer built the primitive round hut, but have adopted the square shape of the white man. They are very clean in their habits. Every morning and evening they take a complete bath in a fenced place constructed for that purpose. After bathing, the women cover their bodies with palm-oil, and in the morning with powdered chalk, if it is cold. Their chief article of diet is rice. Even babies a week old are placed upon the mother's knee and their little mouths filled with rice and water. The mother's hand is held over the screaming, struggling child's mouth until it is eaten, or rather swallowed. The people are steeped in fetishism and superstition. One of our boys had a fetish tied to his arm costing \$5.00, which he claimed would make the evil spirit leave him because of the strength imparted. I still have in memory one of the most intelligent of the chiefs that we visited, sitting listening to the gospel through an interpreter, until the interpreter was tired, and then telling us he had never heard the gospel before.

Begin Near the Coast.

"It seems impossible at present to begin work in the interior, although that is our aim, and we are convinced that we must establish a base nearer the coast first. The difficulty of obtaining carriers, each costing a shilling a day; the impossibility of bringing ladies in by a path where they could not be transported by hammock; the long, vexing journeys that would have to be taken to the coast for business, make it imperative that we secure a site nearer the coast. Further, the Baptist work here is independent of foreign aid, and the preachers without means of training for the ministry; so, such a station could be used as a Seminary, training men for the coastal pulpits. We shall take our next journey with this

object in view, and seeing that there is a section two days distant with much people and no missionary work being done, we are going to see it. In the interior lie the Bassa Mano, Gio, Mpesi, Bi, and other tribes without a ray of light. The intend to spread no more but concentrate on the coast, so that there is no missionary work being done from one day back from the coast between the River St. John and River Cess, clear back to the boundary. The immense amount of untouched territory is appalling, and we must strain every effort to get the message to this people before they plunge to everlasting doom. Brethren pray for us.

"Yours and His,

"(Signed) ALFRED J. LEWIS.

"P.S.—Rumors reached me to-day that the President is coming to Grand Bassa this month. We shall try to see him if that is the case. Further rumors say my box has been recovered, but knowing Africa, I shall wait until I see before believing.—A. J. L."

At a Baptist Conference.

Another letter from Rev. H. J. Davey contains the following: "Since our trek back to the coast we have had the privilege of fellowshiping with some of our Liberian Baptist believers; the superintendent of this district is a Baptist, and also the Speaker in the Liberian Parliament. They had a conference at a place called Edina; it is only a few hours journey from here, and on Sunday last we were invited to attend. Brother Lewis had the privilege of addressing the afternoon session and his address was a masterpiece and was well appreciated by those present. It means much for us and for our cause to have these two influential gentlemen on our side, and we look upon it as providential that we were directed to this country. We are planning to leave here on another tour of exploration on Saturday; we hope to be able to locate our site this time. We do not wish to be too hasty, but we must do something very quickly as the rains commence in April. I trust that when I next write we shall be able to give you some more definite news and to tell you that we have our site and have commenced building." Dated c/o Bank of British West Africa, Grand Bassa, Republic of Liberia, January 16th, 1929.

MISSIONARY KENDAL'S FATHER.

We are sure that readers of *The Gospel Witness* will join with us in extending to our Jewish Missionary, Rev. Fred Kendal, their sincere, Christian sympathy with him in the recent death of his father.

"Our departed brother had been an earnest believer for 50 years, and was at one time an evangelist among the German Jews living in Russia.

"Only a week before his death, our missionary received a message concerning his father's failing condition and left at once for Ottawa, where he remained a few days. During his sojourn his father said to him one day, that he prayed for him daily in his work, and for the Mission. But what interests us even more, he told his son that it was his custom to pray one day for the Jews

on College Street. Another day he prayed for the Jews on Spadina Avenue. Still another day, for those on Bathurst Street. By this means he was able to cover many streets and the burden of his prayer was that they might come to the Mission and hear the Gospel."—*A Messenger of Grace*, Rev. G. W. Allen, Editor.

THE WEEK END IN JARVIS ST.

Saturday evening and Sunday provided occasions of blessing once again. The Saturday evening was crowded as usual. Sunday morning there were 1,167 in the School and a great congregation at the morning service. Several responded to the invitation at the close of the sermon. In the evening the church was packed in every part. Five were baptized. The sermon in this issue was preached, and a good number came forward confessing Christ at the close. All our services seem to be characterized by a more than ordinary spiritual interest, and we believe we have the beginnings of revival even now.

COALS FOR THE ALTAR FIRE.

(Continued from page 12.)

ence; and so He had absolute peace. Even in the very bitterest hour of darkness He had absolute peace. Even in the very bitterest hour of darkness He could say to His disciples "My peace I give unto you"—a peace that came from such an absolute oneness of will with the Father about everything, that nothing could shake it, even for an hour.

Saturday, March 2nd.

Anticipated Joy. John xvi:16-24

I will "comfort myself with these words". As I listen to this kindly reservoir, "I will see you again," I will think of Him as one who, in taking leave for a season, leaves His heart behind Him, and will not be absent one moment longer than He must; one who, all through the years of absence, continues loving those He has left behind, continues thinking, planning, praying for them, and is every day anticipating the joyous hour when, His heavenly work being as gloriously "finished" as His earthly work was, He will be able to "come again and receive them to Himself, that where He is they may be also." I will think of Him as near me still; but I will also think of Him as soon to show Himself to my bodily eye, when the "redemption of the body" has come, and I have an eye that can bear the blaze of His glory and "see Him as He is." It is a blessed hope; and yet I echo the words of one who loved Him well, "Thou callest it a little while; O my Lord, it is a long, long little while; come, Lord, come quickly." Why should I so desire the speedy coming of my Lord? He gives me one reason for that when he says, "Your sorrow shall be turned into joy": and I think He means not only sorrow for His absence, but all sorrow, sorrow of every kind, sorrow in life and sorrow in the soul; those sorrows especially which only His coming can take finally away: the sorrows that come from the presence of sin on the earth, and the dimming of His glory by a scornful world and an unfaithful Church.

—Readings from Rev. G. H. Knight.

BAPTIST BIBLE UNION LESSON LEAF

Vol. IV.

No. 1

REV. ALEX. THOMSON, Editor.

Lesson 11. First Quarter. Mar. 17, 1929

WARNING CONCERNING FALSE TEACHING.

Lesson Text: 1 Timothy; chapter 4.

Golden Text: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Timothy 4:16.

I. THE NATURE OF THE FALSE TEACHING, (vs. 1-5).

1. The real nature of false teaching is not appreciated by many these days, when propagators of such teaching are excused and even supported by the professedly orthodox. They put forth their views under the guise of a re-statement of Christianity, and plead for consideration of their product as of something which is going to make the truth more perceptible to the intellect, but instead of giving forth the word of God they disseminate the error of the devil. Teaching to be true must be in strict accord with Scripture, and all contrary to this comes under the category of error. The attitude to be adopted toward such teaching is clearly set forth in Scripture as one of uncompromising antagonism. Warning abounds concerning it and all do well to pay heed. 2. In the Scripture before us the apostle gives information concerning the warning of the Holy Spirit relating to the matter. First, there is the general statement that "some shall depart from the faith" (v. 1). We should not be surprised therefore when this occurs, and being forewarned we should be forearmed. Second, the source of the false teaching is made known "seducing spirits and doctrines of demons". This surely should guide us in our attitude to all unscriptural teaching. It enlightens us also concerning the subtle enemy with whom we have to contend. The devil and his evil spirits work in the realm of faith particularly, and they are at their worst when they pose as angels of light. 3. In the third place the character of the false teachers is noted, they were liars and sinful individuals, "having their consciences seared", (v. 2). They evidently had sinned against conscience to such an extent that they had become hardened deceivers. Following this the apostle states two characteristics of the nature of their teaching. "Forbidding to marry and commanding to abstain from meats", (v. 3). Some of the early heretics taught that marriage was degrading and that in order to reach a higher spiritual state one must

abstain from it. Such teaching requires little refutation as Scripture emphasizes the fact that marriage in accordance with God's word is a holy state, (Matt. 19:4-6), and while celibacy in certain cases may be beneficial, (Matt. 19:10-12), it has been proven many times over in history that the enforcement of such a rule leads generally to the committing of gross sins, such as have been evident particularly in communities of celibates. For most people the married state is the proper one, and in such a state one may lead a godly life and grow in grace, as evidenced by some of the saintliest persons who have ever lived. 4. Abstinence from certain foods was and is taught for the same reason, though without scriptural warrant. It is indeed a fearful warning to note that compulsory celibacy and abstinence from certain foods in this connection are stated here to be demonic in origin. "Every creature of God is good and nothing to be refused if it be received with thanksgiving", (vs. 4, 5). There is probably a reference in the latter verse to the custom of giving thanks at meals, something which every child of God should be in the habit of doing.

II. DIRECTIONS CONCERNING DEALING WITH THE FALSE TEACHING, (vs. 6-10).

1. Having revealed the nature of the false teaching the apostle directs Timothy how to act under the circumstances. First he was to give instruction concerning the matter, putting the brethren in remembrance of his teaching, and in doing this he would be "a good servant of Jesus Christ", (v. 6). We learn from this that it is quite the proper thing to warn others concerning false teaching, and to instruct them how to deal with it. Satan does not care about this being done; he would rather have no interference with the propagation of his error, but the Lord's people should give him no peace in the carrying on of his deadly work. 2. In the second place he was to refuse profane and old wives' fables, (v. 7). He was not to listen to the myths of the false teachers. To do so would simply be a waste of time, and an unnecessary encouragement to the disseminators of error. Such teaching should not be temporized with, it should be condemned and neglected. Timothy was enjoined to exercise himself rather unto godliness. The teaching he was to abstain from emphasized the exercise of the body to the attainment of a certain end, and while abstinence from foods and intercourse might help for a little time in the curbing of the passions, yet there was a higher exercise in the realm of piety, (v. 8). 3. In these words we are exhorted to practise godliness. Conversion is but the beginning of the Christian life, there should be constant progress thereafter. Godliness in essence is really God-likeness, and the way in which to become God-like is to surrender the life to Him fully, then by the reading of His word by prayer, and by constant obedience to His will, we shall daily become more like Him. Such a life will not be without its troubles; tribulation is the lot of the

child of God, (vs. 9, 10), but it means victory in Christ for all who trust Him. He is the Saviour of all men, in that He died for all, and is ready and able to save all, but especially is He the Saviour of those who believe because they have actually experienced the power of His salvation by trusting in Him.

III. AN EXHORTATION CONCERNING PERSONAL MATTERS, (vs. 11-16).

1. After giving these general directions the apostle adds a personal exhortation for Timothy's guidance in which several matters are mentioned. First he is enjoined to command and teach the things stated, (v. 11). It is evident from this that the apostle was impressed with the importance of his teaching, and the necessity of informing the Ephesians of its content. We ought also to feel the same necessity of placing the truth before the people and warning them of the dangers lurking in erroneous teaching. 2. In the second place he is urged to be an "example of the believers", (v. 12) "in word" in all his utterances, public and private, "in conversation" in behaviour or conduct, "in charity" or love, and in faith and purity. Being an all-round pattern such as this no one would despise his youth. Such a life might be well held up before the young as an ideal, for too many are under the impression that we should not expect too high a spiritual state in the youth of to-day. Such an attitude is entirely wrong for the highest is possible, and may be reached by both young and old. 3. Timothy is further enjoined to give attendance "to reading", (v. 13) probably referring to the public reading of Scripture, a very necessary and beneficial part of public worship, "to exhortation" in applying the truth read, and "to doctrine" or teaching. The teacher's duty is to teach the word of God, clearly and distinctly so that those who listen may understand and by the help of the Holy Spirit may appropriate and benefit thereby. 4. He is exhorted not to neglect the gift that was in him, (v. 14), not to allow the gift to lie unused which he had received at his ordination. Possibly the sense of his youth in the presence of the elders made him somewhat timid in the proclamation of his message. This was not to hinder him in the discharge of his duty, nor should it hinder any young servant of God who has a definite message to deliver. The Lord is not confined to the old in the deliverance of His truth. He is told to "meditate upon these things", (v. 15), or be diligent and give himself wholly to them. He is not to be timid or inactive but wholeheartedly he is to discharge the duties of his office. The servant of God must be active in his Master's service. And finally he is enjoined to take heed unto himself and to the teaching, (v. 16). The teacher must pay heed to his own condition, intellectually, physically, and spiritually; if he is to give the best service, and he must also be careful in his teaching, in its preparation and subject matter. In this way his own life shall benefit and others shall also receive blessing through him.