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

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The Jarvis Street Pulpit

THE SECRET OF CHRISTIAN HAPPINESS.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, February 13, 1927.
(Stenographically Reported.)

"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."—Acts 5: 41, 42.



We have in the lesson we have been studying this morning a fine example of what it is to be a cheerful Christian, abounding with joy, overflowing with gladness, rejoicing in the Lord. There is a kind of levity that is inappropriate to the Christian, there is a foolish jesting which is not convenient; but it is equally true that there is a gloom and melancholy that has no proper place in a Christian's experience. The idea which a good many people entertain, that following the Lord is a pretty gloomy business, has no foundation whatever in the Scripture. Those who are redeemed by the blood, who have been begotten again by the Holy Spirit, who have spread out before them the prospect of faith, ought to be of all men, not the most miserable, but the most happy. So I shall speak to you a little while about that this morning, the duty of rejoicing in the Lord, and the way by which rejoicing is made possible to us all.

I.

Here we have the story of certain of the apostles who, departing "from the presence of the council", rejoiced. Again and again we are admonished in Scripture to rejoice: "Rejoice in the Lord always: and again I say, Rejoice." In these searching words in the fifteenth chapter of John, where He speaks of the necessity of bearing fruit, and in order to bear fruit, of abiding in Christ, and of keeping His Commandments, our Lord says, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Our Lord Himself, though "a man of sorrows, and acquainted with grief", was, notwithstanding, a man of gladness and rejoicing, "Thou has loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Our Lord Jesus Christ lived joyously, rejoicing in the Lord always; and so ought we to do.

There is a record of the disciples who had been sent out to preach the

gospel, returning to the Lord rejoicing, saying, "Lord, even the devils are subject unto us through thy name"; and the Lord said to them, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." If that be so, that our names are written in heaven, occasion for rejoicing is given to every one of us. If our names were written in some places—we should like to have them blotted out; it is quite possible to get into people's black books in this life. I was in Hamilton last week, and the pastor of the church in introducing me, said that after he had announced this particular meeting he received through the mail a package in a familiar handwriting. It was sent to him from a friend, and when he opened it, he found his own photograph which he had given to this friend some years before. They were very intimate friends, but when he announced a certain meeting in his own church, and that a certain man was to preach for him, or speak for him, this long-time friend took down the photograph from where it was hanging—or from the top of the piano, or wherever it was kept—and wrapped it up and sent it back again, intimating that he wanted to forget all about him; he did not want to have a photograph around anywhere to remind him of such a friend.

Well, we are coming upon days of that sort, and we must not be surprised if our names are blotted out from some people's books; but I am most happy to know that my name is written where no one can blot it out. "Rejoice, because your names are written in heaven." That is a safe place to have them inscribed. It is a good thing to have your name on the church roll if you are really a Christian—but I suppose some churches might lose their roll, or they might take such a course as would render your membership very unwelcome, and your name might be blotted from a church roll; but it can never be blotted out of the record on high if God has written it there. Therefore we ought to rejoice.

I suppose some of you may have your name written in a bank somewhere—you may not have a very large account, but you may be thankful that you have any at all! Your name is written there, but you might exhaust that account, and you might be written off the books of the bank, so that if you were to send a cheque there, the bank would say, "We do not know anything about this man; he is no longer one of our customers, he has no account here." But when once our name is written in heaven, it is written there for us because we have a bank account there that cannot possibly be exhausted, there is no end to it. We read this morning, "My God shall supply all your need according to his riches in glory by Christ Jesus." If we really believe these things, surely we ought to be a company of happy people.

These are simple words, but I want especially to exhort you young Christians to consult the teaching of Scripture on this matter. We are to learn somehow to be full of joy as Christians. But some of us believe that there are a good many worldly practices in which many people find a passing pleasure, which are unworthy of a Christian. We are surrounded with men and women who are going to the wells of the world, the springs of earthly pleasure, to find satisfaction; and they find a temporary satisfaction. It is useless for us to say that they do not, for there are people who know how to be happy, for the time being at least, although they are not Christians. I have heard some people say there are no pleasures whatever in the ways of the world, but such a statement is not according to fact; and speaking to some of you who are not Christians here this morning, if I were to tell you there is nothing at all but sadness and gloom and melancholy and disappointment in the world about you, some of you young people would say, "Well, I don't know what that preacher is talking about, for up to this hour I have had a good time." I do not doubt it! It is possible to have a good time in the ways of the world—it does not last very long, and as you grow older you will find that as you drink the dregs of the cup, you will have another story to tell. But what I want you young Christians to learn is this, that it is for you, for all of us, to prove every day we live that we have learned to "draw water out of the wells of salvation" with joy, that we really have learned how to rejoice in the Lord. And when we thus recommend the religion of the Lord Jesus, the Spirit of God will bless the testimony of a happy life; and we ought to give that testimony every day we live.

The world has enough sorrows, enough disappointments, enough pain, tears enough, without our inviting them to come to Christ to find them; we ought to be able to show that the religion of the Lord Jesus does lighten life's burdens, that it does bring us a joyous companionship, that it does light up the pathway of life, that it does give us a brighter prospect,—“The path of the just is as the shining light, that shineth more and more unto the perfect day.”

But the wonder of this passage is that these people rejoiced amid circumstances which might be expected to have the opposite effect upon them: here are some preachers who have just got out of jail—and they are rejoicing! And you say, “I think anybody ought to rejoice when they get out of jail; that ought to make anyone happy.” Yes, but the extraordinary thing is that these people were not happy because they had got out of jail—that is another story. They rejoiced because they had been in prison, because they had suffered shame for the name of the Lord Jesus Christ. We shall not have learned the secret of continuous joy, until we learn to accept everything that comes to us as from the Lord. You remember in the fifth chapter of Romans the Apostle Paul says, “We glory in tribulations also.” It requires grace to “glory” in tribulations. It is very easy to rejoice when the birds are singing, and the weather is fair, and all our friends are about us, and we have favour with all the people, when the tides are flowing our way, and the winds are in our sails, and we are making continuous progress—who cannot be happy on such a glad summer day as that? But that is not the story of the text. This is a story of winter-time; this is a story of contrary winds and adverse circumstances and bitter persecution, of real suffering; for they had not only been to jail, but they had been beaten with stripes, their backs were smarting from the whips of persecution. But notwithstanding the pain of it, “they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.”

There are many people who learn, after some difficulty, to be resigned to adverse circumstances. I have found people who, in the midst of pecuniary troubles, have first of all been very rebellious, bitter in spirit at the circumstances which have overtaken them; but after a while they are prepared to say, “I accept it, I bow to the will of God, I am resigned.” But you will never be happy while you are merely resigned! You will not get gladness in an attitude of resignation! We are to learn to take positive delight in the will of God,—

“I worship Thee, sweet Will of God,
And all Thy ways adore;
And every day I live, I seem
To love Thee more and more.

“He always wins who sides with God;
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.”

Have you learned to take the bitter things of life, and make them sweet? Have you learned to rejoice in opposition, in persecution, in tribulation? “We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed.” Christians ought to be positive characters in everything. There is no place in the Christian's life for mere neutrality, for a middle-of-the-road position. Listen to these Scriptures: “Be not overcome of evil; but overcome evil with good”—that means that you must fight temptation, not merely to be on the defensive, but to take the offensive against it. “Abhor that which is evil”—be an enemy of evil—“cleave to that which is good”—be its fast friend. We are to learn, I say, to be positive in our attitude toward all the circumstances of life, and to find an occasion of gladness even in the bitterest circumstances, according to His purpose—and among other things, include the jail, and the high priest, and the council, and the senate—and the toothache if you have it—and a reverse in business. No matter what comes to you, it comes to you by the Lord's permission; and He will make “all things work together for good.” Therefore, let us rejoice in the Lord, no matter what happens.

I read a story when I was a boy of a little fellow who was left an orphan early in life. His mother had been a godly woman; she had been left a widow with the care of this boy, and she had taught him in the ways of the Lord. She had learned that all things came to her from God, and so she taught this little fellow to say about everything, "It comes from above"; and it became the habit of his life. No matter what happened, the lad always said, "Oh well, it comes from above." After a while his mother left him, for she too was called home to glory, and the poor little boy found himself in hard circumstances. A few friends took compassion on him, and helped him a little; but he was often without food. Yet no matter what came to him, he always said, "It is all right, it comes from above." One windy day he was going along the street, and a slate fell from a roof and struck him on the head. He fell to the ground, and just before he lost consciousness, as somebody came to pick him up, he said, "It comes from above." The people standing about laughed at him and said, "Of course, it came from above; where else could it come from?" A crowd gathered about the little boy as the blood was streaming from his head, and in the crowd was a gentleman whose heart was touched. He had no son of his own, and his heart was moved toward this boy; and when he found there was no one there to take care of him, he gave direction that he should be taken to the hospital, and he went with him and gave instructions that everything should be done for the boy until the authorities could make enquiry as to who he was, and where he came from. After a while this gentleman came back to enquire, and nobody had been to the hospital to look for the lad. No one knew him, no one knew who he was, no one was waiting for him to go home—he was little more than a waif of the street. And so this gentleman made him his special care, and when he came back to consciousness and began to recover, the gentleman enquired of the lad, and found he had no father, and no mother, and no friends; and so he said to him, "My boy, I am going to take you home to live with me. I am going to adopt you as my boy." And the little fellow was very glad. He had no idea where he was going, but by and by when the time to leave the hospital came, a great carriage drove up to the door with a coachman and footman on the box, and the little boy was put within with his guardian, and taken home. They drew up before a great mansion, and he learned he had become the son of a very wealthy man, who appointed tutors and guardians for him, and later sent him to school. He brought him up as his own son, and ultimately made him heir of all he had. And what the little boy's mother had taught him to say, "It comes from above", was literally true; and in what seemed to be that sad experience, he found the door opened into larger blessing.

We are, dear friends, to rejoice in the Lord, to accept everything that comes to us as coming from Him. And somehow or another, by His infinite grace, He makes "all things work together for good to them that love God."

I said, they rejoiced that they had been in jail—not that they got out. It says here that they rejoiced "that they were counted worthy to suffer shame for his name." Do you know how to suffer shame for the name of Christ? There are a great many people ashamed of Christ nowadays, a great many, who have actually named His name, who are really ashamed of Jesus, ashamed to commit themselves to this blessed Book, ashamed to say that Jesus is Master and Lord, ashamed to declare to the world that they will put Jesus Christ before everybody and everything else. And if you do it, then you will probably suffer shame for His name.

I am glad it is not easy for people to come to Jarvis Street Church. A dear sister told me—and she is one of the most loyal members we have, and has had great blessing in her family—she told me that the first time she came to Jarvis Street Church, as she came to the door she looked about to see if any of her friends were there to see her enter! She felt rather ashamed to come to Jarvis Street Church. I hope it will become more and more difficult, I would love to hear of some of you getting in jail—I do not want you to steal anything, you know. I do not mean that; but if some of us were put in jail for our loyalty to Christ, it would be a good thing. I am glad when I hear of young people having a difficult time at home. There are boys and girls here, even little children, who have professed faith in the Lord Jesus, and they are the only ones at home who believe in Him. There may be some boy here

this morning, or some girl, who will say to me—or say in your heart, at least, as I am speaking—"Mother does not pray, father does not pray, no one in the house cares whether I pray or not. And when I speak about the church, or try to speak about Christ, everyone laughs, and I have a hard time at home." I am glad if you do! And if father or mother should shut you up without anything to eat for a while, and try to keep you away from church, never mind; the angel of the Lord Who opened the door for Peter, can open the door for you; and He will bless this experience to you. Are any of you young people rather ashamed of Christ among your friends? I hope you are not tempted to be ashamed of Christ when someone says to you, "We are going to the theatre a few of us, will you not come along?" What do you say? Come now, what do you say? Do you say, "I am sorry, but I have an engagement that night"? Is that the reason you decline? Do not tell them that; tell them that you decline their invitation on principle; say, "I do not go because I do not want to go, and because my Lord does not go." Put the flag to the top of the mast wherever you are; take your stand for Christ, you young people, among your friends in respect to your pleasures, let them know why you will have nothing to do with these things. Let there be no compromise about it, do not say it is because you are otherwise engaged—unless you put it thus, that you cannot go, and will not go, because you are so engaged with the Lord Jesus you do not want to go. Let the people know that you have found a real joy in Christ. I know they will say you are a fanatic; if some of you young ladies decline an invitation to a dance, some people will say, "She is mad." I hope you will be mad in that respect!

These are commonplaces, but many young people are facing persecution of that sort, and are sometimes afraid to take their stand for Christ lest they should suffer shame for His sake. Oh, these apostles had been lifted into the heavenly places by the grace of God, and they were able to look down upon the things of the world with supreme contempt, putting them under their feet; and they said, "We are most happy, happy as the day is long, that we are accounted worthy to suffer shame for His name."

They rejoiced in their own worthiness. What an extraordinary thing that is! Rejoiced in their own worthiness! You supposed we had to rejoice in the worthiness of Christ only. Well, I can see the smile leaving your faces already. You say, "What is the Pastor going to say now? He has always taught us that we must rejoice in the Lord"—that is what I have been telling you this morning. You can find nothing in yourself to rejoice in, can you? You are to rejoice in the Lord. But on this particular occasion it is said they rejoiced "that they were counted worthy to suffer shame for his name." I was in a committee meeting some years ago which I think illustrates this principle. There were a company of men gathered for the defence of the faith. It was in a large hotel in a certain American city. I was not a member of this committee, I was merely an invited guest. I suppose there were a hundred men, or more, gathered in that meeting; most of them were pastors of churches, many of them were men of international prominence. There were some laymen there as well. The leader of that meeting was not a leader. He told them of all the wounds he had received! "It is all very well," he said, "for some of you to come here and vote, but those of us who are charged with the responsibility of leadership, have to stand in the front line and take all the beatings and buffetings—and it costs us a great deal"! You never heard a real soldier whine like that, did you? And he went on in that vein—he was the kind of soldier we had in all the armies of the allied nations when the war broke out. A good many soldiers then wore the gold lace, and they looked fine soldiers on parade; but when actual war began the generals of the army were retired, many of them, and colonels reverted to captains. On the other hand, a sergeant became a captain; a captain, a major; a major, a colonel; a colonel, a brigadier-general; a brigadier-general, a major-general—a lieutenant-general, and presently a commander of an army—right from the ranks clean up to the front, because they were fighting men, they had it in them to suffer for the cause. And when this man spoke after that fashion—it was about one or two o'clock in the morning—there was one man, and he was not supposed to be a "big" man, who got up and said something to this effect: "I am tired of hearing some of our leaders talk about all that they have had to endure. Let them

get out of the way—we covet the front line trenches, where the fighting is the hottest”!

Why should we be ashamed? Why should we complain if we have to suffer shame for His name? Why did the apostles rejoice? Peter had been such a coward: he had denied his Lord, he had retreated in the face of the foe! And I think when he came from the presence of the council having been the spokesman now for the third time, saying, “We ought to obey God rather than men”, when he found that new strength put there in his heart by the power of the Holy Ghost, and he felt the smart of the whips on his back, he came away saying within himself, “O God, I thank Thee that I am not numbered among those who deny Thy name. Once of a day I thought it was all over with me, I thought I should never amount to anything in the Christian life, I denied Thee three times, and swore I did not know Thee; and now Thou hast given me of Thy grace so that I am able to stand face to face with the very men who crucified Thee, and dare them to do their very worst”! That is enough to make anyone happy! He was promoted from a sergeancy to become field-marshal over night! And he said he rejoiced that he was “counted worthy to suffer shame for His name.”

And, my brethren, if God gives you grace anywhere, at any time, so to bear witness for Christ that your faithfulness will call the fire of the enemy, when you find the enemy's guns trained upon you, then lift your heart to God and say, “Praise God, I must be counting for a little, or the enemy would not waste his ammunition on me”—“Rejoicing that they were counted worthy to suffer shame for his name.” Why should we not suffer? Why should we not go with Him even to the Cross?

“Why should I complain of want or distress,
Temptation or pain? He told me no less:
The heirs of salvation, I know from His word,
Through much tribulation must follow their Lord.

“How bitter that cup, no heart can conceive,
Which He drank quite up, that sinners might live:
His way was much rougher and darker than mine;
Did Jesus thus suffer, and shall I repine?”

I really intended to spend only two or three sentences on that part of the sermon.

II.

HOW MAY WE REJOICE? What is the secret of it? “And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.” Shall I tell you why some Christian people are miserable? It is because they are idle. Did you ever find a man out of employment really happy? That is the greatest trial of life. I do not know a greater blessing in life than the blessing of work: “My Father worketh hitherto, and I work.” There are some people who have the idea that we shall not have to work when we get to heaven, they think of heaven as a sort of tramps' paradise, where they will sit and sing themselves away to everlasting bliss! That is not what the Scripture teaches us: the joy of heaven will be that we shall work all the time; the joy of heaven will be that we shall “serve Him day and night in His temple”—we shall not have to go home to bed, we shall not need any sleep then. You had better get ready for heaven now, and not sleep so much! I think that is what is happening in Jarvis Street—you have to go without sleep if you become a member of Jarvis Street Church, and if you attend to duty you have to work overtime. Those folks who will not work more than eight hours a day would not be comfortable here.

I wonder are there some professing Christians here this morning who are doing nothing, absolutely nothing?—

“Satan finds some mischief still
For idle hands to do.”

I have never had much difficulty with busy people in the church, but I have had my hands even more than full with those who are idlers in the vineyard

of the Lord. These people continually rejoiced in the Lord because they kept themselves always busy, always at it, and all at it.

A brother told me recently of a very orthodox church that had had a very orthodox pastor, and he preached great sermons, and instructed them in the ways of the Lord—and they folded their arms and said, "Is it not marvellous how orthodox we are!" They were ready to weigh anyone in the balances of the sanctuary who happened to go into that pulpit. They were so orthodox that they were interested in missions — tremendously interested in missions — in India, and in Africa—but they were not particularly interested in missions in the pew where they sat on Sunday, or in carrying the gospel to their next-door neighbours. The membership of that church were fed, and fed, and fed, until they had religious dyspepsia. They came to the table, spent their time eating and doing nothing else.

That is what I am afraid of. Let us see that we do not fall into that error here in Jarvis Street. Those who say they believe in God must be careful "to maintain good works"; and if we are to maintain our position, and continue to rejoice in the Lord, then we must be always busy in the Lord's work—"Daily in the temple."

I should like you to find me Scripture for the common practice of our day: the average church is closed a good part of the week; or if it is open at all nowadays, it is open for some sort of recreation—there will be a swimming pool, pool tables, a gymnasium, and all the rest of it, so that people can exercise their bodies; but, religiously, it is open on Sunday only. Some of them are open one night a week for prayer meeting, and possibly they have another night when there is a bit of a religious flavour given to a young people's meeting.

Someone called me up the other day, a member of a Baptist Church—now please do not laugh at this, I warn you in advance, because it was a tragedy, a very serious thing—someone telephoned, and he said he was a member of a Baptist Church in Toronto, and said, "We are having a debate among the young men of our church, and we wondered if you could give us some pointers for the debate." "Well", I said, "I am not sure that debates are profitable on any subject, but what is the subject?" He said, "The subject is, 'Can a hangman be a Christian?'" I asked him a second time—I said, "What did you say?" He replied, "Can a hangman be a Christian?"—or, Can a Christian be a hangman? I don't know which it was. I replied, "I am not interested in that subject. Are you training hangmen down in your church?" "No," he said. Then I said to him, "That is rather low ground, my friend, rather poor business for a blood-bought church of Christ to be engaged in. Can you not get something better than that to discuss?" "Oh", he said, "I think we might bring out some good points." I said, "I do not know how you could. I am sure the Spirit of God will not help you in that sort of thing. I have no suggestion to offer except that you keep ten thousand miles away from every such subject." Oh, the pity of it!

How did the gospel make progress in apostolic days? This way, daily—*daily—daily—DAILY—DAILY*—always at it, all the time, everyone at it, every day—not on Sundays—"daily" they taught the Word of God, and preached the Word of God.

Do you find something to do for the Lord Jesus every day you live—every day? "Oh", somebody says, "I try to live as a Christian ought to live every day." That is well; by all means let us live as becometh the gospel of Christ. But our tongues were given for use in His service; and though we may not all preach publicly, we can all testify for Him. And I urge that on every Christian here this morning, young and old: let no day pass without your doing some definite piece of service for the Lord Jesus Christ; and as you fill your time with service for Him, you will be delivered from many temptations. "Daily in the temple"—daily in the temple, in a public place where the people assembled. The Apostle Paul was ready to go anywhere; so were Peter and John, wherever they could get the people. So wherever people gather, wherever it is possible to bear our testimony for Christ, if you have any gift of public speech, then bear witness for the Lord wherever it may be. I hope a great many of you young men, as the spring and summer come—and, indeed, when it is possible,

when the weather will permit people to stand for five or ten minutes on the street—I hope some of you will be going out somewhere every day, teaching and preaching the Lord Jesus Christ, bearing witness for Him.

“And in every house!” I would like to ask you teachers, teachers of our own School, I am not going to ask you to answer me aloud, but how many of you have been doing this house-to-house work during this last week? Many of you have, and I know that it requires a good deal of effort to do it; but there is a great joy in it. “But,” you say, “People ought to come without our going after them.” Quite so, they ought to—and you ought to have come to the Lord without His going after you, but you did not! You came to Him because He went for you, you received Christ because He sought you; and now He would use you to go out and seek others. “Daily in the temple, and in every house.” Shall we resolve this morning to do it over again? “But,” you say, “I am not a teacher in the School.” Well, never mind, go out from house to house. “Oh, but,” you reply, “I could not do that.” Yes, you could—yes, you could. Do you not know there are many who are not used to talking at all, when they are driven to it, can go out and sell things? Our door bell rings half a dozen times a day, or more, by people who are not trained salesmen at all—but because they have to do something, they go out from house to house trying to sell something. Why? Because it is necessary. My friends, it is necessary to our joy in the Lord that we should go about His work.

There are tens of thousands of people in this city who have turned away from the churches of Christ—and I do not wonder, I do not wonder that people do not go to church; I shall not blame the people who stay away from church. There are hundreds of churches in this city which, from one year's end to the other, it seems to me, scarcely have a word of gospel in them, unless it be in some of the hymns. Why should people go to church if they do not get there the Word of the Lord? We have had people come here who have told us that they have gone from church to church with a hungry soul, hoping to get some word from the Lord, and at last in despair and disgust they have turned away from organized religion. When modernism takes the bread away from the children, and substitutes that which is not bread; when human opinion is substituted for the divine oracles; when men are exhorted to save themselves rather than being offered salvation through Christ—it is no wonder people turn away from churches.

How are we to convince people if it be so—and God grant that it may ever be so, that in this place we know nothing but Jesus Christ and Him crucified; that we endeavour to give the people the Word of God in the simplest possible way; that we conceive it to be our business always, for ever, as long as this church shall stand, to point sinners to Christ—I say, how are we to convince people that there is a place where the old gospel is preached? This is not the only place—praise God, there are hundreds of places in this city where the gospel is preached in all its fullness; but many of them are little missions; there are comparatively few of the prominent churches where the blood of the Lord Jesus Christ is preached as the way of salvation for poor lost sinners. Do not let anyone say we are pharisaical, complimenting ourselves, that is not the point at all; we profess here to have no learning, nothing to attract, nothing to draw people but simply the homely Word, the Bread of Life—that is our business, to give the people the Bread of Life. And I tell you, my friends, there are thousands upon thousands of people in Toronto who are hungry. Last Thursday night we must have had at least five hundred people here to hear the Word of the Lord at a week-night service; Monday night we had far over two hundred packed into the parlor, and they could not all get in; and Tuesday night they came for prayer. While all roundabout here are churches that have not more than a couple of dozen people to prayer meeting, and they count themselves fortunate if they get so many.

Why is it? Why do people come? Simply because they are hungry for the Word; and if it be that God has given us this Word, will not you who are Christians resolve by God's grace to go out more faithfully and more self-sacrificingly and more industriously than you have ever done? Daily—daily—daily—daily—always at it, publicly and privately, from house to house!

And “they ceased not”! That means we are never to give up as long as

there is breath in our bodies; we are to cease not, but to be always at it, teaching and preaching Jesus Christ. That is our only business, then, just to teach the Word.

Oh, the ignorance of it—I have been looking into Russellism the last few days. I will talk about it to-night—but it surpasses my understanding how the doctrines of that cult could ever win their way with people of ordinary intelligence. My friends, there is only one explanation of it: it must be that "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." There must be the deepest, densest, ignorance of the Word of God in our day, or such doctrines of the devil could not flourish for a moment side by side with the light of God's Word.

It should be our business to teach. Do you know what it means to teach? "I go to call on someone"—no, that is not it. How do you teach? "Precept upon precept; line upon line; here a little, and there a little." You have to drill it into people. When you teach, say the same things over and over again. If you are going to teach from house to house, I will tell you what you have to do; you will go to some house and find someone densely ignorant of the Word of God, and yet there may have been planted in that heart an interest in the truth, there may have been there the beginning of grace in that heart; and if your ministry is blessed by the Holy Spirit, there may be a breaking in of the light in that darkness. If you have only time to stay half an hour, put that house down on your prayer list and say, "I will pray for that person every day; and I will go back again, and again, and again, and I will teach right in their own home the Word of the Lord." You may have to do it for a year, or two years, I do not know how long, until the Spirit of God blesses your testimony and brings the soul to Christ. "They ceased not to teach and preach Jesus Christ."

How many are there here this morning, I wonder, who have heard this gospel a thousand times—you know the truth of it, you do not need me to tell you over again this morning, those of you who are here, how that "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." Well, will you yield yourself to Christ? Shall it be this morning? Shall it be this mornnig? Can you say,—

"I tried the broken cisterns, Lord,
 (But ah! the waters failed!
 E'en as I stooped to drink they'd fled,
 And mocked me as I wailed."

Are there some who have had a sufficiently long experience of the world's offerings to have tasted of the dregs, to have come to the point of disillusionment and disappointment? Have you come to say there is nothing in it at all? "Vanity of vanities, all is vanity." There is nothing under the sun that can satisfy this soul that was made to live above the sun—read that story of the disappointment of the man who speaks of the things "under the sun." But when we get above the sun to the Lord of all, we find satisfaction. Are there such here this morning? Have you heard the Saviour calling? Will you respond to Him? I pledge you my word for it, there is not only salvation for the future: there is salvation for the present; and satisfaction for time and eternity in Christ Jesus. Will you come to Him this morning?

Let us bow in a moment's prayer: O Lord, we pray that the Spirit of God may sovereignly dispose the wills of men and women, and boys and girls, toward Thyself. We are a congregation of hungry people. Some of us have tasted, and we have seen that the Lord is good. Oh, we believe Thee, that Thou hast brought us into the banqueting house, and Thy banner over us is love. We have had many good things; and every day we live the fare improves, until we are constrained to say as did the governor at the feast of Cana, "Thou hast kept the good wine until now." We long to see others come into the enjoyment of this fullness of love in Christ Jesus. Oh, we beseech Thee that many who have long delayed may this morning instantly yield to Thee. May they do it just now. And then, Lord, having done it, may they come out boldly and acknowledge it, for Jesus Christ's sake. Amen.

Editorial

THE TORONTO ASSOCIATION.

The Editor of this paper was able to be present at the Toronto Association only on Wednesday morning. The date of the Toronto Association was announced in the Year Book as May 31st to June 2nd, but after the date of the Baptist Bible Union meeting in Chicago had been published, it was announced that the date of the Toronto meeting had been changed. It is a curious fact that the new dates were exactly the same as the dates of the Bible Union meeting in Chicago! We are aware that it was said this change was made in order to secure the presence of a special speaker from England; but we are not to blame for being compelled to take such explanation with a grain of salt. But be that as it may, duty called us to Chicago, and we are of the opinion that our absence contributed much to the furtherance of the cause in Toronto. The sponsors of Modernism now know that they are not dealing with one man. We do not complain for ourselves that we have been blamed for all the disturbance; but we do resent the implied insult offered to all those who are just as determined never to surrender to Modernism as we could possibly be, which implication is involved in the charge that Dr. Shields was the cause of all the trouble. Before our friends the enemy get through, they will find they have to deal with many more than seven thousand who have not bowed the knee to the baal of Modernism.

We have not before us the text of the resolutions passed, and we must confess that these notes are prepared in great haste, owing to the necessity for our leaving for Des Moines; but from all accounts of the Toronto Association, it would appear that it was a glorious victory for the truth. A resolution was submitted dealing with the question of worldly amusements, in which, we believe, there was some reference also to the use of tobacco. This resolution was referred to the Resolutions Committee, sent to the dentist's chair, and returned to the Association stripped, not only of all ability to bite, but deprived even of the faculty of speech. We are assured that when it passed the Association it was as dumb as are most of the pastors who voted for it, respecting the subject with which the resolution in its original form dealt. "How are the mighty fallen!"

We remember at the time of the Forward Movement an address delivered to the Toronto Baptist Ministerial Association by Mr. S. J. Moore, on the question of worldly amusements, in which he expressed his profound concern at the prevalence of these practices. When a meeting was held of Conference leaders after a series of Conferences held in connection with the Forward Movement for the deepening of the spiritual life of our people, a resolution was passed (at a meeting at which we were not present) which expressed the view that worldly amusements were eating the very heart out of our churches. But now an Association of Baptist churches refuses to give its testimony on such a subject! But the majority have declared themselves! We know now where they stand on this matter.

Another resolution was submitted approving of the Bill passed by Parliament, and which will be voted upon at the next Convention. We need not discuss its terms again. The resolution was carried by a large majority. We did not expect anything else in Toronto. During all the years that Sir Wilfred Laurier was Premier of Canada he used to say he could get anything in To-

ronto but votes! We refer to it only to show that the complexion of one city does not necessarily express the attitude of the whole country. It may be that some way will be found through the agents of McMaster working in all the churches to pick a delegation for the Convention which will work McMaster's will, but that will neither put money into the Mission Treasuries, nor save the Denomination from bankruptcy. It remains for ever true that the Holy Spirit is not subject to ecclesiastical politics.

Another resolution was proposed by Rev. John Linton, calling for the resignation of Professor L. H. Marshall. The vote on this resolution stood one hundred and ninety-seven to one hundred and twenty-three, this resolution being defeated by seventy-four votes. The resolution was very good so far as it went. We should have voted for it with both hands had we been there; we have not the shadow of a doubt that Professor Marshall has done more to corrupt the life of the Baptist denomination in Canada, theologically, than can be undone in a generation. While he is personally, without doubt, a most estimable gentleman, his presence has wrought infinite harm to the cause of Christ in Canada. But he was deliberately imported for the purpose of precipitating a conflict. Professor Farmer knew what his coming would mean; and violated his own conscience, and betrayed his own record, by his action in this matter. Dean Farmer and those associated with him know in their inmost souls, not only that they have done wrong, but that they have committed a colossal blunder, but they would rather run McMaster University, and all our missionary organizations, into utter bankruptcy, than for one moment admit their mistake. No Jesuit was ever more blindly committed to his church, or sworn to promote her interests at all costs, than Dean Farmer is committed to the assumption that infallibility resides in McMaster University. Of course he does not hold it as a theory, but that little institution has so long been to him an obsession that he has become utterly incapable of forming an unbiased judgment on any matter which might reflect upon its impeccability.

Mr. Linton did well to submit his resolution, and we are informed that he presented his case most ably. Notwithstanding, the resolution was tantamount to a proposal to whiten the fevered cheeks of one whose vitals are being eaten away by disease. Professor Marshall is only a symptom. Before Canadian Baptists knew there was such a gentleman on earth, we had the Faunce incident, and the Professor Matthews matter of many years' standing. What if the Association had passed Mr. Linton's resolution, and Professor Marshall had resigned? Would Brother Linton be satisfied with McMaster's support of Professor Harry MacNeill at Brandon? Professor Marshall is only the occasion of the present disturbing condition of our denominational life: the cause is much deeper, and of long standing.

Altogether, the Fundamentalists enjoyed the Toronto Association much better than their opponents. The truth can never fail.

THE BAPTIST BIBLE UNION ANNUAL MEETING AT CHICAGO.

We have been so occupied with the university matter that we have not had time to give to reporting the sessions of the Baptist Bible Union Conference. The attendance was magnificent from the first day. We have never had so many from such great distances in attendance before the Sunday at any other meeting of the Bible Union. Brethren were present from New York to California. Dr. W. B. Riley, whose many engagements made it impossible for him to attend the meeting except on Wednesday evening, on that occasion delivered a great address. From all reports it was up to the Riley standard in instructional and inspirational power. Like Saul among the people, Dr. Riley stands head and shoulders above all others. May his bow long abide in strength, and the arms of his hands be made strong by the hands of the mighty God of Jacob!

The Editor of this paper was so occupied with the Executive Committee, examining the documents relative to the university matter, that he heard very few of the addresses delivered, but all felt the atmosphere they produced, and it is not an exaggeration to say that the whole Conference was an experience

in the heavenly places. The response of the brethren to the university proposal was phenomenal. Think of raising upwards of forty thousand dollars to be paid within a month at the outside, and most of it within ten days, at a Baptist Convention—yet this was accomplished!

One change in the Constitution was made, after due notice of motion, to the following effect:

That the Executive Committee shall consist of eleven members: the President, two Vice-Presidents, the Secretary-Treasurer, and seven members to be elected at the Annual Meeting of the body. Five members shall constitute a quorum.

Baptist Bible Union Sunday.

It was also voted that:

Every Baptist Bible Union pastor be invited to observe a Baptist Bible Union Sunday, July 3rd suggested, or, if unsuitable, some other date, at which time he will preach a sermon on the work and mission of the Baptist Bible Union, and take up an offering for the support of the work, sending the same to the Secretary-Treasurer, 340 Monon Building, 440 South Dearborn Street, Chicago.

The following officers were elected for the year 1927-28: President, Dr. T. T. Shields, Toronto, Canada; Vice-President, Dr. J. W. Hoyt, Chicago, Ill.; Secretary-Treasurer, Miss Edith M. Rebman, Chicago, Ill. Executive Committee: Rev. R. T. Ketcham, Elyria, Ohio; Rev. H. O. Meyer, Des Moines, Iowa; Dr. W. B. Riley, Minneapolis, Minn.; Mr. Edward A. Roberts, Cleveland, Ohio; Mr. Max Schimpf, New York, N.Y.; Mr. Thomas Urquhart, Toronto, Canada; Dr. O. W. Van Osdel, Grand Rapids, Mich.

THE BAPTIST BIBLE UNION AND DES MOINES UNIVERSITY.

Last week we printed a telegram from the Editor from Chicago announcing the prospect of Des Moines University, Iowa, becoming the property of the Baptist Bible Union of North America. Rev. C. J. Loney, Hamilton, Rev. T. J. Mitchell, London, and the Editor, promised to raise two thousand dollars toward the necessary fifty thousand dollars cash payment to be paid during the month of June in order to acquire the university. We brought the matter before the Jarvis Street congregation Sunday morning and evening, and the total offering in cash as of Tuesday evening amounted to \$1,708.85. Stanley Avenue Church, Hamilton, through Rev. C. J. Loney, generously sent three hundred dollars. Wortley Road Church, London; Annette Street, and Mount Pleasant Road Church, Toronto, are taking offerings, the total amount of which we do not yet know. But there has been a splendid response from all with whom we had opportunity to communicate in the short time at our disposal. We are already sure of more than the two thousand dollars promised.

Next Week's Issue.

Next week we shall publish the result of our meeting with the Trustee Board of the Des Moines University in Des Moines, June 9th. There seems, at this writing, no doubt that the proposal will be carried through. Many of the brethren at Chicago made such generous pledges that we are hoping none will find it impossible to redeem them this week. That, of course, has been the difficult matter before us, to raise so large a sum of money in so short a time. But providing the money is forthcoming we are confident we shall be able to carry through the re-organization of the Board of Trustees, which will make Des Moines University the property, and subject to the control, of the Baptist Bible Union of North America.

Next week's issue, providing the transaction is completed, will be an educational number, in which we shall publish the detailed description of Des Moines University, with cuts of the buildings, illustrating the article, together with a statement respecting the University's future. The number will consist of thirty-two pages, and in addition to the Des Moines university matter, we shall publish a prospectus of the Toronto Baptist Seminary with illustrations.

We shall send a large consignment of that number of *The Gospel Witness*

to the Chicago Office of the Baptist Bible Union, 440 South Dearborn Street; and all United States subscribers who desire extra copies for use in their churches are requested to send to the Baptist Bible Union Office, Chicago, rather than to *The Gospel Witness* Office in Toronto for their supply. *The Gospel Witness* will charge nothing but the actual cost of the printer's bill, and that will come, for such an issue, to two cents a copy. This is without postage or expressage. We ask, therefore, that you send with your order, whatever it may be, an amount of money equal to two cents per copy, plus postage or expressage, as the case may be. Canadian subscribers will please send their orders to *The Gospel Witness* Office, Toronto, at the same rate as above.

We ask this favour of every member of the Baptist Bible Union who reads these words: please send either to Toronto or Chicago for an extra supply of next week's *Witness*, so that you may pass them out to all your friends, particularly to those who are interested in the work of genuinely "Christian" education, and whom you believe might be willing to help support a university founded upon the Bible as the Word of God; and urge them to take the institution to their hearts, to pray for it, and, so far as may be possible, to send some contribution for its support. In addition to this, hand a copy to all prospective students, men and women, who intend taking a university course. Particulars of courses, tuition fees, etc., will be supplied as soon as the reorganization of the institution is completed.

Contributions for The University.

The Gospel Witness hopes to be able to render substantial assistance to the university by pleading its cause. *The Gospel Witness*, therefore, will receive contributions for Des Moines University from any of its readers. Or, if preferred, our readers may send their contributions direct to the Chicago Office of the Baptist Bible Union, Room 340 Monon Building, 440 South Dearborn Street, Chicago, Ill.

Our readers will understand that at this writing Des Moines University is not yet under Baptist Bible Union control, and although it seems likely that it will be, it is proverbial that there is many a slip between the cup and the lip. We suggest, therefore, that contributions for the Baptist Bible Union University of Des Moines should be sent either to *The Gospel Witness* Office, Toronto, or to the Baptist Bible Union Office, whose address is above. In the event of sending contributions to Chicago direct, we should appreciate it if our subscribers would say that contributions are sent in response to the appeal in *The Gospel Witness*, as we should like to know what *The Gospel Witness* is able to do in this matter.

Meanwhile, send in your orders, either to Toronto or Chicago, for extra copies of next week's issue. We hope many orders will be received at both offices for packages of one hundred or more.

SOFTNESS NEVER SAVES.

The church of God is not to be saved by a policy of apology and pacification. Had Calvin thus proceeded, Rome would have gone forward with her abuses forever. If such had been the program of Luther, there would have been no saving reformation, redeeming the church of a decadent generation. If Wesley had sought to excuse and justify the evils that had crept into the church of his day, the apostasy of those times would have become the shame and menace of generations following. But these men knew not the methods of softness. John Knox and Huss and a score of others were men of the whetted sword, and swung at evil in the church of their day like true crusaders. And these battles saved the church.

To-day, there are three classes of churchmen who stand in the lead of the Protestant movement of the twentieth century. There are those who uphold modernism, support liberal theology and boldly talk of a necessitated departure from the faith of the fathers. Such men deny inspiration, hold to a modified view of the divinity of Jesus, scorn His virgin birth and bodily resurrection and openly challenge the claims of His shed blood. Over against the liberal school

of modern-day churchmen stand a band of men who are scornfully designated as Fundamentalists. They hold to the unchangeableness of christianity. They believe in special creation, in the absolute inspiration and preservation of the Holy Bible, in the miraculous as a manifestation of the supernatural, in the virgin born Redeemer, in the conquest of sin and death in a borrowed tomb, in the atoning efficacy of the shed blood of that Redeemer who substituted for fallen man on Calvary's cross.

But these are not the only two classes of men who stand out in the leadership of the Protestant churches. Perhaps both of them number not so many as gather in the third army I would designate. The third class represents a position that is neither right nor wrong, that assumes no positive poise nor does it take any negative attitude. These men do not deny the fundamentals of Christianity. Indeed, in their hearts they hold perhaps to the faith of the fathers. But they are silent men. They would not for a moment question the Word of God, nor would they dispute the Plan of Salvation. Indeed, they accede in their own minds to the faith as once delivered to the Saints, but they hesitate to go farther. There is no crime of attack upon the truth. Never! They merely stand mute when it is attacked. It is not what they say that is hurtful. Their silence is the menace of the hour.

Nor do these silent leaders of Zion stop with their silence. They are indeed not altogether silent. They speak softly. They speak not to defeat error or to defend truth, but they speak to pacify. There is the soothing speech of the politician. They cry peace, peace, when there is no peace and their condemnation is already written. Such men would, standing on the walls, announce that all is well, while the foe creeps forward toward the gates of the church of God. They sleep in Zion and bid all about to sleep with them. No man can accuse them of being the Judas that leads the mob. They are only the slumbering disciples at the gate of the garden. They watch not in this evil hour.

It seems to me that, with the foes of God's church to right and left, these pacifists are the most tragic enemies that we face. The apostle of open infidelity is located. His brazen affront is recognized. The man who would take creation out of the hands of God, deny revelation and laugh to scorn the miracles, is out in the open. He has declared himself. We know how to find him. That ministerial apostate who repeats the creed while he denies the Virgin birth, the bodily resurrection of our Lord and the blood atonement, is in public view. Not so with the pacifist, who, with apostasy to right and left, would urge the church to sleep on and take its rest. He softly whispers that there is no need for alarm and thus soothes to inaction thousands who would arise and battle back God's foes if only the alarm were sounded. He occupies that unenviable position of one who carries a flag of truce in order to cover the attack of God's enemies. I am not sure but that the ecclesiastical infidel is to be respected beside the man of soft speech in the pulpit of the church of Jesus Christ.

Such softness has never saved. Had Wesley been such a man, there would have been no revival of power and awakening, sweeping the world and belting the earth. Had Luther thus spoken, no reformation would have held back the advancing armies of Roman error. God's men of the hour have never spoken softly. They have refused to hold their peace. They have been men of bold and purposeful declaration and their voices have been lifted against the invading forces of doubt and infidelity as the trumpet call is lifted against the advancing foe.

Protestantism looks for her life to those who are in derision called Fundamentalists, to those who speak boldly and without hesitation. There is no power in the machinery that is being builded by modernism. There is no unction. There is no flame of fire to light the fields of stubble. Neither is there optimistic vision for those who look through the port holes of the vessels that sail silently through the gloaming. Only in the hands of those christian soldiers who are marching forward as to war, with the cross of Jesus looming large ahead, are to be found the gleaming swords of conquest. Elijah-like they stand a-tip-toe on the mountain crest and defy the false prophets. There is the faith of falling fires. There is the challenge of men who have not doubted God. Protestantism looks to none other for hope or help.

Nor should the fact that they are laughed to scorn bring alarm. Luther was

ridiculed. Wesley was the joke of his day. Early Methodists were called such in ridicule. The Fundamentalists of this day stand stubbornly forth, attacked on either flank. On one side come the hosts of modernism. On the other side bear down the forces of softness. And God stands with His own.—From *Bob Shuler's Magazine*, Los Angeles, Calif.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. II.

T. T. SHIELDS, Editor.

No. 3.

Lesson I.

Third Quarter.

July 3rd, 1927.

PAUL SENT TO CAESAREA.

LESSON TEXT: Acts, Chapter 23.

I. PAUL STANDING BEFORE THE SANHEDRIN.

Picture the scene. The room in which the council meets adjoins the temple. The seats are arranged in a semi-circle. The seventy-one members of the Sanhedrin form the supreme privy council of the Jews, and a legislative assembly. Paul is known to many in the council. There is a look of noble integrity and courage on his face. He begins to speak and tells that his life has been one of undeviating obedience to the law of God and of honest Godly fear. But goodness awakens wickedness. Ananias the high priest—a violent, proud, corrupt, and gluttonous creature—utterly unfit for the chair of the high priest, orders Paul to be smitten on the mouth, an utterly unjust and infamous command. To which Paul promptly responds, "God shall smite thee, thou whitened wall." Paul dared thus to charge him with hypocrisy. He is wearing white robes, but his heart was foul. Paul's word announced that something would happen to Ananias, and it was so, for not long afterwards he was dragged and killed "by vengeful hands."

Then somebody wanted to be regarded as specially religious: "Revilest thou God's high priest?" And Paul's reply either means that Paul did not know that the speaker of the word was the high priest then, or that Paul spoke ironically—"High priest indeed! breaking the law himself. One should be respectful indeed, to a true high priest."

The next thing we see is a great division between the Pharisees and the Sadducees because of Paul's method of defence. He says that he is a Pharisee and by an adroit stroke he wins over, for a moment, the Pharisaic party in the council to his side, and thus he splits the council into two sections. The truce between the Pharisees and Sadducees was an unholy one, and Paul for the time being breaks it up. Such unholy alliances ought always to be broken up, not only then but now.

II. PAUL TAKEN TO THE FORTRESS.

The violence became so great that the chief captain felt Paul should be rescued from the hands of the crowd, and Paul is taken to the castle. In the fortress there comes light in the darkness. He is shut up in the castle. He is alone. He is hated by the Jews. Possibly he is prone to become depressed. So his Lord appears and brings him a great word of cheer, and a vision of yet larger ministry. The Lord seems to say, "Paul, thy work is not done yet; you shall yet see Rome and do a great work there, although it may not be immediately." We can well afford to wait God's time in all things.

It was good to have that wonderful experience during the night, for the next morning the enemies form themselves into a wicked conspiracy. Forty men bound themselves under a great oath that they would not eat or drink until they had killed Paul. But while men may swear, God can defeat their plans and turn their oath with folly and contempt. No true servant of God need fear the swaggering boast of his foes. God is more than a match for the conspiracies of men and devils.

A youth is used of God to be the means of defeating the plans of the enemy.

This is especially interesting. The Jews were thus baffled in their design and did not know how they were baffled.

III. PAUL SENT TO CAESAREA.

Imagine the forty discussing the matter, accusing each other of being traitors: so God upsets the designs of wicked men. But notice the care taken of Paul to get him to Caesarea. Two hundred soldiers, seventy horsemen, and two hundred spearmen: four hundred and seventy men to guard Paul on his journey toward Caesarea. What compliments men are bound to pay to God's true servants after all! Forty-two miles the four hundred and seventy men march with Paul, and then at Antipatris the four hundred soldiers and spearmen return, and the seventy horsemen go on the remaining twenty-five miles to Caesarea; and arriving there they present Paul before Felix the Governor.

The central thought of this story is the Golden Text: and what a word that is! (v. 11). The Lord Himself appears to Paul; stands by his side; Himself speaks His word of cheer; refers to Paul's ministry in Jerusalem; assures him of service yet to come; and says he must witness where Paul especially wished to preach, viz, in Rome. And so the servant who has been faithful in one field, and a very difficult field, shall be rewarded by having a yet larger opportunity of ministry. This is God's way. He that is faithful in the least shall be called to wider fields. Let to-day's duty be done well, and to-morrow will come a yet larger thing to do. How glorious is the service of God!

THE EDITOR IN NEW YORK.

Dr. Shields left Monday night for Des Moines, Iowa, in connection with the proposal of the Baptist Bible Union to assume ownership and control of the Des Moines University. He will go from there to New York, where he is engaged for the last three Sundays in June to preach in First Baptist Church, of which Dr. I. M. Haldeman is Pastor. Dr. Shields will be home for the Tuesday prayer meeting and Thursday evening Bible Lecture, returning to New York late in the week for Sunday, June 19th.

Rev. T. I. Stockley will preach in Jarvis Street.

JARVIS STREET BIBLE SCHOOL PICNIC.

While we have no particulars as we go to press, we would suggest that Jarvis Street members and friends reserve the date of the Bible School picnic, Tuesday, June 21st, Fuller particulars later.

REV. C. J. LONEY'S 12TH ANNIVERSARY.

On Sunday last Rev. C. J. Loney celebrated his 12th anniversary as Pastor of Stanley Avenue Baptist Church, Hamilton. During the morning service the following resolution was passed:

Moved, that we commend our Pastor, the Rev. Clifford Loney, for the fearless stand for fundamentalism against modernism and its attendant and deadly associates and to re-assure him of our heartiest and united co-operation in the great work of preaching the pure unadulterated and inspired word of God and the faith once for all delivered to the saints.

We also wish to congratulate him and his good wife, Mrs. Loney, on their having completed 12 years of faithful ministry amongst us and pray that God will spare them with good health and strength to labour many more years in this part of the Lord's vineyard.

A progressive step was taken in the church's life on this anniversary occasion by changing the hour of the Bible School from 3 p.m. to 9.45 a.m. There was an increased attendance the first Sunday of seventy-five, with prospects of a steady growth. We believe great things are in store for the Stanley Avenue church under the leadership of Mr. Loney.