

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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"Violent Language"

When we have greater leisure it will be interesting to deal with the editorial utterances of a great many papers respecting the relation of the Editor of *The Gospel Witness* to the Des Moines matter. *The Witness and Canadian Homestead*, published in Montreal, has an editorial which is not altogether unkind. It is evident, however, that the Editor writes with a very imperfect knowledge of the facts of the case. We may discuss it later, but here we refer only to one sentence, "Violent language used in the past by Dr. Shields has more often than not weakened the side he espoused."

The question we propose now to discuss is, Whether "violent language" can be justified.

We are aware that mild and undisturbing speech is popular. Indeed, it is often considered the essence of bad taste to call things by their right names. In the view of many, as religion in general is looked upon as being little more than a kind of Sunday diversion, an avocation rather than a vocation, it is of course considered rather out of place to feel intensely or to speak strongly about such matters. The Great War is not so far in the past as to be forgotten. We remember the horrors of submarine warfare and of air raids, and at the time we read numerous descriptions of these horrors which were often accompanied by the most vitriolic characterizations of the perpetrators of these crimes. But we do not remember ever reading an editorial in any religious paper—or in any sort of secular journal—which complained that the language used to describe the crimes of the submarine attacks upon passenger ships and the air raids upon sleeping noncombatants was too "violent."

We very seldom read the accounts of murders or of murder trials, but now and then some such fiendish crime as that of Leopold and Loeb against the little boy in Chicago, or that of Hickman against the little girl in Los Angeles, especially arouses public indignation, and we did read editorial and other articles denouncing in the most vigorous fashion these indescribable, fiendish, atrocities. But again, we have never seen in any periodical, religious or otherwise, a single sentence of objection to the use of the most "violent language" discoverable in describing

such offences. But in matters of religion neither the superlative nor the comparative is considered to be in good taste; and, indeed, even the positive must be modified by association with the subjunctive.

But what if the Bible be true? What if sin, as there described, be a fact? What if it be a malady more universal and more deadly than leprosy and cancer and yellow fever and consumption and influenza and bubonic plague and smallpox and every other disease combined? And what if it be true that this indescribably terrible plague leads to a death that never dies, to a grave from which there is no resurrection, to a pit where the worm dieth not and the fire is not quenched? And what if, in the meantime, until the fatal goal is reached, sin be the cause of more pain, more broken hearts, wrecked homes, blasted lives, blinded eyes, enfeebled wills, warped judgments, defiled consciences, scalding tears—in a word, of more ruined bodies and depraved minds and doomed spirits than all other and lesser ills combined? And what if it be true that in the face of this deadly plague science and philosophy and human government and wealth and scholarship and human effort of every kind are utterly impotent? What if there be no remedy for human sin in heaven above, or in the earth, or in the waters under the earth, save only that remedy which the Bible prescribes? What if it be true that there is no other name under heaven given among men whereby we must be saved? What if it be true that there is no balm in Gilead, and no physician there? that nothing can cancel the power of sin, that nothing can break the power of cancelled sin, and nothing can deliver the world of humankind from utter moral bankruptcy? that nothing can give life and peace and joy in time, and hope for all eternity, but the cleansing power of the precious blood which flowed from the riven heart of Incarnate Deity?

If that be the only remedy, what then? What "violent language" can adequately describe the crime of him who destroys the faith of the denizens of a ruined world in the Bible as the word of God? What language is too "violent" to describe the criminality of men or move-

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The Jarvis Street Pulpit

A VICIOUS PROVERB vs. A VICTORIOUS PROPHECY.

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

Preached in Jarvis Street Church, Toronto, Sunday Morning, Feb. 18th, 1923.

(Stenographically Reported)

"And the word of the Lord came unto me, saying,

"Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?"

"Tell them therefore, Thus saith the Lord God; I will make this proverb to cease and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

"For there shall be no more any vain vision nor flattering divination within the house of Israel.

"For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God."—Ezekiel 12: 21-25.

There is a very interesting chapter of history behind this striking text; and when this sermon is printed I want you to study it again and especially to read the last two chapters of II Chronicles, and the last three chapters of II Kings, and in Jeremiah's prophecy from the twenty-eighth chapter to the fortieth chapter. With that historical setting clearly in your mind you will be able, I think, to find for yourselves important spiritual lessons in the passage which I have selected as a text.

God's-chosen people of the ancient time occupied a position in the divine purpose analogous to that of the church of the New Testament dispensation. They were a people separated unto God; and their national place of worship was a place which He had chosen to set His name there: "Mine house shall be called an house of prayer for all people." But this separated people had gradually departed from the ways of the Lord. The text has special reference to the kingdom of Judah, which had wandered from Him; and because of their religious declension their political condition waxed worse until they were threatened with multiplying calamities; but instead of turning to the Lord, instead of repenting, and seeking His face and favour, they formed numerous political alliances and resorted to every conceivable political expedient in order to avert the troubles which were rapidly coming upon them. But the one thing that would have saved them, that would have restored their political influence and given them a divinely appointed place among the nations, was the one thing they refused to do: they refused to hear the Word of the Lord, and to obey His voice at the mouth of His prophets. They had become perverted; they laughed at the Word of the Lord; they said, "The days are prolonged, and every vision faileth. It is useless to believe what the prophets say, to depend upon any divine revelation. Look after yourselves. Work out your own salvation."

In such a time this word of the Lord came to Ezekiel the prophet. And the times to which this text refers were closely analogous to the spiritual condition of the Church of Christ to-day. Beyond all question we are living in a day of appalling apostasy, when from thousands of pulpits a word is being spoken that would

equal in its antagonism toward the Word of the Lord the worst utterances of Robert Ingersoll, and Voltaire, and Tom Paine. The devil does not need men of that sort to-day, for the land is full of men who are doing their business; but who are called Doctors of Divinity, and Professors of Theology, and Ministers of the Gospel. The professing church, meanwhile, like Judah of old, is resorting to all sorts of expedients in order to recover its failing spiritual strength.

I.

Here then is the case described in this text, that WHEN UNBELIEF PREVAILS THE ALLEGED UNTRUSTWORTHINESS OF THE WORD OF GOD BECOMES PROVERBIAL. It was upon everybody's lips in Judah—the priests and those who followed them, the king upon his throne, the princes who attended his court, and the humblest servants in the land, they all said the same thing: "The days are prolonged, and every vision faileth." Which, being interpreted, meant, "You are hopelessly behind the time if you are foolish enough to suppose that God is speaking by the mouth of Jeremiah, or by any other prophet." It had become proverbial in Judah that the Word of the Lord was not to be believed, was not to be relied upon. Look at the particular period to which our text refers. It found its fulfilment in the days of Zedekiah, the last of Judah's kings before the Babylonian captivity; and the outstanding characteristic of that period was that they mocked the Word of the Lord. It mattered not what prophet He sent to them, "rising up betimes and sending," multiplying His messengers because He loved the people; calling them to repentance, threatening them with judgment, telling them that the King of Babylon would certainly come and carry them away captive into another land; declaring to them that because of their sin, God would have no pity, even on His own house, but that He would permit the stranger, and the alien to come and to carry away its precious vessels and all its furniture of gold and burn the glorious house itself with fire, as an evidence of the departure of His favour. Although in plain and unmistakable language prophet after prophet warned the people that thus it should be, they turned a deaf ear to it, and refused to hear one word from God. They said, "The days are prolonged, and every vision

faileth.—We have heard that before, and we do not believe a word of it.”

During one period in which God came to Jeremiah he was shut up, and he could not go into the house of the Lord. Therefore he sent for Baruch the scribe, in obedience to the Lord's command, and the Lord spoke His words into the ear and into the heart of Jeremiah, and Jeremiah dictated the words—not the word—that he had heard from the mouth of Jehovah to Baruch the scribe. If you want to know what inspiration is, read the thirty-sixth chapter of Jeremiah. “This word came unto Jeremiah from the Lord, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Judah, . . . and Baruch wrote from the mouth of Jeremiah the words of the Lord, which he had spoken unto him, upon a roll of a book.” He actually dictated the words to Jeremiah, and Jeremiah repeated God's words to Baruch, and Baruch wrote down, word for word, as the prophet got it from the mouth of the Lord. “And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the Lord; therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord's house.” He took the roll, and he read it to the people, and it was reported to the princes, and they sent for Baruch and they asked him to read it over again. He read the roll again in the ears of the princes, and they said, “We will surely tell the king of all these words.”

So they went and told Jehoiakim, for he was then king—it was a short time before the days of Zedekiah; but the same general conditions obtained—and the king sent Jehudi to fetch the roll out of the scribe's chamber and commanded him to read the roll in his presence: “Now the king sat in the winter-house in the ninth month: and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.” Three of the princes filled with alarm at the king's defiance of God “made intercession that he would not burn the roll: but he would not hear them;” and he burned the roll in the fire. Then God called Jeremiah again. Remember, if you were to burn every Bible in the fire to-night, there is not one syllable of all that is in that Book that is not in the mind of God: “For ever, O Lord, thy word is settled in heaven.” The scriptures were not preserved in monasteries, or other earthly repositories, the text of them was, but the Word of the Lord is settled in heaven! He sent for Jeremiah and said, “Take thee again another roll, and write in it all the former words that were in the first roll;” and he wrote it again and the scripture was preserved; for it was “the word of the Lord that liveth and abideth for ever.”

And what Jehoiakim did people are doing to-day, especially when they have read three or four leaves. If some people had the sense to read the whole roll they would not burn it. But somebody has read three or four leaves and he thinks he knows it all. Do not be afraid of the critics, my friend. I was once. I really thought they must have found a secret door somewhere, that they surely had learned something that some of the rest of us were ignorant of. The more I know of it the more persuaded I am that the pre-

vailing attitude toward the Word of God is the result, not of a truer scholarship, but of a denser spiritual darkness, that it is because “the god of this world hath blinded the minds of them that believe not.”

Thus it came to pass that in that day the prophets of the Lord were subjected to the greatest indignity. Poor Jeremiah! I have heard some preachers say, “I am not a Jeremiah.” I should count it the greatest honour that God could confer upon any man to make him a Jeremiah. What was Jeremiah? He was simply a prophet who heard the Word of the Lord, and had the daring to tell the people exactly what God had said. That is all. Jeremiah did not bring the judgments. He exerted himself to the utmost to avert them; but he did say, “As God is true, if you do not turn from your sins and bow before God and obey His voice, judgment will come, and the king of Babylon will come and take you away.” And because he had the daring to say it he was arrested, he was put in prison, he was cast into the dungeon, he was despised and rejected, scorned and derided, and his name cast out. But I read to you to-day, in the last chapter of the second book of Chronicles, how the king of Babylon came “to fulfil the word of the Lord by the mouth of Jeremiah.” Yet it had become proverbial that such judgment would never fall. And it is characteristic of our day also, that any word that speaks of judgment, which calls men to repentance, is made light of: “The days are prolonged, and every vision faileth.”

II.

Now the question is, WHAT OUGHT OUR ATTITUDE TO BE? In these premises, in these circumstances, what ought the disciple of the Lord Jesus to do in face of this prevailing unbelief that is becoming atmospheric? Men sneer at the Word; and it is no exaggeration to say, that it is as proverbial in our time, as it was a proverb in Judah, that the one thing to which no one need pay any attention, and which it were folly ever to expect to see fulfilled, is the Word of the Lord.

Well, in the first place, *be sure to be attentive to the Word of the Lord yourself.* In that very day—Ezekiel is speaking—“the word of the Lord came unto me saying.” Ah, my brother, it is possible to hear the Word of the Lord still; to feel what Bunyan used to call “the goings of God upon our spirits”; it is possible to listen to the voice of divine revelation, to the voice of inspiration, to the revelation of God recorded in this Word. I urge upon every one of you this morning, whatever else you do, that you be careful to keep your ear open to the Word of the Lord; no matter what men may say, see that you give heed to the voice of His Word.

And you students, I want you to follow me for a minute, if you will: what else are you to do? Well, as you listen to the Word of the Lord you will find that *the Lord knows all about what is going on*; for when Ezekiel listened the Lord said, “What is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?—What is that that every man is repeating like a parrot to his neighbour? I have heard it on the streets, and in the temple, and in the palace. Do the people think I do not know what they are saying? Do they suppose that I do not know that the disregard of My Word has become

proverbial? What is that proverb that you have down there, saying, The days are prolonged, and every vision faileth?" Some young man says, "No, sir; I confess I do not give as much time to the study of the Bible as I ought to do, because my professor recommends me to read so many books in order that I may keep abreast of the time." Don't you wish that there were some sort of an encyclopaedia which could give you the latest conclusions of all the modern professors so that you could read them all in one book? It would save you a lot of money if you could read the whole story of this apostasy from beginning to end, and know the heart of it, in one book. Would you like to do it? If so, this is the Book. There is not a thing which any blinded professor has ever written that is not anticipated here. His folly is described, and his end is revealed. And if you want to be abreast of the time, if you would be prepared to meet every possible emergency, to have an answer for every criticism of the Word of the Lord, then read God's Word. You will find that this principle everywhere obtains, for when you have put down the latest book written in opposition to God's Word, and you open your Bible you will find the Bible saying, "Didn't I tell you that before, that men would say that very thing?" I think, indeed, I can tell you where you can find it all in a few verses in the third chapter of Genesis. Yes, God can answer all the sceptical writers of all time in a few words, even as only four words were necessary to dispel the darkness in the beginning. Every solitary thing that Modernism has ever said is anticipated in the first five verses of the third chapter of Genesis: "Yea, hath God said?"—questioning the fact of revelation; "Ye shall not surely die"—denying the truth of revelation; "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil"—"And if that is the Word of God, I would not have such a God as that," laying its protest against the very throne of God, and attacking the character of God. That is Modernism, all epitomized in that first lie of the devil. I have often said that he told one lie and it was so successful that he has been engaged in making new clothes for it ever since. There has never been a new thing since: it is all epitomized, it is summarized there. And if you but hear the Word of the Lord you will hear Him saying, as each new book is issued, "What is that proverb that ye have in the land?" He knows all about it, long before the book is reviewed in the magazines.

But *how shall we meet it?* What are you young men going to do about it? I wish I could set this out before you in blazing letters: "TELL THEM THEREFORE, THUS SAITH THE LORD GOD." That is how to meet it. "They have said that My Word will not be fulfilled, give them more of it. Tell them therefore, Thus saith the Lord God." There is nothing like the Word of the Lord to meet modern unbelief. I have a deepening conviction that the Lord knows how to take care of His own Word, and that He is not dependent upon our reasoning, or upon our scholarship. There is a place for the defence of the truth. I was greatly impressed in reading several chapters of Jeremiah, including the thirty-sixth, in the early hours this morning; it thrilled me again and again. Jeremiah seems to have served as a

stenographer. As though God said, "Jeremiah, cease from argument. Listen to what I say to you and write it down. I will tell you what to say." That is what God wants us to do. He said the same to Ezekiel: "Tell them therefore, Thus saith the Lord God." "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock to pieces?" When Almightyness wielded that Word, "Thus saith the Lord," I have seen it smash people to pieces before. Do not be afraid to quote Scripture. "Oh that old-fashioned, proof-text method, just quoting Scripture! Be superior to that, you must reason men into the truth." Read your New Testament again and see how the divinely inspired writers used the despised "proof-text method," proving every position by quoting Scripture. The first chapter of the Epistle to the Hebrews is nearly all quotations from the Old Testament. That is what we must do:—give men more and more of the Word of the Lord.

III.

AND WHAT THEN WILL GOD DO? Unbelief ridicules the Word: faith is to hear the Word and declare it. And if we do it, what will God do? "I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision."—"They say, Every vision faileth, but I will fulfil every vision. You go and tell them that the day is coming when they will run for shelter. Tell them that the day is coming when I will make that proverb to cease, and no man in Judah shall dare to say that again, in the day when My judgments are abroad."

Thus it was in the case of Zedekiah. If you will read this whole chapter, the twelfth of Ezekiel, at your leisure, you will find that God came to Ezekiel, and said, "Prepare thee stuff for removing, and remove by day in their sight, and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house. Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity. Dig thou through the wall in their sight, and carry out thereby. In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel. . . . And the prince that is among them, shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes. . . . I will bring him to Babylon to the land of the Chaldeans—mark this—yet he shall not see it, though he shall die there."—"Tell Zedekiah I will bring him to Babylon, but he shall never see the city: he shall die in the city that he has never seen." They put the prophets in prison for saying that; and yet king Nebuchadnezzar came and he took Zedekiah and he slew his sons before his eyes, and he gouged out the eyes of the king of Judah and bound him with fetters of brass and literally took him into his capital city a blind man, and he died in that far-off country.

God always keeps His word. When the people murmured and they asked for flesh and the Lord promised

it to them, Moses said, "The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not."—"You challenge me, do you, Moses? I will show you that when I make a promise I can keep it." "And there went forth a wind from the Lord, and brought quails from the sea," and God kept His word.

"Well," somebody says, "I do not hold any official position, but I would like to do my part in proving that God's Word is true. I wish you would tell me something that I can do. I wish you would tell me how I can have a part in this great battle, just to be God's instrument so that He can through me show that His Word is true." I will give you a simple story. There were three young men in a great city far away from home, captives in a foreign land. They had found favour with the king, "and the king appointed them a daily provision of the king's meat, and of the wine which he drank. . . . But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king." "But," said Daniel, "we are trusting the Lord. We are doing this in obedience to Him. We believe that God can make pulse and water minister to our bodies just as well as the finest meat from the king's table. Just give us ten days on pulse and water and see what the Lord does for us." "So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." The Lord vindicated the trust of His people; and the prince of the eunuchs had nothing more to say.

We have been talking about the necessity of a separated life, of giving ourselves up to the service of the Lord and finding all our joy in Him. But somebody says, "You cannot interest young people that way. You cannot hold the interest of young people by purely religious services. The church must provide some form of entertainment if young people are to be kept in the church." Our answer is this: "We are going to prove God. We are going to feed our souls on pulse and water, and keep true to God." Others may have wine and meat from the world's table; but we will choose simpler fare. And what will happen? I venture to say that our countenances will be fairer at the end of the time than all those who feed at the world's banqueting house. The principle is this: God says, "You obey My Word, and I will look after the rest. You do what I tell you to do, and I will vindicate your trust."

And there was Peter: he tramped upon all his own prejudices and the prejudices of his Jewish fellow apostles and disciples, and he actually went to the Gentiles and preached the gospel. I fancy as he went—I think we are justified in reading between the lines—I fancy as he went, following those men to Caesarea, he said, "I wonder what James will say about this? I wonder what John will have to say? I expect I shall have a great time meeting the other apostles when they know that I have been preaching the gospel to the Gentiles. I shall have my hands full explaining my course." But he went in obedience to God's call; and as he preached the gospel the Holy Ghost fell on all them that heard the Word. "But when Peter was come up to Jerusalem, they that were of the circumcision contended with him." He told them of his vision, and how he obeyed the Lord, and he said, "The Lord gave them the Holy Ghost as He did unto us. That is my answer; that is the vindication of my course. I did what God told me to do, and He gave the Holy Ghost." He always will. He will make the proverb to cease. He will stop the mouths of the gainsayers.

I remember some years ago when I had been much exercised about these things—not in the sense of ever being tempted to adopt the modern view of the Bible—but I had been much exercised about how to meet it. I was in Chicago and I went to Harry Munro's mission—the Pacific Garden Mission. I found the place was full of the presence of God. I sat at the back, and Harry Munro recognized the friend who was with me, and called him up to the platform. I went up with him, and he said, "Praise the Lord! The Lord sent you. You must preach to-night." The place was full of "toughs," and some who had been "toughs," and some who had spent years behind prison bars. After the address, they told of what the grace of God had done, and as I went away from the Mission that night—I do not know how many were converted, but a large number came forward—as I walked away from the Mission that night, I said to my friend, "In the light of that, it seems a waste of time to read some books. Don't you think when you actually come into the presence of God Himself, and the power of the Holy Ghost rests upon His preached Word, every doubt as to the inspiration and authority of the Bible is burned up?" And it is. I believe that in that one respect many defenders of the faith are in danger of failing. Those of us who stand for the defence of the gospel, and who "earnestly contend for the faith which was once for all delivered to the saints," are in danger of thinking that we make progress by reading books about it, or by preaching sermons about it, or by arguing about it. I am coming to the conviction that the one way to defend the Word of God is to live in such relationship to God that He can prove His own Word; and I believe that what we need to-day is more prayer rather than more preaching; and possibly, less time spent at the study-table and more upon our knees before God, crying mightily to God that He will come down and make the proverb to cease by fulfilling His own Word.

I want to tell you what happened last night. We had a most gracious meeting of prayer; God, the Spirit, was there in wonderful measure, and two-thirds of the chairs in the front row right in front of

my table were occupied by men and boys. As one after another prayed, I heard as I was bowed in prayer somebody saying, "Amen—Amen—Amen." I opened my eyes and I saw two boys—two brothers—recently converted, perfectly unconscious of all their surroundings, but lost in prayer, and saying "Amen" to the petitions of men of years. I told those boys at the close of the service that their response to the prayers of God's people brought an indescribable blessing to my own soul.

"Tell them therefore, Thus saith the Lord God; I will make this proverb to cease which says that young people cannot be interested in Jesus Christ. I will make them interested in Me. I will so fill their hearts with the Holy Spirit that they will say—

'My heart refuseth joys like these,
Since I have known the Lord.'

What shall we do? Just go on praying for a revival. I am sure it will come. If God would honour us by sending it to this place—in some measure the blessing is here, but it is only just the beginning of blessing—if God would honour us by sending it to this place, I think we would praise Him for ever. I wish you had all been here on Thursday night. There was a man with us who was converted about four months ago. His little boy was called suddenly home, and he was converted at that time. He was baptized here; and the next week he went up to a little town several miles north of Toronto. I felt concerned about him, as he was only a babe in Christ; but he started immediately to work for the Lord. He gathered a few people in his own house for prayer, and he soon became the centre of a prayer-circle. Last Thursday night he came to our meeting and told us of the revival that had broken out in one of the churches—not a Baptist church, there is no Baptist church in the town—and seventy had been converted. He told of one man who would not go near the church, and he said, "The Lord gave me the assurance that he would make him come." And He did! He said, "I enjoy the prayer-meetings, but not half as much as I enjoy praying when I am alone with God." He had just been converted and baptized when he was called out of town: "They that were scattered abroad went everywhere preaching the word." And it may be that God will humble us in the dust, that He will not give us any credit at all; it may be that He will let us be His remembrancers; and that while we pray He will bless India and China and Africa and the Islands of the sea, and no one will know but God that we have had anything to do with it. Only let us believe He hears us. Let us trust Him; and keep on praying that God will vindicate His own Word and make the proverb to cease.

In the last book of the Bible we hear Him say, "Behold, I come quickly." Let us answer, "Even so, come, Lord Jesus." Then the proverb will cease. I am not at all disturbed by such publications as the Methodist church has issued, which say that Christ is not coming again. I know He is coming! Woe be to those who have said He will not come, when He comes! But we are forewarned "That there shall come in the last days scoffers, walking after their own lusts, and saying, 'Where is the promise of his coming?' for since the fathers fell asleep, all things con-

tinue as they were from the beginning of the creation." Such sneers have become proverbial; but the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ—and then He will make the proverb to cease.

Therefore, let us resolve that we will commit ourselves to the Lord; we will burn—as I said a couple of Sunday mornings ago—we will burn all our bridges behind us; we will depend upon God alone, and wait until He shall be gracious to us. And I am sure He will honour us thus far in permitting us to be used in some measure to bring glory to His great Name.

"VIOLENT LANGUAGE"

(Continued from page 1.)

ments which would take possession of the schools, and make blind the eyes of little children so that they shall never behold His star which leads to Bethlehem's manger? What language is too "violent" adequately to appraise the heinousness of the crime of corrupting the minds of the young, of commandeering schools, colleges, universities, churches, the printing press, the radio, and every other imaginable instrument, in order to subvert the faith of men and women and little children, and turn their hearts away from God and away from the only remedy for the world's ills?

Without apology to our not wholly ungracious contemporary, *The Witness and Canadian Homestead*, we claim the right to address men who are thus engaged in effecting the ruin of men for time and eternity in the words of the Lord Himself, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Why is it that men advocate soft speech in these matters? There can be but one answer: when the things of the spiritual world become as real as submarines and bombing aeroplanes and their victims, when the murder of a soul is as vividly realized as the crimes of Hickman or Loeb or Leopold—when, indeed, men actually believe the Bible to be God's word, and therefore to be true, they will find no language too strong with which to describe the sin of rebellion against God.

DR. SHIELDS IN DES MOINES.

Dr. Shields, with four other members of the Board, returned to Des Moines University, Monday, May 27th. *Witness* readers may expect an editorial on Des Moines matters in next week's issue.

Books by Dr. Shields

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Coals for the Altar Fire

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

Sunday, June 2nd.

The Holy Day.— *Rev. i:4-18*

It is out of God's large-hearted love that the gift of this day comes. The command to keep holy one day out of every week has, like all His commandments, a blessing underneath it. This quiet resting-day in the midst of worldly care and toil ought to be to me the Day of days, the happiest, as well as the holiest, of all the seven. Even as a day of physical rest from labour it is sweet. As a day of spiritual uplifting it is beyond all price. Its sacred leisure lets me rise nearer to God, and both soul and life are wonderfully strengthened thereby. It is one of the very oldest of all religious institutions, a relic of Eden itself. The first morning that ever dawned on man was the morning of a Sabbath Day. God's seventh day, it was man's first; and it has been an unmixed blessing ever since where it has been kept as a sacred thing: a blessing to the wearied frame, a blessing to the jaded mind, a blessing to the care-encumbered spirit, a blessing to the too-often neglected soul.

Monday, June 3rd.

A Wonderful Day.— *Luke xix:1-10*

What a wonderful day that was in which Zaccheus heard the seeking Saviour say, "To-day I must abide at thy house." Zaccheus was now the host, and Christ the guest. Thinking of that, I ask myself, "If He should send me a message that He will visit my house to-day, how would I reply?" Would I say, "I pray thee have me excused"? Would I say, "Lord, I am too busy to-day; when I have a more convenient season, I will send for Thee"? or would I welcome His coming with great delight and "receive him joyfully" as Zaccheus did? Would I say, "Lord, I am not worthy that Thou shouldst come under my roof; but if Thou comest I will gladly open wide the door, that Thou mayest sup with me, and I with Thee"? Yet let me think again. That visit of Jesus to the house of Zaccheus was to be one of gracious love; but what if He proposes to come to mine on a visit of inspection only, to see what my life really is when I think myself alone? If, without announcing a visit beforehand, He should stand in my house as suddenly and as mysteriously as He stood in the upper room among the disciples when the doors were shut, how should I feel?

Tuesday, June 4th.

Another Great Day.— *John i:29-42*

It must have been a wonderful time for the first two disciples when they were with the Lord Jesus in the home where He abode. Where it was, or whose it was, no record tells. A very humble home it must have been; but to them it was more glorious than any palace of a king. We know not the length of that interview, nor how the conversation of the quiet hours went on; but the result

of it we know. They went back saying, "We have found the Messiah, who is called Christ"; and out of it there came not only their own discipleship, but also the discipleship of thousands more. The outcome of that afternoon was thousands of converted souls, thousands of transformed lives, thousands of heroic deaths, and thousands of songs in heaven.

Wednesday, June 5th.

A Visiting Day.— *Luke xxiv:25-36*

Let me remember that my Lord is paying me a visit every day. Unseen, He is scrutinising my life every hour. And if it is a great question, "What do I think of Christ?" It is a far greater one, "What does Christ think of me"? I cannot escape the eye that is "like a flame of fire." Let me live so as not to wish to escape it. But if I am ready to welcome Him, what blessed hours I might spend with Him, when, in the seclusion and freedom and intimacy of home-converse with Him I bring to Him my doubts and fears, my troubles and my strivings, my repentances and my aspirations, my perplexities, and my griefs! How, heartened and strengthened, I would go out next day to my appointed work! I would go, saying to myself every hour, "The Lord has appeared to me, and has given me His peace"; and I would carry about with me so unmistakably the fragrance of His presence that others would "take knowledge of me that I had been with Jesus" and would perhaps be won to seek a like blessing for themselves. Even without having actually had such a visit, I can imagine the joy of having it.

Thursday, June 6th.

A Sanctifying Day.— *John xiv:16-27*

It was a true report I heard of Thee, but the half had not been told me; that day was to me like heaven begun." This joyous home-converse with Christ is my privilege as often as I will: and it is not a mere flying visit now and then that He offers me. He says, "I must abide at thy house"; and I need this constant fellowship if my life is to be strong and pure and glad. The "must" is on His side, for He knows that this alone will keep me true to Him. "Whoever else may abide in thy house, I must; there must always be room and welcome for Me." And the "must" is on my side too. I cannot do without His presence every hour. My constant prayer must be, "Abide with me"; for "without Thee I cannot live" is just as true as that "without Thee I cannot die." Oh what a soothing as well as sanctifying effect this abiding with me would have upon my soul! It might possibly change the whole ambition of my life, but it would certainly change the whole atmosphere of my life, change it from strain and stress into calmness and rest. My heart would then become like a still mountain lake, sheltered by forests, and shut in by hills.

Friday, June 7th.

A Day of Love.— *John xv:1-17*

One of the marvellous sayings of that Christ to His disciples in the upper room was this: "As the Father hath loved Me, so have I loved you." Now the Father's love to Jesus—who can fathom that? It was love without beginning, love without measure, love without change, and love without end. And so it might well be; but how can that love be just an illustration of His love to me? Whether as a Babe in Bethlehem, or a Youth in Nazareth, or a Wrestler in the desert, or a Teacher at Capernaum, or a Sufferer in Gethsemane, or a Sacrifice on the hill of shame, He was ever the same to His Father: a perfectly holy, perfectly obedient, perfectly trustful and therefore perfectly beloved Son. There never was one hour of His earthly life in which the Father looking down at Him, could not say, "This is My Beloved Son, in whom I am well pleased." But how should that all-perfect One say of me "so have I loved you"? I cannot fathom grace like that. Yet there the words stand, and they comfort me; for they take me out of myself, and throw me into the strong embrace of "the everlasting arms," and I feel sure that, whether wounding me or healing me, whether showing me my sins or revealing to me His grace, whether leading me along a sunlit path or leaving me, for a season, under lowering clouds, His love is flowing on like some strong river, the same in winter's cold as in summer's heat, the same in the dark night as at brilliant noon, too deep to freeze, too full to run dry.

Saturday, June 8th.

A Quiet Day.— *Mark vi:30-44*

Perhaps in my busy days I sometimes longed for quieter hours. Here, in my sickness, the Lord is giving me a time of seclusion that I may have more intercourse with Him. He is calling me "apart into a desert place that I may rest awhile," and have Him teach me there the things of His kingdom. But he may be laying me aside for another purpose too: that I may "commune with my own heart on my bed and be still," till I can say, "In the multitude of my thoughts within me, Thy comforts delight my soul." Let me be thankful if, on my sick-bed, my conscience speaks to me more loudly than it used to do in my days of health. That will be a token for good, just as the tingling of a frostbitten limb is the sign of returning life. He may show me how many duties have been left undischarged, how many failures have marred my obedience, how many an idol I have allowed to stand in my heart-temple where He alone should have all my worship and all my trust. And when He begins the work of temple-cleansing and idol-breaking, my most favourite idol will be the first He dashes down.
Selected.

The Union Baptist Witness

These pages (8 and 9) are the Authorized Official Organ of the Union of Regular Baptist Churches of Ontario and Quebec.

W. GORDON BROWN, Editor.

Communications for this department should be addressed direct to W. Gordon Brown, Box 502, Orangeville, Ontario.

MORE ABOUT LIBERIA.

Our Union of Regular Baptist Churches of Ontario and Quebec has officially only one foreign missionary enterprise as yet. It is our newly-formed mission to Liberia, an almost totally untouched country, on the west coast of Africa. Our two missionaries, Rev. A. J. Lewis and Rev. H. L. Davey, both of them served a term in Africa before going out under our Board. A letter from Mr. Lewis, dated April 19th, gives the following matters of interest:

An Interior Work.

"Our work is among the untouched heathen back of the coast, and we have nothing to do at all with the coastal work, except, as suggested before, in the case of some young man who desired to train for the ministry and we could give him training. He would then leave us and go on with a charge at the coast, but we would not be responsible for his work there. Our work, we feel, is purely an interior work, and that is what we are doing now. In view of this fact I believe that the station now being established will never have to be abandoned, but will always be our connecting link with the farther-in stations. The Training School will be for the development of native ministry for the interior, as you have suggested, but if it can be of use in training some called of God from the coast, we feel that they should not be refused. The work of the native population of the interior must be separate from the present work of the coast, and indeed that separation is now at work in the civil division of the country. The possibilities are tremendous. With the large stretches waiting for the Gospel, we are forced to pray for funds and power to meet the need.

A Hard Language.

"The difficulties of the language are great. The language I spoke in Angola was quite easy compared to this Bassa tongue. They have a 'b' sound of which the nearest in English would be 'kba'. It is very difficult. So far we have been able to get some portions of the grammar, and are trying to use them and test them out. A man not being able to get the native tongue, would be able to speak through an interpreter, but always at a disadvantage. Again, they split the verb in two and place the object between. For example:

Ni mia aw do de wo—
Ni (my) mia (tongue) aw (it) do (half verb 'tastes') de (things) wo (the other half of the verb to 'taste').

"Intontations abound, but you know

something of that difficulty. Of course, we have not begun to grasp the language yet; as we develop, I will indicate more of the language. 'Pigeon' English is useless.

"Trade goods are of little value; the natives prefer money. Such is the competition that they sell native goods at small margin of profit. Then, of course, duty is very high on trade goods, but mission supplies come free of charge.

"In closing I wish to state that the Word is taking effect in conviction. We cannot make the tour of the villages, owing to the rains, but we are sowing the seed as much as possible. This, we believe, is the great work, and we always keep the giving out of the Word foremost. Your suggestion concerning the evangelistic campaign is just the sentiment of Brother Davey and myself, and we are glad to have a Secretary who knows first-hand the real needs of the work. Thank you for all the encouraging words of your letter and we are continually bearing up at the Throne . . . A number of believers who have tried to help each other after the manner of the work of Prophet Harris, are begging us to come and teach them. The leader said, 'How can the blind lead the blind?' 'We,' he said, 'are blind ourselves and need teaching, how can we then teach others?' We feel this is of the Lord. They are Bassa people of the interior, and it is in line with our work. God grant that soon many such companies may spring up over all this section."

Another letter from Missionary Davey, dated April 18th, contains the following of special interest:

Shouts of Joy.

"Just a few lines to let you know how the work is progressing. At the present time Bro. Lewis is rushing the erection of his house as quickly as he can get the material. The rains have commenced in real earnest, and one has to take advantage of any little fine spell to get busy and 'make hay while the sun shines'. Yesterday afternoon we erected the main poles and wall-plates. We did this to the sound of much cheering and shouting, not only because the plates and poles were heavy, but because our hearts were glad at the progress we were making and in the knowledge that we had at last got some definite work under way.

"I am busy getting my little patch of trees, bush, and grass cleaned off; then as soon as Bro. Lewis' house is finished I shall start work on mine. In the meantime we have some sawyers busy sawing trees into wall-plates and rafters; these can be drying out while Bro. Lewis is building. I am not yet sure which will be the best type of building. I favour

cement blocks and a frame house, but at the present am waiting and figuring out which building will give the most service with the least cost of repairs. Temporary buildings of native material are all right, but in this country they are exceeding dear, that is, when you estimate the cost of labour, plus the cost of native material; then the work and finish are never the same, and constant repairs are necessary. As soon as I can decide on the best and most suitable type, I will write you. We are guided in our decisions by the experience of Europeans who have spent many years in the country, also by the fact that we do not want to over-burden our people at home.

Preaching.

"While building operations are taking up quite a lot of our time, we are in no way neglecting our chief work, the preaching of the Gospel. We are finding our services better attended and the interest is growing. As this is the rice-planting season, the people, men and women, are all out in their fields from daybreak until dark; the consequence is that they are usually too tired for evening services.

Are They Firstfruits?

"On Sunday last we visited a group of professing Christians who live in a village some three-quarters-of-an-hour walk from here. Just what they are, it is difficult to say; they strongly favour those who have come under the influence of the Prophet Harris; that is, they have erected a grass church house, and they have a table in front of the church, on which rests the New Testament; they hold regular services and appear to be most anxious to lead Christian lives. I preached to them last Sunday afternoon, and at the close of the service, their leader stood up and said that, on behalf of the church, they wished to hand themselves over to us for further instruction in the Word of God. We were taken by surprise, but we told them that we were delighted to see them so anxious to follow in the right way, and that if they so desired, we would hold a catechumens class each Sunday, and those who were really interested could attend, and, as led by the Holy Spirit as to their further walk, we could after a period of instruction, if they so desired, fellowship them in our church. It may be that we shall have the joy of baptizing these people and seeing them received into church membership as the firstfruits of the work of the Union of Regular Baptists in Liberia. We feel sure this information will cause great joy in the hearts of the members of the Board and also to our Churches in general.

Help This Leper.

"I am desirous of making an appeal. In one of the towns nearby, there lives a leper; he is in a dreadful condition. His hands and feet are nearly eaten away. The other day he came to me and begged of me to do something to relieve his sufferings. Unfortunately we did not bring any specific remedy for cases of this kind, and I had to tell him that the best I could do for him, would be to write to my friends at home and ask them if they could do anything for him. I had quite a little experience treating lepers during my service in Northern Rhodesia, and had the joy of seeing some of those treated becoming members of the Church, and witnessing a good confession of faith. I wonder if some Church, Sunday School, Young People's Society, or even some individual members of our Churches, would feel glad to help us in this work; there are other lepers in our district who would be glad to be helped. If so, I would advise that they send out a quantity of Chaulmoogra oil; this has been used with great success in the treatment of this awful disease. I offer this as a suggestion, and because of the great need, for one cannot offer words of sympathy, and pass on and forget those who suffer in this way. I hope some response will be forthcoming.

It Is Worth While!

"Am glad to say that we are both being kept in wonderful health, and we are most happy in the work. Tell the people at home that the sacrifices they are making to help this great work, are more than worth while; and in the days to come we shall be able to tell of the work of the Spirit of God in the hearts and lives of these people. The work is worth while; pray on.

"Heartly greetings to our President and members of the Board, and to all the churches."

NORTH BAY.

At our request Rev. J. F. Holliday has written us an account of the work begun by the Regular Baptists in North Bay, for which, we are sure, our readers have been waiting.

"Let me share with you the story of how a Regular Baptist Mission was established in North Bay. It is another example of answered prayer. Through the winter months a little group of real Baptists met in North Bay to pray that a testimony might be established in their city. Then it was laid on the hearts of Fairbank Baptists to send forth one of their number to the North country, and to be responsible for most of his support during the summer months. A young man, Robert Allan, felt led toward North Bay. Finally it was laid on the hearts of members of the Executive of the Union to open work in North Bay.

"Thus God moved on the hearts of three different groups, and thus it is not surprising that I stepped off the train with Brother Allan on Friday, May 3rd, in the Gateway City of the North, to conduct a week of evangelistic meetings in

connection with the opening of the new work.

"On Saturday a thousand invitations to the services were distributed, and on Sunday we 'opened fire'. Ten Baptists rallied to the new cause. Congregations grew from fifteen at the first service to sixty-five on the last Sunday night. Four lads raised their hands for prayer; a young woman, attending the United Church, accepted Christ; four Christians expressed their desire to be baptized; an Italian, who had broken away from the Roman Catholic Church, was deeply touched; a number who had been mixed up in Russellism and other false teachings, were helped; a Roman Catholic girl accepted Christ and has been bitterly opposed. She was locked in her room on Sunday night, and when she escaped, some of her relatives followed her to the meeting, and with curses and angry words threatened to kill me, if we did not leave the girl alone. She was given a medical examination by a Roman Catholic physician. Her relatives thought that she had been given 'dope', because she was so full of her new-found joy in the Lord. Since the meetings closed, other circumstances have combined to test her still further. Satan seems determined to keep this girl. Pray for her as she faces all the diabolical machinery of Rome.

"Brother Allan writes that there were nineteen present at the midweek meeting, and there was a good day last Sunday.

"If you knew the little group of Fundamentalists in North Bay, you would certainly love them and remember them before the throne. They have a great opportunity in that northern city with its seventeen thousand souls. It ought to be our missionary base for a large section of the Northland!"

F.B.Y.P.A. CONVENTION

A host of young people, a fresh determination to carry the fight for the Gospel into the camp of our great enemy, searching and inspiring messages from Dr. J. W. Gillon, of Shawnee, Oklahoma, —these and other evidences of the presence of the Lord characterized the third Annual Convention of the F.B.Y.P. Association of Ontario and Quebec. It is always hard to describe a good Convention to those who were not there. To say they missed it, is only to torture them! Nevertheless, we are sure that this is the way that many of those who were there, felt about the folks back home.

Eleven hundred and five delegates were present, most of whom were drawn from other churches than the great central church in which the convention met. We shall not soon forget the time of prayer and praise conducted by Rev. James Hall, of Ottawa. It seemed too good to stop, but then programmes are programmes, and a speaker who has come thousands of miles, brought by the providence of the good Lord, ought to be heard!

It is a common hue and cry that the old Gospel will not hold the younger gen-

eration. Only to attend this Convention was to find this disproven. For the coming year the president is Rev. J. F. Holliday, pastor of Fairbank Baptist Church, Toronto. New study courses have been adopted, and cards containing them may be obtained from the secretary, Mr. L. S. White, 87 Murray St., Brantford, Ontario.

* * * *

IN THE WEST.

Rev. W. J. H. Brown, the pastor of Annette Street Baptist Church, Toronto, reports good meetings with the Westbourne Baptist Church in Calgary, from May 12 to 19 inclusive. Attendance was good, interest high; saints were revived, and some sinners professed faith in Christ.

* * * *

WINGHAM.

The Victoria Street Regular Baptist Church of Wingham, of which Rev. Edgar Ferns is pastor, is seeking recognition; and for this purpose has called a council for the evening of June 14th. They are anxious that a good representation should be present, and request that churches intending to send delegates would notify them at once.

* * * *

OWEN SOUND.

Rev. Fred Kendall has conducted an evangelistic campaign with the South End Baptist Church, Owen Sound, for the last three weeks. The little building has been well filled, and several have made profession of faith.

* * * *

A RESIGNATION.

Due to the force of circumstances over which she has no control, our missionary-elect, Miss Kirby, found it necessary to resign from her proposed mission to Liberia, and the Executive of our Union have recommended that the Board accept her resignation.

* * * *

TIMMINS.

The intensive campaign undertaken in the First Baptist Church of Timmins, where Rev. M. R. Hall, a young man of great zeal, is pastor, was carried on for seven weeks together. The attendance was good throughout, but the latter part of the meetings was hindered by intense resistance and opposition from the unsaved. During the campaign some twenty decided for Christ. The work in Timmins is particularly difficult because of the transient character of much of the population. Already some of those converted in the meetings have had to go elsewhere to find work. Our readers will remember mention of a deacon of this church who spent his winter in his native land of Italy, proclaiming the Gospel to his relatives and friends. Before a full house he told the people of his home church in Timmins, on the Sunday evening of May 19th, of his experiences; and the hearts of all were rejoiced to hear how the Lord had through him brought salvation to some in a country so largely darkened by Romanism.

Baptist Bible Union Lesson Leaf

Vol. IV

No. 2

REV. ALEX. THOMSON, Editor.

Lesson 23

June 9th, 1929

Second Quarter.

CHRIST'S PRESENT EXALTATION.

Lesson Texts Hebrews, chapter 2.

Golden Text: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."—Heb. 2:9.

1. OBEDIENCE TO CHRIST ENJOINED, (vs. 1-4).

1. There is a distinct connection between this chapter and the preceding one. In that the apostle has shown the superiority of Christ to angels, based upon His Deity, in this he emphasizes the implication of that, in the obedience which is due to Him. We are first of all enjoined to "give the more earnest heed to the things which we have heard," (v. 1). If God has spoken men should listen and obey; to do otherwise is to insult Him and to bring suffering upon ourselves. The reason for giving heed is that the things we have heard might not "slip" or "flow past us." There is a possibility of listening yet failing to appropriate that which we hear. The word enters the ear, but the will is not exercised in heeding its counsel, and it passes from such an one without bestowing benefit. 2. The consequences attached to such indifference are very serious for if under the old dispensation disobedience to the law received a just recompense of reward, (v. 2) how shall we escape if we neglect so great salvation which began to be spoken by the Lord? etc., (vs. 3, 4). Such a question requires no specific reply but implies a negative answer. There is no escape for the one who neglects this great salvation in Christ. Several things may here be noted in reference thereto. First concerning the nature of salvation, "it began to be spoken by the Lord," through Him there came the complete revelation concerning it, and by Him it was wrought out on Calvary. It "was confirmed by those who heard Him," by the apostles who accompanied Him, "God bearing them witness with signs and wonders," etc., the miraculous Divine attestation given to their mission of proclaiming the gospel. This deals with the historical aspect of salvation; its spiritual nature should also be emphasized and the way of receiving its benefits. In the third place reasons for its greatness may also be given. Among these may be mentioned its source, its power, its provisions; and its scope. In the fourth place one might deal with the nature and consequence of neglect. All one needs to do in order to neglect is just nothing, and the consequence of this is spiritual death here and hereafter.

II. OUR LORD'S EXALTATION STATED, (vs. 5-9).

1. Resuming the thought of the superiority of Christ a further contrast is

shown between our Lord and angels. The world to come has not been put into subjection to them, (v. 5). They have been used by God in the past in the carrying out of His decrees, and in the future will continue to be His messengers, but as created beings their mission will be to serve and not to govern. Our Saviour alone will rule. Then follows a quotation from Psalm VIII in reference to man, but here finding its supreme fulfilment in Christ. He was made a little lower than angels, (v. 7), or a little while inferior to angels in His human nature, for Christ took upon Himself our flesh and was found in fashion as a man, (John 1:14, Phil. 11:8). He was set over the works of creation, all things being placed in subjection under Him, (v. 8). This was true of man at his creation, and in a sense is even yet true for he is above all the lower creation, but in the highest sense it is true of our Lord. However, all things are not yet put under Him, (v. 8). There is rebellion on the part of man but the time is coming when every knee shall bow unto Him, and every tongue shall confess Him Lord to the glory of God the Father, (Phil. 11:10). At the present we see Him made 'a little lower than the angels for the suffering of death,' (v. 9) referring to the purpose of the incarnation and now "crowned with glory and honour," in His exaltation following upon His ascension, "that He by the Grace of God should taste death for every man," emphasizing the complete and all embracing nature of His atonement. In this paragraph note the limitation of angelic ministry, the position of man in creation, the incarnation of our Lord, its nature, purpose and consequences, the blessedness of His finished work of Calvary, and His present exaltation.

III. CHRIST PERFECTED THROUGH SUFFERING, (vs. 10-13).

1. Continuing the subject of Christ's incarnation and its atoning purpose, the apostle proceeds to show its effect upon our Lord as part of the Divine plan. He was made perfect through sufferings, (v. 10), that is "to bring to the appointed accomplishment," "to develop the full idea of the character," through sufferings. Possibly there was a difficulty in some mind in reference to a suffering Messiah, notwithstanding certain references in the Old Testament. So in explanation thereof is shown the necessity for the Captain or Prince to be fully identified with His people. They must experience suffering therefore He endured the same but in an infinitely greater degree. This union between Christ and His own is further emphasized by the statement of their oneness in family, (v. 11). Our Lord is "not ashamed to call them brethren" saying in the language of the Old Testament, (Ps. XXII:22), "I will declare Thy name unto My brethren," etc., (v. 12). And again, "Behold I and the children which God hath given Me," (v. 13). This union has been brought about through our relationship to Him based on His sacrificial death of Calvary. Learn therefore from this, our Lord's identity with His own, the

blessedness of their relationship to God through Him, the great love of our great Captain, the consummation of His sufferings and His delight in His own.

III. THE PURPOSE OF CHRIST'S INCARNATION, (vs. 14-18).

1. The fact of the incarnation is first stated, He was a partaker of our flesh and blood, (v. 14). This is a statement of a historical fact which none can deny. It also infers His Deity, for about no mere man would or need such a statement be made. The supreme purpose of that incarnation was death. Man comes upon this scene to live but our Lord came to die, to be the great Antitype of the Old Testament sacrifices. Such a truth must ever be kept to the front especially in these days when the life of Christ is being eulogized and His death looked upon as only the unfortunate end of a great reformer. His life can never be eulogized too highly, for it was absolutely sinless, but it must never be forgotten that it was by His death He made atonement for the sin of the race, and it is through His shed blood we are cleansed from all sin. Praise God then for such a sacrifice, eulogize all you may, but above all, obey Him for without obedience eulogy is simply an empty gesture. 2. A distinctive purpose in that death was the destruction or rendering powerless of the one who had the power of death, even the devil. When man sinned and fell he came under the power of Satan and death came upon the human family. Sin and death therefore came through the devil, but our Lord by His death has rendered Satan powerless. He is a defeated adversary though still a very real one. Our Lord has conquered him for us and deprived him of his power over us, and death itself will yield up every child of God at our Lord's command. The result of such a work means the setting at liberty or deliverance of all those who through fear of death were all their lifetime subjects of bondage, (v. 15). No child of God need fear death, for to him it means simply "absent from the body present with the Lord," (2 Cor. v:8) and his body shall rise again, (1 Thess. 4:16). 3. A further statement is then made concerning the nature of our Lord's incarnation. He took not on Him the nature of angels, but of the seed of Abraham, (v. 16). He was therefore an Israelite. The reason for this assumption of human nature being again emphasized as a necessary union with His people. "It behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people," (v. 17). In this is manifested His loving condescension and full sympathy. In coming to Him then we are sure He understands our case, sympathizes with our need, and is able and willing to supply the required succour. In teaching the lesson emphasis may be placed upon the nature of salvation, the necessity for its acceptance, the danger and consequence of its refusal, the source of its power, our Lord's work in relation thereto, and the blessedness of the children of God.

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June 16th, 1929

Second Quarter.

CHRIST SUPERIOR TO MOSES.

Lesson Text: Hebrews, chapter 3.

Golden Text: "For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more glory than the house." Hebrews 3:3.

I. CHRIST'S SUPERIORITY STATED, (vs. 1-6).

1. In pursuance of his theme relating to the supremacy of Christ the apostle in this chapter shows our Lord's superiority to Moses, prefacing his statement with an appeal for consideration of the same. The persons to whom this appeal is made are "holy brethren partakers of the heavenly calling" (v. 1) no doubt referring to the Hebrew believers. Like all saved persons both Jews and Gentiles they had been made holy by the power of God, set apart by Him and for Him as their calling was of God, and their hope centred in Christ in the glory, their calling was a heavenly one. The saved person is a citizen of heaven, (Phil. 3:20 R.V.) in Christ he is seated there now, (Eph. 2:6), and he is enjoined to set his affection on things above, (Col. 3:2). 2. The appeal for consideration of the subject is then made. The reason for this is evident in the importance of the matter to be considered, and this involves also the necessity for such action for if Christ is superior to all then it is necessary for all to know it. Our Lord is here termed the "Apostle and High Priest of our profession" (v. 1) implying His divine mission as the One sent forth of the Father to accomplish the divine purpose in salvation, and to appear in glory on behalf of His people. Certain things are stated concerning Him in the course of His comparison with Moses. First "He was faithful to him that appointed him as also Moses was faithful in all his house, (v. 2). It is well to have in mind the high estimate in which Moses was held by the people of his nation, and that not without cause, for he was indeed a great man from the spiritual standpoint, notwithstanding his failures. He was a type of Christ in several respects, in the incidents relating to his childhood, and in his mission, etc. Our Lord, however, was faithful without failure and even unto death the gospel narratives bring forth clearly. 3. In the second place we are informed He was "counted worthy of more glory than Moses inasmuch as He who hath builded the house hath more honour than the house," (v. 3). This is self evident, and as Moses was but a servant in the house, (v. 5), and God built all things, (v. 4)

so our Lord is greater than Moses, and is "over His own house", (v. 6). This "house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." A reference is made here to the Hebrew believers primarily, but it cannot be confirmed to them for the Gentile Christians are also part of that house. We are all, in Christ, members of the household of faith. The condition stated does not imply the possibility of a child of God being lost, for we are kept by the power of God (John 10:27-29; 1 Pet. 1:5) rather does it make clear the state of those who are truly born again. Those persons undoubtedly will hold fast, but those who only have a profession will not do so. Possession must accompany profession if we are to experience salvation. In presenting this lesson reference may be made to the divine mission of our Lord in the past on this earth, and at the present time in the glory the "Apostle and High Priest", to the nature of our "profession", and to His greatness, comparing His life with that of Moses showing the resemblance and also the great superiority of our Lord. Emphasis may thus be placed upon His life, teaching, sacrificial death and mediatorial work.

II. A WARNING CONCERNING UNBELIEF, (vs. 7-13).

1. The thought of Moses reminds the apostle of the experience of Israel in the wilderness, and he interrupts his grand theme to give a word of admonition to his Hebrew readers, who evidently were in danger of departing from the true faith. Quoting from the Old Testament Scriptures, (Ps. 95:7-11) he bids them beware of committing the sin of unbelief. Their fathers hardened their hearts in the wilderness and tempted the Lord who had so graciously preserved them in all their journeys, (v. 7-9). At this, God was grieved, (v. 10), and refused to permit them to enter into His rest, (v. 11). 2. The history of Israel from Egypt to Canaan is most interesting and instructive in view of its typical features in relation to the child of God in the present day, Egypt typifying the world, Canaan the victorious restful experience of the Christian, and the wilderness all phases of experience between. Somewhere along this line each saved person may find his place. Some are still in Egypt in bondage, others have left and are now at the Red Sea in a cul-de-sac, the enemy behind, the wilderness on either hand, and the impassible sea in front. To such we would recommend the message of God through Moses, (Ex. 14:13-15). Some are now in the wilderness face to face with enemies, but gaining victories in the name of the Lord, and being sustained by the food from heaven, and the water from the rock. Others have reached Kadesh-Barnea of awful import, just on the border of the promised land, the journey almost over, but tempted to go back. Some have gone back from thence, and are now wandering disconsolately in the wilderness, of no use either to God or man because of their sin, while the happiest of all are those who have

crossed the Jordan and are now in possession of the land. May they go on to possess more of it until all their enemies are subjugated and complete rest is their lot. The history is just full of incidents which may thus be typified and applied to the present day. 3. A warning is thereafter given to "take heed" concerning the same sin of unbelief which implies "departing from the living God", (v. 12). Rather should they exhort one another lest any of them be hardened by the deceitfulness of that sin, (v. 13). One must ever be on guard against so subtle a sin as it presents itself in various ways. There seems at times to be reason on its side, but this is never the case. The right and safest plan is to obey God under all circumstances, remembering that there is no difficulty too great for Him to overcome through us.

III. THE CONSEQUENCE OF UNBELIEF, (vs. 14-19).

1. The apostle in enforcing the warning of the preceding verses reminds them they are made partakers of Christ if they hold the beginning of their confidence steadfast unto the end, (v. 14). This is a warning against their threatened apostasy and should act as an incentive to the Christian to remain true to his Lord despite the certainty of his salvation. He then reminds them of the effect of unbelief in the history of Israel. God was provoked by His people throughout their whole journey. They were continually trying His patience with their complaints and disobedience, the result of which was the refusal of the Lord to permit them to enter into the promised land. Only two adult persons were allowed this privilege, (v. 16), (Deut. 1:35-38), the others were sent back into the wilderness where they died, (v. 17), this punishment coming upon them because of their unbelief, (vs. 18, 19). 2. The heinous nature of unbelief may be realized from a study of this subject. It is a refusal to believe God's word, in action it makes Him a liar, it is not merely a sin but a sinful attitude from which many sins arise. It was the sin of our first parents, it was the sin which most hindered our Lord, (Matt. 13:58). It is the basic sin of the present day, and it is on account of it men are condemned now and hereafter, (John 3:18). The child of God has been saved through faith the opposite of this sin, but he must ever be on guard against its insinuations. The human heart is prone to follow its dictates and where the carnal nature is allowed to predominate the Christian feels its influence. Indeed it may be said that the greatest hindrance to spiritual progress in the present day individually and collectively is this spirit of unbelief. Some time it is the greatest sin in the world, and there is reason for their statement. 3. In the presentation of this teaching emphasis may be placed upon the nature of this sin, its universal prevalence, its subtleness, its presence even in the most exemplary unregenerate lives, its consequences in time and eternity and the great antidote in Christ. Special application should be made to the Christian life individual and collective.

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Was made necessary by the Editor's efforts to establish a genuinely Baptist Fundamentalist University. That effort aroused the ire of professors who professed to accept an evangelical programme only to keep their positions.

It unmasked a President who never was wholly in accord with the Baptist Bible Union position. As a result of all this the Editor's good name was attacked.

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The total cost of the issue, printing, addressing, and mailing, will probably run to over \$8,000. The Editor boldly appeals to friends of the Gospel everywhere to help in defending his good name for the work's sake, by assisting in circulating copies of last week's number. We may need many thousands of dollars before the battle ends.

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