

The Gospel Witness

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AND IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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Endurance

Writers in many periodicals speak as though spring were coming to the business world, as though what we have called the "depression" must inevitably move on as winter does as the sun's rays increase in power. Not a few seem to have adopted a kind of commercial Cueism, saying over and over again to themselves, "Every day, in every way, I am getting better and better."

We would be the last to stop the birds from singing; nor would we utter a word which could make men more gloomy, or less cheerful. On the other hand, we fear the exhortation to "cheer up" may possibly be overdone. We must not forget that "hope deferred maketh the heart sick". A heavy snow storm in early spring is sometimes more distressing than in mid-winter, because the popular mind has adjusted itself to an expectation of spring's coming.

The proverbial danger that lies in the frequent cry of, "Wolf! Wolf!" may be found to reside in a too laboured attempt to raise men's spirits. Certain stimulants have their value in a cardiac crisis. But stimulants too often administered are likely to lose their power to stimulate. It seems to us therefore that it would be a much wiser course plainly to face facts, and adjust one's self to them. By universal consent the present distress is unprecedented in its extent if not in its intensity.

When the late Lord Kitchener became Secretary of State for War during the Great War he did not promise that the war would be over in two or three months, but immediately summoned the Empire to prepare for a war of at least three years. And what weary years they were! There were great battles, the casualties of which were too horrible to contemplate. There were great victories. But the many victories—and the ultimate victory—were made possible not by brilliant military tactics, but by sheer endurance. Millions of men who went through it still remember their long periods in the trenches, when all they could do was to hang on, merely to endure.

And so has it ever been. Victory is dependent upon qualities of endurance. It seems to us that Christian people nowadays must, for their own spiritual health's sake, face once more this principle: the present distress will not be relieved by any brilliant manoeuvre on the part of one or more governments. We have no doubt it

will pass. Relief at last will come. But we are of the opinion that it will not come as a result of political measures effected through the discernment and determination of unusually acute economists. Relief will come like the spring, in God's time, and by the operation of His laws. Distress will depart just as the winter departs, as the ice breaks up, and the rivers flow again. All will come about by the operation of laws which are beyond human control.

Meanwhile it becomes a Christian duty to endure. We ought to prepare to endure as one prepares for a long and hard winter. What contribution can our holy religion make to this quality of endurance? We are admonished to "endure hardness, as a good soldier of Jesus Christ". Paul said he endured all things for the elect's sake. Our Lord said, "He that endureth to the end shall be saved." Therefore do we need to pray for grace to walk and not faint.

It is not easy to be happy in rough weather, or amid adverse circumstances. It is said of Him Who is our great Example that He *endured* the cross. So must we learn to endure the ills we cannot escape, and the privations we cannot mitigate. We need therefore afresh to take unto ourselves the whole armour of God, to take full advantage of all the exceeding great and precious promises whereby are given to us all things that pertain to life and godliness. As Christian men and women we had better dig ourselves in.

We have heard some inexperienced young soldiers mock at the exhortation contained in the familiar hymn, "Hold the fort." We have heard them bravely say that the proper thing to do is to storm the ramparts of the enemy, to push the battle to the gate, and press on to victory. All that is true, and very easy of acceptance—theoretically. But those who know something about the mud of the trenches, and the discomfort of the dugouts, know that it requires a pretty brave spirit sometimes merely to hold the fort.

Thousands of men are applying that principle to their businesses just now. There are a few men who might, conceivably, liquidate sufficient of their assets to provide themselves and their families with bread and butter were they content to close their establishments and turn all their employees adrift. But for the sake of others dependent

upon them, and in the hope that commercial relief may some day come, they are holding on, making no progress perhaps, but merely "holding the fort".

This principle must apply not only to the individual Christian, but to the church, and to each individual church. Perhaps it has never been more difficult for some churches to keep their doors open than now. Expenditures of all sorts have had to be curtailed. We trust our brother pastors will not allow themselves to be discouraged because they are unable to report that they have pushed their frontline trenches forward into the enemy's territory, and taken many of the enemy prisoners. Only be sure, brother, that despair or despondency is not allowed to make a prisoner of you. Set your teeth, metaphorically. Cast yourselves upon God once more. Resolve that if you cannot make headway, there shall be no retreat. Determine that no matter what the hardships may be, no white flag shall be waved, but that until reinforcements arrive you will "hold the fort".

"A MAN SHALL BE"—?

There is a verse in Isaiah as follows: "A man shall be as an hidingplace from the wind, and covert from the tempest." Beyond all doubt, that finds its complete fulfilment only in the Man Christ Jesus, God manifest in the flesh. But the principle of the verse is that God always chooses a human personality for the accomplishment of His purposes. The need of the hour is not better institutions or finer organizations, but better men.

The outstanding illustration of this principle in modern times, politically, is to be found in Italy. However one may approve or disapprove of Facism, it must be admitted that Italy's present favourable position politically and economically is due not so much to Facism as to a man, Mussolini.

The Bible is full of biographical sketches of great men. History has always gathered about great personalities. Reformations and revivals have always been associated with some one man upon whom God has put His Spirit. And when full measure of recognition has been given to all the elements that enter into the spiritual success of a church, it will always be found, in the ultimate analysis, that a church's prosperity, or otherwise, is due to the influence of a man.

Some years ago Regular Baptists started a little cause in Guelph. It was happily ministered to by one of our Seminary students for about a year, and showed much promise of growth. The student laid down the work, and later returned to Ireland whence he came. The history of that little cause thereafter is a chequered one. Two or three other leaders followed, and succeeded apparently only in wrecking what other hands had built up. Then followed another Seminary student, Mr. Howard H. Chipchase.

Mr. Chipchase had a position in a financial house in Toronto, and made his home in Toronto, going back and forth to Guelph every week-end, and sometimes oftener. It soon became evident that a man was to become once more "a hiding place from the wind." He gathered a splendid company of people about him. Although unable to give attention to pastoral work as he desired, people of all denominations flocked to the little mission hall. Then he procured a lot, and they went to work to erect a building. They proceeded on the principle that they would have no debt, so as they collected a little money, they went to

work on the lot. All hands turned in. When we last saw it a splendid stone foundation had been laid, and the walls were rising roundabout. When the last cent is spent, it is their way to stop operations until more money comes in—and the money is raised by the little band of workers themselves. They haul the stones from the country, and spend their money for mortar and lime and other things that must be bought. But the labour is a labour of love, and in this they all engage.

We went to Guelph a couple of months ago on a Friday evening, and spoke to a crowded meeting.

Mr. Chipchase has desired to go to Guelph that he might give all his time to this work, but he could not surrender his position; and the Board of the Union had not the financial strength to maintain him. But God moves in a mysterious way His wonders to perform. After retaining his position two years longer than he thought he might reasonably have hoped to do, as the staff of the establishment in which he worked was being steadily reduced, Mr. Chipchase was at last let out because there was no business to be done. His salary ceased the end of December.

All this time he has laboured—some two years, we should say, it may be more, we have not the exact figures at the moment—without remuneration. All that the little band of workers have been able to do in addition to what they have raised for the building was to help pay his fare back and forth to Guelph. Now he tells us that he could move to Guelph, pay house-rent, keep his family, and give his entire time to the work, on \$60.00 a month.

How gladly would we, if we could, promise him that \$60.00! We have a feeling that many of our GOSPEL WITNESS readers, hard pressed as they may be in other matters, could make it possible to give a monthly contribution toward the maintenance of the work in Guelph. We are certain that under Mr. Chipchase's leadership, with the blessing of God, in a short time we should see a strong and self-supporting cause in that city.

We do not want to establish a precedent in thus pleading for Guelph, but it is altogether an unusual case. THE GOSPEL WITNESS will be glad to receive pledges, and to acknowledge them. But our proposal is that our readers in Ontario and Quebec, or in any other part of the world where THE GOSPEL WITNESS may go, who would like to make a monthly contribution toward the work in Guelph, would send us their pledges. If forwarded to us it will go through the office of the Union of Regular Baptist Churches of Ontario and Quebec. Or, it may be sent direct to Rev. W. E. Atkinson.

We are daring to do this without even mentioning the matter to Mr. Atkinson, or the Executive of the Union. It is just a little enterprise which THE GOSPEL WITNESS undertakes for itself, and earnestly appeals to its readers to help us thus to raise \$60.00 per month for twelve months, beginning the first of January, 1933. From time to time it will be our pleasure to report the progress of the work in Guelph. *But on reading this, please sit down and write us at once, and tell us how much you will give. Some may be able to promise \$5.00 a month; some, \$3.00; some, \$2.00; some, \$1.00; some only 50c. a month; and some perhaps only 25c a month. But whatever it be, let us have your promise at once.*

Write the Editor of THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto, Canada; or, Rev. W. E. Atkinson, Secretary-Treasurer of the Union of Regular Baptist Churches of Ontario and Quebec, 337 Jarvis Street, Toronto, Canada.

THE WEEK-END IN JARVIS STREET.

We have had some strenuous times in Jarvis Street, but the New Year began with a tremendous programme—and that without any design on the part of anybody. It seemed just to happen. This was the programme:

The Saturday night prayer-meeting was changed from the eight o'clock hour to ten-thirty, and ran into the New Year nearly half an hour as a watch-night service. That made one service in Jarvis Street for the New Year. At nine-fifteen Sunday morning there is an early morning prayer-meeting of many of the teachers of the Bible School. That made meeting number two. At nine-forty-five the Bible School met, continuing until ten-forty-five. That made meeting number three. Then followed the regular morning service. That was meeting number four.

In the afternoon the usual afternoon class for young ladies met at four-fifteen. That made meeting number five. At six o'clock the regular Sunday evening meeting for prayer was held. That was meeting number six. From seven to nine the regular service was held. That made meeting number seven. Following the regular service was the great monthly Communion and Reception service. Baptism was administered at the regular service, and seventeen new members were welcomed into the church fellowship at the Communion Service. That made meeting number eight.

At ten o'clock Monday morning the great New Year's fellowship meeting was held, an institution in Jarvis Street of more than half a century's standing. This, too, was largely attended, and the Pastor gave as the motto for the year, John two, five: "Whatsoever he saith unto you, do it." That made meeting number nine.

At eight o'clock in the evening there was a praise service combined with an organ recital. There was another large audience. The church organist, the incomparable Mr. C. L. Penney, showed what the great newly-built organ is like, and our beloved Mr. W. J. Hutchinson, leader of the choir, led the service of praise. These were assisted by Miss Mary Jeffery, our own Jarvis Street violinist, and the Kinsman Male Quartette. No! do not make any mistake. It was no mere entertainment; it was a worshipful service throughout, in which the Lord was exalted. That made meeting number ten.

After this we were informed that, as it was the birthday of the leader of the choir, Mr. W. J. Hutchinson, the choir had planned a birthday supper in the B. D. Thomas Hall. It was this Editor's privilege, of course, to be there, and to preside at the programme following. That made meeting number eleven. Surely no one will say that Jarvis Street members are not a "go-to-meeting" folk when they learn of eleven services being held during the first two days of the New Year. This Editor attended all but three of them, and though we love the fellowship of the saints, and do not believe in the forsaking of the assembling of ourselves together, for once he confesses that he had meetings enough!

But all these meetings were characterized by the presence of God. One especially happy feature has to do with the Organ Fund. Our great organ was rebuilt. The estimate for all that was done, as presented a few years ago, was \$13,000.00. It did not cost any such sum as that, but it cost a good deal. We are, for the proverbially "obvious" reason, prevented from saying how much it cost, but by the offering Monday evening, and the great generosity of some of the members of Jarvis Street

Church, we are glad to be able to report that the entire cost of the rebuilding has been provided, and every cent of it has been paid. To be able to accomplish this in a time of such depression is surely something for which we ought greatly to praise God.

INDEPENDENCE AND CO-OPERATION.

People who were born to the English tongue probably find it the easiest of all languages to learn, but foreigners say our language is very difficult. There are some stores which specialize in imported goods. They come from a far country; they are the product of other climes.

Everything that belongs to the Christian religion is an exotic; to natural man it is a foreign product. There is a biblical idiom which is independent of the original languages in which the Scriptures were written, and of every language into which the Bible has been translated. The Bible is the word of God. It is, therefore, bound to be different in its speech, and in its method of thought, from all other books. The things of the Spirit of God must be spiritually discerned.

This applies, not only to the realm of theology, but of ecclesiology as well. Individual Christians, who are genuinely the disciples of Christ, are ever a problem to the people about them. The same is true of the church. A truly Christian church, founded upon New Testament principles, made up of regenerated people, is a house of wonder and of mystery to all about it.

We believe the principles of the constitution of a Baptist church to be the nearest approximation to the New Testament pattern we know. Its unusualness, its uniqueness indeed, necessitates frequent explanation. We have found that lawyers and courts of law have no difficulty in understanding the constitution of an Episcopal church, with its Episcopal form of government; no difficulty in understanding the United Church, or the Presbyterian Church, or the Catholic Church. Any of these bodies that have a centralized form of administration seem to be easily understood, but it seems well nigh impossible to explain the genius of a Baptist church.

Not a few members of Baptist churches have come from other churches because their theological views have changed. But very frequently they bring with them their old conception of the church. So once more let us explain that every Baptist church is absolutely independent of all other Baptist churches. Legally, within the laws governing religious assemblies, it is a law unto itself. Spiritually, it knows no authority outside of the Word of God. This is as true of the smallest as of the largest church.

It is especially true of the churches which form the Union of Regular Baptist Churches of Ontario and Quebec. Neither the Convention of the Union, nor the Executive Board of the Union, nor any officer of the Union, has any authority over any church. Sometimes an individual church may seek counsel of one or more persons outside its own membership, and in so doing a church is well within its rights. A church may authorize such person or persons in certain cases to act in its behalf. As for example when a council is called for the ordination of a minister, or to assist in the settlement of any domestic matter. But such person or persons has or have no authority, whoever they may be, apart from or beyond the authority conferred upon him or upon them by the church.

Subject, as we have said, in matters of property to the laws governing the holding of property, and in spiritual concerns to the principles of the gospel, supreme authority resides in the collective will of the church.

Churches so constituted, however, believing substantially the same things, and engaged in practically the same work, may, and do, co-operate with each other. But the measure and method of their co-operation is determined, not by any outside authority, but by the authority of the church itself.

In the political realm we know of no truer analogy to the principle of independent co-operation, and of the co-operation of independents, than is found in the British Empire. South Africa, Australia, New Zealand, Canada, and other self-governing nations within the Empire, participated in the Great War. Each nation made Britain's cause its own. But they did so not from compulsion, but solely because they were the embodiment of the same principles; and therefore co-operated one with the other that those principles might be defended and maintained. Thus do truly Baptist churches, because they are truly New Testament churches, find affinity one with another, and, on the ground of that spiritual affinity, they work together.

WHAT ABOUT McMASTER UNIVERSITY?

A week or so ago we published a short editorial entitled, "A Laboratory Test for the Oxford Group", in which we noted that the Oxford Group had been invited to Hamilton by McMaster University. Reporting its operations there, we learn from the press that Chancellor H. P. Whidden seemed especially to play the part of host, and he was reported to have said that he would willingly have paid the expenses of the whole company's coming from England to Canada had he been able.

We called attention to the fact that McMaster University had plenty to confess, and that we were hoping for the best. The fact that the Oxford Group could be welcomed and lauded by the Modernistic McMaster University, it seemed to us, was not particularly complimentary to the Oxford Group.

Apparently McMaster University was not led to repentance. At all events, we have heard of no confession of sin on the part of the Chancellor or anybody else connected with McMaster for having misapplied an estate of more than a million dollars, and using the whole machinery, not only of McMaster University, but of the entire Denomination of Baptists of Ontario and Quebec, for the propagation of principles destructive of Evangelical Christianity.

McMaster University was bad enough six or seven, or more, years ago; but when it got its portion of goods, and removed to Hamilton, it certainly took its journey into a far country. Unless and until Professor Harry McNeill openly declares a change of mind and a change of heart, he must be held responsible for the anti-evangelical position he assumed years ago.

We have been asked if McMaster University is any better. From all that we have learned of its present condition, we can only say it is our deepest conviction that where there was one reason for breaking with McMaster six or seven years ago, there are now many more reasons for being absolutely separated from it.

And as for the old Convention: including its missionaries in India, they all share the responsibility for the

iniquitous course pursued by the old Convention a few years ago. We have never doubted there were many ministers in the old Convention who were evangelical at heart, but they were weak brethren who apparently feared to offend and cast their vote in favour of McMaster. That Professor Marshall was an out-and-out Modernist there cannot be the slightest reason to doubt. That he denied the full inspiration and supreme authority of the Bible; that he repudiated the blood atonement, the expiatory sacrifice of Jesus Christ; that his whole teaching in effect was a substitution of psychology for the supernatural power of the Spirit of God, no one conversant with the facts can doubt. And yet these supposed evangelicals applauded to the echo the man who poured contempt literally upon the atonement.

The special preacher at the last Convention from the Southland has long put the machinery of the Denomination, and considerations of personal friendship, before the principles of the gospel. He has aided and abetted the Modernists of Baylor University, and in the whole Southern Convention, in every possible way. He has welcomed Dr. Shailer Mathews to his own pulpit, and recommended his people to read his books. He would be quite at home in Yorkminster Baptist Church, and in the Convention which, by its vote, repudiated the supreme authority of the Scripture and the substitutionary sacrifice of Christ.

Luncheons tendered by prominent laymen, and much talk about revival, will never alter the facts, unless and until full confession is made.

We have observed some so-called "Independents", having failed in their vain-glorious efforts to make themselves important, are now inclined to sit upon the doorstep of the old Convention, if not actually to knock at the door. They will be telling us presently that there is now no longer reason for their separation from the old Convention. So be it. They must make their own decision.

We are writing this article because we have had many enquiries. And what we have said about McMaster, we repeat respecting the old Convention. We believe it to be farther away from sound Evangelical principles to-day than it ever has been before. So far as this Editor is concerned, we want it clearly to be understood that we look upon McMaster University as the avowed foe of Evangelical principles, and so long as the Baptist Convention of Ontario and Quebec is dominated by its influence, and its pulpits served by its graduates, the same must be said of the Convention of Ontario and Quebec. We do not mean to say that this is true of the teaching of every church, but we do say that the churches within the Convention have cast their vote and influence against the authority of Scripture, against the substitutionary atonement of Jesus Christ, with all the implications of these great principles.

CONSISTENCY AND COMPROMISE.

Scarcely a day passes but the principles involved in the above title challenge attention. How men labour to appear consistent, and yet how consistency is crippled and sometimes slain by compromise! A druggist may not compromise when dispensing the physician's prescription. A train dispatcher may not compromise between east and west-bound traffic where there is only one track. A well-driller dare not compromise with a can of nitroglycerine

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The Jarvis Street Pulpit

A NEW CREATURE IN CHRIST.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, January 1st, 1933

(Stenographically Reported—Broadcast over CFRB, 690 k.c., as is every Sunday evening service of Jarvis Street Church, from 7 to 9 o'clock)

"Therefore if any man be in Christ, he is a new creation."—II Cor. 5:17.

On the fourth day of the creation God said, "Let there be light in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." It is well that time has thus been measured for us, to make it possible for us to number our days that we may apply our hearts unto wisdom. The most incorrigible soul in the world is the man who denies his corrigibility, either because he recognizes no need of improvement, or because he believes correction impossible.

There are, however, few incorrigibles of the first class. There are few men or women who do not fear, amid the shadows of each evening, some spirit of their better selves, the ghost of some opportunity for betterment, which they that day have slain. And when the dying days have been multiplied, and a year has passed, even the best and brightest day, so full of sunshine and of gladness, and of all the music of life, even that is shadowed with the memory of some spoiled picture, a flower in the path thoughtlessly crushed, a fluttering bird left unministered to, a little child uncomfited, a praiseful word unspoken, a psalm of gratitude unsung! As for the other days, the weeds we left to grow have covered up the few flowers we planted, and but for God's sun which touches even the wilderness with his glory in the daytime, and His moon which shrouds it in His silver peace at night, our past would be dreary and desolate indeed.

Shall I be wrong if I assume that there is not a man or woman here this evening, or one who hears me over the air, who can regard the past with perfect satisfaction? Shall I be wrong if I assume, further, that there is not one, whether Christian or otherwise, who would not hope, if hope be possible, to rise to a better, a truer, a nobler, a holier, life?

I will not mock your or my own awareness of frequent failure, or our common consciousness of warfare with superior powers of evil, by entreating you to "try again". Nor would I rob you of that word "again" as a branch that may sweeten the Marah spring of conscious apparent defeat. Indeed, I think I could preach for a month or more, to my own profit and pleasure at least, on that one word, "again", as used in the Bible. Do you doubt it? Listen: "The Lord said in his heart, I will not *again* curse the ground for man's sake"; "in the fourth generation they shall come *again*, for the iniquity of the Amorites is not yet full"; "The Egyptians whom ye have seen to-day, ye shall see them *again* no more for ever"; "If a man die, shall he live *again*?" "Wilt thou not revive us *again*?" "The Lord shall choose Jerusalem *again*"; "Who-soever drinketh of this water shall thirst *again*"; "He hath begotten us *again* to a lively hope"; "Thy brother shall rise *again*"; "The God of peace who brought *again* from the dead our Lord Jesus"; "The Lord called Samuel

again"; "Ye must be born *again*"; "I will come *again*." Every one of these passages, with many others, suggest the discovery again and again of human limitation, of weakness, of defeat, on the one hand, and on the other of the ever-recurring promise of the grace which "doth much more abound".

Thus on this first Sunday of a New Year—one of the seventy allotted as our natural span of life—I come not to encourage you to try again, but by the grace of Him Who hath power to make all things new, to be born again, to live again, to be created again, to be like God again. That is the only New Year's message which will have any value when the judgment seat is set and time shall be no more.

So then let us look to that new life, that new love, that new likeness, all of which lie in that one word so pregnant with hope for beaten men and women, the promise of what God will do *again*.

I.

Consider, then, IN WHAT SALVATION CONSISTS. I do not use the word "salvation" in the narrow sense of immunity from punishment. We all need *that* salvation. But we all need, too, a fuller salvation than that. Have you done anything for the blind man when you tell him that someone will see to it that he is not allowed to fall over the precipice on account of his blindness? Is that salvation, to deliver from death, but to leave him in darkness? Have you saved the leper when you have given him a remedy which prolongs life, but which does not touch his leprosy?

We are in danger of thinking of the gospel as of a system of commutations; as if, in the moral sense, a man should be saved from the gallows, to be left in prison; or saved from his sin's penalty, to be left in its power. I trust we are inspired by a larger and richer hope than that this evening. We desire a salvation that shall redeem us from all that is unworthy of a soul designed to bear the image of God.

In what does that salvation consist? There is but one answer: it consists "in Christ".

Let it be understood then that *salvation consists in the person of Christ*. Satan has many ways of blinding the minds of them that believe not. One way is to make use of the very things which are designed to lead us to Christ, to obstruct our view of Him and of His cross. The brazen serpent was designed to serve only as a means of grace. There was no healing power in that piece of brass. It was intended only as a test of their faith and obedience. Yet the people were led to regard that piece of brass as their saviour, and hence that which was designed to save them became their snare. It is so still. It is the tempter's favourite device. The church, the Bible, the doctrines of the gospel, the ordinances of the gospel, the very elements employed, the water of baptism, the bread of the Supper—

there is not one of these which has not been used to stop the soul short of complete reliance upon the person of Christ.

I remind you therefore that salvation does not consist in the church, but "in Christ"; nor in the Bible, but in the Christ of Whom the Bible tells. Neither is it in the doctrines of the gospel. They are designed to teach us Who Christ is, what He has done for us, why we need Him, and how we may have Him. But we may have all this knowledge and miss Christ. So also of the ordinances. Baptism is intended to signify our union with Christ. It is the divinely appointed way for us to confess our identification with Him. But we may, in a figure, be "buried with Christ", and yet not actually be *in* Him. The elements of the memorial feast of the Supper, when we partake of them as we shall this evening, show forth the Lord's death, and our dependence upon Him. But we may profess to do this in remembrance of Him, and yet not be *in* Him.

Nor does our salvation consist in faith. Someone says, "If only I had more faith I should be saved." And so you make a god of faith. Faith is perhaps most real when it does not appear to be faith at all, when we are conscious only of this, that our help is in Christ Himself.

Another says, "I am a great believer in prayer." I confess I am not. I do not believe in prayer at all! That is a strange statement, but it expresses my profound conviction. Perhaps if you believed less in your prayers, you would believe more in Jesus Christ.

What is prayer? Is there any merit in prayer? Of course, it is well to pray. Do you see my meaning? Cease to estimate the excellency of your prayers, and rather estimate the grace of Him to Whom you pray. The amazing thing is that God should ever hear our prayers. You have heard of the man of whom it is said that he delivered the most eloquent prayer that was ever delivered to a Boston audience! There are prayers that are delivered in the hearing of men—and for the hearing of men.

Do not bother yourself as to the strength or weakness of your faith: think rather of the worthiness of Him Whom you believe. I beseech you to look behind all secondary or mediative matters to the person and power of the living Christ. Salvation consists in Him. Remember therefore that the things I have mentioned, the church, the Bible, the doctrines of grace, the ordinances, prayer, faith itself—that these are but agents to mediate the grace of Christ to those who are in Him. They are valuable only as they lead us past all secondary matters into the presence and to the person of a living Christ.

In what sense, therefore, does salvation consist "in Christ"? It is only "in Christ" that we can be harmoniously related to God and to His law. We may not know how things have come to be as they are. The origin of certain matters may be shrouded in mystery. We may not always be able to get back to the beginning of things, but even if, we do not know why things are as they are, we ought at least to have spiritual discernment enough to know that we must somehow become adjusted to the facts of life.

I said a moment ago that I shall not make light of theology. It has its place. However men may sneer at theology, and at the Bible, however they may try to account for human life as now we know it, I venture the assertion that we cannot explain the history of the race apart from the principle of the fifth chapter of Romans; and apart from that chapter I know nowhere where that

principle is revealed: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Whether you accept that or not, let me go with you as far as you can go, or start with you where we may find a place of common meeting.

One of the facts of life is that sin is here. I care not what you call it. I prefer to use the biblical term, but if you call it by another name, it makes no difference to the moral quality of the thing itself, this moral eccentricity, this spiritual aberration, this out-of-centreness, which is characteristic of every human life, which leads us to rub against the law of God, and fill life with conflict and friction—the Bible calls it sin. Call it what you will, it is here.

And wherever sin goes, death follows. You cannot escape it. You may shut your Bible and refuse to believe it if you will, but the facts of life are the same. If you cannot be in the true sense a scientist, you may at least be a practical empiricist. A true scientist is not only a man who knows the facts of the case, but he knows the philosophy of the facts, why the facts have come to be. He knows something of the operation of the laws of being, which lie behind the facts; and is able to tell you something of the why and wherefore and how of things. By that standard there are very few scientists, I admit. But the empiricist is the man who knows the facts, but cannot tell you why. The scientist is the young lady who has taken a course in domestic science. She knows how to make biscuits; she knows all about the vitamins and calories—and so wearies you with her technicalities that you do not want to eat them. Her mother knows how to make biscuits too, but she does not know the how of the how! She does not know by the operation of what laws she is regulated in their making, but mother knows how to make biscuits just the same—and the family know how to eat them fairly well.

So in life. In a thousand ways we adjust ourselves to facts as they are, which we cannot explain.

Why should we not have equal common sense in relation to the great matters of the soul? Though we may not uncover all the history of the past, we know that sin is here; that death is here; that that thing which destroys human life is here, and which, before it destroys men, fills them with dissatisfaction, discontent, and distress of every kind. We know all these things, and when we turn to this holy Book we find in the fifth chapter of Romans a key. You may not know where it is made, nor all about the wards of the lock, but if you take that fifth chapter of Romans to unlock the history of the past, you will find it fits into the facts of life as they are, as your key will fit into your lock when you go home to-night. And you will say, "Now I understand. 'By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned'."

Then you read on and find that "if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

If you have any sense of fairness or of justice you will see that the principle there enunciated is wonderfully just. It shows me that I may appropriate the guilt of the

first Adam, or take to myself and revel in the enjoyment of the grace of the Second. To be saved, I tell you, is to be *in Christ*. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." I cannot explain it. Substitution is the best word I know: "For Christ also hath once suffered for sins the just for the unjust, that he might bring us to God." He gave His life "a ransom instead of man"; He died in our room and stead; all our iniquities were laid upon Him; His blood atones for the soul. But when we have said all that, we have not explained it.

But there is the precious fact that Christ has come to be the Head of a new race, the second Adam, a quickening Spirit, so that "as in Adam all die, even so in Christ shall all be made alive". To be saved is to be *in Christ*, saved through His precious blood.

Some man down there says, "But you have not answered my question, what does it mean to be *in Christ*?" I could multiply figures. It is to be as the soldier in the fortress, secure from attack. It is to be like Noah in the time of storm, safe sheltered in the ark, because God had shut him in. It is to be like the prodigal when he has come home and has been freely forgiven, and he finds himself in his father's house, sharer of its fulness. He is *in* his father's house. It is like the patient who is in the physician's care. Someone else is thinking for us; Someone else planning for us.

There is another relationship: it is as the husband and the wife. "The husband is the head of the wife, even as Christ is the head of the church." But all these figures fall short of the reality, for we are said to be "members of his body, of his flesh, and of his bones". We are *in* Christ just as my hand is in my body. We are *in* Christ as every member is in the body. We are inseparable from Christ. You cannot think of a mutilated Christ. You cannot conceive of a paralyzed Christ. "A bone of him shall not be broken." A whole body, a symbol, and type, and prophecy of the body of His elect, was laid in the grave; and He rose again having all His members with Him.

That is the meaning of the ordinance you witnessed this evening. Being buried with Christ, going down into death with Him, we emerge into newness of life. We are "in Christ".

That means that we have an ever-present Counsellor. How instantaneously does the head direct the hand! It means to have with us another Will than our own; it means that the very life of God is in us. How much larger conception of salvation that is than that which prevails to-day—as though the tacking up to the wall of a set of rules, and striving after them, makes a man a Christian. Something vastly more than that is involved in Salvation. It means to be inseparately, indissolubly, one with Him Who is one with the Father.

"In Christ." Paul says it is a mystery, speaking of the marriage relation: "This is a great mystery: but I speak concerning Christ and the church." It is a mystery how poor sinful men can be so cleansed of their sin, and brought into vital union with God, that they can be *in Christ* in the same sense as Christ is one with the Father.

Have you that kind of salvation for this new year? Are you *in Christ*? That is my question.

II.

HOW IS SUCH RELATIONSHIP TO CHRIST EFFECTED?
"If any man be in Christ, he is a new creation."

That excludes all self-effort. The very idea of creation postulates God. No one but God can create. All our efforts at self-improvement are vain. To be *in Christ* means that we have ceased from our own works, and have entered into the rest which remaineth for the people of God. It excludes all boasting. I think it is a fair test as to whether a man is really *in Christ* or not. For myself, I cannot endure the kind of testimony which is a perpetual magnifying of self, the telling of what "I" have done, and what some other man has done.

That young lady whose friends say she is very beautiful, if she is really beautiful of soul, will be the humblest person in the world. If her beauty is real and God-given, she has nothing to boast of; but much to be thankful for. Of course if it is a beauty that is external, that is put on, if there is anything to be proud of, you are welcome to it! But if it is a beauty that is more than skin deep, a beauty of the soul, then the very fact that it comes from God should forever exclude boasting. If the beauty of the Lord our God be upon us, if He has changed our ugliness into some measure of resemblance to the perfect image of Jesus Christ, if there be but one line of godlikeness in us, one suggestion of resemblance to Him Who is altogether lovely, then that ought to lead us humbly to praise God forevermore.

"Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith"—"We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." If you are a Christian, you have nothing to praise your minister for. You may be grateful if God has been pleased to use him as His humble instrument, but you have no thanks to give to him. You may be thankful for a Christian fellowship, but I wish some people would not talk so much about the Group—the Group—the Group—the Group. Salvation is never found in any group: it is in Christ. And if it is all of Christ, then let Him have the glory; and be done with your boasting forevermore.

Dispeace and despair are equally excluded. If salvation consists in a new creation there is hope for every one of us. Some man may say, "You uttered a very discouraging word just now. You said salvation was not in the church, and I had begun to hope I had made myself worthy of membership in a church, and had some chance of getting to heaven. But you say that something more is necessary." Certainly. You must become a member of the body of Christ. You must become vitally and inseparably united to Him if you would be a Christian.

You say, "But I am so utterly unworthy, such a poor human wreck, such a derelict, that I have no hope that I could ever be worthy to partake of the life and fellowship of Jesus Christ." I am glad that you have so argued, for that which seems to us to be despair may really be hope in a trance, hope with her eyes shut, the beginnings of faith; for the beginnings of faith are always to be found in a consciousness of utter human impotence and absolute moral and spiritual destitution. It is only when we can say,

"Nothing in my hands I bring,
Simply to Thy cross I cling",

that we enter into salvation. We must be made new creatures.

Everything is based upon the infinitely meritorious atonement of our Lord Jesus Christ. It is another subject, and if I live long enough—how shall I put it? and

come to know enough—I should like to endeavour to show you that the vicarious principle, the principle of expiation, of substitution, of atonement, is wrought into the very fabric of the universe; and that the work of our crucified Lord was anticipated before the worlds were made: "In hope of eternal life, which God, that cannot lie, promised before the world began."

A new creation were not possible apart from the cleansing blood of the Lord Jesus Christ. This new creation *includes the operation of the will of the Father*. I love to read the seventeenth chapter of John, our Lord's high priestly prayer on the other side of the cross, as He was about to take His own blood and enter through the veil of His own flesh into the presence of God for us.

Have you written any resolutions this year? Have you put into them these words, "I will"! "I will"! "I will"! You did it last year. A brother said to me at our watch-night service in the early hours of the morning, "Pastor, I wish you a happy New Year—but I said the same thing last year, and see what sorrow came to you." Quite so. We wish each other happiness, and resolve that we will do so-and-so; but read that seventeenth chapter of John. Read what our Lord said: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." Read through the chapter, and see how Jesus Christ lays the emphasis upon the will of God.

It is by that will of His—not by ours—that we are sanctified and made meet for the Master's use: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Just as God in the beginning created so will He create a new life in you by the same power; for "if any man be in Christ, he is a new creation."

It means that you become *the subject of the operation of the Holy Ghost*. The Spirit of God brooded upon the water when the earth was without form and void, and darkness covered the face of the deep. Take the first chapter of Genesis and say, "This is Chapter One in my spiritual biography. I will take this chapter and bring it up-to-date. Here I am without form and void. Life is chaotic, full of darkness, without order or beauty, without life or light or fruitfulness." Yet see what God did when He created the worlds from naught. What He did then, He will do again. The Spirit of God will brood upon these darkened natures of ours, and make us to be new creatures in Christ Jesus.

The instrumentality used is ever the same. In the story of creation you will find this saying again and again, "And God said"! "And God said"! "And God said"! "And God said, Let there be light: and there was light." "God said—and it was so"! "And it was so"! "And it was so"! Do you know what "Amen" means? It means, "So let it be." It is the acquiescence of the soul in the decree of the Infinite. God said, and my soul responded, Amen.

God says, "Thy sins which were many are all forgiven", and my soul cries out with a loud, "Amen; so let it be." And it is so! My sins are rolled away, and the light from Heaven that never was upon sea or land breaks upon this benighted soul, and I am made a new creature in Christ Jesus. Every promise of God is an emanation, a radiation, of the light, and life, and power, of Jesus Christ.

The scientists in Atlantic City have been talking about cosmic rays, and discussing the question as to whether creation is a continuous process, and whether other worlds are still now in process of formation. I do not know. I

am not a scientist. It is beyond me. But I know that the same power that resided in the holy Fiat in the beginning when He said, "Let there be light", "Let the earth bring forth", "Let us make man in our image, after our likeness", and it was so—all the might of Deity that breathed itself forth; uttered itself in the word of God; all there is of God has spoken to a sinful world in the Person of Him Who was the Word made flesh. To respond, to acquiesce, in the divine programme, simply to say, "So let it be, Lord; make me a new creature in Christ Jesus to-night", ensures your salvation. If you do so, the miracle shall be wrought, and you shall be saved with an everlasting salvation.

It comes to this, then, does it not, that salvation is the work of the Father, the Son, and the Holy Ghost speaking through His word. In other words, it is the work of God. Trust Him as He has revealed Himself in Christ, and you shall be saved for ever.

Let us pray:

We bless Thee, O Lord, for the possibility of a new life, of a new light, of a new love, of a new power, of a new world that is to be, and by and by of a new heaven and a new earth wherein dwelleth righteousness. We thank Thee for Thy promise ringing down through the centuries, Behold! I make all things new. Never were we so weary of the old, O Lord. Never did it appear more clearly to human view that we have failed, miserably failed, apart from God. We come to Thee, O Lord. We have no one else to whom we may go. Receive us to-night.

Many have heard by radio. May the prayer of the publican rise from many hearts this New Year's evening. Save us from wasting another year. Help us to receive Christ, and to become new creatures, for His name's sake, Amen.

THREE HUNGRY, HEALTHY CHILDREN ASK FOR MORE.

THE GOSPEL WITNESS FUND.

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CONSISTENCY AND COMPROMISE.

(Continued from page 4)

in his hand. A captain must not compromise with his compass or with the pole star. A doctor cannot compromise with cancer. A bookkeeper finds the multiplication utterly inflexible and uncompromising.

But compromise seems now to be generally regarded as the special handmaiden of religion. Positiveness, or anything approaching certitude in religion, is looked upon as crude and old-fashioned. Religious compromise can be justified only on the assumption that authority in religion is impossible. Either the Bible is the word of God, or it is not. Christ is either the Son of God, and God the Son, or He is not. Either He knew whereof He spake, when He approved the Old Testament Scriptures, and sanctioned their authority, or He did not. Either He died for our sins according to the Scriptures, and rose again the third day, or He did not. Either there is a hell, or there is not. There are many mansions in the Father's house, or there are not.

There can be no compromise between these principles which are really axiomatic. Truth is ever intolerant of error, as light is of darkness, and as good is of evil. It is for ever true that a man cannot serve God and Mammon. He cannot believe on the Lord Jesus Christ, and recognize Him as Lord, while taking positions which contradict His every utterance, and impugn His authority in all realms. The world never needed a positive gospel, based on the authority of the Word of God, preached in the power of the Holy Ghost, more than to-day.

GOSPEL WITNESS LETTERS.

Brande, Wasa, Finland, Nov. 5th, 1932.

"Dear Brother Shields—Peace from God be with you!

Many many thanks for THE GOSPEL WITNESS which I receive from you. It is a good news for the saints. I read always with great interest the sermons of you. God bless you in the future and be very welcome with the same message. Your sermon for Sept. 25th about the Lamb that was slain was for me to great blessing.

THE GOSPEL WITNESS are very welcome in the future. We have as Baptists little of a literature like this in Finland. Therefore thanks be God for THE GOSPEL WITNESS. May God bless you and your church!

With Christian love and with the best greetings,

Yours cordially,

Johannes Soderman,

Pastor, Second Baptist Church, Vasa, Finland."

"Dear Sirs: St. Thomas, Ont., Dec. 27th, 1932.

Kindly renew my subscription to THE GOSPEL WITNESS. Many thanks for all the blessings received from the pages of THE WITNESS.

"Dear Dr. Shields: Texarkana, Ark.-Tex., Dec. 24th, 1932.

I am enclosing my renewal to THE GOSPEL WITNESS. I get great spiritual benefit from THE WITNESS. The Lord's blessings upon it, Dr. Shields, and all connected with it."

"Dear Dr. Shields: Hillsburg, Ont., Dec. 23rd, 1932.

You will find enclosed subscription for THE GOSPEL WITNESS. Sometimes we think we should like to write you a long letter, but just let us say words cannot describe the blessing we receive from reading THE WITNESS. May God's blessing rest upon you more and more."

"Dear Dr. Shields: Victoria, B.C., Dec. 17th, 1932.

We want to send you a Christmas present, and think nothing would please you better than a donation to THE GOSPEL WITNESS Fund, so we are enclosing a money order for \$25.00."

"Dear Editor: Halifax, N.S., Dec. 5th, 1932.

During the past year we came in contact with your paper and enjoy it very much since subscribing. I enclose \$2.00 for the issues of 1931. This is such good reading that we desire last year's copies."

Toronto, Can., Christmas Morn, 1932.

"My dear Dr. Shields:

Please find enclosed our usual Christmas gift to THE WITNESS of \$25.00, with the prayer that God will abundantly increase its usefulness."

"Dear Dr. Shields: Strib, Denmark, Dec. 6th.

I enclose the renewal of my subscription to THE GOSPEL WITNESS. I enjoy the messages on Bible and Lectures very much. May God continue to bless you."

"My dear Dr. Shields: Lexington, Ky., Dec. 21st, 1932.

Enclosed find my cheque to send THE WITNESS to Pastor J. B. _____. We do rejoice in your defense of the faith 'once for all delivered'. It seems to me that if we are to have a gracious revival of religion created by the Holy Spirit there must be a return to the Bible. We have felt that the blessing of heaven was upon you because you do preach the word, and depend upon Him to accomplish His blessed will."

"Dear Sir: Vancouver, B.C., Dec. 16th, 1932.

Please find enclosed my renewal for 1933. I enjoy reading and studying the sermons, and look forward to THE WITNESS every week."

"Dear Dr. Shields: Ottawa, Ont., Dec. 28, 1932.

Enclosed will be found \$10.00—\$2.00 for my renewal to THE GOSPEL WITNESS, and \$8.00 for the WITNESS and Radio funds. THE WITNESS is a great blessing in our home, and we pass it on to others. May God continue to bless you and Jarvis Street Church."

Springfield, Ont., Dec. 29th, 1932.

"Dear Brother in Christ:

Enclosed please find money order to the amount of \$4.00: GOSPEL WITNESS subscription for 1933, \$2.00, and \$2.00 from the Lord's purse toward THE WITNESS Fund. Oh, how I enjoy reading it every week. It is a feast of fat things."

New Westminster, B.C., Dec. 26th, 1932.

"Dear Dr. Shields:

Enclosed find \$2.00 for my subscription. I feel I should be lost without THE WITNESS. I love the sermons, as well as the lectures to the students."

"Dear Sirs: Vancouver, B.C., Dec. 21st, 1932.

Herewith please find renewal subscription to THE GOSPEL WITNESS. I enjoy reading its contents, and rejoice in its contents, and rejoice in its faithfulness to evangelical principles."

"Dear Sirs: Daville, Ky., Dec. 19th, 1932.

We enclose our renewal for another year. We should not like to miss a single copy of the best publication I know of, except the Word itself."

(Continued on page 12)

Whole Bible Course Lesson Leaf

Vol. 8

No. 1

REV. ALEX. THOMSON, EDITOR.

Lesson 4

January 22nd, 1933

FIRST QUARTER

RULERS SHOULD BE ORDAINED OF GOD.

Lesson Text: Judges, chapters 8 and 9.
Golden Text: "Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also; for thou hast delivered us from the hand of Midian."

—Judges 8:22.

DAILY BIBLE READINGS:

Monday—Psalm 44:1-13.
Tuesday—Psalm 44:14-26.
Wednesday—Prov. 15:1-10.
Thursday—Prov. 8:1-16.
Friday—Rom. 13:1-7.
Saturday—Titus 3:1-8.

I. THE COMPLAINT OF EPHRAIM, (8:1-3).

The impossibility of pleasing everyone is more or less understood by all, although only those who are seeking to benefit others know by actual experience the reality of this. Gideon was one of those who had such an experience. Having been the means of gaining a decisive victory for Israel, of benefit to the whole nation, he was made aware of the fact, that some were displeased with his attitude toward them. The Ephraimites complained that they were not called to participate in the battle with the Midianites, having been requested only to come in at the finish and cut off the enemy retreat, (7:24). "And they did chide with him sharply". Evidently they were quite angry over the matter. Whether or not they had reason to feel like this, they were certainly expressing their feelings at the wrong time, the enemy had been defeated. But some who had escaped from the battlefield were being pursued, and the full fruit of victory was yet to be reaped. It was a time for unity, not division, especially in the presence of such a manifestation of the divine favour. It is most unlikely that Gideon would slight them deliberately, and they ought to have waited for a more opportune time for an explanation. Note the necessity for patience, forbearance, co-operation and unity in Christian work, (Col. 3:12-17), also for attention to the main duty, and for carefulness lest we hurt the whole work of God by our actions, (I Cor. 9:12).

The complaint of the Ephraimites was answered in a mild and gracious manner by Gideon, wherein he pointed out the very helpful part they had taken in the conflict, in the capture of the princes of Midian, Oreb, and Zeeb. "Then their anger was abated toward him, when he had said that." "A soft answer turneth away wrath", (Prov. 15:1), and the fact that this was given shows that Gideon had intended no offence toward Ephraim. Their feeling may have arisen in a measure through jealousy. Other tribes were represented in the army, while they were left out. We must beware of jealousy, for much evil is caused by it in the ranks of the Lord's people. Self should be kept in the background, and God given

the first place, then we shall not become jealous when He uses others in greater measure than He deigns to use us. Gideon's men were chosen by the Lord, (7:7), therefore he was entirely innocent in the matter. Note his wise attitude, the effect of the same, and the example which he has given to others in authority.

II. THE PURSUIT OF THE ENEMY, (vs. 4-21).

In relation to Gideon's pursuit of the enemy several things may be observed. First, the condition of the pursuing Israelites when they reached the Jordan. They were "faint yet pursuing them", (v. 4). This is frequently the condition of the Lord's people in conflict with the enemy. Note the weariness of body manifest, also the test of endurance, tenacity of purpose, superiority of power, certainty of victory, and fulfilment of God's word. The Israelites were tired in the work, though not tired of it. Second, there is Gideon's request of the men of Succoth, (v. 5). He and his men were pursuing the enemies of Israel, and his request for food was quite reasonable. It was both the privilege and the duty of the men of that place to assist them, but this they declined to do, (v. 6). Their response was unbrotherly, unpatriotic, impertinent, discouraging, cruel, and wrong. It was a refusal to help in a time of need. The reply of Gideon was given with some spirit, and threatened punishment for their attitude, (v. 7). The men of Penuel were likewise approached, and declined to aid Gideon, and were also threatened with punishment, (vs. 8, 9). Evidently the men of both places had little faith in Gideon's accomplishing his purpose, and perhaps they were influenced in their attitude by fear of enemy reprisals, and possibly also from jealousy. Note the duty of helping others, especially those of the household of faith, (Gal. 6:10), also the duty of the inactive aiding to the utmost of their ability those in active service, whether at home or abroad.

The victory of Gideon is then recorded, gained, it would seem, by a surprise attack, resulting in the slaughter of many, and the capture of the kings, (vs. 10-12). He used good generalship in coming suddenly and unexpectedly upon the enemy. God gave the victory, but this did not prevent Gideon's using his common sense, and ordinary intelligence in combatting the foe. And it should be noted that at the present time it is not contrary to the will of God to use our faculties in His service, under His guidance. Brains were given for use, and we should permit God to use what He has given us. We are then informed of the punishment of the men of Succoth, (vs. 13-16), and of the men of Penuel, (v. 17). Gideon kept his word, and the men of those cities who were not slain were undoubtedly sorrier, sorer, and wiser men when he got through with them. The record is then given of the slaying of the kings, (vs. 18-21).

III. THE IDOLATRY OF ISRAEL, (vs. 22-35).

The victory of Gideon led the men of Israel to request him to rule over them, his son to succeed him in the same, thus forming a dynasty, (v. 22). The offer was made in all sincerity, and would be tempting to most men, but Gideon was strong and wise enough to decline it, in-

forming the people that God would rule over them, (v. 23). Gideon gives evidence by this attitude that he was not self-seeking. He was in the divine service for the Lord's sake, not on account of anything he might get out of it. His attention was centred on giving, not on getting. Note the importance of such an attitude these days. God's intention was that Gideon should be leader, not king, and he was willing to abide by the divine decision. So ought we to be willing to abide where God has placed us, and not be led astray by the acceptance of a position offered by man, but disallowed by God. The Lord's will should be our guide.

Gideon would not comply with the desire of his people, but he made a request of them that they would give him the earrings of their prey, (v. 24), to which they responded willingly, (vs. 25, 26), and he made therefrom an ephod, which became a snare unto Gideon, and to his house, and to Israel (v. 27). We are informed also that after the death of Gideon the people "went a whoring after Baalim" and "remembered not the Lord their God who had delivered them out of the hands of all their enemies on every side", and failed also to show kindness to the house of Gideon, (vs. 33-35). The tendency of man is always away from God, contrary to the theory of evolution. His total depravity is manifested in his actions, (Rom. 3:10-18). Note the idolatrous worship these days, secret, and open, contrary to the second commandment, (Ex. 20:46), and other spiritual injunctions; also the multitude who forget God.

IV. THE USURPATION OF ABIMELECH, (9:1-57).

Gideon refused the throne, but his son by the concubine was not as self-effacing. Abimelech sought the position of king, and gained the same by wicked means. First, he communed with his mother's brethren of Sechem and gained their adherence to his cause, (vs. 1-3). He then hired vain persons, and with their help he slew his brethren of Gideon's house, one at least escaping, after which he was made king, (vs. 4-6), reigning over only a very limited territory. This heinous crime was due to unholy ambition, fear of competitors and opponents leading to the removal of all who came into his power who might reasonably be considered in such a light. Note the dangers of an unsanctified ambition, and the necessity for all aims and desires being subject to the divine will.

Jotham escaping the fate of his brethren stood on Mount Gerizim, and in true eastern fashion expressed his condemnation of the usurpation and murder in parabolic form, calling down a curse upon the guilty ones, (vs. 7-21). This curse became manifest after three years when God sent an evil spirit between Abimelech and the men of Sechem, leading to serious consequences in treacherous dealing, (v. 23), manifested in highway robbery, (v. 25), and insurrection, (vs. 26-27), resulting in the death of Abimelech, (v. 54). Note the certainty of wickedness receiving its due reward, and the fact of God's interest and intervention in the affairs of men, (vs. 24, 56, 57). There can be no real peace when the wicked are in the seats of the mighty, for peace is dependent upon righteousness.

The Union Baptist Witness

Is the Official Publication of the Union of Regular Baptist Churches of Ontario and Quebec. Send all communications to the Office Secretary, 337 Jarvis Street, Toronto 2, Canada.

THE SERVICE OF SONG.

The Dedication of Briscoe St. Church, London, Ontario.

Somehow it seems appropriate to refer to the first services held in the Briscoe Street Regular Baptist Church, London, as services of song, for they were indeed services when the rejoicing of the people expressed itself in hymns of praise, even as in the day of old when the ark was brought back and "they ministered with song before the tabernacle of the tent of meeting".

The opening of the new church building upon the first day of the week and upon the first Sunday of a new year, that day being the first day of 1933, is in itself rather fascinating. It is not given to many churches to have such a memorable experience.

The building in which the Briscoe St. Church meets is the result of a people with a vision. It is a beautiful building, the work of their hands, the expression of their readiness to sacrifice and labour that they might serve their community more adequately and have a church home. Just two months ago the first sod was turned, and it was somewhat of a miracle that the building should be finished by Sunday, January 1st, but there it stood, extending a silent welcome, witnessing that within its walls from Sunday to Sunday the Word of God would be proclaimed, testifying to the faithfulness of the Heavenly Father, and advertising to the world the principles for which it and the churches of the Union of Regular Baptist Churches stand.

The day was glorious, and the Bible School assembled at 10 o'clock. It was a great occasion for it, and the Pastor of the Church, Rev. Robert D. Guthrie, gave an illustrated talk. Following the Bible School session, the congregation met for the Dedication Service. The prayer of dedication was offered by Mr. Muxworthy, a senior deacon; Christian greetings were received from Central Regular Baptist Church from two of the Deacons, Messrs. Gillies and Dallimore, who with the greetings brought messages of encouragement. It was a disappointment, of course, that Rev. James McGinlay, Pastor of the Central Church, could not be present to share in the time of rejoicing, but the spirit of unity existing between these two churches in the city of London, churches standing for the same things and dedicated to the preaching of the inspired Word and endeavoring to propagate the glorious gospel message, is helpful indeed, and even though the Pastor of the Central Church could not be present in person, he glories in the opening of this new church and the prospects which are before it in a thickly populated district of the city.

The morning subject was based on the text, "Ye did run well; who did hinder you that ye should not obey the truth?" It was a challenging message and one well worthy of much thought on such an occasion. The Scripture lessons for the

day were read from the fine pulpit Bible donated to the church by Mr. G. W. Sherlock, of the city of London.

The evening service was a great one. By seven o'clock every seat was filled, and chairs had to be borrowed. The opening hymn was "Blessed be the Fountain of Blood", and then hymn after hymn was heard, and the echo of those great hymns of praise will surely be found in the hearts of the people for many days, and there will be the comfort and inspiration from them. Will those who attended that first Sunday evening service in the Briscoe Street Regular Baptist Church, London, ever forget how the words of their covenant with God were expressed in, "I will sing the wondrous story of the Christ who died for me", or the searching question which was voiced in, "Have you been to Jesus for the cleansing power?" The new church building was dedicated with song, and the Pastor's message was supported with prayer and praise. He preached with liberty in the power of the Spirit, and in response to the invitation, the first given in the new church, four came forward, one young lady for salvation and three believers for baptism and church membership. The closing service of that first day, how gloriously it was crowned and honoured! It cannot be described, only in the hearts of a praising people can such an experience be appreciated. The Pastor with full heart writes—"For God's great goodness in giving us such a beautiful little building, for His graciousness to us and His presence and power throughout the day and for the setting of His seal of approval upon the work, we are profoundly thankful. We could close the service with but one hymn, "Praise God from Whom All Blessing Flow".

"THE SEMINARIAN."

On the 20th day of December, there came into our hands a copy of "The Seminarian", a paper published by the students of the Toronto Baptist Seminary, and it deserves mention. The paper has always claimed our interest. The very fact that it reports the doings of the Seminary students, and that one finds in its pages much that is of personal interest, is sufficient to recommend it at any time, but with each issue it improves, and the Christmas Number should be widely distributed. It is not easy to issue such a paper, although one unfamiliar with editing may think so. It is a rather difficult task to make a paper for which it is necessary to prepare stencils and depend on mimeograph impressions to present an attractive appearance. For busy students who are pressed by exacting professors, it is sometimes necessary to sacrifice in order to prepare copy for the paper, and yet they do it, and "The Seminarian" makes a real appeal.

The cover bears the information that one instinctively wants to have when considering the paper. It states that the

subscription price is 60c yearly, and that interesting section devoted to quotations from the students' examination papers is worth that. One can learn a great deal from them, and they are needed to keep the students humble and the general public from thinking them too perfect.

The Toronto Baptist Seminary and its doings are of such vital importance to the constituency that "The Seminarian" should have a large circulation among the churches.

HE WAS NOT, FOR GOD TOOK HIM.

Frederick W. Weale.

On Sunday, January 1st, as he was preparing to attend the morning service at Runnymede Road Baptist Church, Toronto, Mr. Frederick W. Weale was called home to glory.

It was seldom that Mr. Weale was absent from the services, for he was a loyal supporter of his pastor and the church to which he belonged, and the message which was delivered to Rev. P. B. Loney as he was in the pulpit on Sunday morning explained why the man of God was not in his accustomed place.

A lifetime spent in the service of his Lord is a tribute which can well be given to Deacon Weale. He was born in Woolwich, England, and converted at an early age. Throughout the years he has been a stalwart Christian; a Christian of deep convictions and an earnest Bible student. Exemplified in his life was the power of God to save and to keep. Everyone who knew Mr. Weale had confidence in him. Those who did not agree with him were obliged to respect and honour him. There was no uncertainty about the stand which Mr. Weale took and no evasion of responsibility concerning it. He was the Pastor's true friend. He was the Lord's humble servant. Forty-seven of the sixty-seven years of his life were given in very definite Christian service.

Mr. Weale was a deacon of the Dovercourt Road Baptist Church, Toronto, for twenty-five years, and had the rather unusual experience of being appointed a deacon of the Runnymede Road Church upon the very night he was received into membership, thereby having a record of thirty-four years of unbroken service as a deacon of a Baptist Church, a charge which he fulfilled faithfully.

It was very suitable that the funeral service, held January 4th, should be held in the church so dear to Deacon Weale's heart and conducted by his Pastor, Rev. P. B. Loney, assisted by W. E. Atkinson, a member of Runnymede Road Church and secretary-treasurer of the Union of Regular Baptist Churches of Ontario and Quebec.

Many friends gathered to pay their respects and to express their sympathy to those who will so keenly feel the loss. The front of the church was banked with flowers, and as Pastor Loney spoke the words of comfort from the Book, it seemed that his text was most appropriate, "Enoch walked with God and he was not for God took him".

Mr. Weale's four sons were pall-bearers and his brother deacons honorary pall-bearers. Interment was made in Park Lawn Cemetery, where the body will rest until that great day when the Lord will descend from Heaven with a shout and glorified believers will stand complete in Him.

To Mr. Weale's family, to his church and his many friends the sympathy of the Union of Regular Baptist Churches is, we feel sure, heartily extended.

COURTLAND.

It has been many months since we have had a note concerning the work at Courtland, but it is interesting to hear that splendid times are being experienced. Since Rev. Robert Guthrie resigned the pastorate, Rev. Leander Roblin has been serving the field, and there one finds a united people happy in the work which their hands find to do. The parsonage has been remodelled and has become their meeting place for both the Sunday services and week night meetings. The attendance is good, and there is real enjoyment to be found in the services.

VERDUN.

In acknowledging the receipt of the monthly support which is supplied to Emmanuel Regular Baptist Church, Verdun, the Pastor writes: "I only wish it were possible for the donors of the gifts that make the support possible, to see the work accomplished", and that is what we all wish were possible in these days when investments in the Lord's work should be made carefully and prayerfully that not one dollar be wasted in the propagation of false teaching.

The Executive Board of the Union is burdened that a greater measure of support cannot be given in many places and that there are churches that should have immediate help, but under present circumstances cannot be aided.

The prayers of our constituency and the friends beyond are requested for the Home Mission work which the Lord has given the Union and which He has so abundantly blessed.

IMMANUEL, WHEATLEY.

Pastor Lempriere finds much to encourage him as he serves in this field,

although there is much prejudice against Regular Baptists in the town and a very decided indifference concerning the things of the Lord. The children's meetings are a new thing in Wheatley, and they are well attended and enjoyed. Pray that, through this means of evangelizing, many homes will be reached.

During the past few months, the church has been greatly bereaved. First of all by the passing of Mr. James Chute, and then through the death of his wife, Mrs. Chute, whose funeral was held on Christmas Day. Mr. and Mrs. Chute are greatly missed. May the Lord raise up from the younger people those who will manifest in their lives the virtues of the consistent Christians of the past generation who have been happy in the service of the Lord. It would be well, indeed, if the sincerity of purpose, the dependability of character so noticeable in older Christians and sometimes sadly lacking in the younger people of this day would be emulated, for even among professing Christians there is a strange attitude of carelessness concerning responsibility.

GOSPEL WITNESS LETTERS.

(Continued from page 9)

"Dear Dr. Shields: Dunoon, Scotland, Nov. 11th, 1932.

Please find enclosed ten shillings, being renewal of subscription for your valuable and much appreciated GOSPEL WITNESS. I know of all the periodicals that come to my hand none that contends more faithfully for the faith once delivered unto the saints than THE GOSPEL WITNESS. Press on, co-worker; your labours are not vain in the Lord.

I am doing my best to secure subscribers for your valuable paper."

"Dear Dr. Shields: Orillia, Ont., Nov. 21st, 1932.

I am enclosing \$2.00 to renew my subscription to THE GOSPEL WITNESS. I am sorry I cannot make it more. I have generally sent \$5.00 in renewing, but this year I am not able.

I would not like to do without the WITNESS, and eagerly look forward to getting it each week. The sermons are deep in their spiritual teaching.

May God's richest blessing rest upon you in your labour of love, and give you many souls for the kingdom."

Villa "Elmly", Strib, Denmark, Nov. 5, 1932.

"Dear Brother Shields:

Greetings in Jesus' name. I haven't received THE GOSPEL WITNESS for the months of May and July, and I vident like to mis dem.

If you have dem vil you plect send dem? I like your Bible lesson and sermons very much.

Yours in Christ,

(Signed) Sverre Nilsen."

THREE SUGGESTIONS

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where young men and women are being trained for Missionary and Ministerial Service at home and abroad by instructors who believe the Bible to be the inspired and infallible word of God.

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and enable us to continue to send it to hundreds of Missionaries and Ministers who cannot afford to pay for it.

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for some of your friends. One gentleman in Australia sent us a cheque for \$200.00 and 73 names to whom he desired to have the paper sent.