

The Gospel Witness

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

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Editor: T. T. SHIELDS.

Associate Editors: T. L. STOKELY, ALEXANDER THOMSON, W. GORDON BROWN.

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto.

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FOUR-FACED CREATURES

There are places in which, at some seasons, the atmosphere is so clear that distance is no hindrance to the clear discernment of remote objects. There are circumstances which tend to clarify the judgment, and conditions of mind which intensify its natural penetration.

The supernaturalism of Christianity, in its making and moulding of life, neither ignores nor excludes its natural elements. The writers of the Scripture "spake as they were moved by the Holy Ghost", which statement, however, does not necessarily mean that they were all moved in precisely the same way. The stone which formed Jacob's pillow; and perhaps his natural loneliness on his first night away from home, may not have been wholly without effect upon the dream in which he saw a ladder stretching to the skies. But it was none the less a supernatural revelation because God was pleased to use natural elements in bringing it about. It was one of the natural bushes of the desert near to Horeb which burned with unconsuming fire when Moses heard a Voice speaking out of the bush. It was a wholly, supernatural, revelation; nor was it any the less supernatural because God was pleased to employ a common bush as His medium.

Thus through the most ordinary and commonplace experiences of life throughout the historical portions of Scripture the great doctrines of Christianity are adumbrated. Thus also the epistles of Paul are coloured by the circumstances which called them forth; and the experiences of himself and of those to whom he wrote were obviously most influential factors in the record. But the inspiration which gave permanence to the revelation these events convey was not the less supernatural because the screen upon which the picture is displayed by a Light from heaven was so manifestly of a natural order.

Perhaps therefore it was not without reason that Ezekiel was "among the captives by the river of Chebar" when "the heavens were opened, and he saw visions of God". The river of Chebar in the land of the Chaldeans may have been necessary to condition the prophet's mind so as to enable him to see visions

of God, when, as he tells us, "I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went, they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went."

We shall here make no attempt to identify these mysterious living creatures. It is difficult enough sometimes to identify people who are supposed to have only one lawful face; one might therefore be very easily mistaken in those of whom it is said, "every one had four faces". Neither shall we attempt to give the address of these four-faced, four-winged creatures, nor venture to date the vision, nor to assign to them a particular place in history. We are, indeed, rather afraid of those who interpret the Word of God by the calendar. Who shall say when His hour shall strike? Our time is always ready; but His time shall come when He wills.

Moreover, we are afraid of that human wisdom which claims an intimate acquaintance with everything in the heavens above, in the earth beneath, and in the waters under the earth. It is not necessarily

humiliating for one to admit that even a telescope may have its limitations, that there may be stars beyond its reach. It is surely no confession of weakness even in this late date to cry, "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky."

There are many things in Ezekiel's prophecy "hard to be understood"—so hard are they that only the very ignorant presume to have reached finality; and in the category of those "hard things" we should include those things of the first chapter.

It was when Ezekiel was among the captives by the river of Chebar that he had visions of the coming glory of God; and in contemplation of that ever-increasing effulgence, he saw these four-faced living creatures, and he observed that they, in conjunction with the wheels whose rings "were dreadful", and the spirit which animated all, bore some mysterious relation, and exercised an undefined ministry contributory to the glory of God and the good of His Israel.

We are content therefore to point our readers to the throne, the sapphire Throne with the appearance of a Man upon it, and remind them that along that track which lies between the Throne and the captive's viewpoint on the banks of the sobbing Chebar, the track which is so bright because trodden by feet which sparkle as burnished brass, and which yet is so dark with the shadows of mystery thrown by the wheels whose rings are so dreadfully high—along that track from Chebar to the Throne which is so like the path we tread who "rejoice in hope of the glory of God", these four-faced, four-winged creatures exercise a God-given ministry.

I.

° This arresting passage may be taken as suggesting the possible unity of apparently incongruous characteristics in one Christian character. This figure is not altogether strange. We have heard double-minded, deceitful people described as "two-faced". But most of us have known men and women—Christian people too—of whom we could say, "Every one had four faces." And, in some instances, their faces were much more conspicuous than their wings! They seemed to be, each one of them, a bundle of opposites, a combination of incongruities. We have found it difficult to believe that the man we meet on Monday has any legal right to answer to the name of the man to whom we were introduced, and with whom we worshipped, on Sunday.

At different times and under changed circumstances and conditions we have met four faces answering to the same name. This is literally and physically true. Have you not sat for your photograph three or four times on the same day in a photographer's studio, and when the proofs were returned to you, you could scarcely believe that they were all supposed to be representations of yourself. Yet each of those proofs was a faithful reproduction of your expression at the time. Does it ever occur to you that your acquaintances have the same difficulty in choosing between the mental impressions which they have received of your character and disposition as they have viewed you from time to time under different circumstances?

To others, we may seem to have four faces—and perhaps no one of them is particularly beautiful.

Who has not seen people under varying conditions display totally different and apparently contrary characteristics? We have met one who had "the face of a man". There were human weaknesses—but there were human virtues too. We were not afraid of him. We understood him, and felt that he understood us. We called him "brother", and lingered lovingly on the name because our heart was in it. But it was not long until we felt that we had met a stranger. Now he kept us at a distance, we thought. In reality, we withdrew ourselves. We saw in him such unusual strength. He was so ungentle, so almost ferocious; there was such dreadful majesty of power and purpose—behold "the face of a lion on the right side".

And when we had thought that such a lion-like character was separate from all others, we suddenly observed some common domestic tendency. This man who ranged like a lion condescends to the most menial tasks, and, indeed, displays a most unheroic disposition; and in his new appearance we involuntarily associate him with the stolid, yet useful, contentment of the ox who has no ambition outside his own pasture-field. But when we would have approached him again as one of whom we need not now be afraid, suddenly he developed wings, and the face of an ox gave place to the face of an eagle—as an eagle toward heaven we saw him soar away from us, looking with Moses from Pisgah, beholding the transfigured Saviour on Tabor, seeing and hearing things unutterable with Paul.

That intensely human man, that fearful lion-like character, so savage in his steadfastness, that domesticated soul of little vision, now develops a seraphic zeal and positively angelic aspirations,—“Thus were their faces, and their wings were stretched upward.”

It is difficult to understand such characters, but as they soar above us we observe as Ezekiel did, "the hands of a man under their wings". There is in them a combination of opposites—the spiritual and the carnal, the angelic and the human; but we say in the end, "This was their appearance, and they had the likeness of a man." Instinctively we know that they exercise a ministry in the path that leads to a throne.

May we not legitimately warn ourselves, on the strength of this passage, against the danger of viewing character from a single point of view? We may see only the face of an ox or of a lion. We may miss the man or the eagle. The superficial observer will contend that a man cannot have four real faces, that he cannot be such a many-sided, four-square, character as is here described. Such an one will insist that one face is real and the other three are masks; that in only one aspect of character can a man be sincere; that in the others he is guilty of simulation. Some people are so painfully exact. They would make a mould of one ideal day's experience, and make each other day till the end of time just like that. They cannot understand why all people cannot square their lives by their religious square and compass. They are the embodiments of every principle of sound logic, and of every inexorable rule of mathematics—they have only one unalterable marble-like face—and nobody likes to look at that! There are people who,

under given circumstances, did a certain thing when they were twenty; and it is their constant boast that if they lived to be as old as Methuselah, on their nine hundred and sixty-ninth birthday they would do exactly the same thing without the slightest variation in the programme. And they call that consistency! They are proud of their unalterable face. Such changelessness would be consistent with the nature of a lifeless sphinx in a desert; but in a thing supposed to be possessed of life it ought not to be dignified with such a name. But these sphinx-like, short-sighted, one-eyed souls cannot understand why one should appear to be a man on Thursday, a lion on Friday, an ox on Saturday, and an eagle on Sunday: they're always the same!

But these faces were not external to the nature of the creatures themselves. They were four aspects of character, and the character was the nature in action. Let us not try to make all men alike. Why should not each year and day and hour have its own individuality? Why should we not learn to look for and to love many faces,—providing, of course, that they are all good? If one should photograph a machine twice, a month apart, he might get pictures as much alike as though they were printed from the same cut. But no one can make two photographs of a man that will be exactly alike; for where there is life there is bound to be variety and apparent difference.

It may be observed also that these four-faced creatures were directed by one spirit. God is not shut up to our particular type of life. The Spirit of God may dwell in all the fulness of His power in persons totally unlike each other, for "there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."

Furthermore, contradictory as it appears, these four-faced creatures were each of them "straight forward—they turned not when they went." We must not attempt to mark out the path to the throne by our little rule. It may be that all these many faces are looking the same way. Indeed, that is suggested in the passage. Yonder is the Throne, and all faces were turned in that direction. The eagle-eye accustomed to gaze at the sun will see farther than that of the ox whose gaze is bent upon the grass. But let them not quarrel over the vision. What they see, put together, is a divine revelation. Each item of knowledge is both the supplement and the complement of the others.

We have seen a family of children, each of whom differed from all the others in dispositions and physical appearance. Notwithstanding, in each member of the family there was a line of resemblance to the father and mother of them all. Why should we desire to be able to wear other people's clothes spiritually any more than physically? For ourselves, we should desire, at least in some respects, to be unlike everybody else. We should like by and by to have a crown which would fit nobody else's brow. And yet, compatible with these desires, we may long to see in others and in ourselves some resemblance to Him Whose name we bear. And these longings, undoubtedly, will ultimately be realized when, though totally unlike each

other, we shall yet be like Him and see Him as He is. The test of character therefore is rather more in the spirit than in the face; in expression rather than in feature; and in conduct rather than in mere profession. That is to say, not so much in the shape of our feet and of our wings as in the "straight forward" direction in which they take us toward the Throne. Therefore, differing as we may, and must, in personal characters, believers should endeavour to keep the unity of the Spirit in the bond of peace "until we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

II.

Another suggestion in this discussion of the four-faced creatures is the importance of a varied ministry in the way that leads to glory. Truth has many aspects. Some commentators have identified these four faces with the four aspects of the truth presented in the four gospels. Such an interpretation is perhaps somewhat fanciful, but it is at least suggestive. Of one thing we are sure, truth has many faces: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." But though the speech of each of those many prophets of sundry times and divers manners was unlike each of the others, and all unlike that of the Son, they were never contrary to each other nor to Him; and their united witness agreed together: Jesus did not destroy the law and the prophets, but fulfilled them.

There is, then, a human element in the truth. It looks at us with the face of a man,—and he must be a man who preaches it. But there is a sterner side: there is the lion-like majesty of the law. We must recognize and proclaim the inexorable quality of divine justice. There is also the sacrificial aspect of the truth, which the face of the patient ox suggests; as well as the soaring, uplifting, eagle-like power of the gospel to set men in heavenly places. How varied and multiform is the truth as it is in Jesus!

And what different types of mind are needed to the adequate apprehension and representation of the truth! One said recently that he could make nothing of the Levitical types. He thought it unwise therefore for anyone else to expound them. What folly! He had only the face of a man. We must not try to make everybody think in our groove, even concerning divine things. There are fundamental, and invariable and unmistakable verities which cannot be surrendered; but when a Voice speaks from heaven of the divine glory there will always be a difference of opinion as to whether it thundered or whether an angel spake. Who knows? Perhaps it is both! Perhaps the thunder glorifies God as truly as does the speech of angels.

Our passage also suggests that there may be characteristically different ways of presenting the truth. What a blessing that all preachers are not alike! And there is no just cause for complaint that there is also a difference among hearers. But there are people who would like to have a plaster mould of themselves made, and have everybody heated in the fires of their displeasure until they could be run like molten metal

into it. Saul seemed determined to make David kill a giant in the way in which he would do it if he could. What numbers of Sauls there are! Why not let the lad use his sling? How many different characters God has made use of in His wars! Some of them have fought with the left hand, some of them with the right, and some of them with both—and at least one did his greatest work without eyes. In a picture gallery of God's heroes there would be a great variety of faces, representing men warring and working in a variety of ways; and perhaps there would not be a picture in any respect resembling any of us. That, however, is no reason why our portraits should not be hung there too by and by. It may be ours to serve God as no one has ever served Him yet.

What different kinds of service are required? Jacob had menservants and maidservants; he also had oxen and camels and asses. In the camp of the army of the Lord of hosts there is gathered a great variety of gifts, because He requires a varied service. Why are men so foolish as to contrast and compare different forms of service? Who says that the uttermost parts of the earth are dearer to God than the place in which you live? Must all His servants be eagles to fly away? Are we to despise the ox that stays at home and treadeth out the corn? Must all His servants be as lions, hungry for the prey, stalwart and majestic in their public ministry? Is there no honour for the man or woman who is content lovingly to minister at home? Shall we follow the eagle's flight and praise his showy pinions, and ignore the toil-worn "hands of a man under his wings"—the hands, perhaps, that nourished him in the nest when he was but a fledgling, and made it possible for him to fly?

Why will men play on a harp of one string instead of upon a harp of a thousand? Is it not written, "Praise him with the sound of a trumpet; praise him with the psaltery and harp. Praise him with the timbrel, and pipe; praise him with stringed instruments and organs. Praise him upon the loud cymbals; praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord"?

Solomon "got him men-singers and women-singers and musical instruments, and that of all sorts." Why should we insist on being allowed to play a solo on our little lute? Because one sings soprano, is she going to forbid someone else from singing in the choir because he sings bass? Is there no such thing as spiritual harmony? We have listened at night to the monotonous dripping of water from a leaky tap until we have been almost distracted; but we could sleep within hearing of the thunders of Niagara and dream of heaven where a volume of praise ascends as "the voice of many waters".

Let us, therefore, not attempt to monopolize any truth of revelation, or any legitimate human quality which lies in the wake of the divine glory. There is room in that track for an infinitely varied ministry. Of one thing we must be sure, and that is of the direction of our ministry. The wheels whose rings were so high that they were dreadful, the living creatures of the four faces, and the spirit of the living creatures which was in the wheels, all of them went every one straight forward; whither the spirit was to go they went, and

they turned not when they went; and the path they traversed led directly to the Throne.

Let us follow the straightforward path of these creatures of many faces, so unlike our own, until at last we see with clearer vision above the firmament that is over their heads, the likeness of a Throne, as the appearance of a sapphire stone; upon the likeness of the Throne the likeness as the appearance of a man above upon it, "as the appearance of the bow that is in the cloud in the day of rain"—when the raindrops prismatically resolve a sunbeam into its elements, and, spreading its diverse colours in glorious harmony across a darkened sky, declare, "These are the colours of which God makes the light of day;"—so in redeemed human character and conduct, as in the divine, there may be a unity of apparent opposites. "This is the appearance of the likeness of the glory of the Lord."

"THE THINGS OF OTHERS"

Character is often revealed in little things. In the greater matters of life one is more or less on his guard; he is restrained by convention, or restricted by public opinion; but in seemingly insignificant matters, a man's real disposition naturally manifests itself. Thus the little details of life, the casual acts of every day make up the sum of our Christian witness.

Our Christian witness ought to be a witness to the grace of unselfishness. If Christian people are not less selfish than other people, of what value is our religion? Is not selfishness in some form the cause of all the human heart-breaks of the world? "If ye salute your brethren, only, what do ye more than others?" It is what we do more than others which differentiates us from them and proves that we are Christian.

How careful, therefore, ought we to be in little things. We have known some people to profess the greatest concern for the salvation of souls, and to pray most earnestly for their conversion, and immediately afterwards take their place in church at the end of a pew and hold the position so tenaciously as to give the impression of being unwilling to sacrifice the smallest degree of comfort even to permit someone to hear the gospel.

We recall an instance of a certain woman who had two sons missionaries, and who talked "missions" in season and out of season. There came to the church of which that woman was a member another woman who had been prevented by an ungodly husband from attending a place of worship for about a dozen years. But for some reason at length she broke through the barriers and came; and, coming, was found of God. Full of her new-found joy, she witnessed to her husband and prevailed upon him to attend church with her. In a few Sundays he became intensely interested, and hope was entertained that God had already begun a work of grace in his heart. But, by a seeming accident, this man, the first time he came to church, was shown into the seat of the woman who was the mother of two missionaries. He apparently liked the seat, and thereafter whenever he came to church he made his way to the same pew. But one fatal Sunday the

mother of two missionaries waited at the door for him, and as he was about to enter, asked him if he would mind taking another seat. Taking his wife by the arm, he turned on his heel and left the church, and so far as we are aware, neither he nor his wife ever came again. Thus the woman who boasted of giving two sons to preach the gospel to the heathen was too selfish to surrender her seat in church to a poor sinner who needed Christ. And when a church member who ought to act as host to every stranger insists upon embarrassing both the stranger and the usher by clinging to the end seat, he incurs the risk of allowing himself to be used by the enemy of souls to drive someone away from the house of God and from the hearing of the gospel.

The same principle is too often illustrated in many other ways. We have seen many a preacher, by his attitude toward other preachers, by little acts of selfishness, by a manifest indifference to others' comfort, and evidently from sheer selfishness, weaken, if not destroy, his testimony. The disciple of Christ should imitate the unselfishness of Christ in little things and look not on his own things, but every man also on the things of others.

DES MOINES UNIVERSITY.

Many of the friends of Des Moines University throughout the continent are manifesting a very practical interest in its affairs. Its supporters must necessarily recognize that the Trustees are but administrators, and that the support of the Institution must depend upon the contributions of the many. We have been greatly encouraged by the receipt of hundreds of letters which have reached us from all parts of the world. Those who love the Word of God, and who stand for the great verities of the Christian faith, know how bitterly the supernaturalism of the Christian religion is everywhere being assailed; and in the conflict large numbers of people, who are themselves supernaturalists, are impressed into the service of those who hate the supernatural gospel. Thus the lovers of truth are well able to understand how, under many disguises, attacks are launched upon every institution and every man who is known to stand for the faith once for all delivered unto the saints.

We appeal to every friend of the University to send the most generous contribution possible immediately to the Secretary-Treasurer of the Board of Trustees, Des Moines University, Des Moines, Iowa, making cheques payable to Des Moines University. Obligations incurred up to the present, from the payment of which there is neither desire nor possibility of escape, require about \$35,000.00 by September 1st. We shall greatly appreciate the co-operation of all our friends in helping us to meet these legitimate obligations.

TORONTO BAPTIST SEMINARY.

Classes in the Toronto Baptist Seminary will open September 30th. Prospectus will be sent to anyone on application. A greatly increased enrolment is confidently expected next term. Intending students should send for prospectus, and application form as soon as possible. The Dean of the Seminary, Dr. T. I. Stockley, is at present in England, and will not return until the early part of September. Address all enquiries to Rev. Alex Thomson, B.D., Acting Dean, Toronto Baptist Seminary, 130 Gerrard St. East, Toronto.

ORDINATION OF REV. WM. FRASER.

Interesting services were held in Jarvis Street Church afternoon and evening of July 23rd when a council, representative of a large number of Regular Baptist Churches, convened for the purpose of considering the advisability of ordaining to the work of the gospel ministry of Mr. William Fraser, who, for nine years, has filled the position of Secretary to the Pastor of Jarvis Street.

Particulars of the ordination services will no doubt be furnished *Gospel Witness* readers by the Clerk of the Council, Rev. F. McNulty, at a later date. It is sufficient here to say that Mr. Fraser gave a thrilling account of his conversion and call to the ministry, and a most able and thorough statement of his doctrinal position. With the greatest possible heartiness, and with entire unanimity, the Council voted to proceed with ordination, and the ordination service was held in the church auditorium in the evening.

Mr. Fraser has rendered a magnificent service to Jarvis Street Church in general, and to the Pastor in particular, since December, 1920. He has been Dr. Shields' right-hand man in many a hard-fought battle, and has been greatly used of God in bringing many souls to Christ. Mr. Fraser is a preacher of ability and power, and his departure from Jarvis Street will be keenly felt. He has long felt the call of God to a preaching and pastoral ministry, and it was impossible to justify any action which would longer prevent him from entering upon his chosen sphere of service.

Mr. Fraser has accepted a call to the Regular Baptist Church at Windsor, Ontario, and he will begin his work there about the first Sunday in August. Windsor presents a great opportunity for aggressive work, and we feel sure that under Mr. Fraser's ministry the new church at Windsor will experience great spiritual blessing. Mr. Fraser will be followed to Windsor with the best wishes and earnest prayers of Jarvis Street Church and its Pastor; and as often as he can revisit the scene of his nine years of service in Jarvis Street he will find a most hearty welcome awaiting him.

THE PRINCE OF THE POWER OF THE AIR.

The following article is reprinted from *The Western Recorder*: "While men slept the enemy sowed tares. Antichrist is very busy making ready for his great manifestation. It will not be long, according to the Federal Council, until all will have their choice of hearing Dr. Cadman, Dr. Poling, or Dr. Fosdick, and perhaps a few other selected preachers who have received the full endorsement of the Federal Council!"

Observe the audacity of the Columbia Broadcasting System when it is said: "Out of pure malice the Columbia Broadcasting System is broadcasting the sermons of Dr. Barnhouse, a Presbyterian Fundamentalist from Philadelphia, at precisely the same hour that the Federal Council broadcasts Dr. Fosdick's sermons!" What a terrible crime! Very soon Fundamentalists and every type of evangelical will be told to get off the air because Dr. Fosdick or Dr. Cadman is speaking! We print the following because we believe people should be awakened everywhere to the perils of the hour.

FEDERAL COUNCIL PLOT TO PRE-EMPT RADIO FOR MODERNIST SERMONS.

At the Religious Publicity Conference at the Hotel Chalfonte, Atlantic City, March 19 and 20, 1929, Dr. Charles S. (Continued on page 11.)

The Jarvis Street Pulpit

A FAITHFUL SURETY.

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

Preached in Jarvis Street Church, Toronto, Sunday Morning, July 14th, 1929.

(Stenographically Reported.)

"And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones.

"I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever."—Genesis 43:8, 9.

Prayer before the Sermon.

O Lord, we thank Thee for the great truth of which we have been singing, the Saviourhood of our Lord Jesus Christ. We bless Thee that He is all this to so many of us, and inexpressibly more. We rejoice in Him this morning as our God and Saviour. It may be there are some here to-day who have little else in which to rejoice, some against whom the tides have been running, and who have been required to face winds that are contrary, to whom all of life has seemed to be awry. We pray that such an one, believing in the Lord Jesus, may this morning be led to rejoice in Him, and in His abounding grace which so fully and abundantly compensates us for all that is untoward and disadvantageous here below. We thank Thee that in Him dwelleth all the fulness of the Godhead bodily, in Him all the treasures of wisdom and of knowledge dwell, in Him is the source of life and of light, of peace, of joy, of power, and of everything that is spiritually desirable for this life and the life that is to come. We rejoice to know that all things are ours, and we are Christ's, and Christ is God's.

We thank Thee for Jesus Christ our Lord. We bless Thee for the abiding presence of the Holy Spirit. We thank Thee for the gracious words of Him Who is our Lord and Master, when He said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." We thank Thee that He has come, and that in His coming we have found the divine certification of the resurrection and exaltation of Jesus Christ to the right hand of the Majesty in the heavens. We bless Thee for the ministry of the Holy Spirit. How often has He opened our understandings to Thy truth! How often has He led us into the treasure-house of wisdom! How often have we found the Book itself like unto the celestial city, having no need of the sun or of the moon or of the stars, because the glory of God doth lighten it, and the Lamb is the light thereof. May it ever be so to all Thy dear children! May we ever be completely subject to the domination of the Holy Ghost, so that in our thinking, in our speaking, in our willing and in our doing, in every experience, in every manifestation of life, God the Holy Ghost may so control us that there will be a savor of Christ about us, that those who know Him not may come to know Him from what they see of Him in us. The Lord bless His dear children this morning!

Some are very lonely; some have a great, indescribable, and unsharable heartache, some pain of disappointment, some agony of disillusionment, some sorrow which only the heart can know, some bitterness that no one else can share. May the Comforter draw nigh! And may such an one know that Heaven is not far away, that God is not a stranger but is near at hand to bless!

We trust there are some here this morning whose hearts are flooded with joy and gladness, for whom the week that is past has been one in which they have received manifold mercies; and in the multitude of Thy loving kindnesses have they come to this place this morning. We pray that all such may share their joy with Him Who was the Man of sorrows. Grant, we beseech Thee, that all these happy, joyous, blithesome, experiences may be sublimely blessed to such by the sanctifying power of the Holy Spirit. How many are Thy gifts! How manifold are Thy kindnesses! How infinitely gracious and tender Thou art with us all!

And how ungrateful we have been! And yet, O Spirit of God, Thou dost abide with us still!

"Come, Holy Spirit, heavenly Dove,
With all Thy quickening power;
Come, shed abroad a Saviour's love,
And that should kindle ours."

It may be that in Thy presence this morning there are some hungry of heart, bitter of spirit, disappointed, distressed, almost despairing, standing without the palace gates, with no music in their souls, no consciousness of heavenly harmonies, apart from God, without Christ. Oh, we beseech Thee, open wide the gate this morning, and bring all such to Thyself; put the arms of Thy love about us all and bring us into closer fellowship with Father, Son, and Holy Ghost.

Then for absent ones we pray, for those who are in a journey, for those who must labour, for those whose minds are temporarily clouded; or permanently even though they do not know their best friends, Thou canst make them to know Thee. For those who are on beds of pain in hospitals or at home, for the multitude of those who minister to the sick—for all these we pray. For those who go down to the sea in ships and do business in great waters, for those who preach the gospel publicly or privately, for all the witnesses of the God of grace,—for these we pray that the power of the Spirit may be upon them, and that the blessing of the Lord which maketh rich and addeth no sorrow thereto may be their portion to-day.

Now as Thou didst draw nigh to the two who walked the Emmaus road, as Thou didst talk with them, and later go in to abide, so come to us to-day. Speak to us out of Thy holy Word this morning, and send us away with a testimony that we may carry to our neighbours and to the uttermost parts of the earth,—the Lord is risen indeed. Bless us, we pray Thee, for Thy great name's sake, Amen.

"I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever." The story of Joseph and his brethren affords an inexhaustible source of spiritual truth. Every aspect of the gospel is there anticipated, every doctrine of grace is there illustrated. This morning I desire to bring to your attention an illustration of the somewhat old-fashioned doctrine of the divine suretyship.

There are many people who pass as orthodox, who profess faith in the Bible as the word of God, and who declare their unwavering confidence in the divine authority of all that is written therein, who yet have in their thought of salvation a strange conception of an admixture of works with grace. I do not believe we can ever have an abiding peace, or grow up into Christ in all things, developing a symmetrical, stable, Christian character, unless we are firmly grounded in the great truth that salvation is wholly of grace,

that there is no mixture of works in it, that, it is God's doing in its beginning, in its continuance, and in its final consummation.

You recall how the sons of Jacob returned from the far country with sacks full of corn, and told rather an alarming story of the attitude of the man who was governor of the land. They spoke as men who were filled with fear because of his censure and because of the implications of the charges he had made against them. They came back telling the strange story that he had retained one of their number, putting him in ward and refusing him permission to return to his father. When they emptied their sacks, "behold, every man's bundle of money was in his sack." They told their father that the man who was lord of the land had stipulated that on their return they must bring their youngest brother with them: "And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave. And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever."

Thus entreated, their father Israel consented, saying unto them: "If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved."

The Bible has a great deal to say about suretyship, and among men we are advised to shun it: "He that is surety for a stranger shall smart for it: and he that hateth suretyship is sure." Do not endorse a note unless you are ready to pay the bill. Do not give your name to another man unless you are willing to accept his obligation. But there was One Who, in the counsels of eternity, before the worlds were made, said of him who was a sinner, "I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever." You had it in your lesson this morning, that He, our gracious Lord, became surety of a better covenant; and you learned also that "it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood". It was Judah who said, "I will be surety for him"—a type and prophecy of the great Surety Who accepted responsibility for the salvation of men.

I.

So I desire you to consider for a minute or two, first of all, WHEREIN THE SURETYSHIP OF JUDAH DIFFERED FROM THAT OF OUR LORD JESUS CHRIST, for I have often reminded you of the principle that one can never find among men an exact parallel in spiritual things. The best we can hope for is the pattern of things in the heavens, for wherever you touch Jesus Christ you will find that He transcends all figures and all metaphors, all types and symbols. You know how we sing of Him—

"Join all the glorious names
Of wisdom, love and power,
That ever mortals knew,
That angels ever bore;
All are too mean to speak His worth,
Too mean to set my Saviour forth."

Adam, Abraham, Isaac, Jacob, Judah, Joseph, Moses, Aaron, David—put them altogether and they cannot equal Christ. Among all He is pre-eminent; and so in all these types and symbols and historical illustrations you will find at some point they fall short of the reality, and we must learn by the principle of contrast as well as by comparison.

Benjamin was an eminently worthy young man, beloved both of his father and his brethren. I think we have every reason to believe that his was a most attractive personality, a young man for whom anyone would be delighted to do a service. He was nobody's enemy; he had robbed no one; he had injured no one. He was the darling of his father's heart; and when the father was grief-stricken at the prospect of parting with him, it is not surprising, perhaps, that one should step in and say, "Benjamin! I will be surety for him. There is not much risk in being surety for Benjamin. I will accept responsibility for him."

But how runs the gospel story? For whom did Christ become surety? Not for an amiable and excellent Benjamin, but for one who was a sinner, and such a sinner that the last trace of the divine image had been lost; not a friend of the family, but a foe; not one who had honoured the father's name, but one who had in every way disgraced and dishonoured him; not a dutiful son who delighted in his father's

commandments, but one who was an enemy in his mind by wicked works, and did everything against God, who deserved nothing but wrath at His hand. And yet for such an one as that our Lord Jesus said, "I will be surety." Oh, wonder of grace, that our Lord should ever have accepted responsibility for such wretches as we are, for such worms of the dust as we have proved ourselves to be! And yet that is true: He became our Surety.

Moreover, Judah might be certain of the co-operation of Benjamin in carrying out the terms of the suretyship. When he said, "I will bring him back home", I can fancy Benjamin's saying, "Yes, father, and I will help him to do it. I shall be glad to come. It were no pleasure for me to be away. I would rather be in my father's home than anywhere else, and you can depend upon my full co-operation with Judah in exercising the terms of his suretyship."

But for whom did Christ become surety? For one upon whose opposition He had to count; for one who did not love God; for one who did not love the Father's house, or His presence; for one who did his utmost to put the greatest possible distance between himself and God; for one who hated God and everything that belonged to God, and whose carnal mind was enmity against God, and not subject to His laws; for the worst enemy God had, who had sought to rob Him of His glory, to take the sceptre from His hand, and the crown from His brow, and destroy His kingdom. Yet, notwithstanding the bitter enmity of the natural human heart, our gracious Redeemer said, "For that sinner I will be surety." What risks He incurred! No, there was no risk at all: He knew exactly what His suretyship would mean.

Let me point out another contrast. In becoming surety for Benjamin, Judah became, in a sense, surety for himself, for it was necessary that Judah should go down into Egypt to get corn for himself. Really Benjamin was the price which Judah was to pay for the corn that he and his family were to eat; and without Benjamin Judah could not go, or, if he went, he would return empty-handed. Judah's suretyship was not wholly unselfish; he was acting in his own interests as much as in the interests of Benjamin, or as in the interests of the family he would serve.

How different was the suretyship of Jesus! We read it this morning when He prayed, "Father, glorify thou me with thine own self with the glory which I had with thee before the world was." He was the Father's Well-beloved Who dwelt in the bosom of the Father, independent of all His human creatures. He might have done without us had He so willed, and when He came, He came by love's inspiration, by love's compelling power, setting His affection upon us in whom there was not an infinitesimal atom of worthiness, who were children of wrath, and who deserved eternal banishment from the Father's presence. And yet He became surety for us!

Then once more: Judah had no assurance that he would be required to pay anything to fulfil the terms of his suretyship. True, the governor had said, "Ye shall not see my face, except your brother be with you." But he had passed no sentence upon them; he had decreed no punishment of any kind. He had not said, "Bring your youngest brother and let him remain

here for ever in separation from his father." He had not said that. Judah had no real grounds for fear that he would experience any great difficulty in bringing Benjamin back again, and certainly no reason to suppose that any great price would be required at his hand.

It was not so with Jesus Christ. When He signed the note He knew He would have to pay; when He became our surety He was positive that He would have to fulfil our obligations;—

"This was compassion like a God
That when the Saviour knew
The price of pardon was His blood
His pity ne'er withdrew."

He knew what it would cost.

There are some people, supposedly orthodox people, who speak of the Lord Jesus as though incarnation was an experiment, as though when He came to this earth He was not sure that He would have to die. Away with that doctrine! If there is anything more dishonouring to Jesus Christ, I never read of it. He was slain from the foundation of the world, and when He came to Bethlehem's manger, when later He entered upon His public ministry, and when His forerunner introduced Him, saying, "Behold the Lamb of God, which taketh away the sin of the world", He knew He was the Lamb of God; He knew He had come to die; He knew there was no other way out of it, that there was no other way of redemption but by the way of the cross and the grave—He came to pay that price. He knew He would have to pay it.

Abraham was called to offer up Isaac his son; and Abraham and Isaac, after that call, went three days together to the place of sacrifice, Isaac with his father, the father with Isaac. The father knew, but Isaac did not know. Therein is the contrast again: Isaac said, "Behold the fire and the wood: but where is the lamb for a burnt offering?" But the Father and the Son of Whom I read to you this morning, Who went together not three days, or three centuries, but millenniums, and never changed that eternal purpose of redemption—that Son never said, "Where is the Lamb?" He knew that He was the Lamb, and that He would pay the price, that He would "die the just for the unjust, that he might bring us to God." Yet he never hesitated, never withheld the full measure of His devotion. And this Man, this God-man, became surety for us.

Many other points of contrast I might name, but let me name this: Judah did not anticipate that his suretyship for Benjamin would involve his own separation from his father. He expected to return, and to bring his brother with him.

But the bitterest hour of all to our Lord Jesus was that awful darkness, that indescribable agony. We shall never understand Gethsemane, never in all the long reaches of eternity. We shall never understand what it meant to Him when He became "sin for us, who knew no sin; that we might be made the righteousness of God in him". But He became our Surety.

II.

Very well, then, just A FEW POINTS OF COMPARISON. Wherein was Judah in his suretyship like unto our

Lord? In the first place, *he accepted responsibility for bringing back home again him for whom he had become surety.* He said, "I will bring him home." What did Jesus do? Did he simply die for us? The quartette sang just now, "What did He do? What did He do?" And what was the answer—that He died? Yes; but that He rose again. And what else? That there He lives interceding in our behalf. He is a living Saviour, a living Surety. When Jesus Christ died for you it was no experiment. He did not die to give you a chance to be saved: He died to put your salvation beyond the realm of chance, to make it as sure as God is sure. We have a living Saviour Who has accepted responsibility for bringing us home,—not merely for the forgiveness of sins. He has a good deal to do with all of us before we shall be fit for heaven, but He is going to make us fit. But the one thing I am sure of is that He will never let us go. He will bring us home. He has promised to do so, "I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever." That is my only guarantee that I am going to get to heaven. Do not ask me if I have made up my mind to go. We make resolutions—and break them. But when God determines upon bringing us safely home, we can be perfectly sure of it that He will never let us go. Our salvation depends upon us at no point: it depends upon Him all the way through.

Judah not only said, "I will bring him home," but he said, "*I will set him before thee.* I will bring him into the father's presence, so that my father will see that he is unblemished, unharmed. Benjamin shall come where my father is." Do you remember the prodigal when he was coming home? He said, "I never expect to sit at the family table any more. The best I can hope for is a place among the servants." But the father would not have it so. He said, "You sit right at the table by me." That is what grace does. It brings us into the Divine Presence. That is what salvation is.

Where is heaven? Where God is. What is heaven? A condition of life where we can be happy with God. I fear we should not be quite content now even though we love Him. There would be a consciousness of defect, a consciousness of sin. If any of us had to appear in the presence of His Majesty, King George, we should be greatly disturbed. We should say, "I wonder what I ought to wear?" Some minister asked me in Illinois last week how ministers dressed in this country; whether they were supposed to wear Prince Albert suits, or morning coats, or would the people be altogether shocked with a minister appearing in his pupif in a business suit. I have known people who were very particular about how the minister appeared! I have heard of a man who was unaccustomed to wear a gown who, when he was to preach on one occasion, and the elders met him in the vestry and brought him a beautiful silk gown, asked, "Must I wear it?" "Well," they replied, "the minister who preaches here usually does." "Well," said he, "if I must, I won't; but if I mustn't, I will!" There was a great ado in the papers about the American Ambassador appearing in ordinary evening clothes

instead of in Court dress when he appeared in the Court of St. James.

What are you going to wear? Are you going to wear a Presbyterian robe? Do you choir members think those robes you have on would do? What are you going to wear up there? How are you going to appear? Do you think there is any beauty parlor that could fix you up and make you comely with His comeliness? If we had to appear in the presence of the King of kings at this moment, how should we appear? What a great deal grace has to do with all of us! But that is all in the suretyship of our Lord. He says, "I will give you clothes to wear." We sing—

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Mid flaming worlds in these arrayed,
With joy shall I lift up my head."

Yes, He will see that we are well appalled, and He will see that all the wrinkles of time are rubbed out. There will not be a wrinkle or spot on men and women in heaven. If there were any photographers there, you would not need to be afraid to have your photograph taken—and you would not need a "touch-up artist." Do you know how I know? "Christ loved the church, and gave himself for it; that he might sanctify it"—not merely that He might justify it. He does justify it, but—"that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." All the wrinkles will be gone—and the crinkles too, and every other objectionable thing; and He will deal with us so that He can present us in the presence of His glory "with exceeding joy". We are going to be perfect some day, everyone of us. We shall be "without fault before the throne of God". That is what the salvation of God will do for such as believe.

Now Judah says, "I will do it," like the shepherd who brings the sheep home. Should he fail, what then? "Of my hand shalt thou require him." The Lord Jesus did not die as an experiment: He paid the price, and He will have the purchase of His blood; of His hand the Father will require all that He has given Him. Hence He says, "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out. And if I fail in the discharge of this my duty, then let me bear the blame for ever". If Judah had come home without Benjamin, if he had had to stand in his father's presence without his brother at his side, what would have happened? He said, "Of my hand shalt thou require him, and if I fail I will bear the dishonour of having failed in the fulfilment of my suretyship for ever." We shall see in a moment how he fulfilled it, but oh, if Jesus Christ should fail to save for ever a soul that trusts in Him, what would follow? "Whosoever believeth on him shall not be ashamed"—

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

I wish I could speak to you an hour or more on that aspect of the subject alone, but I want to read to you from the Book how that suretyship was fulfilled. It is one of the most wonderful passages in Scripture, it is the seventeenth chapter of John in the Old Testament. You will find a parallel to everything in the New Testament in the Old.

You remember how, when they went down into Egypt the second time and got their corn, on the way home they were overtaken by a messenger and he charged them with having stolen his master's cup. They declared their innocence. They took down their sacks and opened them, and the cup was found in Benjamin's sack. They went back into Egypt again, and the stern-faced governor looked at them and said, "What deed is this that ye have done? Wot ye not that such a man as I can certainly divine?" Then they had many proposals, but the governor said, "The man in whose hand the cup is found, he shall be my servant. This is the man, is it not?" "Yes." "All right. The rest of you may go home. This younger brother of yours shall stay here. He will remain as my servant."

What followed? Did Reuben have anything to say? Did Naphtali? Or Dan? Did any of them have anything to say? Did Benjamin himself have anything to say? Not a word. Judah stepped forward, and seemed to say to all his brethren, "Stand back. I am his surety. I will answer for him. I pledged my honour that he shall go home, and I will answer for him." Then he prayed. He won his case by interceding. If Judah had not been an effectual intercessor, Benjamin had never come home.

Listen to him: "Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the

grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father. I will not go up alone," said Judah, "I promised him I would not. I swore to him that I would bring Benjamin back again, and that lad is going home with me, or I am not going home at all. I could not endure to go into my father's presence without him after becoming his surety."

I do not wonder the governor said, "Cause every man to go out from me", and that he made himself known to his brethren. The time came when Judah returned to his father—and Benjamin was with him. I think he said, "See, father, I brought him back; here he is." I think the old man would say, "How did you do it, Judah?" And I can imagine the other sons saying, "You ought to have heard Judah's speech! You ought to have heard him pray. You would have known what suretyship is if you had heard Judah plead Benjamin's cause."

But we have a better story than that. Our Judah has not gone down into Egypt, but into heaven itself, there to appear in the presence of God for us. There He exercises His high priestly suretyship; there He ever liveth to make intercession for us:

"Arise, my soul, arise!

Shake off thy guilty fears:

The bleeding Sacrifice

In my behalf appears.

Before the throne my Surety stands;

My name is written on His hands.

"He ever lives above,

For me to intercede,

His all-redeeming love,

His precious blood to plead;

His blood atoned for all our race,

And sprinkles now the throne of grace.

"Five bleeding wounds He bears,

Received on Calvary;

They pour effectual prayers,

They strongly plead for me:

'Forgive him, oh, forgive!' they cry,

'Nor let that ransomed sinner die.'

"My God is reconciled;

His pardoning voice I hear:

He owns me for His child;

I can no longer fear:

With confidence I now draw nigh,

And 'Father, Abba Father' cry."

Jesus will bring us home. Mrs. Lillie, who is in the glory now, used to speak of one verse as "the Pastor's favorite verse". I have so many, but you may say so if you like. You know it—

"He bore on the tree the sentence for me

And now both the Surety and sinner are free.

"Accepted I am in the once-offered Lamb;
It was God who Himself had devised the plan.

"And though here below, 'mid sorrow and woe;
My place is in heaven with Jesus, I know.

"And this I shall find, for such is His mind,
'He'll not be in glory, and leave me behind.'

"For soon He will come, and take me safe home,
And make me to sit with Himself on His throne."

From the highest throne in glory to the cross of deepest woe He came, and from the lowest depths of the horrible pit He lifts us and never lets us go until He sets us on a throne. Hallelujah, what a Saviour! Do you believe it? Do you trust Him? Is there anybody here who does not trust Him? Into the hands of such a Surety you can put everything you have for time and for eternity. Oh, trust Him to-day!

Let us pray: O Lord, Thou hast made us by Thy grace as safe, as secure, as if already we were encircled with the walls of jasper and shut within the gates of pearl. We thank Thee that our salvation is in Christ, and that He has said, Because I live ye shall live also. Bless us every one, we beseech Thee. If there is an unsaved man or woman, boy or girl, here this morning, grant that he or she may not only commit himself or herself to Christ, but openly avow faith in Him this very hour. For Jesus Christ's sake, Amen.

WESTERN ONTARIO PASTORS' AND PEOPLES' CONFERENCE.

The next meeting of the Western Ontario Pastors' and Peoples' Conference will be in the form of a picnic and will be held at Seacliffe Park, Leamington, on Tuesday, August 6, at 10 a.m. Most of the afternoon will be left free for sports. In the evening it is expected that Dr. T. T. Shields will be the speaker.

There is no Regular Baptist Church in Leamington, but it is hoped by means of this conference to bring the present situation in its true light before many Baptist people who are as yet halting between two opinions. Come and give your support to this testimony and at the same time spend an enjoyable day on the shores of Lake Erie.

Bring a basket with enough for two meals. Tea will be provided. All the sessions will be in the open air if weather permits.

THE PRINCE OF THE POWER OF THE AIR.

(Continued from page 5.)

Macfarland, General Secretary of the Federal Council of the Churches of Christ in America, New York, N.Y., was the speaker at the evening session, March 19, on the subject: "Radio—How Can Radio Be Incorporated Into the Publicity Programme of the Churches?"

The following abstract of what Dr. Macfarland had to say was made at the time by one of the publicity men present and is for the most part verbatim.

"At the first, radio broadcasting was prohibited and religious programmes were provided only by occasional churches in various places. The Federal Council, being approached to co-operate and organize, urged local federations to take

advantage of existing facilities. After the National Broadcasting Company was organized, the Federal Council was induced to handle the matter on a national scale.

"Local fans do not want to hear local preachers. Local stations do not want denominationalism. [This is not sincere. Local stations do want the Gospel, though naturally not discussions of moot points on which denominations differ. Every evangelical body preaches Christ. Modernism does not.—Ed.] The ultimate plan of operation, yet to be worked out, will probably be for local federations of churches to endorse and local stations to present national programmes provided on Sunday by the Federal Council, whereby all will have their choice of hearing Dr. Cadman, Dr. Poling, or Dr. Fosdick, and perhaps a few other selected preachers who have received the full endorsement of the Federal Council.

"The Federal Council is now surveying the entire field throughout the country and is signing up all available stations to carry their programmes. Mr. Goodman of the New York Federation of Churches, is at present on an extensive trip through the central, western and southern sections of the country. We believe that as a result of his tour, presenting the matter forcefully to local federations and local broadcasting stations, fifty or more additional stations will be signed up with iron-clad contracts obliging them to use the Federal Council religious programmes and none other.

"It is also likely that Mr. Goodman can induce these stations to join the National Broadcasting Company's chain, thereby presenting the most powerful and most extensive chain for the broadcasting of religious services yet devised. By October the distribution through local stations of the Federal Council programmes will cover three or four times the present scale.

"In the future, no denomination or individual church will be able to secure any time whatever on the air unless they are willing to pay prohibitively high prices for brief periods of broadcast.

"The Columbia Broadcasting System has not yet developed any policy in regard to religious broadcasts, save that of attempted interference with the National Broadcasting Company and the Federal Council programme. For instance, out of pure malice, the Columbia Broadcasting System is broadcasting the sermons of Dr. Barnhouse, a Presbyterian Fundamentalist from Philadelphia, at precisely the same hour that the Federal Council broadcasts Dr. Fosdick's sermons!

"The Council expects, however, as soon as its present arrangements are completed, to negotiate with the Columbia Broadcasting System with a view to taking over all of its religious broadcasts.

"Our hope is that with the gradual development of our plan we will not be obliged to confine our talent to New York, but will be able to use talented ministers in other localities who meet our requirements for popular broadcasts."

Discussion.

Question: "Did you mean, Dr. Macfarland, that it is the expectation of the Federal Council to control all religious broadcasting, making it impossible for denominational conventions to get on the air and for pastors to broadcast sermons without Federal Council sanction?"

Answer: Dr. Macfarland: "Precisely! The committee feels this to be a wise policy. There will be no more free hook-ups on national assemblies, except as the denominations want to raise large sums to purchase time in competition with commercial accounts. We would be very happy to have this meeting appoint a committee of four or five to confer with Mr. Goodman with a view to furthering this plan."

Later in the evening, during a discussion of the "Religious Publicity Opportunities in the Motion Picture News-reel and 'Screen Classic,'" Dr. Macfarland re-entered the room to make the following remark: "The Federal Council is organizing a Commission on Motion Pictures to hold its initial meeting next week to co-ordinate all that the churches are doing along this line. What our Radio Commission is doing for radio, we hope to do for the motion picture industry through this new commission."

The Union Baptist Witness

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W. GORDON BROWN, Editor.

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

ANOTHER RIOT!

Pastor Arthur St. James, of St. Paul's Bi-lingual Church, Montreal, has just emerged from another skirmish in the unrelenting war, which, for many years he has waged with Romanism. On Saturday last he and his workers pitched a tent on the church lot, Charlamagne Street, between Hocalaga and Boyce. This tent is to be the scene of Gospel meetings for some weeks. A crowd of seventy-five children, men and women, some of them with babes in their arms, a priest in his black robes being among the people, gathered on the next street, much disturbed at the sight of the Gospel tent. When the tent was almost up, there was a shower of stones, a dead chicken, and so on, thrown at the tent. Women stood on the street and hollered, "Go to . . ." The police were called to order the tent down. The chief and two other officers appeared. They ordered the tent down, and the chief declared that if it were not taken down, he himself would cut the ropes. Pastor St. James is not easily frightened; and, declaring that he had permission from the city hall to pitch the tent, and that it was on their own lot, he claimed police protection. Thereupon the chief recognized him and also the chairman of the deacons. The tide turned, for the chief, though a French Romanist, had known Pastor St. James for a dozen years. The police thereupon visited homes of some who took part in the "bombardment." In French and in English he said to the crowd, "The first one of you, big or small, who molests these people in any way, shall be prosecuted to the limit." The chief also agreed to have plainclothesmen at the meetings. These meetings have been well advertised! It is hoped that a number of our Fundamentalists can help with them.

CONFERENCE PICNIC.

Two hundred strong, from some twenty-three churches, the Fundamental Baptist gathered for the annual picnic of the Pastors' and People's Conference of Hamilton, Brantford and District, held this year with the East Zorra Church. For an hour and a half in the morning the fine company of spiritual people studied 1 Peter, under the leadership of Miss O. Clark, M.A., professor in the Toronto Baptist Seminary. All felt that they learned much. When showers interrupted the afternoon picnic, an impromptu programme was enjoyed under the shelter of an implement shed. Among the dozen speakers, Professor

P. S. Campbell, who was expelled from McMaster University because of his stand, spoke of making prayer the business of our lives. Messrs. Pipe and Lovelady, were there with their Gospel car, and the portable organ and ringing choruses brightened the afternoon. There were also games and contests,—and the usual talking matches! The company was happy to have present, Rev. G. R. Watts, of Springfield, lately recovered from a nine-month illness. The evening session was in the chapel, when Rev. A. J. Loveday gave a Gospel message, and three accepted Christ. The next conference is to be held on the Medina Indian Reserve, on Tuesday, August 13th.

RUNNYMEDE ROAD.

The Des Moines University Quartette visited Runnymede Road Baptist Church on Tuesday, July 16th. In spite of a very warm evening, there was a large gathering to listen to a programme of a high, spiritual and inspiring character. The personal testimonies of the young men showed a real experience of Christ and love for His truth.

Continual blessing is resting upon the work of this church. The mid-week prayer meetings and the communion services are better attended than ever; the work generally is also better sustained than formerly.

ANNIVERSARY.

Anniversary services of the Union Baptist church, 17 Suffolk Street, Guelph, (Rev. R. D. Campbell, Pastor), will be held on July 28th, with special speakers. The following Tuesday, Pastor James McGinlay, of London, is to address a gathering there. All friends who can come, are invited.

PORT DOVER.

Pastor S. Jeffery, a second year student of our Toronto Baptist Seminary, is working hard in Port Dover and vicinity. Although, attendance at the regular service about fifteen in the morning and twenty-five in the evening and at the Sunday School of Marburg, between fifteen and twenty, hundreds hear the Gospel preached Sunday afternoons on the Beach, to which they come from all the surrounding country, a godless, needy crowd.

NORANDA, P.Q.

Messrs. Stanley and Wilfrid Wellington journeyed by Ford (old style) to Noranda. They stayed over Sunday, the 7th, with Mr. Allen, pastor of the Regulars in North Bay, and helped him with two open-air meetings and the regular Sunday services. The next day these second year students of our To-

ronto Baptist Seminary, stopped at a road construction camp, apparently because of car trouble, but really to give out the Word of God. A couple of days later, after a wilderness journey they arrived in Rouyn, and then in Noranda. Already they have held some open-air meetings with a good attendance and they are canvassing the two towns and hope to visit the surrounding mining camps with Bibles and Christian literature. These places remind us of what our Lord's parable says about the stony ground. But we hope and shall pray that some of the good seed of the Word may find a lodging upon a little fruitful soil between the stones.

EMMANUEL, MIMICO.

Thus far in the summer, Mr. John Knight, a graduate of our Seminary, has had charge of this church, and the work is again progressing favorably. Two members have lately been lost through Pentecostalism, and one has been gained, a young lady baptized in Jarvis Street last month.

"FUNDAMENTALISM: WHAT IS IT?"

We have been informed that the Rev. Dr. J. R. P. Sclater was invited to address a gathering of students at McMaster University not many weeks ago. He is one of the leading ministers of "The United Church of Canada," and as such is a Champion of Modernism. *The New Outlook*, the official organ of that denomination, in its issue of November 4, 1925, published the first of a series of articles on the foundations of Christian faith, under the caption given above. In that article Dr. Sclater openly championed the cause of liberalism, Modernism higher criticism, or whatever you want to call it. Of course, true to form, he assured his readers that no "liberal evangelical"—did you ever hear that expression before? One might as well talk about a white negro as about a "liberal evangelical," for the two terms are opposites. He said that no "liberal evangelical" departed from the basic positions of the Gospel in the least degree. "The cardinal doctrines of Christianity are the divinity of our Lord and the saving power of His Cross; and the 'Modernism,' which has a claim on the attention of serious men, holds with unhesitating hand to the fundamentals."

Well, that is news, at least if we are to interpret the terms "divinity" and "cross" as is usually done by believers. But no, the time is long past for any of us to be fooled into a silent acquiescence in the claims of Modernism by a few pious phrases. There is no real Modernist who does not hold defective

views of the divinity of our Lord. Modernists deny the Deity of Christ, in the sense that He was above and beyond anything that any human being can ever attain, that He was very God of very God, even while on earth. Modernism interprets His Cross as a glorious example, and not as a substitution of incarnate Deity for a lost humanity, teaching a subjective atonement, and not as an objective atonement, and so effecting something towards God as well as towards man.

We ourselves heard Professor Marshall say that he was, what might be called, a "liberal evangelical," and we also heard Professor Marshall say that Luther's doctrine of the cross, which taught that sin cannot be forgiven until it has been punished, and that Christ endured the punishment of sin in man's stead, was crude and bold. By such a statement he denied that which is absolutely central to this saving power of Christ's cross. Does Dr. Sclater, himself a "liberal evangelical"—whatever that may be,—believe that the Lord Jesus actually died the Just instead of the unjust?

Here is another gem from the above-mentioned article: "But, timorous for the ark of God, certain types of mind seem to need an external authority: and so one type sets up, as a breast-work, an infallible Church and another an infallible Book." Fundamentalists, as Dr. Sclater recognizes, contend for the latter. An infallible Bible is our external authority. Why should any man deny it, and seek to retain the name Christian? We need such an authority because of the holiness of God and the sinfulness of the human heart. Without it, we are like a ship without a compass on an unchartered sea.

Dr. Sclater, in denying the infallibility of the Bible, maintains that that doctrine takes away the moral lordship of Christ. He vainly tries to prove that Jesus pitted His own authority against the ancient law, a contention which Christ's own statement in Matthew 5:18 forever denies: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." He never said one word against the Old Testament; it was unthinkable that He should do so. It is true that He went farther in the same direction as that in which the Old Testament pointed, and so fulfilled the law and the prophets; but, in doing so, He confirmed those Scriptures as given by His Father, and as written concerning Himself. Every Fundamentalist believes that there is a progress in divine revelation, even as Hebrews 1 teaches us; but every Fundamentalist also believes that the whole Bible, one part being interpreted by another, is authoritative throughout.

The article closes with this amazing statement—amazing when given by a Modernist: "We need not be afraid of being moved from the fundamentals, when we stand with Him." Strange, is it not, that men can think of standing with Christ, and yet maintaining positions contrary to Him—positions which deny His own teaching in regard to the Old Testament, and positions which re-

flect upon His own character as the Revealer of God!

McMaster seems to have a special liking for "liberal evangelicals,"—those who can hold the Gospel and throw it away at the same time! They imported one from England a few years ago, and see the havoc wrought! Now they invite another to bolster up his erroneous teachings from a denomination, which a Unitarian, probably quoting someone else, told the writer to be the next nearest to his own!

* * *

BOBCAYGEON.

Rev. W. W. Fleischer, the pastor of Mr. M. B. Gillion, baptized four candidates for him on June 23rd, and the following Sunday three others confessed Christ in baptism. Several have also recently accepted the Lord Jesus as Saviour. On July 7th, eleven were received into the membership of the small Baptist Church in Bobcaygeon. Truly the hearts of all must have bounded with joy. A preaching service, in addition to the Sunday School, has been begun on the Galway Road. Rev. J. B. Kennedy preached the first Sunday, and the following Sunday Rev. Mr. Fleming brought over a group of young people from Lindsay.

* * *

SAMMONVILLE, NEW YORK.

Mr. Geo. Gorman is a student who came to our Toronto Baptist Seminary from a Marshallite church. He is now, through the good offices of Rev. Mr. Greening, located for the summer in the small village of Sammonville, New York, in a pretty valley of the agricultural district. Here he preaches to an attendance of between twenty-five and forty Sunday mornings, conducts a Sunday School with an attendance of twenty to twenty-five after the morning service, and preaches again to a few local people in the evening. He is encouraged with his work "in a community where the Gospel has not been preached. . . Some are really hungry for the true spiritual food."

* * *

ABOUT SUNDAY SCHOOL PAPERS

It is now a well known fact that that which usually parades under the name of Religious Education has gone over to Modernism bag and baggage. Hence it is increasingly necessary that churches which still stand for the faith, and intend to continue to do so, should watch carefully the Sunday School papers which they give the young. The whole trend of many of them is away from the Truth.

Take for example the David C. Cook publication called *The Young People's Weekly*. In its issue for June 1st we find the statement that "a remarkable interest at the present time in the subject of religion" arises "because we are more earnestly groping after better definitions of it, and are becoming more hungry to find God." Dr. Charles Sheldon here confesses, wittingly or unwittingly, the fact that modernists do not know God. They are "groping," "earnestly" it may be, but "groping" nevertheless, after definitions of religion and after

God. We do not deny for a moment that the man who has found the truth about God in Jesus Christ, will hunger and thirst after His righteousness, to know Him better and better; but it is nevertheless true that the New Testament believer can answer Job's cry, "Oh that I knew where I might find him!" In Philip's words, "We have found him."

Here is another ladleful from the modernist stock-pot: discussing whether religion can be taught or not, Dr. Sheldon says that "civilization has so largely misrepresented religion and given it doctrinal and theological definitions that do not belong to it. . . ." Yes, we have heard it said before that we can have religion without doctrines and without theology. One might as well talk about a human anatomy without bones or a Hydro without a Niagara. The method of the New Testament is to teach the practice of religion by the statement of doctrine. The former part of most of Paul's Epistles is taken up with doctrine, and the latter, with exhortation. The true way to teach religious practice is through doctrine, as an application of doctrine, and not to enervate it by seeking to give mere platitudes apart from our Christian faith.

* * *

THAT TRAGEDY.

We are taking the liberty to publish a letter written by Mrs. A. J. Lewis, wife of our noble missionary, in reply to one sent her by a sympathetic friend in the time of her deep sorrow over the accidental death of her little son Howard. She writes: "More than a thousand people were beseeching God for him while he was on the operating table, but God took him unto Himself. He was my most beautiful child, and was born in West Africa; my only desire was to train him in the way of the Lord, so that he might go back to the land that gave him birth, to preach the unsearchable riches of Christ to those who have never heard. He was only six, but he knew the Lord and he knew how to pray. During his unconscious hours in the hospital, he was praying to Jesus to bless Daddy as he preaches the Word of God to the black boys and girls in Africa. I feel that through the Home-going of dear Howard, God will bring glory to Himself, even though my desire was that he be a missionary in Africa."

* * *

IRON BRIDGE.

Mr. C. S. McGrath, himself a miracle of grace from the ministry of Rev. Morley R. Hall, of Timmins, is doing a real work at Iron Bridge, a small village about one hundred and twenty-five miles north of Sudbury. Although there is only one Baptist family in the community, the morning service is now held in the United Church building, since that organization only uses it in the evening. The last two Sundays of June saw an attendance of over fifty. The people are hungry for the Word of God, and appreciative of a straightforward Gospel ministry.

There is another work at Thompson in a farming community. Here the ser-

vices are held in a small Baptist Church, although the congregation is made up of members of the Anglican, Presbyterian and United Churches. The average attendance is thirty-five, and some come as far as fifteen miles to hear the Word of God. A Sunday School is conducted at two o'clock and there is preaching at three. Pray for this fine work in the far north.

MICHIGAN NOTES.

By Rev. C. R. Peterson.

JACKSON.

Memorial Baptist Church has just closed a four weeks' tent evangelistic meeting. Pastor Roy A. Frook did the preaching, and Bro. Peter Vander Wal, of Grand Rapids, directed the singing. These meetings were an innovation, and attracted good congregations. Shop meetings were held at many of the large factories. This apparently was a new thing in Jackson, and the Gospel message was well received at all these places. There were a number of sinners who professed faith in Christ, and most of these will undoubtedly unite with the church by baptism. Bro. Frook is doing a good work in this difficult field. A Daily Vacation Bible School has been conducted, Miss Ina Frook, of Cadillac, sister of the pastor, being in charge. This has been very well attended, and greatly enjoyed by the little folks.

GRAND RAPIDS.

Pastor J. Wilson Brown, B.D., of the Berean Baptist Church, and his people are in the midst of a great building enterprise. They are erecting an entirely new house of worship on the site of the old one. The new building will have a seating capacity of about 850, and will have a splendid arrangement of Bible School rooms on the auditorium floor and in the balcony. The baptistry will be located above the pulpit and to the rear of the platform. It is expected that the new building will be ready for occupancy about December of this year. The Daily Vacation Bible School is being conducted this year in a tent, with an average attendance of about 175. It is said that Berean Church last year had the largest D. V. B. S. in the city of Grand Rapids. Since the coming of Bro. Brown, about two years ago, about 75 new members have come into the church, 52 of these being by baptism. Congregations have been large, and much interest is being manifested in the work in general. The Bible School reached the 500 mark on the last day of meeting in the old building. Pastor Brown is President of the Union of Regular Baptists of Michigan, and Moderator of the Grand Rapids Association of Regular Baptists. A Gospel Team, composed of men, conduct street meetings, and will direct a tent campaign this summer.

HOLLAND.

Five members of one family, father, mother, a son, and two daughters, were recently buried with Christ in baptism in the baptistry of the Lake Drive Church, East Grand Rapids, by its Pastor, Rev. Gerard Knol. A young man and his wife, who have recently moved here, will be baptized shortly and unite with the church here. The church is still without a pastor, owing largely to the recent defection of two-thirds of the members to an undenominational work.

ALTO.

This sounds like a musical term, but it is not meant to be so. It is the name of a town, and the name of the pastor is Alta! The town is situated some twenty miles southeast of Grand Rapids, and has a small, struggling Baptist Church. The Church has not been able for many years to support a pastor. Bro. John Alta, a business man of Grand Rapids, is doing a sacrificial piece of work for the Lord here, preaching to the Church every Lord's Day morning. They have a neat house of worship, as well as a parsonage.

GENERAL NOTES.

A great hunger for the Word of God is manifested everywhere about the state. The writer has recently visited a number of fields, and everywhere this same hunger is manifested. In a certain large city, where the Baptist preacher is a modernist, we were invited by the young people's society to conduct a Bible conference, which was held on a Sunday afternoon in the lecture room of the church. This splendid group of young people are standing loyal to the faith once delivered to the saints, and are being persecuted for their faith. All of this seems to irritate this modernist preacher, and he has, we are told, recently publicly ridiculed the Bible, and proved himself a modernist.

In the Lake Huron district we visited a small place where no work is being carried on. Here we were urged to come and preach the Gospel. There are many similar fields where a tent, if we had one, could be used to good advantage.

The following churches paid the expenses of their pastors to the recent Convention of the Baptist Bible Union of America, at Buffalo, N. Y.: Wealthy Street, Berean, Calvary, and Lake Drive, of Grand Rapids, and the First Church, of Kent City. Some of these churches likewise made it possible for the state missionary to attend the same Convention. Part of the trip was made by steamer, affording a most delightful fellowship en route. More churches should see to it that their pastors are sent to such conventions. The money contributed for such trips will yield big returns.

HERE AND THERE.

It was a very happy occasion when Mr. W. J. Jones, M.A., a professor in Des Moines University, was married to Miss H. Lindsay, a brilliant graduate of our Seminary, on Thursday, July 4th.

The Wellington Brothers, second year students of our Toronto Baptist Seminary, have gone to work in the difficult field of Noranda.

Rev. W. J. H. Brown, the Annette Street pastor, preached to a small congregation in the village of Cobocok, in connection with the work of Pastors G. Mellish and C. Hardy, on Sunday, July 7th.

SAFE ARRIVAL OF BRO. BELL.

Word has been received that Mr. and Mrs. Geo. Bell and family, as well as Mr. and Mrs. John Bell and family, have at last arrived safely in Lanchow, nearly 2,000 miles from Shanghai, away up in the interior of China.

For some months they will work from the C. I. M. station at this point, rather than proceed another week's journey to their former stations on the border of Tibet. Our friends passed right through the famine area, and according to a letter received by *A Messenger of Grace*, they suffered two or three small robberies. Bro. Bell says, "The condition of the people is beyond description." From another source we are informed that at one point a Chinese mother boarded their train and tried to sell her small baby to them, to eat for food! In another case, an entire family mixed strychnine with the last meat they had to eat, and thus died rather than face the further sufferings of the famine.—*A Messenger of Grace*, Rev. G. W. Allen, Editor.

B. B. U. OF ILLINOIS.

The annual meeting of the Baptist Bible Union of Illinois was held under the presidency of Rev. Mr. Fredman, of La Salle, with the Baptist Church of Glen Ellyn, where Pastor Franklin welcomed the delegates. The evening sessions were attended by over two hundred the first night and about two hundred and fifty the second and third nights. Various speakers were on the programme, the chief one being our beloved Dr. Shields. A number of professors from Wheaton College, situated near by, attended the meetings. The Illinois brethren have taken a forward step in their decision to purchase a Gospel tent, and to back evangelists in opening Fundamental Baptist testimonies throughout the state.

JAMAICA.

Rev. G. W. Smith baptized seven in an open-air baptistry at Nightingale Grove on July 7th. To these, together with two others, one from a fellow church and the other a restored backslider, he extended the right hand of church fellowship at the following communion service.

Coals for the Altar Fire

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

Sunday, July 28th.

"Let not your heart be troubled."—

Matt. xiv:15-27.

There are two ways in which Christ gives peace to the tempest-tossed soul—by quieting the winds and waves without, or by calming the doubts and fears within. Once, when the disciples were affrighted in the storm, He rebuked the winds and the sea, and there was a great calm. Here He rebukes the disciples' fears by His words, "Be of good cheer; it is I; be not afraid," and instantly in their hearts there is a great calm. This is evident from the readiness of Peter to step out upon the water. Instead of fear, such an extraordinary fearlessness has been inspired by the Master's words that he proposes to go to Him on the waves. "Come," says the Lord. It is what He is always saying to His people who are in perils on the deep and in the stress of temptation and suffering. He calls them out into His Divine protection and fellowship, where is perfect peace. How striking His words: "My Peace I give unto you: not as the world giveth, give I unto you!" The world can only effect the outward conditions of peace. * * * It knows nothing of giving the inner peace of the soul. That secret is with the "God of peace," and with His Son, whom He has sent to give it to men. Hence, Christ's way for the present is to speak to the heart, rather than to the winds and waves. He says: "Let not your heart be troubled, neither let it be afraid."

Monday, July 29th.

"Be of good cheer."— *John xvi:22-33.*

A peaceful heart can silence all the storms of the world without, and make them as though they were not. * * * And this is the meaning and purpose of Christ's call to us who are in this present evil world; not, first, to the conquest of the world, or the subjection of its warring elements to our will. That is impossible for the present, at least. But He calls us unto Himself; into the blessed tranquility which He has won for us by His own conquest. "Be of good cheer, I have overcome the world," he says. And what, then, are we to do? Battle with our own weapons; fortify our own will; assail evil in our own strength, in order that we, as imitators of Him, may overcome the world also? Nay, "This is the victory that overcometh the world, even our faith." Surrender to Christ, not conquest of the world, is our first business. Hence, the great gospel call that sounds through this age, to the tempted and storm-tossed, is not "conquer" but "come." Instead of fighting for peace, get Christ's peace to fight from and with, first of all.

Tuesday, July 30th.

"Step out of self."— *Matt. xiv:28-36.*

The true way of peace is "out of self and into Christ." Self is the frail and unseaworthy barque on which we are trying to sail over the sea of life. Buffeted and beaten and tempest-tossed as men

are, they yet have a great reluctance to leave the ship and go to Christ. They would rather take a new tack in the old life than abandon it for a new. They would rather tighten and repair the old vessel than have it condemned, and "sent out of commission," as the phrase is. Peter might have said, "Oh, well, notwithstanding the peril to which we are exposed, we haven't gone down yet; and the old boat that has carried us through many storms will weather this, I think. I believe I will stand by the ship." But, no! He said, "Here is a man that can walk on the water, that can rule the raging of the sea, and still the waves thereof. I am likely to be shipwrecked if I stay in the vessel. I cannot be wrecked if I am in the arms of Christ." And so he comes down out of the ship and goes to Jesus.

Wednesday, July 31st.

"We walk by faith."— *II Cor. v:1-11.*

Faith is like walking on the waves. We do not see what is going to hold us up; how we are going to be saved. Christ calls us to come to Him; but in going we have to "walk by faith and not by sight." We have to step upon the promise which we cannot see, in order to reach the Lord whom we can see. We have to trust, in order to get the assurance of salvation, instead of trusting because we have the assurance of salvation. Between sinking self and the solid Christ lies the word of faith upon which we must venture, with nothing to hold us up but the "Verily, verily" of our Lord. If we step upon the promise we shall certainly find the Promiser, but not without. The law of grace is unchanging in this particular. As the waters of the Jordan stood between the Israelites and the land of Canaan, so the promise of God stands between us and salvation—a barrier to keep us out, if we refuse to believe; a boundary to mark our entrance, if we believe. But, as that water divided and revealed the solid earth the very moment the feet of the priests touched its brim, so with the promise. The slightest act of faith, the trust of the heart expressed in the confession of the mouth, is enough, to bring us from trust to assurance, from submission to the experience of everlasting life.

Thursday, August 1st.

"Wherefore didst thou doubt."—

Romans x:1-13.

Peter's faith laid hold of Christ, and self-despair ended in salvation. For immediately Jesus stretched forth His hand and caught him, and said unto him, "O thou of little faith, wherefore didst thou doubt?" He had a little faith, but more doubt; and hence would have quickly gone down, like a ship whose ballast is greater than its buoyancy, had not the Master interposed. But, mark you, the Lord saved him, even with his little faith. For He only asks for faith like a grain of mustardseed in order to insure His interposition. He does not set us to throwing over the ballast of our doubts, or unloading the rubbish of unbelief, before

He will do anything for us. A little faith, because it can cry "Lord save," is enough to bring deliverance to us. And so, "the same Lord over all, who is rich unto all that call upon Him," says to the woman of Canaan, "Woman, great is thy faith"; and to the man of Galilee, "O thou of little faith,"—and then crowns the great faith and the little faith with the same blessing. For it is written that "Whosoever shall call upon the name of the Lord shall be saved."

Friday, August 2nd.

"He will hold my hand."—

Isaiah xli:8-20.

We may thank God for any adversity or overthrow which changes our position from that of holding to that of being held. An old saint, who had very vivid experiences of temptation, says: "Satan came to me and said: 'What are you doing?' 'Holding on to Christ,' I replied. 'I will cut off your hands then, so that you cannot hold on,' he replied. 'If you cut off my hands, so that I cannot hold on to Christ,' I replied, 'then He will reach out His hands and hold on to me, and you cannot cut off His hands.' Oh, blessedly true are these words! God sometimes sends us sharp adversities to sunder our hand, and bitter defeats to paralyze our arms; but it is only that in our helplessness of self we may fall into His hands, and learn trust instead of self-confidence, and exchange holding on, for resting in, the everlasting arms. The sense of being laid hold of by Christ's mighty grasp is what the strongest and the weakest of us alike need. The faith that holds to Christ may be numbed by doubt or temptation. But there is a promise that doubt cannot touch: 'I, the Lord thy God, will hold thy right hand saying unto thee, Fear not, I will keep thee.'

Saturday, August 3rd.

"Peace be unto you."—*Luke xxiv:25-45.*

Have you ever noticed that inimitable description of Christ's first announcement of His peace after His resurrection? If an ambassador were to go to a rebellious people, carrying the tidings of peace, he would be likely first to announce the proclamation of peace, and then to show them the written documents and credentials to support it. So did Jesus. He had just risen from the dead. "And at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, then came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed them His hands and His side." Yes, Thou mighty ambassador from God! These were the proofs and credentials of Thy peace! These scars of Thy conflict are our security. These marks of Thy Passion are our title-deeds of peace; these nail-prints and spear-marks are our certificates to assure us that Thy ransom was accepted when Thou didst offer up Thyself without spot unto God.

A. J. Gordon, D.D.

Baptist Bible Union Lesson Leaf

Vol. IV.

No. 3

REV. ALEX. THOMPSON, Editor.

Lesson 32. August 11th, 1929.
Third Quarter.**HEROES OF FAITH.**

Lesson Text: Hebrews, chapter 11.

Golden Text: "Now faith is the substance of things hoped for, the evidence of things not seen." Hebrews 11:1.

I. ABEL, ENOCH AND NOAH (vs. 1-7).

I. This chapter has been termed the Westminster Abbey of Scripture, the place of the illustrious dead, and it warrants some such designation, for it contains the record of some of the outstanding names in the realm of faith. In the previous chapter the statement is made that "the just shall live by faith" (10:38), and here the subject is continued, illustrated and emphasized. First, there is a description of faith. It is "the substance of things hoped for, the evidence of things not seen" (v. 1). It "substantiates the promises of God which we hope for, making them present realities to us," and gives convincing proof to the believer of the things which are unseen. "By it," we are informed, "the elders obtained a good report" (v. 2), or through it the Old Testament saints, some of whom are mentioned here, won God's approval. "And through it we understand that the worlds were formed by the word of God," etc. (v. 3). We believe the statement of God concerning creation (Gen. 1:1), that He brought all things into being by His word. 2. Then follow some Old Testament examples of faith. First, there is Abel and his offering (v. 4: Gen. 4:4). There was a distinct difference between Cain and Abel, both in offering and spirit. Cain approached God in his own way; Abel came God's way and offered a sin offering involving shed blood, the only basis for remission of sins. The second example is that of Enoch. "By faith" he "was translated," etc. (v. 5). He walked with God by faith, pleased Him and was taken home without seeing death (Gen. 5: 24). In this he is a type of the church in rapture (1. Thess. 4:17). The importance of faith is emphasized in the statement that, without it, it is impossible to please God (v. 6). The work of man, no matter how good, is not acceptable unto God unless done in faith. Those who come to God "must believe that He is, and that He is a rewarder of them that diligently seek Him." Noah is given as a third example (v. 7). He believed the warning of God concerning the blood and prepared the ark in anticipation of the judgment, thereby condemning the world in its unbelief and becoming heir of the righteousness which is by faith. In teaching, attention may be diverted to the nature, necessity, possibilities and blessings of faith.

II. ABRAHAM (v. 8-19).

1. The fourth example of faith is that of Abraham, of whom certain things are stated. First, in reference to his call. He went forth from his own land not know-

ing whither he went (v. 8). He obeyed the voice of God and trusted Him for guidance. Arrived at the promised land, he sojourned in it as in a strange country, believing that God in His own time would fulfil His promise (Gen. 12:1-5). He was willing to live thus, for his mind was set on something higher. He looked for a city which hath foundations, whose builder and maker is God (v. 10). His expectation was of a heavenly character. His gaze was toward the eternal, permanent realities, not on the temporal matters of this life; even so should the gaze of the Christian be turned heavenward. 2. Reference is then made to Sarah, the wife of Abraham, through whom Isaac came in a miraculous manner and from whom there sprang an innumerable multitude of people (vs. 11, 12). The necessity for faith is herein shown, for if Abraham and Sarah had failed in this, then, humanly speaking, there would have been no family or nation. May we realize that serious consequences always ensue when we fail in faith. The fathers of the chosen race (v. 9) all died in faith, not having received the promises (v. 13), confessing themselves to be pilgrims and strangers on the earth they declared plainly by their actions that they sought a heavenly country and God has prepared for them a city (vs. 14-16). Like them, we are but passing through this world to another one on high. May we hold the things of earth lightly, that we shall not regret leaving them behind when the time comes to go. The test of Abraham concerning Isaac is next cited as an example of faith (vs. 17-19), wherein Abraham surrendered Isaac to death and received him back alive, trusting God implicitly when he couldn't understand. Note here the character of the life of faith, the certainty of faith's reward, the blessedness of obedience of faith, the wonders of faith and the safety of trusting God even when we do not understand (Rom. 8: 28).

III. ISAAC, JACOB, JOSEPH AND MOSES (vs. 20-28).

1. "By faith Isaac blessed Jacob and Esau concerning things to come" (v. 20). He believed that God would fulfil the blessing promised. "By faith Jacob, when he was dying, blessed both the sons of Joseph" (v. 21), looking forward also to the fulfillment in God's good time. "By faith Joseph, when he died"—"gave commandment concerning his bones" (v. 22). He believed that God would take His people out of Egypt and return them unto their own land, which He did, and Joseph's bones were taken along with them and buried in the promised land (Josh. 24:32). Moses is then cited as another example, reference being made, first, to his deliverance in childhood, when he was hid three months by his parents from the eyes of the Egyptians, who would have put him to death (v. 23), then to his choice when he had reached the years of manhood, to suffer affliction with his own people rather than to enjoy ease and pleasure as an inhabitant of the Egyptian palace, doing so because of his faith in God, "esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward" (vs. 24-26). From the worldly standpoint this was a

foolish choice, but in the light of eternity and even in the light of succeeding earthly events it was the wisest choice he could have made. It is always best, wisest, and most profitable to put God first. His exodus from Egypt as leader of the Israelites is then referred to and his observance of the passover (vs. 27, 28). His task of liberating the slaves from the power of Egypt was both difficult and dangerous from the human standpoint, if not impossible, and he was enabled to do it only by the sense of the presence of the invisible God and his faith in Him. Note the comfort, the vision, the daring and the energizing power of faith.

IV. ISRAELITES AND RAHAB (vs. 29-31).

1. Passing from Moses, the Israelites are next mentioned as examples of faith, first in reference to their passage of the Red Sea (v. 29), then in connection with their victory at Jericho (v. 30). In both cases victory was gained alone through faith. In the first the Israelites were trapped by the Egyptians; there was no way out; defeat and destruction seemed certain, and, left to themselves, they would have been overcome, but God was interested in the matter, and their cry unto him brought salvation. The waters of the Red Sea were made to go back and the Israelites went through on dry land (Ex. 14:22); the Egyptians perishing in the attempt to do the same. We may receive valuable lessons from this incident, for, spiritually, we are at times placed in similar circumstances. God allows us to come to the place occasionally where we simply cannot help ourselves and when it would seem as if the powers of evil were sure to overwhelm us. May we learn at such times not to worry but to look patiently to God for His salvation, having implicit faith in Him that He will do the seeming impossible and make a dry path through the Red Sea. Before we can expect this, however, we must be sure we are in the line of His will. 2. In the case of Jericho, God again manifested His miraculous power in overthrowing the walls, the Israelites co-operating in faith in the victory (Josh. 6:20). It was a test for them to do a seemingly foolish and ineffective thing, such as walking round the wall in order to overthrow it, but it was God's way and faith conquered. May we remember that God's way is always the way of victory, though the world may scoff at it. The faith of Rahab is also mentioned in relation to the overthrow of Jericho (v. 31). Note the fact that nothing is impossible with God and that there is no need for discouragement or fear if we are in His will.

V. JUDGES AND PROPHETS (vs. 32-40).

1. In these concluding verses a brief summary is given of the work of faith in the Old Testament saints. The names of some are mentioned (v. 32), and some of the wonders accomplished through them (vs. 33-35). We should be truly grateful that we have such a wonderful God, able to do abundantly above all that we can ask or think (Eph. 3:20), and so generous and gracious in the bestowment and manifestation of His power, even to the raising of the dead. 2. Faith in God and implicit obedience costs something (vs. 35-38).