

The Gospel Witness

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

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

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THE DEVIL'S PEACE OFFENSIVE

In December, 1916, after two years of fearful carnage which he and his fellow-war-lords had initiated, the then German Kaiser launched his famous "peace offensive"; when, in an alleged consciousness of victory, he announced that he was ready to consider terms of peace. There were not wanting at that time some pacifists in all the allied nations who were ready to credit the Kaiser with sincerity, and to advise a favourable response to his overtures. Fortunately for the world, the statesmen of the allied nations had sufficient discernment utterly to reject his proposals. Disclosures made in the Reichstag in April, 1921, by the Chairman of the Committee of the Reichstag, appointed to investigate responsibility for the origin and prolongation of the World War, showed that the unstated peace terms, which were behind the Kaiser's peace offensive, included the payment to Germany by France of an indemnity of forty milliard dollars; by the United States, of thirty milliard dollars; the surrender to Germany by France of Longwy and Briey—rich mineral districts on the French frontier; and the surrender by Great Britain of the Island of Malta.

There is a close analogy to this historic incident in the peace offensive in which the rationalistic hosts are now engaged. We are being told on all hands that it is wrong to contend for the faith, to disturb the peace of Zion; that the sword of controversy should be sheathed; that brethren should dwell together in unity. We recall a certain distinguished musician of unusually even temperament, who remarked about another musician of prominence, that he had the faculty of putting everybody on the defensive; that he was continually doing something to disturb the peace of the circles in which he moved, and that he then forthwith assumed an injured air; so that every one who differed from him, found himself compelled to take up a defensive attitude. And that is the rationalistic trick. Rationalism has declared war upon every fundamental of the Christian faith; and when believers refuse to surrender them, we are charged with disturbing the peace of Zion. The peace offensive of Modernism is no more sincere than that of the

Kaiser. Were Fundamentalists to yield, the conditions of peace behind their proposal would be found to be the surrender of every principle of supernatural religion. While the principles discussed in this article apply in some measure to all evangelical bodies, we propose here to narrow our consideration of them to their application to Baptist affairs.

Beyond question, the peace of Baptists everywhere is being disturbed. It is folly to close our eyes to the fact that everywhere a conflict, either openly or covertly, is being carried on. Who then are the aggressors? Who is responsible for the war-clouds rolling up everywhere on the Baptist horizon? Will any one contend that any Baptist pastor was ever avowedly ordained, or any Baptist professor appointed, or any Baptist church built, or any Baptist seminary or university established, for the express purpose of denying the inspiration of Scripture, the Virgin Birth and essential Deity of Christ, the Vicarious Atonement, the Personal Return of the Lord? Do we not all know that Baptist institutions were established, Baptist ministers were ordained, and Baptist professors were appointed, to proclaim and teach and defend the very truths which Modernists deny?

Householders have a right of peaceful possession, which is recognized in law. Nations have the right of self-government, or, to employ a phrase much used a year or so ago, the right of "self-determination"; and that right is now generally recognized in the courts of the world. To revert to the illustration used in the beginning of this article: For the sake of argument, one might admit that the German political system was superior to that of Belgium, or France, or Great Britain, or the United States. But if the nationals of those States preferred their own form of government, it was their right to retain it. And in defence of that right, the World War was fought. What if conservative Evangelicals were all wrong in their conviction as to the unique, divine inspiration and consequent adequacy and finality of the Scriptures of the Old and New Testaments, as a rule of faith and practice? It cannot be denied that the prin-

ciples for which Baptist believers contend are, in many cases, written into the trust deeds of our Baptist institutions. We ask only to be let alone in enjoyment of our ignorance, if it be ignorance. We recognize, of course, the right of radicals to enlighten us with their new knowledge, if they can,—but from without, and at their own expense. We shall give our witness against Unitarianism; but such Unitarians as build their own churches and establish and support their own colleges, we respect as honourable, if deluded, opponents. But when doctrines subversive of the faith of Baptists, and destructive of all principles which Baptists hold dear, are propagated by men calling themselves Baptists, deriving their support from Baptist funds, and under the aegis of Baptist institutions, we insist that this course involves taking unlawful possession of that which belongs to others. It is a kind of propagandism which is unethical and dishonourable in the extreme. It is sheer religious burglary, banditry, piracy: in a word, it is, in essence, absolute lawlessness. Those who pursue that course cannot hope to retain even the respect of honourable men. The political advocates of peace-at-any-price, those who insist that war is always wrong, and that no dispute has ever been settled or can ever be settled by force,—could they but learn the alphabet of correct thinking, were their minds amenable to the most elementary principles of logic, they would know that their so-called pacific principles are only anarchy disguised. Similarly, the religious pacifists who cry "Peace, peace, when there is no peace"; who protest against our defence and maintenance of objective standards of belief and conduct, are the advocates—we trust, for the sake of their own moral integrity, that they do not see the implications of the principles they advocate,—but, whether or not, such religious pacifists are the advocates of a disguised agnosticism in belief, and lawlessness in conduct.

We turn now for a moment to a more positive treatment of this subject. Loyalty to Jesus Christ as Lord requires that every true believer should contend for the faith which He has revealed. It is well that we should be loyal to our own Denomination, and to Baptist institutions, so long as they are worthy of the name they bear. When Saul rejected the Word of the Lord, and God took His Spirit from him because of his disobedience, the men of Israel "who had understanding of the times" turned from Saul to David, and pledged their support to the Lord's anointed. We also need to learn to put loyalty to Christ before loyalty to the Baptist name, or to Baptist institutions, and before our personal friendships; and be true to Him at all costs. Those who do so will find themselves compelled to fight when their Lord is misrepresented.

Once more: Our attachment to the Person of Christ will often compel us, in this conflict, to deal in personalities. Wherever it is possible to deal with principles apart from personalities, it is, of course, desirable; but, unfortunately, error as well as truth finds its incarnations; so that it is often impossible to oppose the principles of error without contending against the persons by whom such principles are advocated. But we must not turn back from the battle because men of honourable name, many of whom we may have loved and laboured with, take the field in support of principles which are opposed to the Christian faith. We have learned, on the one

hand, that those who attack the supernaturalism of Christianity, ultimately aim their shafts at the Person of Christ; and whoever takes that position, should be dealt with unsparingly, no matter how distinguished his former services to Baptist interests may have been. When the Person of Christ is attacked, His loyal followers will not spare the persons who attack Him.

Obedience to every precept and example of Scripture, both in the Old and New Testaments, requires that we should be militant Christians. The Acts of the Apostles records the triumphs, not of a pacifist, but of a militant church, which pressed the battle to the gate; and still "the kingdom of heaven suffereth violence, and the violent take it by force." Indeed, the greater part of the New Testament was born in controversy, and was written for the purpose of opposing error.

The lessons of history, moreover, should teach us the folly of assuming a pacific attitude toward that which is contrary to the Word of God. The history of the Reformation shows that God's truth is prospered by souls who valiantly contend for the faith. Most of the great spiritual movements of history originated in a protest against erroneous teaching and living.

A moment's reflection also should be sufficient to convince us that a true love for the souls of men will make soldiers of us all. If one should extinguish a light set to warn mariners from a rocky coast; or change the railway semaphore set to guide the engineer who has hundreds of lives in his keeping; or remove the poison label from the bottle containing some noxious drug and put it within the reach of little children,—the man, I say, who would do any of these things would merit the vengeance of the law. We are not afraid, as we are not ashamed of the gospel. We do not fear that the Bible will be destroyed; but we are concerned for the generations of men who are being led astray by the darkening of the Light of Truth to follow the false lights of the Devil's wreckers. Those who know the gospel to be the only means of salvation must fight against every attempt to substitute for it that which has no saving power.

Our own spiritual health, too, demands that we take a firm stand on this issue. In view of one's own convictions of truth, how can one hold a good conscience while he surrenders the faith? Those who remain neutral in the face of the tremendous war that is now upon us, will incur the condemnation which must fall upon the lukewarmness of Laodicea. It is difficult to understand how a minister of Christ can retain even his self-respect while assuming a neutral attitude in this war between naturalism and supernaturalism in religion.

To yield to the Devil's peace offensive would mean that every seminary in the country in a short time would be filled with infidel professors, who would produce a generation of unbelievers like themselves; until, in a few years, there would be scarcely a pulpit left in the land in which the gospel of the grace of God could find a voice. But what if we fight? What if we stand without compromise against the hosts of unbelief? Is there any hope that we can stem the tide? Many a church on this Continent has already proved to be a fortress like that of Verdun against which the waves of Modernism have beaten in vain. God will still honour those who honour Him; and the gospel of Jesus Christ will still prove to be "the power of God unto salvation", when it is faithfully and fearlessly proclaimed; and where God answers by fire, He will be worshipped as God.

A LITTLE BIT OF HISTORY

A few days ago we accidentally stumbled upon a small package of letters relating to the first great battle for the Book, fought at the Baptist Convention of Ontario and Quebec in Ottawa, 1919. Ten years have passed since then, and it occurs to us that it would interest some of our Ontario and Quebec readers to know where certain people stood in that day, and where they stand to-day. These letters were in no sense private or personal: they were all of a congratulatory character; and we print them below because we think they will be of some interest to the Baptists of Canada.

The first letter was from Peterboro. It was this letter which warned us of the activities of the friends of McMaster University. It will be borne in mind that the subject to be discussed at the Ottawa Convention was an editorial in *The Canadian Baptist*. We knew then, and everybody knows now, that that editorial was not written by the then Editor, but emanated from the University. When we criticized it, McMaster rallied her forces. There were a good number of the Alumni of McMaster in Peterboro, and nearly all of them, we understand, wanted to be appointed as delegates to the Convention.

It will be noted that the writer of this letter speaks of our Baptist people as having been "for years the victims of a system that has been utterly lacking in frankness". How true that is! But how astonishing that the writer of this letter a few years later was party to the iniquitous course pursued by the Home Mission Board when it passed its famous muzzling resolution. In 1919 he wanted "frankness", but a few years later he wanted all the Home Missionaries to be dumb! We should like to ask the writer of that letter, Who wrote the letter in *The Canadian Baptist* signed by C. H. Schutt, the Superintendent, trying to justify the muzzling resolution? A little "frankness" would be of great benefit to everybody just now.

Further the writer of letter Number One would like to know what he is buying when he pays two dollars for *The Canadian Baptist*! We can answer him in a word,—the nearest thing to nothing that comes from the printing press!

Further he said: "Let us know what we are teaching when we give our thousands to McMaster". If that was necessary in 1919, how necessary now since people have been induced to subscribe millions!

544 Aylmer St.,
Peterborough,
October 18th, 1919.

Rev. Dr. Shields,
Toronto,

Dear Dr. Shields:

I feel that to-night a number of your friends ought to be writing you. I covet the privilege of being one of them. I congratulate you on the heroism that leads you to state so openly the course you intend to take. No one can claim that he has been taken at a disadvantage. I am sorry to have to say that I know that not many days ago efforts were being made in certain quarters to secure a large representation for "a day" while yet I had no idea of any special need for such a move. Now I see that someone, somewhere, had an idea that this matter would be up.

My only fear is that we may not be able to so place this question as to get a clear division. There are so many "shades" that some may be unable to speak of "colors"—or unwilling to.

The fact is that the supporters of the Baptist denomination have for years been the victims of a system that has been utterly lacking in frankness—and what *all have the right to know and surely all have the desire to know* is this—what is being taught with our money? What policy is being pursued by our support? When we know these things we can readily decide our personal course—but the lack of frankness is absolutely unchristian as well as unbaptistic.

The price of the *Baptist* is to go up, according to the report. That, itself, is a forward movement. Let us know what we are buying when we pay our \$2.00, and let us know what we are teaching, when we give our thousands to McMaster.

Sincerely,

(Signed) J. R. WEBB.

The second communication which we publish was a telegram which reached us the morning after the Ottawa debate. It is signed, "The Holmans". Dr. C. J. Holman is now in the glory, but how nobly he carried on in agreement with the telegram printed below right to the end of his useful life! The other signatory to the telegram is still with us, and we pray that Mrs. C. J. Holman may be long spared to afford the splendid leadership she is now giving to the Regular Baptist women of Canada. "The Holmans" belong to a list of people of whom this writer could say, as did the Apostle Paul of some, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now."

Following is the telegram:

Rev. T. T. Shields, D.D.,
Attending Baptist Convention,
First Baptist Church, Ottawa, Ontario.

"Oh sing unto the Lord a new song for He hath done marvellous things. His right hand and His holy arm hath gotten Him the victory".

(Signed) THE HOLMANS.

The third letter, which was much appreciated at the time of its receipt, was from the Pastor of Waverley Road Baptist Church, Toronto. The writer speaks of the "smoke and din of battle". Yes; there has been much more "smoke" and much more "din" since that day. So far as we know, we have done nothing but pursue steadily the course we began at Ottawa in October, 1919. But now that the "smoke and din of battle have passed away", we find the Waverley Road Baptist Church still standing where it stood in 1919. Under the leadership of its present Pastor, Rev. David Alexander, it is splendidly holding the fort for the truth of the gospel against all the enemies of the Book. The writer of the letter quoted below, however, has crossed "no man's land" into the other camp, not, we hope, in his personal views,—but what of that? A British soldier, who, during the Great War, believed in the righteousness of Britain's cause, and who should cross into the trenches of the enemy and give aid and comfort to the enemy,—well—what would anybody say of him?

Waverley Road Baptist Church,
Toronto,
November 4th, 1919.

Dear Brother Shields:

Now that the smoke and din of battle have passed away, and one has time to calmly reflect upon the dis-

cussion of last Wednesday afternoon, I write, rather than 'phone, to thank you as well as to congratulate you, on a magnificent victory. Again and again, before going to the Convention, and even just before the discussion began, we had made it a matter of prayer, so that I had no fear as to the result, only it was bigger than I had expected. As I said to my people last Sunday night, "The whole denomination was indebted to you for the splendidly courageous manner in which you had handled a most difficult subject, and for the complete victory secured over our enemies of the Lord's Book." I was especially pleased with the "backhander" you gave Cameron, and so I think were others who were not particularly pleased with you for bringing the matter forward at this time. I felt that the expressed will of the Convention has settled the matter for us, for years to come. I did not actively engage in the debate, as you know, not because I was not ready and willing, but because so many were ready to, and did, support you, that there was no need, and there was no defence to break up.

May you long be spared to defend the faith. With kind regards and good wishes for Mrs. Shields and self, I remain as ever,

Yours faithfully,
(Sgd.) JAS. H. BOYD.

Letter Number Four came from Lachute, Quebec. We did not, at that time, know the writer. He is a layman; and is now, as he was then, a member of the church at Lachute, and, thank God, he stands now as he stood then. He and his wife have never varied in the least from the position they took then.

He was prophetic when he said, "Such an action, in 'such a time as this' cannot but have wonderful effect throughout the Convention." Nobody could then foresee how far-reaching that Ottawa decision would be. It issued first in the Jarvis Street upheaval, then in the long campaign to inform the people of the machinations of McMaster University, and ultimately in the formation of two new Conventions.

Lachute, Quebec.
November 6th, 1919

Rev. T. T. Shields, D.D.,
Jarvis Street Baptist Church,
Toronto, Ontario.

Dear Doctor Shields:

I am taking the liberty of writing to express the happiness experienced by my wife and myself in the fact that we were privileged to attend the afternoon session of the Convention on the 29th ultimo. It was indeed a wonderful meeting, and we rejoice in the most heartening outcome of it. We feel that you were wonderfully used of God in so ably presenting your case, and it was not hard to discern as the meeting progressed, especially when the suggestion was made that you should withdraw your resolution, how the great gathering would express itself. Such an action, in "such a time as this", cannot but have a wonderful effect throughout the Convention.

With sincere good wishes,
Fraternally,

(Sgd.) STANLEY GOLDSWORTHY.

The fifth letter was from the great Dr. W. H. Griffith Thomas. Evidently his letter was a reply to one we had written him. Probably somewhere we have a copy of that letter, but we have not got it before us. The matter in which Dr. Thomas was interested was the authorship of the article. We have omitted the initials of the one to whom he refers, because he has since passed on to the great beyond, and is not here to answer for himself. The Chancellor to whom Dr. Thomas refers was not, of course, Dr. Whidden, but Dr. A. L. McCrimmon.

Dr. Thomas never knew who wrote the articles which provoked the discussion, but although we are not yet at liberty to produce the proof of it, we have long known by whom the articles were written. The writer of the articles is still one of the most influential men connected with McMaster University.

Why is it that so many who so heartily opposed the teaching of *The Canadian Baptist* editorial articles of 1919 should, with equal enthusiasm, defend and sponsor the teachings of Marshallism, which are a thousandfold worse than anything contained in those articles? The explanation is that at that time we were permitted frankly to state the case to the unbiased judgment of the people and the "people" gave a verdict. Then McMaster set to work to damn and destroy "Shields", and by the writing of thousands of letters they secretly spread the poison of prejudice, and accomplished their original purpose to convert McMaster University into an instrument of modern unbelief.

Dr. Thomas' letter below will be read with interest by many outside the Baptist Convention of Ontario and Quebec:

The Moody Bible Institute, Chicago.
November 12th, 1919.

Rev. Dr. Shields,
Toronto, Canada.

My dear Dr. Shields:

Thank you very much for your kind letter of November 6th and enclosure. They have been sent on to me here where I am lecturing to the students. I rejoice very heartily at the splendid result of your action at Ottawa and I pray that the result may be in every way good for your whole denomination. I read the original Editorial with great concern and regret, but I am most thankful that you and others have taken such salutary action. It is, as you say, very insignificant as to the authorship of the articles, though I confess I thought they read very much like ———. But I suppose after the Chancellor's denial, we must relinquish that suspicion. It struck me as decidedly unfair to give all those extracts from Dr. Strong, in view of the fact that he lately visited the East and spoke in the strongest terms of the inroads of higher criticism in the mission field. Dr. Holman published extracts from Dr. Strong's book in *The Canadian Baptist* a year ago, and I also reviewed the book for Mr. Bingham in the *Evangelical Christian*.

Thank you very much for referring to that little episode in *The Canadian Baptist* some months ago. I had two or three testimonies from Baptists in regard to the manifested unfairness of attitude. I have good reason to believe that all this was from ———, not from the Editor. ——— has not forgotten a controversy Tertius, of the *Globe*, had with him some time ago about some expressions in Dr. Marcus Dod's Letters, and I suppose he wanted to get a hit back. I am thoroughly sorry for McMaster that a man of his views, and, I am bound to add, his spirit, should be connected with so many of your young people.

With every good wish and prayer, I remain,

Yours sincerely,

(Signed) W. H. GRIFFITH THOMAS.

Letter Number Six was written by a beloved brother who was once a pastor in Ontario and Quebec, and for a while a member of Jarvis Street Baptist Church. He is now a professor in one of the universities of the South. We publish his letter because of his reference to Dr. Scarborough. The tribute he paid at that time to Dr. Scarborough we have no doubt was wholly deserved. Dr. Scarborough was once a warm and effective evangelistic preacher—indeed, he was known as a defender of the faith. Will anybody believe this, that the Editor of this paper spoke on the same programme with Dr. Scarborough in the Pre-Convention Fundamentalist Confer-

ence in Des Moines, Iowa, June, 1921,—and that, under the Chairmanship of Dr. J. C. Masseur?

This is the same Dr. Scarborough who fraternized with Dr. Shailer Mathews, Dr. T. R. Glover, Dr. John MacNeill, Professor Marshall, and all the Modernistic company of the Baptist "Worldly" Alliance. It is the same Dr. Scarborough who acted as Chairman of the Nominating Committee of the Baptist "Worldly" Alliance, who never so much as consulted with any member of the Toronto Committee who had entertained the Alliance, but who went into the Nominating Committee and "off his own bat" jammed through the nomination of Dr. John MacNeill,—for the obvious purpose that the poor little man was foolish enough to suppose that the exaltation of Dr. John MacNeill to a position of such eminence as that of President of the Baptist "Worldly" Alliance, might hurt the Editor of this paper whom he had come so cordially to dislike on account of his associations with Dr. J. Frank Norris, of Fort Worth.

If such little skirmishes as we have had the last few years on this Continent have had the effect of beating into submission such men as are represented in some of the letters we publish herewith, and who now are the defenders of Modernism, what effect would a real tribulation produce upon the professed ministers of to-day? Was it ever more important that Christians, both ministers and laymen, should give diligence to make their calling and election sure?

October 21st, 1919.

Rev. T. T. Shields, D.D.,
Ontario-Quebec Convention,
Ottawa, Canada.

My Dear Brother Shields:

We were greatly delighted at your letter in the last issue of *The Canadian Baptist*, and our first thought was to get ready for the next train to the Convention, but we are starting a series of services at Cecil, Ga., next week, and so all we can do is to pray that you may be given a great victory for the Truth's sake.

Dr. Scarborough spoke in my church the other night, and it would have done your heart good to hear the way he hurled out defiance to those who would bring in the German theology. He, in no uncertain terms, advocated the removal of such men from our ranks, and declared that was what we would do. He said we take our stand on the Bible as it is, and we will let the winds blow whichever way they may, they shall not move us.

You have nearly three million Baptists down here that would all say, Amen! to your letter, and they are not all ignorant either. Texas is all aflame for God, and they have just increased their quota for the 75 Million Campaign from 16 to 17 million. Thank God for such leaders as we have in this Southland, and we thank God also because there are those like yourself in Canada who will not bow the knee to that which God hates.

Your passion for truth does not need me to fan it to a flame, but I just had to write to let you know we are with you, heart and soul, and may the weapons of your warfare be mighty, through God to the pulling down of strongholds.

Our united love to you both.

Yours in Him,

(Signed) WM. H. WRIGHTON.

The seventh letter is from a lady whom we have known for many years, at whose marriage, indeed, it was our privilege to officiate. We had always thought of her in the character which the letter below represents, that of an earnest Christian woman determined to be loyal to God and His Word at all costs. In this case we withhold the name. But this lady abides by the old Convention, and apparently still has fellowship with those who are

responsible for furthering the propagation of the tenets of the unbelief of Marshallism. Of course, she will have no personal fellowship with it, we are sure. We do not doubt that she thinks she is thoroughly consistent. Our only explanation of her course is that she cannot possibly know to what the Baptist Convention of Ontario and Quebec stands committed.

November 17th, 1919.

My dear Mr. Shields:

I think I have had about two dozen letters written to you in my mind, but this is the first I have really gotten down on paper. I just wanted to tell you how really glad I was over the stand you took at the Convention. I just think of it over and over, and do not know how to be thankful enough. I read the article in the *Baptist* and I thought, can it be possible that the people will let that pass without any word of exception being taken to it, and as I waited—you can see how glad I was when you came forward with the resolution. What I have been wanting so badly is a copy of your address. Will it be printed any place where I could get it? I do wish we might have a number of them to give around; could it not be gotten out in a booklet form of some kind? So many, I am sure, would like to have it. I am particularly anxious to have it in my Teacher Training Work. We have to take up about the Bible, and I like to get everything I can that will help me. We have a fine class this term. My work is taking the Old Testament, book by book. It means a lot of study, but I do enjoy the study of the Word. Dr. is well, he was just as pleased as I was over the stand you took. A great many changes since we all worked together in the little church in Delhi. But God's Book and His Promises abide unchanging for our comfort and guide. And I am so glad He has given us the privilege of serving Him during all these changes.

Give my love to Mrs. Shields. I am, as always, your sincere friend.

(Signed)

These letters were not searched out. We have hundreds of other letters from various denominational leaders, and the accidental discovery of these has suggested to us that it might be well to bring some of these communications into the light. We may therefore be able a little later to publish a further chapter from the history of the Denomination of ten years or more ago.

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The Jarvis Street Pulpit

BELSHAZZAR'S FEAST IN TORONTO.

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, September 22nd, 1929.

(Stenographically Reported.)

"Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

"They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone."—Daniel 5: 3, 4.

Prayer before the Sermon.

O Lord, we confess our dependence upon the enlightening ministry of the Holy Spirit, in order that we may understand the thoughts of God. We acknowledge the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. We pray therefore that the Spirit of God may be present in the service this evening. If there are any here to-night who have come without any special thought of meeting with God, we pray that Thou wilt touch them by Thy Spirit so that they shall know that God is here. May this service result in the conversion of many! May many be brought to repentance and faith through the preaching of Thy Word!

Find out the stranger this evening, the man whose whole life is a record of rebellion, the man whose carnal mind at this moment is enmity against God; whom no one can persuade of the truth; whose will no human power can bend. Thou sovereign Saviour, touch such an one, we pray Thee, and compel obedience to Thy Word. Glorify Thyself through this service, for Thy name's sake, Amen.

Before I attempt an exposition of the principles involved in this chapter of history I should like to refer to a matter of general public interest. I have little sympathy with political preachers, but I conceive it to be the duty of the prophet of the Lord to deal faithfully always with great moral issues, with matters which concern the moral welfare of the people.

I saw a picture in one of our newspapers last week of a great company of people standing with bowed heads while a certain prominent minister invoked the divine blessing. As I reflected upon the significance of that great gathering, I wondered how any minister could be found anywhere to ask God to bless such a movement,—a movement which indisputably has resulted in the debauchery of the life of a whole province; that has brought a curse into many a home; that has had the effect of blighting and blasting many a family life; that has resulted in the unnecessary spilling of human blood in the multiplication of so-called accidents—how anybody could ask a just and holy God to bless that movement, I cannot understand.

I am not going to attempt an extended discussion of the principles involved. I shall not impugn your intelligence by assuming that a company of Christian people need any argument whatever to convince them that the measures, the liquor measures, of the present Provincial Government have been to this province an unmitigated curse ("Amen!"). There is no excuse for it, there is no apology, that any man of moral sense can possibly make. Fifty millions of dollars now spent in liquor! Our international relationships not infrequently jeopardized by the scandalous pro-

ceedings along our border! I wish I had ten million votes. If I had, I would record everyone of them against a Government responsible for this iniquity.

I shall not deal with statistics. I am the pastor of a large church in the centre of this city, and, in the course of a year, touch tens of thousands of human lives; and I know, that in respect to this liquor matter, every promise made in behalf of Government Control has been broken. It has accomplished nothing that was promised, but has effected the debauchery of much of the social life of the whole province. I, at least, should be ashamed to be found in such company. And to ask a blessing upon a movement that has issued in disaster to such a multitude of people, in my humble judgment, is nothing less than utter sacrilege.

Do not think I am dealing in politics, because in this matter the Liberal leader is no better than the Conservative leader—begging the question by saying, "I will give the people a plebiscite." Let him and his followers stand out and say, "Put us in power, and we will wipe this thing out." That is the only plebiscite we want. There is one thing at least to be said to the credit of the present Government: everybody knows where they stand, and what they stand for. One cannot vote in support of it without voting for liquor control and further debauchery. On the other hand, I should not know what I was voting for if I voted for the Liberal party! Why should not men clearly define their policies and say, "Put us in power, and we will do it"? When I read that thing it made me feel almost like putting up for Parliament myself! If one minister could go to the Legislature to help make it "wet", I think many others might go to help make it dry.

I wonder where the United Church of Canada is at this moment? At Port Arthur, when they were discussing Union, Ralph Connor, Dr. C. W. Gordon, said something to the effect that he would like to see the Government in Canada that would oppose the will of a United Church. If ever Christian people were justified in uniting all their forces in a great moral reform movement, now is the time. Let the country hear from the United Church. This should be said for the Methodists, that nobody ever had any doubt where the Methodist Church stood in respect to matters of moral reform in the old days. They were a little bit off in their theology, I used to think, but they were right enough in pleading the cause of righteousness. But what has become of those old Methodists, I do not know. Outside of one or two

presbyteries I have not heard of the United Church doing any protesting, have you? But why should not the churches who love the souls of men, and who have the moral welfare of the people at heart, join forces and unite to clean this curse out of the country?

I want you to know, and all the world to know for that matter, where one preacher stands in respect to this matter. Whether you like us here or not, you always know our address; you always know which way we are going.

And now to our text.

What a story we have here! No language of mine could add to the vivid portrayal of this sacrilegious feast. It is a bit of ancient history, yet it is of current value for the reason that the impious folly of Belshazzar was not buried with his bones. It still persists in human conduct, and men are doing over again in our day precisely what they did at Belshazzar's feast. "They brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem"—mark this—"the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein." They drank wine out of the vessels designed for the worship of God. Meanwhile they praised the gods of silver and of gold, of iron and of wood and of stone.

Bear in mind, the temple was but a material representation of a spiritual reality. Its priesthood, its sacrifices, its elaborate ritual, its golden furnishings—all these were designed to set forth the condition governing man's approach to a holy God. But God Who made the heavens and the earth and all things therein contained dwelleth not in temples made with hands. He has said, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

"Two temples doth Jehovah prize,
Nor will from either e'er depart;
One is above the starry skies,
The other is the lowly heart.

"In that He dwelleth as a Sun
Radiant with majesty divine,
In this His beams are felt, but none
May tell how He is in the shrine.

"Enough, if He in very deed
His presence there in grace accord;
Enough, the lowly heart can read,
It is a temple of the Lord."

We are, or ought to be, the temples of the Holy Ghost; and the profanation of these golden and silver vessels by Belshazzar was only an outward representation of what he and his lords and his wives and his concubines were guilty of continually—profaning, defiling, the temple of God. It was while Belshazzar thus committed sacrilege, while thus he prostituted to his own base purposes those golden furnishings which were designed to be employed in the service of a holy God, "in the same hour" a hand wrote upon the wall Heaven's judgment upon him.

I.

The principle of this text finds application in THE CASE OF EVERY MAN AND WOMAN WHOSE LIFE IS WHOLLY DEVOTED TO THE PURSUIT OF PLEASURE, in the case of the man who has no higher conception of life than that he is here merely to enjoy himself. Perhaps there never has been a day in which men were more given over to the pursuit of pleasure than to-day. I grant you, men and women in all ages have been pleasure-lovers; but I suppose there never was a day when people had such opportunities for the pursuit of pleasure as they have to-day. We boast sometimes of the strenuous life. It may be people are less content to be carried along on the placid bosom of a stream that flows softly through flowering fields. In order to express the present day passion for excitement it may be necessary to coin a word which will combine the roughness of a rugby match, the hazards of a motor race, and all the thrills of the most daring exploits of aviation. Men are satiated with pleasure, and they are ever seeking some new thrill, something that will ensure further excitement; and that which was designed to minister glory to God has been prostituted to purposes of pleasure.

Consider these bodies of ours. Do you not know that our bodies are the temples of the Holy Ghost, and that all our physical powers should be laid at the feet of Jesus Christ? that all there is of a man's physical manhood should be given up to the service of God? What a marvellous temple it is! With all humility, and with the Word of God for our authority, though it be granted that all God's works are wonderful, and that in wisdom He has made them all, yet in the creation of him who was designed to represent the Creator as was no other creature of His hand, in that he was made in His image and likeness—in the creation of man, if I may reverently say so, God excelled Himself. What powers there are in our physical frames! I say to you men and women this evening, whether you profess faith in the Lord Jesus Christ or not, all there is of you belongs to God.

What marvellous powers of conservation, of reproduction! What manual dexterity! The greatest of all inventions has not surpassed the human hand. And what wonderful lenses! What windows of the soul! How God has made us receptive to impressions of the beautiful world about us and the heavens above us! And what auditory powers! How sensitive, how responsive to every wave of sound! How wonderfully fitted to be the instrument of the soul in preparing us for the enjoyment of that tumultuous harmony which shall break upon our spirits when some day we shall hear that host which no man can number singing the praises of the Lamb! What powers we have!

What shall I say of the power of human speech, that which chiefly differentiates the human creature from all the brute creation so far as the physical constitution is concerned. What power lies in the human tongue!—the power to articulate the very Word of God, and to inspire men to move toward heaven or to drive them toward hell. The tongue is a world either of holiness set on fire by God, or a world of iniquity set on fire of hell.

These bodies, how wonderful they are! And they belong to Him. O man, to take those physical powers

of yours, your appetite, your passions, the powers of hand and foot, your eyes and ears and tongue, and to use these golden vessels to drink wine, and worship the gods of silver and of gold, to get pleasure, what a sacrilege! It is not necessary that a man be guilty of some vulgar sin. It is not necessary that a man be a drunkard or a libertine, in order to profane the temple of God. To take these physical powers and devote them to the enjoyment of self, and to the exclusion of God, is to be guilty of Belshazzar's sin.

What intellectual and emotional powers are ours! How wonderful that a man who occupies but a few feet of space can touch the ends of the earth with his influence! How wonderful that by the exercise of his mental powers he can turn back the pages of the past, unlock the treasures of all human experience, and bring it up and make use of it himself; and then project himself into the history of the future! If we knew what powers are resident within us, if we could properly appraise the potentialities of a human life, we should be almost afraid to live, afraid of every day's accomplishment, lest we should stamp some soul indelibly with an influence that would drive him down and away from God.

A man may be guilty of emotional excesses that are equal to physical intoxication. A man may be as intemperate in his intellectual pursuits as a glutton at the table or a drunkard with his cups. His emotional nature must be under control, his intellectual powers must be subject to God, or else the very capabilities of a man may make him as dangerous for anybody to touch as a devil. Husband and wife can love inordinately, to the exclusion of God; parents can make idols of their children, and love them idolatrously. It is possible, while seeming to be respectable, and while priding ourselves that we are living on a higher plane, to be guilty of the greatest possible sacrilege, and before God to be guilty of prostituting the gifts of God, the endowments of Heaven, intellectually and emotionally, to the service of pleasure, to the mere pursuit of self-indulgence and enjoyment.

Look at this man as he makes a feast for a thousand of his lords, saying, "Let us have a good time." When he had surveyed the preparation made for him he despatched special messengers and said, "Bring the golden and silver vessels; put them on the table; and let us use them for the perfection of our revelry."

When I saw that picture last week, and I thought of eight thousand men and women lauding a man—what for? Giving good roads? No! Improving an educational system? No! Lowering the cost of living—piling up a debt of a hundred million dollars? No! What for? Merely for the giving of drink, that is all. That is sacrilegious. There were splendid men among them, men of splendid powers. If only they had been laid at the feet of Him Who is the King of kings, and turned to the service of mankind as well as of God, to lift this sinful earth a little nearer heaven, what could they not have accomplished!

II.

The principle of my text is illustrated, too, in THOSE WHO LIVE FOR THE APPLAUSE OF THE WORLD. What little babies we are, most of us! A little girl gets up

and says a piece that her mother has taught her. She says it very nicely, and when she has said it, we all clap. That is her reward. How proud she is when people say, "Well done"! This world is full of men and women who are living for the handclap, living for the world's "Well done". What an empty thing it is! It is not worth living for. It will not last overnight. Who knows but in the short space of a few years, for the same guest so honoured, recently, in Toronto, it would be impossible to get five hundred people to a luncheon. There was a time when Lloyd George was lauded as the saviour of civilization—but not now, though I believe he was. But it is a poor business to live for applause. (What do you sing for, you people in the choir? "For the glory of God." Well, if you did not, we would ask you to leave this choir.) But what a pity it is when someone has a glorious voice, and it is used simply to win the applause of men instead of being used to direct the praises of men toward God! What is it but taking the golden vessels of the temple to drink wine at Belshazzar's feast?

What a pitiful thing it is to see preachers living for the applause of the multitude! I can think of no greater tragedy than for a minister of the gospel deliberately to set himself to take a course that will be pleasing to men. I do not mean that we should endeavour to displease people; but what a pity when a prophet of the Lord is popular with the world! Of course, if you try to be faithful they will say that you are "seeking notoriety". But it is a poor business for a man to use his powers to please men. We have said enough in this church to have emptied it a hundred times if God did not bring you back again. I often wonder why you come back again,—but you cannot help it. I always tell you if you do not like it to go and stay—but you neither go nor stay!

What do you use your home for? Perhaps I am not speaking to people this evening who occupy very conspicuous positions in life, but you have certain powers, whether it be the power to sing, or the power to be a gracious hostess and to show hospitality—that almost forgotten Christian grace, but whatever be your powers, how do you exercise them, and for what purpose? What a blessed thing it is when somebody having been in a home, goes away and says, "That was a Bethany. The conversation was always with grace seasoned with salt. The Master was invisible, but He was consciously present. No word was spoken while I was there that was not honouring to God"! So all the powers of the family may be used to make the home a place of worship. On the other hand, how possible it is on a much smaller scale than Belshazzar's, to bring the golden vessels from the house of God, and use them to add to our own glory. I do not care where you try it, my friends, it is only a bubble; it is not worth the effort. Serve God, live for Him, get His approval; and never mind what other people say.

III.

I must say this, and I can mention it only and pass on: THE SAME IS TRUE OF THE MAN WHO USES HIS POWER TO GET GAIN. Now I have got somebody! You say you are no big business man reckoning your money in

millions. No; but I have seen a good many men who had not the capacity to make millions—perhaps they were not equipped with golden vessels, but they had them of silver or of iron or stone, and they were just as grasping and just as covetous and just as earthly as anybody could be, members of the church too, but living for gain.

What do you live for? You Christians, what do you live for? What is the end of life? What powers have you? You business men, who gave you power to manage a business affair? Why are you not a navvy digging in a ditch? Or, if that is what you are, why are you not a patient in a hospital? Who gave you power to get wealth? Why are you on your feet? Why are you able to do the day's tasks? Why are mind and body alert, and all your powers at the command of an indomitable will? You say, "It is because I play golf"! (Laughter). "It is because I belong to the Business Men's Club at the Y. M. C. A., and I take my exercises"! Yes; it is I—I—I—I. I am responsible! I am the big man! Be careful. Why are you not in an asylum? You say, "Because I do not belong there." I do not know; I am not so sure of that! There are very clever men in the asylum. I have met Masters of Arts, Doctors of Philosophy, men who have been leaders in business and professional life, with reason gone. A man was going through an asylum once, walking from ward to ward, and came upon one man who was very respectably dressed and very intelligent in appearance. He supposed the man was one of the doctors. The man addressed the visitor in cultured speech with fine accent, and said, "Sir, may I ask you a question?" "Certainly," said the visitor. "Did you ever thank God for your reason?" he enquired. "No," the visitor replied, "I never did." "Neither did I—and He took it from me."

Daniel said, "O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down." But God changed his mind and sent him to eat grass with the asses! That is where some people ought to be! A king, whose body was wet with the dew of heaven, eating grass like oxen! Before you go to bed to-night, I beg of you, even if you have never prayed before—do not laugh at what I said about the asylum—but thank God for the vessels of gold and the vessels of silver and the vessels of iron, and wood, and stone; and say before Him, "God helping me, they never shall be prostituted to purposes of evil. My powers of mind and of body shall be given to God."

IV.

What, then, did Belshazzar do? HE LIVED A LIFE FROM WHICH GOD WAS EXCLUDED. I do not know that he was more vicious than other men of his time. He may, for aught I know, have been quite an exemplary character; but he used the furnishings of God's house to praise the gods of silver and of gold and of iron and wood and stone.

In the newspaper reports of the banquet to which I have referred I did not read anything about the

moral welfare of the people. We may be "rich and increased in goods" as a nation, and yet be in jeopardy every hour. The God in Whose hand our breath is, and Whose are all our ways, was not glorified.

Some of you came here to-night with no thought whatever of meeting with God, did you not? That is not what you came to church for. You came simply to "come to church." And to-morrow, unless God shall interpose and change the current of your life, you will go back to your place of business and will go through the week, and at the end of that time you will have spent a godless week. No God! You say, "I am not an infidel." Are you not? Are you sure you are not? "Do not insult me. I am not an atheist. Of course, I believe in God." If you really believed in God, you would fear God. A man may be a practical atheist and live like Belshazzar, with no recognition of God in his life. That was Belshazzar's offence. God was excluded.

So right in the midst of it there was a hand that wrote in mysterious characters upon the wall. I read you the story, how one commissioned of God was sent to interpret the writing. God said, "I have numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting. Thy kingdom is divided, and given to the Medes and Persians." And, O hear it!—"That night"—before the sun was up in the morning—that night, the night of the banquet, the night of the revelry, "was Belshazzar the king of the Chaldeans slain." It was all over.

Let me remind you that the life from which God is excluded is death-stricken. You may not see the hand, but it is there. You may not see the writing, but it is there. Your gray hairs should tell you. Every one of us is weighed in the balances and found wanting, even the best of us. There is only one place where the balances can be put right; there is only one place where the deficit can be made up; there is only one way by which we can escape Belshazzar's doom; and that is at the place called Calvary.

"Jesus paid it all."

His perfect body was wholly God's; "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." His matchless mind was unstained and unlimited by sin, on the human side, and it was infinitized by its union with Deity. His mind was occupied only with thoughts of God. He, the perfect Man, the perfect Temple, with all its golden furnishings, was given up to the service of God; and the veil of that Temple was rent in twain, so that through the rent veil of His flesh we might have access to the presence of the Holy One. Yes,

"Jesus paid it all,

All to Him I owe;

Sin had left a crimson stain,

He washed it white as snow."

What shall I do? Shall I tell you a story before I send you away? A man was in his counting-house counting his money, attending to his business, and was known as Merchant Worldly-mind. He had several visitors on the occasion to which I now refer: Mr. Pleasure had come to see him, as had Mr. Fame

and Mr. Money, as well as Mr. Self-ease and Mr. Procrastination. They were busy discussing plans for the future: how pleasures might be multiplied, how fame might be increased, how money might be made, how ease might be secured, and how time might be extended. While they were thus engaged in discussion, there came a knock at the door. The Merchant rose and opened the door, and there stood his faithful servant called Conscience. "What do you want, Conscience?" he enquired.

Conscience said, "There is a messenger without, Master, who desires instant audience with you. He says he has a matter of great importance to lay before you."

"Well," said Merchant Worldly-mind, "go and ask him his business. Tell him that I am engaged with my friends, Pleasure, Fame, and Money, and that two others are waiting for me. Ask him his business, Conscience, and let us know."

Presently Conscience came back and said, "He says it is very urgent, that he has come to bring you news of a great legacy that has been left you."

"That is good news. I will see him at once."

But Procrastination said, "Wait a bit. Just wait a bit. Did your servant not say it was a legacy? Nobody else can claim it; it will not hurt to wait a while."

Merchant Worldly-mind said, "A capital idea." He therefore instructed Conscience accordingly, who went and delivered the message.

After a while Conscience came back and said, "The messenger has returned, Master, and he wants to see you now, immediately." "Well," said Worldly-mind, "Mr. Pleasure will not stay long; he does not make long visits. Mr. Fame is rather a short caller too; and Money sometimes leaves very suddenly. When I get through with them I will see him."

Conscience delivered the message, but at intervals came back again saying that the messenger had returned. But always there were some friends left; for Mr. Self-ease did not leave early, and as for Mr. Procrastination, he stayed long. He gave the same advice, "Put him off until I have done with my friends."

At last, however—at last—when Pleasure had gone and Fame had taken his departure, and Money had left, and Self-ease had withdrawn, and Procrastination had bidden him adieu, the Merchant heard the clock strike the midnight hour.

"Now," he said, "I shall have a little leisure to attend to my business." He opened his books and began to examine into his own affairs. After a while he said, "I am in a sad state. I thought I was prosperous, but I find that the balance is on the wrong side. I have weighed myself according to my books, and I am found wanting. There is a fearful deficit. How shall I make it up? How foolish I was! If only I had obtained that legacy I could have balanced my books, and all would have been well. I will send for Conscience."

I should have said that on the occasion of the call Conscience made upon his master when his friends were with him, Merchant Worldly-mind said, "You are a faithful servant, Conscience, you are most devoted to me; but I shall not need you for a while. Take a good draught of this wine. It is called The Wine of Good Resolution, and is put up by Pleasure,

Procrastination and Co. Take a good draught of it, and have a long sleep." Conscience took the goblet and drank the draught, went from his master's presence to his couch, and as one who had been drugged he was soon fast asleep.

When the midnight hour was past, and Worldly-mind discovered his state of bankruptcy, he said, "I must send Conscience for that messenger." He called Conscience, lightly at first, "Conscience!"—but there was no answer. "Conscience!" But still no answer. "CONSCIENCE!" But Conscience was fast asleep. He made no answer. The Merchant closed the door and went back to his books and said, "What shall I do?"

Then suddenly, on the silence of the night he heard coming along the hallway outside a stealthy footfall; someone was approaching. "Ah," said he, "it is the messenger with news of the legacy. He is coming again, and I will open the door to him myself." As he approached to open the door, the door began to open from the outer side. He paused a moment until he saw his visitor clearly! In walked one with bony fingers, and sightless eyesockets, without heart or thought or feeling, cold as his own home, the grave! He leaped upon the Merchant, who cried, "Spare me, O Death!"—but it was too late! Too late! His kingdom was finished.

"Now is the accepted time; behold, now is the day of salvation."

Let us pray: O Lord, those of us who are Thy people would fain bow in Thy presence and re-dedicate ourselves to Thee. We pray God that our whole spirit, soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Help us that we may never profane the temple of the Lord.

Now for any who as yet have never admitted the Lord Jesus to their hearts, we pray. Help every such man and woman now to cry, God, be merciful to me a sinner. We pray that the blood of Jesus Christ, Thy Son, may cleanse every one of us from all sin. Forbid that anyone should go out of this house without Christ to-night. May many yield themselves to Jesus Christ. As the invitation is given to confess Christ before men, in accordance with the requirements of Thy Word, we know that the spirit of evil will seek to persuade men to postpone until another and more convenient time, this great decision. Spirit of God, lift up a standard against the enemy, and this night constrain many to bow at the feet of Jesus Christ, to receive Him as Saviour and Lord. Help us to do it now before we sing. If there is a man or woman, boy or girl, here who has not done so, just now may such an one say,—

"Nay, but I yield, I yield,
I can hold out no more;
I sink, by dying love compelled
To own Thee conqueror."

Then give us all Thy grace to do Thy holy will. For Jesus Christ's sake, Amen.

The Union Baptist Witness

These pages (11 and 12) are the Authorized Official Organ of the Union of Regular Baptist Churches in Ontario and Quebec.

W. GORDON BROWN, Editor.

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

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THE ORDINATION OF JOHN WESLEY KNIGHT.

On Thursday, Sept. 19th, delegates from Regular Baptist Churches formed themselves into a council at Stouffville on the invitation of the First Markham Church, to consider the advisability of ordaining John Wesley Knight to the gospel ministry. It was a day long to be remembered; a day of fellowship in the things of God, and of rejoicing in the Divine workings in the life of Brother Knight.

The candidate was introduced by his pastor, Rev. W. W. Fleischer, B.A., and the words of affection and confidence in the candidate which he said, spoken as they were before the members of the home church and with their evident approval, were a token of the high Christian character of Mr. Knight.

Pastor W. J. H. Brown, the moderator of the council, then called upon the candidate for an account of his conversion. In response a simple yet lucid testimony was given that left the hearers in no doubt as to the reality of his Christian experience. It was a story of how conviction of sin first came to the heart of one who was trusting his own righteousness for salvation, and how finally that righteousness which is according to the law was laid aside to be displaced by Him who is able to save unto the uttermost. In like manner the statement of Mr. Knight regarding his call to the ministry left no room for doubt that the Lord had already laid His ordaining hand upon him. In proceeding to his statement of Christian doctrine the candidate again manifested that same characteristic of sincerity and directness which was previously shown. The statement read by him was comprehensive and yet succinct, thoughtful and yet eminently scriptural, and best of all was the last quarter of an hour when without a scrap of paper to refer to he quietly and effectively answered a barrage of questions from all quarters. After the candidate had retired, the council unanimously and with much joy resolved to fellowship Brother Knight on all three points—conversion, call, and doctrine—and to proceed with the ordination service. Half an hour was then spent in prayer, and the friends proceeded to the church parlours for supper.

In the evening the ordination service proper was held before a full house. Rev. C. M. Carew gave the charge to the candidate; Pastor W. J. H. Brown led in the ordination prayer, and the hand

of fellowship to the gospel ministry was extended by Rev. W. E. Atkinson. It was peculiarly appropriate that Dr. T. I. Stockley was present to preach the ordination sermon.

Dr. Stockley is Dean of the Toronto Baptist Seminary where Mr. Knight received a part of his training and he was for some time superintendent of the Baptist work in Jamaica, where Mr. Knight is about to serve. The benediction was pronounced by Rev. John Knight.

This account would surely be incomplete without some notice of the events which are to follow in the immediate future. On Thursday afternoon (September 26) Mr. Knight will be united in marriage to Miss Georgina Batt, who is also a graduate of the Toronto Baptist Seminary, and a member of the First Markham Church. On Saturday the happy couple will sail from Montreal to take up the Lord's work in Jamaica. As they go to that distant and needy land they will go with the cordial wishes and prayers of many friends in Canada.

WILL S. WHITCOMBE,
Clerk of Council.

* * *

MELROSE PARK ANNIVERSARY.

Melrose Park Regular Baptist Church, meeting in the John Wanless School, Toronto, celebrates its first anniversary with special services on Sunday, October 6th. It would be very nice if Regular Baptists would make a point of visiting Melrose Park Church on this Anniversary Sunday. Take a City Limit car north on Yonge Street, get off at Brookdale Ave., and proceed west to John Wanless School.

* * *

THE MISSIONARY SPIRIT.

Rev. J. F. Holliday, Pastor of Fairbank Baptist Church, Toronto, has the real missionary spirit. To Pastor Holliday and his people are the missions at North Bay and Mount Dennis indebted.

Pastor Robert Allen of the North Bay Regular Baptist cause is a member of the Fairbank Baptist Church and Pastor H. P. Hawkins of the Mount Dennis work is also a member there. While these other causes are being helped by the Pastor of the Fairbank Church, blessing is being experienced at home. "The weapons of our warfare are not carnal but might through God to the pulling down of strongholds".

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NOTICE.

Address all correspondence for the Union of Regular Baptist Churches to the Secretary; Rev. W. E. Atkinson, 337 Jarvis Street, Toronto, Canada.

LIBERIA.

A few weeks before Mrs. Davey sailed for Liberia, eleven Roman Catholic priests left England for the West Coast of Africa with the slogan "Africa for the Church". These young priests supplement contingent after contingent sent out by the Roman Catholic Church in the past few years. Much publicity was given by the English press to the going forth of these priests but said nothing at all about thirteen missionaries of an Evangelical Mission who went out about the same time. In one of Mrs. Davey's letters she tells of meeting another missionary who had to leave her children in the homeland, when this lady learned that Mrs. Davey had left her little boy, her sympathy went out to our beloved missionary and "it was hard," writes Mrs. Davey, "to control myself and I am afraid I pulled all kinds of faces", but following this Mrs. Davey speaks of being so impressed with the imminent need of bringing souls in Africa to the "Living Way" and establishing our Mission before the Roman Catholics have propagated their false doctrines that she says, "Cost what it may, I'm glad, so very glad, to have the privilege of going and my one prayer is that God will use us, every member of our Mission, to bring glory to His Name in the dark land".

Are we fellowshiping in prayer, as we should for Liberia and the missionaries we have sent out? Can we make the following lines true because of our intercession?

"The weary had rest, the sad had joy
That day, and wondered 'how'?
A ploughman singing at his work had
prayed
Lord help them now!

"Away in foreign lands, they wondered
how
Their simple words had power?
At home, the gleaners, two or three, had
met
To pray an hour."

* * *

"I GO A FISHING."

Doubtless many of our readers have during the past summer holidays again tried their hand at the ancient and honourable art of angling. We only wish that some of the brethren were as enthusiastic about being "fishers of men," as they are about catching trout or bass or some other sport fish.

And there are some excellent illustrations for the Christian worker from fishing.

For one thing, one must go where the fish are. Some camper on a lake that is well stocked with the best fish, may try in vain, for hours together, to catch any. Then, perhaps, he decides to hire a guide, who knows the waters where the fish feed. With the guide, and imi-

tating the guide after he is gone, the camper now catches fish, good fish, plenty of them and big ones, too.

Taking Men Alive.

The preacher of the Gospel is to "catch men",—and the original means to take them alive,—but most of us seem to do our fishing where the fish are not! Many Christians say, by their actions, if not by their words, "Open the doors of the church and ring the bell. Let the sinners come if they wish. If they refuse, then it's their own lookout. Let them go to perdition." Not so did our Saviour when He preached in Palestine. He went where the people were. Most of his messages were delivered by the sea-side or on the hill-top, or somewhere else out-doors.

There is still a marvellous ministry to be carried on in the open-air. Last Saturday night some of us went to a small, nearby town to preach on the street. We stood in a creamery truck, moving the cans forward to make room. A little singing and we had a crowd. Testimony and sermon followed, and the people listened, at least two hundred in number, most of them men. Fish, I say, where the fish are!

Once more, select suitable bait. The kind depends on what variety of fish you wish to catch, whether the waters are clear or dark, and numerous other things that only professional anglers seem to know!

A Hook in Jaw!

We have only one message in the Gospel, but the truth of God has many aspects, and there are many different ways of presenting even the same facet of truth. To some the love of God may appeal, to some, His wrath. Business failure, the loss of loved ones, a local tragedy, some world catastrophe, may prove a means by which to fasten the Gospel hook in the sinner's jaw.

But even when a good fish is hooked, care must be taken in trying to land it. If there is many a slip 'twixt the cup and the lip, there are many disappointments between the fish eating the bait and you eating the fish! What sad memories this statement awakens! Yes, he was a big one; you had him right up to the boat; but then,—oh, well, why go all over it again?

But, seriously, so it is, alas! with those who would fish for men. Many a one becomes interested in the Gospel, and seems even to get on the Gospel line; but then something happens,—another instance of the inconsistency of Christians, an untactful approach, or something else of the kind, and he slips back, apparently without any further interest in the things of God.

The Bent Pin Method.

Now, not always the most expensive tackle gets the fish. We all have heard stories,—and true stories too, even if they were fish stories!—of anglers trying hard and long for some particularly good one, and, with all the equipment that money could buy, failing to land it, while some small boy, with a crooked stick, a piece of string and a bent pin brought home the trophy triumphantly.

We know that God puts no premium on ignorance and does not look with allowance on sin. Nevertheless, the

mightiest soul-winners will often be found to be men or women who have little of the culture of the schools, who break grammar every time they speak, but whose hearts are aglow with a passion for Christ and for the lost; while some preacher with the best of education in science, philosophy and aesthetics, but whose spiritual life is one of utter dearth, never have a conversion under his ministry. Of course, not all who break grammar also break hearts. It is a good thing to have the Latin and the Greek and the Hebrew to place, not above Christ's head, as when He was crucified, but at His feet. Yet we say, no Christian can be excused from the ministry of soul-winning because of lack of education. May God make us all successful fishers of men.

* * * *

IN BRITISH COLUMBIA.

The kinship of the Spirit is blessedly real to those who love the Book, which was given by the Spirit and which must be interpreted by the self-same Spirit. It is natural, therefore, that we Regular Baptists of Ontario and Quebec feel a close bond of fellowship between us and the Convention of Regular Baptists of British Columbia. They are interested in our work and we in theirs. For instance, they are supporting our new mission in Liberia. They had hoped to send a missionary to work with our missionaries before now, but the one who applied did not pass medical examination. The August edition of *The B.C. Baptist* pleads for prayer that labourers may be thrust forth into the harvest.

The Regulars in British Columbia may be comparatively few in number, and hence their cause, a struggling one. Nevertheless we find announcement of The Regular Baptist Bible Institute, opening September 10th, in the Mount Pleasant Baptist Church. We quote the following:

"The Regular Baptist Bible Institute will be inaugurated on Tuesday, 10th September, 1929, at 7.30 p.m., in the Mount Pleasant Baptist Church. Classes, open to ladies and gentlemen, will be held throughout the session, as follows:

Tuesday

7.30 p.m. Bible Instructors
Doctrine—1 hour. Rev. A. E. M. Danks.

8.30 p.m. Exegesis Rev. R. McCulloch,
—1 hour. B.A., B.D.

Thursday (except 2nd in each month)

7.30 p.m. Bible introduction—1 hour. Rev. L. G. Baker,
8.30 p.m. Church B.A.
History—1 hour.

Friday

7.30 p.m. Missions
—1 hour. Rev. A. A. McLeod.
8.30 p.m. Homiletics—1 hour. Rev. A. Grieve.

"The Institute is under the presidency of Rev. D. G. Macdonald, Th.B., who will give the Inaugural Address at 7.30 p.m. on the opening night. The session will continue until some time in June, 1930, with a short intermission during Christmas and New Year. The full course of instruction will cover a few years, and each session will conclude with an examination, and students who

attained an adequate percentage of marks for the full course will be awarded certificates.

"Besides the general subjects listed above, Rev. R. McCulloch, B.A., B.D., is willing to arrange classes in New Testament Greek and Hebrew for any students wishing to take these subjects. The registration fee for the session (Sept. to June) is \$2.00.

"We trust that all who desire to serve the Lord in the ministry of the Word, either preaching or teaching, will avail themselves of the help afforded by these classes. Applications should be sent to Rev. A. E. M. Danks, who is acting Registrar."

The blessing of the Lord is in evidence among these churches who have taken a firm stand on His Word. Pastor Stanley Smith reports several conversions under the preaching of the Gospel in Kamloops last June, and two baptisms in July, one of them that of a fine young man who came to Canada a few months ago from Germany. Two others were baptized in a river near Enderby, from the ministry of Pastor J. M. Netterfield.

Finally we quote this paragraph about "A Generous African Church": "Dr. R. H. Evans of the American Presbyterian Mission, French Cameroons, writes: 'One native worker is supported for every thirty-three of the communicant membership, and the native workers themselves are supporting one for every ten. In 1928 it took about 1,250 members of our church at home to support one missionary.' This result in Africa is achieved by voluntary tithing. The church in Africa can rise to heights which we ourselves do not reach."

* * * *

MICHIGAN NOTES.

By C. R. Peterson.

LOCALS.

Pastor L. D. Gross baptized six at Slocum, and three at Ravenna, this summer.

The church at Haslett has extended a call to Brother Edwin White, of Grand Ledge. He has accepted the call, and is at work on the field.

Pastor A. N. Fields, formerly of Stanton, began his pastorate with the church at Middleville on Sept. 8th.

The church at Curran, which has become a Regular Baptist Church, has called Brother Arthur J. Corcoran, of Hamilton, Ontario, as pastor. In addition to the work at Curran, Pastor Corcoran will have two other preaching appointments.

The Regular Baptist Churches at Charlotte and Sand Creek have recently lost their pastors by resignation. Pastor M. F. Early, of Charlotte, has accepted a call to a church in Pennsylvania, and Pastor Fred Mokma, of Sand Creek, has gone to a charge in Indiana.

Brother J. Zuiderhoek, of Pontiac, is acting pastor at Holland. Under his ministry the church has taken on new life, and is recovering from the blow dealt it by the defection of two-thirds of the members to form an undenominational church (?). Brother Zuiderhoek is loyal to the Scriptures. On a recent Sunday the church was nearly filled.

Coals for the Altar Fire

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

Sunday, September 29th.

The Need of Light.—Matt. 4:12-25

It is coming on dark, and we are lost among the mountains. There is an awful precipice there, a quarter of a mile sharp down. There is a bog yonder, and if a man once gets into it he will never get out again. There is a wood yonder, and if one should be lost in its paths he will certainly not find his way out till the rising of the sun. What do we want just now? Why, we want some one who will tell us the way. Our friend the philosopher, with whom we talked half-an-hour ago, was very valuable to us then, and gave us a deal of information; but, as he does not happen to know the way, we would sooner have the poorest peasant-lad that feeds the sheep upon the hills for a companion than we would that man. The classic scholar who has been repeating to us some admirable lines from Horace, and delighting us with an admirable quotation from some Greek epic, did very well indeed for us while we could see our path and had hope of reaching our home by nightfall; but now the poorest lass with uncombed hair, who can just point the way to the cottage where we may rest to-night will be of more value to us than he. What we want is to know the way. This is just the case, dear friends, of poor, fallen humanity. The want of mankind is not the refined prelection of the learned; nor the acute discussion of the polemic; we simply want some one, be it a lad or be it a lass, to show us the way, and the most precious person you and I have seen, or ever shall see, will be the person who shall be blessed and honored of God to say to us, "Behold the way to God, to life, to salvation, and to heaven."

Monday, September 30th.

Christ the Giver of Life.—John 9:1-25

Light! oh, how precious would it be to you, if you were immured in one of those prisons which we have seen at Venice, below the water's level, deep down, with winding passages, where even a refracted ray of light could never reach the prisoner, where he sat alone and felt for the wall, but could see nothing. "Truly," as Solomon says, "the light is sweet and a pleasant thing it is for the eyes to behold the sun." Now, the soul has no light, no true light, no heavenly light but what Jesus brings. When a spirit is once made to feel its guilt, it is shut up in prison until Christ brings it light in the darkness of its dismay. There is no hope to a convicted spirit till Jesus shows his atoning blood.

Tuesday, October 1st.

The divine use of light.—Luke 15:1-10

In Eastern dwellings it would be necessary, if you lost a piece of money and wanted to find it, to light a candle at any time; for in our Saviour's day glass was not used, and the windows of houses were only little slits in the side of the wall, and the rooms were very dark. Almost

all the Oriental houses are very dark to this day, and if anything be dropped as small as a piece of silver, it must be looked for with a candle even at high noon. Now, the sphere in which the church moves here on earth is a dim twilight of mental ignorance, and moral darkness, and in order to find a lost soul light must be brought to bear upon it. The Holy Spirit uses the light of the gospel; he convinces men of sin, of righteousness, and of judgment to come. The woman lit a candle, and even thus the Holy Spirit lights up some chosen man whom he makes to be a light in the world. He calls to himself whomsoever he wills, and makes him a lamp to shine upon the people. Such a man will have to be consumed in his calling, like a candle, he will be burnt up in life-giving.

Wednesday, October 2nd.

The diffusiveness of light.—Matt. 5:1-16

You will have observed that all the good things which God has made are diffusive. There is light; you cannot confine light within narrow limits. Suppose we were to grow so bigoted and conceited as to conceive that we had all the light in the world inside the Tabernacle. We might have iron shutters made to keep the light in, yet it is very probable that the light would not come in at all, but leaves us in the dark for wanting to confine it. With splendid mirrors, Turkey carpets, jewellery, fine pictures, rare statuary, you may court the light to come into palatial halls, it comes, it is true, but as it enters it whippers, "And I passed through the iron grating of a prison, just now. I shone upon the poor cottager beneath the rude thatched roof, I streamed through the window out of which half the glass was gone, and gleamed as cheerily and willingly upon the rags of poverty as in these marble walls." You cannot clip the wings of the morning, or monopolize the golden rays of the sun. What a space the light has traversed, doing good. Millions of miles it has come streaming from the sun, and yet farther from yonder fixed star. O light! why couldst thou not be contented with thine own sphere, why journey so far from home. Missionary rays come to us from so vast a distance that they must have been hundreds of years in reaching us, and yet their mission is not over, for they flash on to yet remoter worlds.

Thursday, October 3rd.

The sowing of light.—Psalm 97:1-12

The sun, like a sower, scatters broadcast his beams of light upon the once dark earth. Look up at night upon the sky bespangled with stars, and it seemeth as though God scattered them like gold-dust upon the floor of heaven in picturesque irregularity, thereby sowing light. Or if you want a fact which comes nearer to the sowing of light literally than anything which our poets have written, think of our vast coal-beds which are literally so much sown light.

The sun shone upon primeval forests, and the monstrous ferns grew and expanded under the quickening influence. They fell, as fall the leaves of chestnut and of oak in these autumns of our latter days, and there they lie stored deep down in the great cellars of nature, for man's use; so much sown light, I say, which springs up beneath the hand of man in harvests of flame, which flood our streets with light, and cheer our hearts with heat. Sown light, then, is neither unpoetical nor yet altogether unliteral. Happiness, joy, gladness, symbolized by light, have been sown by God in fields that will surely yield their harvest for all those whom by his grace he has made upright in heart.

Friday, October 4th.

The walking in the light.—

1 John 1:1-10

I cannot dwell in the sun, it is too bright a place for my residence, unless I shall be transformed, like Uriel, Milton's angel, who could dwell in the midst of the blaze of its excessive glory, but I can walk in the light of the sun though I cannot dwell in it; and so God is the light, he is himself the sun, and I can walk in the light as he is in the light, though I cannot attain to the same degree of perfection, and excellence, and purity, and truth, in which the Lord himself resides. Trapp is always for giving us truth in a way in which we can remember it, so he says we are to be in the light as God is in the light for quality, but not for equality; we are to have the same light and as truly to have it and walk in it as God does, though as for equality with God in his holiness and perfection, that must be left until we cross the Jordan and enter into the perfection of the Most High.

Saturday, October 5th.

The joy of the light.—Rev. 21:9-23

Young Christian, you do not know what is before you. There is the goodly land, and it is all yours. Do not imagine that you are always to be a babe. You shall grow and become a man, yea, a father, I hope, in Israel. Imagine not that you are always to be that little green blade which is peeping up out of the cold sod; you shall be one day the corn in the ear: yea, you shall one day be the golden corn which bends its head through its ripeness, and the glad harvest-home shall be shouted over you. You shall not always be weak, and feeble, and afraid to come near. Oh! you would not know yourself if you could see what you will be! The songs you are yet to sing, the grapes of Eshcol you are yet to pluck, the fair days of joy that you are yet to spend, the banquetings and feasting, the real enjoyments which you are yet to know this side of the grave, might well make you happy if you could but foretaste them. You shall go forth. Only get Christ, and there is no end to your happiness. Get Him, like a sun, and your light shall never be put out.—Quotations from Rev. C. H. Spurgeon.

THE SEMINARY OPENING.

Already our students are arriving for the Fall term. We are happy to have some former Des Moines students with us already, who are residents of the State of Iowa. Monday evening, September 30th, there will be a dinner for Faculty and Students in the B. D. Thomas Hall of Jarvis Street; and on Thursday evening the public service in connection with the Fall opening will be held in the church auditorium.

At this writing Dean Stockley reports he expects there will be an enrolment of at least eighty full course students, exclusive of those attending the evening classes. We have recently heard of some students who have gone to another institution because our Seminary course was too heavy for them to carry, especially the languages involved. We are sorry that any should forsake a difficult for an easier path. The Seminary must maintain its standard, but it ought to

be said that we are especially prepared to assist any students who might find the language courses, in the beginning, rather difficult. We invite such students to interview Dean Stockley in respect to this matter.

The Seminary's Support.

We have occasionally met with friends of our work who seemed not to know that the Seminary needed financial support. For this reason we think it wise to keep the need of the Seminary constantly before our readers. We have no endowment, but are dependent wholly upon voluntary contributions for the support of the work. Your contribution will be appreciated at any time. Even the smallest gift of a few dollars will be thankfully received. But why not some large gifts? Make your cheques payable to the Toronto Baptist Seminary.

TORONTO BAPTIST SEMINARY**337 JARVIS STREET****Day and Evening Classes****First Term, Sept. 30th to Dec. 20; Second Term, Jan. 7th to May 16th.****Day Classes**

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TUESDAY EVENINGS: 7.45—Outline Studies in the Acts, Rev. Alex. Thomson, B.D.; 8.45—The Messages of the Epistles, Rev. T. I. Stockley, D.D.

WEDNESDAY EVENINGS: 7.45—English I, Mrs. J. M. Coghill; 8.45—English II, Miss Elizabeth Fuller.

THURSDAY EVENINGS: 8.45—Biblical Expositions, Rev. T. T. Shields, D.D.

FRIDAY EVENINGS: 7.45—Fulfilled Prophecy, Rev. T. I. Stockley, D.D.

Each of these courses is complete in itself, to meet the need of students who can give only one evening a week.

Write Toronto Baptist Seminary, 337 Jarvis Street, for Prospectus.

Baptist Bible Union Lesson Leaf

Vol. IV. No. 4

REV. ALEX. THOMSON, Editor.

Lesson 41. October 13th, 1929.
Fourth Quarter.

LIVING STONES.

Lesson Text: 1 Peter, chapter 2.

Golden Text: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious." 1 Peter 2:4.

I. THE SINCERE MILK OF THE WORD, (vs. 1-3)

1. In this chapter the apostle continues his practical exhortations. He enjoins the Christians to lay aside once for all certain manifestations of the old nature which were contrary to the spirit of the new nature. Here let us be emphasized that Christianity is a life and not simply a belief. Those who are saved are expected to be done with the works of the flesh, and to manifest the fruit of the Spirit, (Gal. 5:19-26). It is true that God saves from the power of sin, but it is necessary to the full experience of that salvation that the human will should be fully surrendered in the complete renunciation of sin, consciously and once for all putting off the works of the flesh and putting on the attributes of the new life, (Col. 3:8-15). The works mentioned here are, malice, guile, hypocrisies, envies and evil speakings, (v. 1). It needs no special emphasis to show that these should not be manifested in the Christian life, yet sin is so subtle, that while we may be able to detect it quickly in others, its appearance in ourselves may not be noticed. Let us be on our guard continually against it.

2. Having definitely renounced sin, as newborn babes, we are to desire the milk which is without guile, (R.V.), if indeed we have tasted that the Lord is good, (vs. 2, 3). It is necessary to note that before we can grow spiritually there must be a definite putting away of sin. Sin in the life hinders growth. This may be the explanation for the lack of growth in so many professed Christian lives. Sin being renounced there will be a desire for growth, without which no progress will be made. There will then be the partaking of the milk which is found in the word of God. Emphasis requires to be laid upon the reading and obeying of God's blessed Book. It should be our meat and our drink, and we ought to feed upon it regularly and faithfully, taking time for proper digestion, that we may receive the greatest good from that of which we partake. Note also the necessity for growth, the blessedness of it, and the various helps and hindrances to it.

II. LIVING STONES, (vs. 4-10).

1. We come now to certain privileges of the Christian wherein first, there is portrayed the whole body of the saved as an spiritual house, with one Lord as the chief corner stone. Concerning Him we are informed He is a living stone,

(v. 4), alive from all eternity, and alive from the dead, the first fruits of the resurrection, (1 Cor. 15:23), now at the Father's right hand, (Rom. 8:34). He was disallowed of men, being rejected by them, (John 1:11), but chosen of God and precious. In the eternal counsel of God He was chosen for His work, (1:20).

2. The saved persons also are living stones, (v. 5), made alive by the power of God. It should be noted there is nothing more dead naturally than a stone. As living stones we are built up a spiritual house, founded upon our Lord, and erected for Him, (1 Cor. 3:10,11, Eph. 2:19-22). We are also "an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." This is the universal priesthood of believers, (Rev. 1:6). To profess a special priesthood is to claim that which is unscriptural and to profess to offer Christ again in sacrifice is to lie and controvert the truth, for He has offered Himself once and for all for sin, (Heb. 9:26). We offer spiritual sacrifices, even praise to our God, (Heb. 13:15). A scriptural quotation is then given relating to our Lord as the chief corner stone, (v. 6, Isaiah 28:16), emphasizing the importance of His central position in the spiritual structure.

3. Proceeding, the apostle shows the relation of this stone to obedient and disobedient, (vs. 7,8), to the one our Lord is precious, to the other He is a stone of stumbling and a rock of offence. How true this is of the Jewish nation whose people rejected our Lord and called out that His blood should be upon them and on their children, (Matt. 27:25). They stumble over Him unto this day and in consequence of their rejection of Him they have suffered untold misery. And all who reject Him will in the end reap the evil consequences.

4. Further privileges of believers are then enumerated. They are a "chosen generation, a royal priesthood, an holy nation, a peculiar people," (v. 9), emphasizing the nature and source of their high calling. The purpose for which they are chosen is, that they might show forth the praises of Him who has called them out of darkness into His marvelous light, (vs. 9,10). It is our duty and privilege to glorify God in all our thoughts, words and actions. Emphasize the character of Christ, and the glorious position of the saints in Him.

III. HONEST CONVERSATION, (vs. 11-20)

1. In this-section there are several exhortations bearing upon the subject of correct Christian behaviour in the midst of the unconverted. Christians are appealed to as strangers and pilgrims, (v. 11). This is their condition in the world. They are passing through here to another land which is their own, (Phil. 3:20, R.V.; Heb. 9:9, 10), and their conduct should be in accordance with their state. They are enjoined to abstain from fleshly lusts which war against the soul, to be done with the old life, and live honestly among the Gentiles, so that their good deeds may bring glory to God, (v. 12). This is a

general exhortation followed by certain particulars and obedience to it will test the reality of one's profession.

2. The first particular exhortation emphasizes the duty of submission to constituted authority for the Lord's sake to the king and unto governors, (vs. 13, 14). It is to be understood, however, that in our relationship to all earthly affairs God must come first, and when there is conflict with man's law, the will of God must be done, (Acts 5:29). With this exception Christians should be very careful in their observance of the laws of the land, being in this an example to all, putting to silence the ignorance of foolish men, (vs. 15, 16).

3. Several particular exhortations then follow. We are enjoined to "honour all", (v. 17) showing no respect of persons, (James 2:1, to "love the brotherhood", as belonging to the same family, and thus giving the sign of the new birth, (1 John 3:14), to "fear God", with a holy fear, shutting out the fear of man, and to "honour the king", because of his position. Thank God, when we can respect the man as well as honour the office.

4. A further exhortation is given to servants to be in subjection to their masters, (v. 18), living before them in such a manner as to commend the gospel of Christ. The Christian servant should be the best kind of servant, in spirit and in efficiency. This injunction is followed by a commendation of the attitude of patient suffering for conscience' sake, (vs. 19, 20). Such an attitude is acceptable unto God. To suffer for wrongdoing imparts no credit, but when we serve God faithfully and suffer for it patiently, we bring glory to God. Emphasize the necessity for carefulness of conduct, attention to everyday duties, and holiness of character.

IV. IN HIS STEPS, (vs. 21-25)

1. The outstanding example of patient suffering is found in our Lord's experience when He suffered the Lord's for the unjust. Several things are related concerning Him. He "suffered for us", (v. 21) or on our behalf, and He has left us an example that we should follow His steps. This is the standard of life to which we are called, impossible of attainment by the unregenerate person, but quite possible and expected from the saved individual, due to the power of God within Him, (Phil. 4:13). It is further related of our Lord that He was sinless, that no guile was found in His mouth, that He reviled not when He was reviled, that He threatened not when He suffered, but committed Himself unto the Father, (v. 23). This is a picture of being absolutely pure, and in whom there was no fault. May God help us to follow Him closely.

2. The object of our Lord's humiliation was the sacrificial death of Calvary. He bore our sins in His own body on the tree, etc., (v. 24). He became sin for us who knew no sin, (Rom. 5:21). His death was therefore substitutionary. The chastisement of our peace was upon Him, and with His stripes we are healed, (Isaiah 53:5).

ABOUT THE GOSPEL WITNESS

The Gospel Witness has grown since its first issue in May, 1922, from a small church paper into a 16-page weekly paper, circulating in 43 different countries, having about 3,000 ministerial readers alone.

The regular weekly issue contains: A Sermon by Dr. T. T. Shields, preached in Jarvis St. Pulpit—usually the preceding Sunday, and stenographically reported.

Hundreds of Preachers find in these sermons wheat from which they grind their own flour and make their own bread. Many find in the illustrations useful windows for sermons.

Each issue also contains An Exposition of Scripture in the Whole Bible Lesson Course, by Rev. Alex. Thomson, B.D., of Mount Pleasant Baptist Church and Toronto Baptist Seminary.

Also a devotional page, "Coals for the Altar Fire", by Dr. T. I. Stockley, Dean of Toronto Baptist Seminary.

Canadians especially will be interested in the two pages The Union Gospel Witness, edited by Rev. Gordon Brown, B.A., Teacher of Greek in Toronto Baptist Seminary; and Book Reviews and other occasional contributions by Miss Olive Clark, M.A., Teacher of Greek, Toronto Baptist Seminary.

Beside these special features every issue contains many pages of editorial matter by Dr. Shields, dealing with the Fundamentalist-Modernist Controversy throughout the world, as well as theological, ecclesiastical and devotional matters in general.

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