

# The Gospel Witness

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

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Editor: T. T. SHIELDS.

Associate Editors: T. I. STOCKLEY, ALEXANDER THOMSON, W. GORDON BROWN.

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

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

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## SPURIOUS EVANGELISM

(From *The Western Recorder* of Louisville, Ky., May 30th, 1929.)

We have recently had a good deal to say about revivalism and evangelism. We confess to a declining regard for the word—"evangelism", because the blessed spiritual quickening of lukewarm Christians which it implies and the supernatural regeneration of sinners which is its object have been obscured through cheap and spurious evangelistic methods. Revivalism is a better word, though back-slidden churches and preachers corrupt it also.

We like "revivalism" better because it carries with it the wholesome and essential thought that a church is in no wise ready to deal with lost souls until it has recovered itself from backsliding. This is a truth we cannot at all afford to forget. We are living in a time of unprecedented materialism and practical unbelief. Materialism has placed hands of spiritual depression upon nearly everything in life. Speaking of this to-day, a friend looked out from the office window on the street and glimpsed, passing on the sidewalk, a modestly clad and apparently poor woman. He remarked, "Even that woman probably has at her command for comfort and amusement and health and entertainment instrumentalities and provisions that could not be purchased by a king's ransom in other times!"

### I.

Materialism has done its work among the members of churches. Country people are at least as pious and devoted as their urban cousins, perhaps more so. Yet, consider the little country church with one hundred and fifty members on its monthly preaching day. Oftener than not there will be on the grounds fifteen or twenty automobiles owned by members. But let us say ten. They cost an average of \$1,000. To keep them up costs for each car more than \$300 a year—but we call it \$300. Here is \$10,000 wrapped up in machines that the fathers of the present generation never dreamed of, and got along satisfactorily without. It costs \$3,000 a year to keep these machines going, while depreciation will amount to \$2,000.

Very well. A generation ago that church perhaps paid the pastor \$150 or \$250 annually to come once

a month and preach the Gospel. Now a group of its members are paying \$5,000 a year for a machine their fathers never heard of, while it still says it is able to pay only \$150 to \$250 a year to keep up the institutions of the Gospel for its entire community and to provide Christian teaching for it.

And these country churches are not more unspiritual than their urban neighbors. We have used them as an illustration because their case is simpler. City people have more money and city churches make a better exhibit in giving, but city church people also spend far more on their own pleasure and comfort. City or country, church people as well as others have desired for themselves the creature comforts provided so amazingly to-day for all who have the price. And they have consumed increased substance on the satisfaction of these desires, without any similar increase in self-denial and liberality to spread the reign of Christ. We are a backslidden people.

And a certain type of evangelism has become equally backslidden—adjusting itself to the effort of wresting apparent "success" from this stony, miry soil. Instead of fighting it out to the finish, depending upon the Spirit of God alone, and even losing repute for "efficiency", if necessary, rather than conform to this worldly-mindedness, these clerical devotees to achieving something that will pass for "success"—namely, money, crowds and numbers to join—have adopted methods designed to secure results, without enquiring of the Lord whether such "success" does not in fact pile up an overwhelming measure of failure, which the Spirit of God must reveal, or else we are undone.

### II.

A minister told us of the following case of shoddy evangelism that came under his notice. Into a little rural community in which the church has been closed because the people had become too spiritually indifferent to support it, there came a neurotic and noisy peripatetic evangelist. This evangelist opened and conducted a meeting and ran it entirely on emotional excesses. People flocked to the meeting by the hun-

dred. The evangelist claimed extraordinary-righteousness and piety for himself.

He spent half of his time working up prejudice against the work of organized churches. He declared that the church people were not saved. He said they were a bunch of hypocrites. This pleased the ignorant and the sinful, whose habit had been to talk that way themselves. This wonderful evangelist agreed with them! These churches were bad enough, but they at least had ordinary honesty, and were therefore far preferable to the demagogue evangelist. He declared that all the services of the churches had fallen into a dead and proud formalism.

Then he centered his attack upon some of the leading citizens of the community. He held them up to scorn before his blind, mesmerized crowd. Thus the blind led the blind. The fellow left the community, and the work went to pieces. He took off a lot of money and the dead church continued to be just as dead as it had been before he came. His "converts" also continued to live as they had—in ignorance, spiritual uselessness and sin.

It would be easy to draw other such pictures of this shoddy evangelism—revelling in cheap emotionalism, mulcting people, arousing their prejudices, and departing to leave them in worse condition than before. All this in so-called Christian America, with scores of denominations rolling in wealth and ease failing to master it, or perhaps even to visualize it.

### III.

But there is still more to be feared from another type of evangelism, which has in it more intellect and less obviously spurious emotionalism. It is more dangerous because it enjoys the patronage of many self-respecting churches that have too little discrimination as to the character of "results" which the evangelist should seek in a church revival. This evangelist gets crowds, "joiners", and, naturally, money. These pass for success. But crowds—what brings them? what is the man giving them? what holds them? And the joiners: Has he preached Christ to them as the only cure for sin? do they give credible evidences of repentance, faith, and regeneration? Does he specialize in the gospel or in over-doses of emotional stories? What price "success"?

These are rather severe characterizations. But they are not untrue to facts as exhibited in far too many instances. Baptist pastors and churches should face these facts—face them in prayer and humility, and perhaps with repentance for their own part in such prostitution of the holy work of striving to bring lost souls to Christ.

We are thankful to say we know of many faithful and true evangelists; men who would scorn to stoop to such methods as we have characterized. Such evangelists realize even better than most of us that the picture we have drawn, sad as it is, is no caricature. These faithful evangelists will be among the first to appreciate the need of our warning.

There is great need that every earnest Christian shall be in prayer to God continually to send a revival of religion upon backslidden churches. We may expect a revival that God will bless only through earnest questioning of God in prayer on the part of individual

Christians and groups of Christians who love Him and who want to see His word trusted and revered, and see the people lifted out of sin and blindness and spiritual deadness.

When a revival of this kind comes the fire of the Spirit of God will burn up and destroy such spurious and cheap and shoddy imitations of Christian revivalism as we have mentioned here, while He is burning out of us all the lukewarmness and absorption in material ends and preoccupations which alone enable such spurious evangelism to thrive.

### OFF TO AFRICA.

(From *The Regular Baptist Call*, of Toronto, May, 1929.)

Mr. and Mrs. Griffin Sailed May 31st for England.

Our readers have been following the equipping of Mr. and Mrs. Griffin to go to the aid of Mr. and Mrs. Near in the Belgian Congo, that those two faithful Missionaries may be able to take a much-needed rest.

They will also call to mind the kind offer of Mr. St. James, of St. Paul's Church, to teach them French (this out of a clear sky to our astonishment) by which we saw that God Himself had undertaken to supply their every need, and wherefore we could trust Him for all the future.

Mr. and Mrs. Griffin have made great progress in the language, and on May 1st Mr. St. James assured us they were ready to make the first stage of their journey, having mastered a good working knowledge of the French language.

As a Society we can never be too grateful to Pastor St. James, who gave so large a portion of his time to teaching our two young missionaries, even giving them two lessons a day. In addition, their stay in Montreal, and contact with St. Paul's church was invaluable in giving them a first-hand knowledge of Roman Catholicism, with some idea of how to meet it.

During the early days of May, Mr. and Mrs. Griffin have been ordering and packing their outfit and supplies. The money for this and their passage was—by the good hand of our God—in the Treasury, being provided from the legacy received early in the year. But how many questions arose in their minds and ours as they prepared. How many times we had said to ourselves, as had they, "If only we could ask Mr. and Mrs. Near about this", but they were too far away. But is there not One who meets every need, and knows the unspoken questions in our minds? Yes, for behold, just as the orders were made out, but not yet posted, what should come in but three letters from Mr. and Mrs. Near! One said, among other things, that having asked God, Who knew their need of helpers, to fulfil His promise to them, and supply this need also, they had begun to build a house for the missionaries, they believed He would send, though as yet they had received no word that any were coming! What "joy unspeakable and full of glory" then filled their hearts as they wrote the second letter, having just learned of our plans, and then the third letter! What a mine of wealth was it! Mrs. Near, straightway, like any other eager woman, had made a list of all the new missionaries would need, nor did she stop at that, but gave instructions about how and where to order, gave a sample of the kind of mosquito netting needed, and where to buy it; told just when to begin taking quinine, how to get in touch with the Belgian officials, and how to arrange for transportation of goods in Africa. Everything we had wanted to know, all the questions in our minds, every detail—all answered! and answered just in the nick of time! To whom shall we give the praise, but to God, who read our questioning and anxious minds and led these dear servants of His to meet our every query.

Mr. and Mrs. Griffin plan to take a month's medical course in London, then cross to Belgium, where also they hope to take medical lectures in French, thus also perfecting their French, and becoming acquainted with Belgian officials and friends. Then "On to Africa." Pray that the God Who has shown Himself to be "enough" in equipping and sending them forth, may preside over the meeting of these four servants of His, and by His Spirit so adjust them, the one to the other, that they may work together as one man for the salvation of the heathen.

# The Jarvis Street Pulpit

## HOW TO BE SAVED.

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

Preached in Jarvis Street Church, Sunday Evening, August 13th, 1922.

(Stenographically Reported.)

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:12, 13.

The Bible everywhere assumes that there is something wrong with the world. The Bible everywhere takes it for granted that men are by nature out of right relationship to God. The whole purpose of this book is to reveal God's way for man to return to his Maker; to be delivered from the curse of sin, and restored to fellowship with God, and conformed to the likeness of His Son.

I want this evening, as I frequently do on Sunday evening, to discuss the very alphabet of the gospel. I should like to leave every member of this congregation without excuse "in the day when God shall judge the secrets of men by Jesus Christ according to my gospel"; and therefore, I must be as plain, as simple, as direct as I possibly can be, and bring you a simple word of direction as to how to be saved. I trust it may not be without profit to those who are already the Lord's children; for it is a good thing, you know, when going on a journey to make absolutely sure that the train you have boarded is going in the right direction.

It would, perhaps, be difficult to find a simpler word than that which I have read to you this evening. It is said of our Lord Jesus that "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

### I.

#### SALVATION INVOLVES THE RECEPTION OF JESUS CHRIST.

Whatever it may mean to receive Jesus, they are the sons of God who have received Him.

What then is involved in receiving Christ? Perhaps it may help us to consider what was involved in His rejection. "He came unto His own"—His kinsmen according to the flesh; His Jewish brethren; the privileged people to whom the divine oracles had been committed—but they did not recognize Him as the Saviour they needed, "and they received Him not." But there were others, who took up an attitude exactly opposite, who received Him. It may help us perhaps to set these two things in contrast; and as we see clearly what was involved in His rejection, we may come to understand something of what His reception implied.

I think the teaching of Scripture is that Jesus was rejected by His own people, first of all *because of His teaching, and because of the implications of His teaching.* He claimed to be a summary of all that God had ever spoken; He claimed to be God's last word to the world; the Divine ultimatum; the last message of the

King of kings to His rebellious subjects; that He was, Himself, the embodiment, the exemplification of the truth He taught; and that His message was the fulfilment of all that the prophets had spoken. He came before men as God's Pattern Man. He came to teach men what they must be in God's sight, if they would be happily and savingly related to Him. He was, Himself, a restoration of the lost standard of Righteousness; and that was the implication of His teaching always. "Which of you convinceth me of sin?" There was that about His blameless life and about the testimony of His teaching which brought condemnation to every man who came into His presence. He expounded the spiritual character of God's law; He made it clear that the law of God required something more than an external conformity to His will. He showed clearly that God dealt with the spirits of men; that He took cognizance of the contents of the heart; that He is holy; and that they that dwell with Him must be holy as He is holy. And to those who imagined that they had attained to the righteous requirements of the law, He said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." In other words, Jesus set a standard of life to which the world was a stranger. He brought down from Heaven God's rule of judgment, and He measured men by the Divine Ideal. As you read the story of His teaching you will find that again and again His auditors are filled with anger, because He has penetrated the outward seeming of their lives, and has revealed their inner character, showing how far short they are from what God would have men be. It was because they rejected this divine standard they rejected Him.

It is not enough to ask men merely to believe on the Lord Jesus Christ, for we must understand something of what is involved in believing. And I venture the assertion that we cannot really receive Jesus while we reject His teaching; while we reject the testimony of His whole life—and the testimony of His life is this: That we are all sinners—every one; that even though we have attained to "the righteousness of scribes and Pharisees," our righteousness must exceed that to the measure of the righteousness of Jesus Himself. And few of us like to hear it; few of us are willing to acknowledge it. But true faith is never possible without repentance. It is never possible for a man really to receive Jesus without understanding that the coming of Jesus into his life means a complete

transformation; a revolution; the removal of one master and the setting up of Another; the uncrowning of one king, and the crowning of Another.

And so I must ask first of all this evening, How many of you have taken this first step in the direction of receiving Jesus Christ? Are you willing to bow to His teaching? Are you willing to accept His revelation of the Divine will respecting our character and conduct? Are we willing to allow our lives to be brought into the white light of His judgment, to be tried by the principles of His teaching? and to acknowledge that we are—every one of us—brought under the condemnation of His law?

There are some here perhaps, who say, "Yes, sir, that is my case exactly, and I do not dispute it." Very well, then, we have made progress.

If you read the record, you will find that His own received Him not—*because they were unwilling to submit to His authority—to His personal authority.* It was at this they marvelled: "He taught them as one having authority, and not as the scribes." They came to Him, and said, "By what authority doest Thou these things, and who gave thee this authority?" And when He said, "Thy sins, which are many, are all forgiven," they said, "Why doth this man thus speak blasphemies? Who can forgive sins, but God only?" "Who is this who claims authority over us, who comes to us to be our master, not only our teacher; who claims to have the right and authority to loose us from our sins, and to cancel our indebtedness, and to put us right with God?" And they only received Him, who bowed to His authority. And we cannot receive Jesus until we recognize that "all authority is given to Him in heaven and on earth." While you measure Him with other men, you are lacking the clear vision of His true character. "Whom do men say that I the Son of man am?" One said one thing, and another, another. "But whom say ye that I am?" "Thou art the Christ, the Son of the living God." "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Do you know Who He is? "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made." Can you submit to that? Are you ready to receive Jesus Christ as the Creator? as the Lord? to submit to His sovereign authority? If so, we have made still further progress. Can you say this: "Yes, He is my Teacher; and He is my Judge; He has convinced me of sin; He is my Lord; He has revealed God to me."

"He came unto his own, and His own received Him not"; and they rejected Him upon the ground of the claims of His Saviourhood. "Even to them that believe on His name." "Thou shalt call His name Jesus, for He shall save His people from their sins." "Jesus" means Saviour; and no one can believe on a Saviour, who does not acknowledge his need of salvation. They rejected Him, and brought Him to the cross. And when they saw Him there, they said, "If He be the King of Israel, let Him now come down from the cross, and we will believe Him." They would accept Him without the cross. And there are a great many people who would receive Jesus without the cross.

The popular religion is a bloodless religion. There are people here this evening who would be ready to receive Jesus Christ as their Ideal. They love to talk about Him as a carpenter; as the man of Nazareth; as a philosopher; as a great teacher. But no man can possibly receive Jesus until he is ready to receive Him in His character as a Saviour from sin; as a substitute for sinners, dying in our room and stead. So far, can you receive Him?

## II.

THE RECEPTION OF JESUS CONFERRED THE PRIVILEGES OF SONSHIP. "To as many as received Him, to them He gave the privilege to become the sons of God." And it is a great privilege to be a son. First of all, it carries with it *the liberty of access to His presence.* It is a great thing to know that the door is open into the Divine Presence, to be assured that neither Peter nor any successor of his, holds the key. Blessed be God! There is no priest but ONE to whom we need come. The servants must knock at the door ere they enter; they must come with deference; they must come only when they are called. But the little child of the family claims the right to come in when he wants to come; and he simply pushes open the door and walks in.

I heard a certain preacher tell a story out of his own experience, a little while ago, of how he had had a crowded week, and Saturday afternoon found him with no preparation made for Sunday; and so he gave orders that he must not be disturbed; that whoever called, they were to be told that the minister was too busy to see them. And, as he said, "I told my household that nothing short of a fire should be permitted to break in upon my privacy." But in the midst of his meditation, he heard some little feet coming up the stairs. Presently, the study door opened, and he saw there his little boy of about four years of age. He said, "Well, what do you want?" "Oh, nussing. I came up to tell you how I love you." "And so," said the preacher, "the sermon and everything else had to be put aside while this little fellow was permitted to come to his father's arms." He was a son, and he claimed the right to push his way into his father's presence at any time.

Ah! It is a priceless privilege to be a son; to know that the law must stand aside when I want to get to God; for Jesus has magnified the law and made it honourable in my behalf. I am no longer under the law, but under grace; and I have the privilege of direct access to the presence of God.

So, if you have received Jesus, as I have been telling you to-night; and if you still have many difficulties; many disappointments; many occasions of stumbling; you have a place where all these things can be rectified, for the Door into the presence of God is wide open! "To as many as received him, to them gave he the privilege of becoming sons."

Then, this carries with it beyond question, *the assurance of the Divine favour.* It is well to know that God has smiled upon us. The prodigal was not sure what his father would say; how he would be received; and prepared, you will remember, his speech for the occasion: "Make me as one of thy hired servants." But when the father received him as a son;

when he put upon him the best robe, and the ring on his hand, and the shoes on his feet, he knew then that he had been wholly restored to his father's favour—and had nothing more to fear.

My brother, God is no longer your Judge, if you have received Jesus. I never expect to meet God as a Judge. The sins of the believer have been judged at the cross; they have been forever put away. We have become "sons"; and now we rejoice in the favour of God. He will never withdraw His smile from His own.

"My God is reconciled;  
His pardoning voice I hear;  
He owns me for His child;  
I can no longer fear;  
With confidence I now draw nigh,  
And 'Father, Abba, Father,' cry."

It involves, of course, as well, the benefits of heirship. For "if children, then heirs; heirs of God, and joint-heirs with Christ."

I wonder if I can make plain my thought. I trust we have come to see that our reception is not conditioned upon our good works; that salvation is of grace, and grace alone. Our sins are blotted out for His Name's sake; and yet there are many of us who are still, in principle—though not in words—praying the prayer of that prodigal when he said, "Make me as one of thy hired servants." I have come back, but I should like to be permitted to pay my board; or at least to earn something—and I do not ask for anything more than that which I earn." But you know the father's answer. It was, in effect: "Son, in this house grace reigns. You are an heir; all that I have is yours; and you may claim it when you will."

Let us remember then that all the way through the Christian life the same principle of grace assures us of an answer to our prayer. Jesus paid it all,—and that means ALL. He has placed in Heaven's bank, a deposit of merit, that will cover your utmost need to all eternity. You are an heir.

I remember hearing my father tell a story years ago, when I was a little boy, of a man who acquired a large estate, in the midst of which there was a great mansion, full of treasures of inestimable worth. And having paid the price, he took his little boy with him, and went to inspect his estate. He had told his son where he was going, and what was the object of the journey. When they drove through the lodge gate, and looked upon the hundreds of acres of beautiful park land, the little boy looked up in his father's face, and said, "Father, is this ours?" "Yes," his father said, "all ours." Presently, they went to the stable, where there were many valuable horses, and as they walked up and down admiring the splendid animals, the little fellow said, "Daddy, are they all ours?" "Yes," his father replied. "All of them, every one of them?" "Yes, they are all ours, every one of them," said his father. "Then may be I can have that one to ride on," said the lad. He was picking out his own. Later they came to the great mansion itself; and as they moved through the magnificent halls, and the father admired that which the product of his own genius had purchased, the little fellow had but one question, always, to ask—"And is this ours too?" To

which his father had but one answer: "Yes, it is all ours."

And that is a parable of the Christian life. Becoming sons, the Father takes us by the hand; He leads us by the illumination of His Spirit, and through an understanding of His word into our inheritance in Christ, until we are led to exclaim, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, in Christ: according as he hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." And as wonder after wonder of redeeming grace is revealed to the admiring gaze of the redeemed soul, he simply says, "Father, is this all ours? Every thing ours?" And the answer is, "All things are yours; and ye are Christ's; and Christ is God's." "As many as received Him, to them gave He the privilege of becoming the sons of God."

### III.

Salvation involves the reception of Jesus Christ, the reception of Jesus confers the privilege of sonship: and THE PRIVILEGE OF SONSHIP NECESSITATES THE NEW BIRTH. "As many as received him, to them gave he the right to become the sons of God, even to them that believe on his name: which were born"—"born again"; made new creatures; fitted for the inheritance prepared for them in Christ. "Marvel not, that I said unto Thee," said Jesus to Nicodemus, "ye must be born again."

Salvation then does not consist merely in subscribing to a statement of truth; there is that element in it; but there is also the subjective work of the Spirit, making us new creatures in Christ Jesus. How is that new birth accomplished? "Which were born"—"But," says somebody, "I was pretty well born myself, sir. You do not know my father, do you? You do not know my family history? I come of a good, and godly family. All my ancestors were Christian people. I have a great heritage of godly influence behind me. There is good blood in my veins; and do you mean to tell me that I must be born again?" The preacher knows nothing at all about it apart from the Word, and the Scripture saith, "Which were born, *not of blood.*" You may have the blood of kings in your veins, but that does not admit you to the presence of the King of kings. For kings and commoners, and all between, in His sight are sinners—every one—and "you must be born again."

"Which were born, not of blood, *nor of the will of the flesh.*" Ah, yes, you made up your mind to be a Christian, did you? You made up your mind that you would somehow get into the kingdom. If it is a worthy resolution, if formed by the power of the Spirit of God, and implemented by Him, you are to be congratulated. But let me remind you that we are not born "of the will of the flesh"; and it is not by any resolution that we can make that we find our way into the Kingdom of Heaven. There is something more than the human will operating in the quickening of a soul dead in trespasses and sin; there must be more than "the will of the flesh." I spoke to you this morning about Abraham. Ishmael was born of "the will of the flesh"; but Abraham had to learn that the children

of the promise are counted for the seed. There is no salvation in the utmost power of the strongest human will.

"Nor of the will of man." Lest anything might be omitted in this excluding word, God declares that this new birth is not of human power at all, but declares it is "of God." "To as many as received Him, to them gave He the power to become the sons of God," and somehow, and at some time, in the process of receiving Him, and becoming sons, the Spirit of God quickens the soul, and it is born into newness of life. From beginning to end it is God's work, and therefore it is of God's sovereign grace alone.

#### IV.

And now let me bring you this one word more before I close, of what must necessarily follow from this truth. Receiving Christ; becoming sons; being born of God ASSURES US OF CERTAIN SPECIAL BENEFITS. First of all, *it assures us that we have eternal life*, because the life that is in us is the life of God. We have been quickened by the Spirit of God Himself. "We have been born, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." That seed is in us, and we shall live for ever. We are sure of everlasting life, because, and I say it with reverence and in grateful wonder, the life of God is in us!

And then, just this simple word for the babes. I was speaking to one of these brethren baptized this evening only last night on this principle,—and I want to say it to you. This assures us that *God will take care of us during the process of development*, while we are growing up into Christ. Salvation does not promise immediate perfection. Conversion is a birth; it is the beginning of a new life, which is gradually to unfold into perfect beauty. And you know if the baby of the household gets hold of the corner of the tablecloth and pulls everything on the floor, it is a bit distressing, is it not?—notwithstanding, the baby is the king of the household, or queen as the case may be. And no one thinks of excluding the child from the family because he broke some dishes. We have wondered sometimes that these children can stand so much. And, almost equally, at their parents' endurance. I have sometimes thought it would be very interesting if we could attach to their little legs some kind of an indicator to tell us how far they run in a day, and another kind of machine to tell how often they tumble. It seems to be very black to the little fellow when toys are broken, and knees are bruised. He does not think for the moment of father's estate, or of the glorious prospect awaiting his young manhood, but only of the drying of the tears.

And so, as Christians, you will get down in the dust sometimes; you will need your handkerchief; you will be tossed about; you will wonder, possibly, whether you are a child of God or not. The children of God do sometimes lose their assurance; but they do not lose their birthright. I have heard people sneer sometimes at that hymn of John Newton's:—

"'Tis a point I long to know,  
Oft it causes anxious thought,  
Do I love my Lord or no,  
Am I His, or am I not;”—

but some of us can understand it. Perhaps some of us have been made to walk through deep valleys and dark places in order that we might tell others that even in the darkness we are still God's children, that once received into His family, we are His forevermore.

Therefore, if you young believers have had a difficult time during the past week, I remind you that you are just passing through the experience of your spiritual babyhood; and that the Lord loves you just the same. The little baby is just as much the child of the household, and as dear to the father as the grown-up son, who is in partnership with his father in business. And the humblest saint, the weakest saint of all, is as dear to the heart of God as the stalwart warrior for Christ, who goes forth winning victories in His name.

I am glad that the Lord has described our relationship in this simple metaphor, so that even the children can understand. As children "born of the will of God" we have a place in His heart and home forever, and we shall grow up into Him. And ultimately, *there is the guarantee that we shall be like Christ*. I do not see much prospect of it myself; and I confess I have met a lot of professing Christians, of whom honesty would compel me to say that I am afraid they are not as yet very much like Christ. My only hope for myself and for you is this—that there is a little bit of God in us, the seed which made us to live again—"Christ in you, the hope of glory."

I remember in the old land a man who used to come to my father's church; and, to be perfectly frank, I did not care much for him. I think he was a good man, and I respect his memory; but he was one of those men who was not particularly attractive to young people. He was foreman over certain works, and part of the concern was some sort of brickyard. At all events, the men employed there had to work out of doors—and many of you who have lived in England know that it rains there occasionally—sometimes, too often. One summer day the men were working away in the yard when a shower came on. They ran for shelter as they were expected to do; but the foreman was looking out of his office to see how long they were going to stay under shelter. They were not particularly anxious to get back to work, as perhaps we should not have been had we had to do the same sort of work. So the old gentleman walked around to see what the men were doing; and as he approached, one of the men, who was a bit of a wag, and who perhaps invented the story, said, "Well, Mr. So-and-So, we have just been discussing a question here; possibly you can enlighten us. We have just been saying that some people say that very pretty babies grow up to be very unattractive old people; while quite ugly or very plain children, in later life, become quite beautiful or handsome, as the case might be. Do you think there is anything in that theory?" The old man was rather taken aback for the moment, but recovering himself he said, "I do not know, men, but there might be something in it." "My! My! then," said the man, "what a pretty baby you must have been!"

Now whatever degree of truth there may be in that theory as applied to the physical life, I know it is true on the one side at least, applied religiously. There is a good deal of "the old man" in some of the Lord's children; indeed, in all of us, in the beginning. And

(Continued on page 10.)

## “IT IS JOHN WHOM I BEHEADED”

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

“But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.”—Mark 6:16.

It may be that you have in your home a picture, or a piece of statuary, whose value to you increases with the passage of the years. You prized it from the beginning; but as you sit before it and allow it to speak to you, every day it has some new message: you see something in it that you never observed before. But you see nothing which was not put into the picture when it was painted. The artist lived with that picture for weeks or months. Perhaps it would be more correct to say that he lived *in* it. It is the reflection of his various moods. He put his soul into his work; and the explanation of its enduring fascination is to be found in the fact that it is more than a painted canvas, or a sculptured marble; it is the expression, the embodiment, of a human soul. And that is inspiration. That work of art is inbreathed by an artist's soul.

And that is the explanation of the immortality of this Book; with this difference, that it is inbreathed by the Infinite Spirit. We shall never outgrow it, until it becomes possible for God to grow old! We outgrow other things. We read a page of history, let us say, of the time of Henry the Eighth, or we see the marks of his spirit in a place like the Tower of London, and we say, “These things would be impossible to-day.” But you cannot say that of any page of this history. Whether it be in the Old or New Testaments, though the externals of the story may have altered, the essential truth of it abides as a record of to-day.

“But surely,” someone will say, “no one will seriously contend that prophets are murdered in civilized countries to-day, as Herod murdered John?”

I think it will be possible to show that this history is being continually repeated. Inbreathed by the timeless Spirit to Whom To-day presents no surprise, as it does to us, and written by His direction for our admonition as truly as for the instruction of men of an ancient time, this story reflects the sin of Toronto's hearts and homes, as accurately as it portrays the wickedness which reigned in Herod's palace.

### I.

And I begin my exposition with this statement, **WE ARE EVERY ONE GUILTY OF THE MURDER OF A PROPHET.**

I do not mean that any one here has deliberately and of set purpose consigned a prophet to death. On the contrary, you have had great admiration for the Lord's prophets, and for the life and religion they represent. You have never been an enemy of religion, but have always counted yourself among her friends. You were brought up in the Sunday School; and were early taught to respect the Lord's Day, and the Lord's house. With all this I agree, and we are therefore able to begin together on common ground.

Will you observe, then, that *Herod greatly admired John; regarded him, indeed, with profound respect; he even “feared John” and “heard him gladly.”* And that describes the early attitude of many here toward religion. You were never lacking in what may be called

the religious instinct. The Bible, and the Christian Church, and all the institutions fostered by the representatives of the Church, have symbolized for you the highest manifestations of life. Hence your ideals of life have always been essentially Christian. You have been generous enough, or, let me rather say, that you have been honest enough, to acknowledge that the professors of religion are neither deceived nor deceivers, but in the main are true men. Herod knew that John “was a just man and a holy.” Moreover, you have actually taken great delight in the message of religion, even as Herod “heard John gladly.” And you have approved of the general message and programme of the Gospel. And what visions of a holy life it has opened up before you! What storied castles of virtue you have built in those seasons of moral rapture! What holy crusades your fancy has initiated! In what glorious wars of righteousness your imagination has enlisted! You have said “Amen” to John's preaching; and you have been grateful to every prophet who has shown you “this gate of the Lord into which the righteous shall enter.”

And now I must show you, further, that *Herod's life had been largely regulated by the prophet's teaching:* “When he heard him, he did many things, and heard him gladly.” That, too, is parallel to the experience of many. How much have we been influenced by our religious surroundings? We have done many things because of the preaching we have heard. It has stimulated our thought, and dictated our course of action on innumerable occasions. What should we be to-day but for the influence of religion? In many cases it has directly made us what we are. And that is true of many who make no profession of religion. Why, man, but for some John's preaching you would not now be even respectable—and that you know right well.

But how was Herod's attitude changed? What led him to put a stop to the preaching of the man he had formerly heard so gladly? Why do you go to church only occasionally now? Why has your interest in religious matters waned?

Do you remember that *someone in Herod's house “had a quarrel against John”*; or, as the margin has it, had “an inward grudge against him”? Someone always dissented from Herod's expressed appreciation of the prophet. Someone hated him and his preaching as heartily as Herod admired them. And someone very close to you has always disagreed with your estimate of the value of the Christian religion. You know well what I mean. You have long had a struggle to hold your own against that contrary opinion. If you are less regular in your attendance upon the means of grace, it is not because you are now for the first time tempted to be careless. There was always to be heard, even in Sunday School days, in the times of serious reflection, when the soul was at home with itself, a voice which expressed a deep-rooted, inward grudge, against every voice that speaks for God in the inner sanctuary of the soul.

Alas! alas! *every human soul is married to some Herodias*. Not literally, or in any physical sense, but all that Herodias represents finds a place in every life. Herodias stands for pride, ambition, love of ease, covetousness, sensuality, the lust of self-indulgence in all its manifold forms. She stands, in a word, for Lawlessness, for the forbidden thing, for the life in which the human will is substituted for the will of God. And in this meaning of the story we have all been married to Herodias. We have taken to our hearts some forbidden thing; and that thing has established itself in the best room in the house. It has moved in all its belongings as though it intended to remain. Its presence is gradually changing the whole interior of man's soul.

*Herodias does not greatly object to Herod's hearing John preach, so long as John is careful to concern himself with generalities*. Few will object to the denunciation of sin in general. It is when particular sins and particular sinners are pointed out that men become uneasy. The true prophet, however, must be faithful to the individual as well as to the multitude. Therefore, sooner or later the voice that speaks for God, will speak in condemnation of Herodias, and of Herod's union with her. I mean, man, that the Christian religion is a vital thing. It will not be long content to be kept waiting upon the door-step of the soul. It will demand—whatever the voice, whether it be the Bible direct, or the sermon—the voice that speaks for God will demand to know who lives within. And when it discovers Herodias, it will thunder, "It is not lawful."

And in that day *Herod will have to make choice between Herodias and John*, between law and lawlessness, between right and wrong, between God and the Devil. You see Herod had no real controversy with John until John touched upon his relationship to Herodias. Every other point Herod readily conceded. Herodias was his idol. There the prophet touched the king's supreme affection, the pivot upon which his whole life turned. And it is just there every soul contends with God. Not in the outward trappings of life: the issue is easily decided there. Nor yet in the external features of character; consent is readily given to their being moulded into a more respectable image. It is always Herodias who quarrels with the divine voice. The battle is joined when the prophet insists that the soul be divorced from the spirit of lawlessness to which it is married.

And who of us has not preferred Herodias to John in this controversy? Herod was a great sinner, and "was reproved by John for Herodias his brother Philip's wife, and for all the evils which Herod had done"; but we read that he "added yet this above all, that he shut up John in prison." And no doubt he was sorry to do that: but he did it. And when Herod finds that he cannot live at peace with Herodias and John at the same time, when he is compelled to make choice between them, he delivers John to the executioner that his voice may be heard no more. Of course "he was sorry," but his sin compelled him, and he murdered the prophet who had been his guardian angel in disguise.

And we all have done the same thing. When forced to a choice between obeying the voice of God, and yielding to the charms of the sin which doth so easily

beset us, we have first shut up John in prison by refusing to hear him, and then we have deliberately taken some action to insure our hearing the reproving voice no more.

And perhaps *someone here did it just as Herod did it, in the hall of pleasure, and in the presence of other revellers*. How many men when the wine flowed freely, when the blood was hot, and passion's fire fiercely blazed, have yielded to sin's enchantments, and in one last mad act of rebellion, by serving up the prophet's head in a charger, have delivered their soul to the devil! Thus men become the murderers of the prophets, and, so far as they can, silence every voice which speaks for God.

## II.

My next point is that, **BY MURDERING THE PROPHET MEN DO NOT SILENCE THE VOICE**.

*For a brief period Herod was undisturbed*. No one now came knocking at his door, insisting that Herodias be expelled; and he fancied that at last he had found peace, and found it in the way of what the dead prophet had called unlawful. And many a man since then has flattered himself that he has proved the untruth of the word of God by finding peace and pleasure where the Bible said it could not be found. But who did ever find such peace enduring?

*There was still another voice in Herod's home; it was the voice of a servant*. I will describe it as of the masculine gender. This servant had come from a far country, where another language was spoken than that spoken in Herod's house. But the servant had so long waited on Herod that he had fallen into his ways, and quite generally approved of what his master did. He had been so long away from home that he had forgotten his native tongue, and nearly all his country's ways. But when John came preaching repentance, this servant of Herod's recognized the voice as speaking the language of holiness which he had so completely forgotten. Old memories were stirred, so that many irregularities were noticed which had long been overlooked. It was this servant who persuaded Herod to hear John preach; and who, having heard him, reminded him of the sermon, and prevailed upon him to do the many things "which the sermon enjoined." The servant's name was Conscience.

And now, *after John's death, another strange voice is heard, and evidently the voice of a prophet*. And everyone is asking who he is, until even in Herod's palace the report is heard. And Conscience is at no loss to identify the speaker. The voice is the same as John's—it is a voice from God! Therefore, Herod said, "It is John, whom I beheaded: he is risen from the dead."

Thus it is also in our own experience, that the voice we had thought, and secretly hoped, had been silenced forever, is heard speaking again from the dead. We have marvelled at this, that men so different from each other, so widely separated in their spheres of service, so remotely related in their outward situation, should yet seem to speak the same message. And so the miracle of the Bible in which the same voice is heard speaking by a multitude of human lips and over a lapse of centuries, is a perpetual miracle. There is no getting away from the voice. Here is a man who has tried it again and again. Somewhere in a land across



the sea he heard the trumpet blast, "It is not lawful." And he silenced the voice. But here on the other side of the world he hears it again. And he has been startled as Herod was startled. Sin cannot escape its divine rebuke. God will not leave Himself without witness.

How suggestive is the fact that no creed, no philosophy of life which Herod could devise, could avail to silence the voice. For Herod was a Sadducee, whose cardinal doctrine was that there is no resurrection, neither angel nor spirit; but all his brave theories are dissolved in the fear of having to face a prophet whom he had murdered.

And we shall be no more successful than he. No system of theology, no philosophy of life, can unwrite the facts of life. No bloody axe can silence God's witness in the human soul. You cannot bury a John the Baptist so deep that he will not rise again in another voice and make himself heard. Ah! but I know what you will say. You have cut loose from such ancient superstitions; you have no fear of being further troubled on the score of your Herodias. You have formulated a creed agreeable to your own desires; and that creed makes no provision for the resurrection of troublesome prophets! But you cannot escape the rebuke of sin. If the word be God's He will never want for lips to speak it. And in spite of your pretensions, He will yet wring this cry of terror from you, "It is John, whom I beheaded: he is risen from the dead."

And Herod was right; it was John; for all prophetic voices which had spoken since man's first disobedience, found resurrection in Him; "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us in His Son." Every reproving voice that has spoken in God's behalf repeats its warning whenever the Gospel is preached.

### III.

In our failure to silence Heaven's reproving voices, behold AN EVIDENCE OF THE PERSISTENCE OF GRACE.

The severest judgment that can overtake any man is no judgment at all. For the sinner to escape detection is an inestimable calamity. "Because sentence against an evil is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil." And it is Mercy who refuses to let a man alone in his sin. Ah, sinner, it is Mercy who worries you; it is Love that will not let you go!

It was thus Christ regarded the multiplied warnings of Heaven. The Bible abounds with witness to this truth. "I earnestly protested unto your fathers in the day that I brought them up out of Egypt, even unto this day, rising early and protesting, saying, Obey my voice." "And the Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom

ye slew between the temple and the altar. Verily I say unto you. All these things shall come upon this generation." And Jesus described the householder who let his vineyard out to husbandmen, and sent unto them many servants, and "last of all" his son.

And this is the crowning mercy that the Son of God has come, to deliver once again and for the last time, the message spoken by all the murdered prophets of the world. If any have failed in faithfulness or clearness of testimony, the world will be left without excuse when He has spoken. Yes, I repeat; all voices speak again in Christ, and in the Gospel Mercy excels herself, and utters her last clear call to life.

All the kindly voices of the past, speak again in Christ. Listen to Him, and you shall find that father and mother, and darling child, are risen from the dead, and call again to you. And what messages have come to turn us away every one from his iniquities. What gracious providences, what chidings and expostulations, what chastenings, what exhortation, what tender entreaties come out of the past when Memory is awakened and Conscience is aroused! And all these urgings toward the light are echoes of the one Voice, elements in the same message: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

It remains for me to speak one awful word of warning, and I have done. Herod heard so much about Jesus that he greatly desired to see Him. Yet he never sent for Him, nor went to Him. He feared to hear more clearly the voice, which, conscience told Him, would speak the same message as John. But at last Christ was sent to him by Pontius Pilate, that he might judge Him as he had judged John. And Herod was glad to see Him, "and he hoped to have seen some miracle done by Him." But when "he questioned with Him in many words, He answered him nothing." And never again will that voice speak in mercy to him! How terrible the reflection that it is possible at last to have the blood of our murdered prophets upon us in everlasting condemnation of our folly! There is a repose of soul which is an evidence of reprobation; there is a religious insensibility which is a kind of moral coma, an atrophy of conscience. Indifference to the claims of religion, coupled with the undisturbed companionship of Herodias,—of the possession of the unlawful—is never the result, as is so often supposed, of an intellectual deliverance from supposedly superstitious alarms; it is oftener due to the silence of judgment, already begun, when the Voice refuses longer to speak in Mercy, and the sinner is permitted, unhindered, unconsciously and enjoyably to drive on to the precipice!

For Christ's is the last voice. He will have no successor. Other prophets speak again in Him; but when He shall be silent, there shall be a famine of hearing the word of the Lord! And when He no longer restrains, men shall go on wildly into sin; until the Judgment is set, and then shall the text again be true, and the voice of the Prophet whom men spurned will pronounce the sentence of death on all unbelievers.

"We shape ourselves the joy or fear  
Of which the coming life is made,  
And fill our Future's atmosphere  
With sunshine or with shade.

"The tissues of the Life to be  
We weave with colors all our own,  
And in the field of destiny  
We reap as we have sown.

"Still shall the soul around it call  
The shadows which it gathered here,  
And, painted on the eternal wall.  
The Past shall reappear.

"Think ye the notes of holy song  
On Milton's tuneful ear have died?  
Think ye that Raphael's angel throng  
Have vanished from his side?

"Oh no? We live our life again;  
Or warmly touched, or coldly dim,  
The pictures of the past remain,—  
Man's works shall follow him."

#### HOW TO BE SAVED.

(Continued from page 6.)

I am bound to admit that some of the babies are rather "plain", aren't they?—not much of Christ in them at the beginning. But, oh is there anything fuller of inspiration and joy than just to see the Christ-life within emerging, and the man becoming more,—and more,—and more,—and more, like Christ? There is hope for us my friends, that we shall be glorious in His eyes when the work of grace is finished, and "when he shall present us faultless before the presence of his glory with exceeding joy." Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Hallelujah! What a Saviour!

#### JARVIS STREET PULPIT AND WEEK EVENING SERVICES.

On Sunday, May 19th, Jarvis Street enjoyed the ministry of Dr. J. W. Gillon of Shawnee, Okla. Dr. Gillon is a strong preacher who is always welcome in Jarvis Street, where he is greatly loved.

Rev. W. E. Atkinson, Secretary of the Union of Regular Baptist Churches of Ontario and Quebec, preached morning and evening last Sunday. During the months that Mr. Atkinson has had his office in the Toronto Baptist Seminary, thus being closely related to Jarvis Street, he has made for himself a large place in the hearts of the people. His preaching Sunday was accompanied by unusual spiritual power. At the evening service Rev. E. A. Brownlee baptized four believers, and later presided at the Communion Service, giving the right hand of fellowship to new members.

The week evening services have been filled with the presence of the Lord and have been characterized by the most earnest petition on behalf of the Pastor and the whole Des Moines situation.

#### The Pastor at Home Sunday.

Word has been received from the Pastor who has been in Des Moines for the past ten days that he will be home Sunday; he will teach his class in the morning at 10.00 o'clock, and preach morning and evening.

## Latest News From Des Moines

Telegram from the Editor Wednesday night.

"Trustees are in complete possession of the University, and control whole situation. We issued warning to Faculty that no degrees would be granted or credits recorded without a thorough investigation of the students' riot. Diplomas and University seal were removed by our order from the office last Saturday. Dr. Wayman was dismissed from the Presidency May 27th; notwithstanding, in violation of Trustees' order, he dared to have diplomas printed, presumably on Sunday, in usual form, stating they were granted by the Trustees. Diplomas were signed by Dr. Wayman, the respective Deans of Colleges, and the Registrar. Such diplomas are illegal and worthless. The Committee of five in Des Moines, clothed with full power of the Board, is now engaged in arranging for the future of the University. Fuller particulars will be given in next week's issue of *The Witness*.

(Signed) T. T. Shields."

## The Des Moines Issue of the Witness

Thousands of copies of the issue of *The Gospel Witness* for May 23rd have left our office in response to orders received from ministers and church officials for distribution among their people. Orders have been received for packages of five, ten, twenty-five, fifty, one hundred, two hundred, and in some instances, three hundred copies. Send for a sufficient number at once to put one in every family in your church. Or, if more convenient, send us list of names and covering cost (see last page) and we shall be glad to mail individually from our office.

Write at once to:

*The Gospel Witness*,  
130 Gerrard St. East,  
Toronto, Canada.

#### TWO SERMONS IN THIS ISSUE.

Owing to the Editor's absence, two sermons appear in this issue of *The Witness*. Dr. Shields will be home next week, and will supply editorial material as usual.

## Books by Dr. Shields

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# 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.

## FOUR YEARS OLD.

Next month the Union of Regular Baptist Churches of Ontario and Quebec will have completed four years of service. The word "Service" is used advisedly, for much has been accomplished under God.

Throughout the length and breadth of our provinces the germ of modernism has been detected through the educational programme carried on by the leaders of the fellowship, and thousands are indebted to the Union for its clear-cut testimony, taking them back to the "Faith of our Fathers", and making it difficult for out-and-out modernists to disseminate their deadly doctrines publicly.

The Union has stood without compromise for the verities of the Faith; for the independency of the local church; for the safe-guarding of the ordinances; and for evangelization. Such a programme has, of course, been not only objectionable, but intolerable to some; and it is not surprising that Satan has attacked on every hand. Nevertheless the Lord is with us. The programme of the Union and the churches associated in its fellowship is the same as it was the day of organization. Are we "Glorifying in tribulations"? Are we standing "Steadfast, unmoveable"? are we saying, "None of these things move me"? Are we prepared to deal with every matter that is contrary to His programme courageously, leaving the outcome to Him Who is our Peace?

Double-mindedness has no place in Christian warfare. There was but one way to deal with an insidious society that desired to bleed every church of its missionary contributions, interfere with the rights of a local church through an organization of women appointing whom they would, when that society would listen to no reason, respond to no invitation, but claimed superior direction and guidance. Those who fellowship such a system are "not of us" who go forward as a fellowship of churches co-operating in missionary endeavour, but recognizing the absolute independence of the local church, and the fact that the church is an assembly where believers find a home and that such an assembly is divinely ordained.

The Union of Regular Baptist Churches of Ontario and Quebec offers no apology for the course it has pursued. The tribulation that has come to it has tested it, refined it, has fitted it for a greater service in His name and for His sake. The future is bright. The Lord will prosper His work.

"We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

The coming annual convention will be an opportunity to review the progress of the work committed to us, but it will also

be "a beginning of days" for those who are persuaded that it is the Lord's work, and that there is a place for the aggressive ministry of the Union churches and for the fellowship banded together to send the glorious gospel message forth.

Those who stand with the Union and its missionary endeavour are requested to pray much and to maintain their commission from the Lord in these difficult days "Rejoicing that they are counted worthy to suffer shame for his sake".

The work of the Union has surely only just begun. The ship has been cleansed of its barnacles. We close this, another Convention year, with thanksgiving and praise for what the Lord has done in the salvation of souls, the experience that He has given through tribulation, and the "Hope" that is ours.

## MISSION BAND WORK.

Many groups of children are meeting from week to week under able leadership among our churches and whether such gatherings are looked upon as Mission Bands, or Children's meetings, it would be interesting to hear of their programs. Letters were, therefore, invited to an open letter through the "Union Baptist Witness" and by this means others are encouraged to avail their churches this opportunity for training boys and girls and capturing their interest in the things of God.

In last week's issue of the "Witness" many would read with alarm the evidence of teaching in an outstanding modernist Sunday School but one does not need to go so far afield for such an illustration. Recently a bright little girl of six was asked at her Sunday School lesson was about and she related something like this—It was about Jesus when he was six years old. He always ran messages for his mother when she asked him to and about flowers and rain and little chickens". One always must make allowance for a child's interpretation of even the clearest presentation, but from questions again and again, it was firmly established that this little one faithfully reported what the lesson was about and that the most astounding liberties were taken with the Scripture.

Now, for the children, a letter recently received from a little girl who is trusting Christ as Saviour is given. Mary lives in Saskatchewan and is telling of an experience she had recently when with friends she went for a few days at the lake.

"I must tell you about our trip up to Meeting Lake. Winnifred and I went with Mr. and Mrs. M— and Marion on August 19th. We started about half past seven. When we were going up we got all off the road and asked ever so many people the directions and each one seemed to tell us a different way. We got there about seven o'clock p.m. and Winnifred, Marion and I all got on our bathing suits and got into the water.

At first we were two swims ahead of Mr. M—, but on Sunday he got one ahead of us because Mamma said we didn't need to go in that day, but then we caught up to him one other day.

"One morning we got up and it was rainy looking and cold and Mrs. M— thought it was going to be one of these fall rains that last two or three days, so we hurried up and packed and got started home. We got to Scot when it was about dark. Just before you get to Revenue there is a coolie (valley). We had to go through it with no chains and it was terribly slippery. It was dark too and one place we just about went off the road. After that I kept my eyes closed and prayed. My, isn't it nice to have somebody to pray to?"

"Well, we got to Revenue safely and we had to sleep behind the Pool Room. The family that slept there had nine children and the father and mother, that was eleven, and then five of us, that makes sixteen people in five beds. It was dirty too. The only thing that was clean was the sheet over the doorway."

"The next day we started out again and got home just before dinner."

How is — getting along? I wish he was saved. I am praying for him and you are too."

\* \* \* \*

## NORANDA.

Many have been faithful in praying for the Student Summer Fields and will rejoice to hear that the Wellington Brothers in whom we are so deeply interested are in the midst of an evangelistic campaign in Noranda, that busy northern mining town just over the Quebec border.

Mr. Stanley Wellington has been laboring faithfully there for many months and from time to time the Union has been able to contribute something to the work. During the summer months, however, support was sent forward to Mr. Frank Wellington that he might assist his brother on the field and now Rev. Anthony Zeoli is with them and the following letter from Mr. Stanley Wellington will be another call to the readers of "The Gospel Witness" for prayer on their behalf and for Mr. Zeoli.

"I was pleased to receive your letter of recent date assuring us of your prayerful interest in our work here in Noranda. We believe that is what we need more and more. God answers prayer."

"Brother Zeoli arrived here Saturday night and already God has blessed, not only his fellowship to us, but has given souls. The first meeting of the campaign was held last night in a hall, formerly an old theatre and then a pool-room. Much work was necessary to prepare this building for use but finally it was put into pretty fair shape to seat between two hundred and fifty and three hundred people."

"A very heavy electric and rainstorm occurred just before and during the time

for service; however, in spite of the cloudburst about one hundred people were present. It was a pretty hard looking lot and we soon found that the Devil had sent a number of them in to destroy the spirit. Soon, however, the Word became too strong for them and one by one the noisy and cynical left the building until it seemed that a quarter of our audience had gone, but praise God, then He began to work and after Brother Zeoli's clear Scriptural message on "The Greatest Thing in the World", twelve men and women and about four 'teen-age boys responded to the invitation. It was a glorious sight to see so many rough-looking characters walk humbly to the front signifying before all their acceptance of Christ as Saviour. Many of them had formerly been spoken to about their souls and now they have stepped over the line."

"This is only the beginning of good things for God in this place. Much prayer is being made for a mighty stirring of the Spirit and we now expect a wave of blessing such as has not been known before in the North."

"Keep praying for us that we might be led as to the future. We want only His divine guidance."

**GUELPH.**

The Suffolk Street Church, Guelph, and the York Road Mission, recently held a delightful picnic with some one hundred present. It was a day of happy fellowship and at the close of the day the tired workers were compensated by the confidence that the Lord had been in their midst.

The Guelph church is prospering after days of discouragement and trial. Strangers are coming to the services and the little building numbers more at its Sunday services than some of the luxurious churches of the city. Pray for Guelph and its Pastor, Student Howard Chipchase. Plans are being made for a more aggressive campaign for souls this fall than ever before. A special Friday evening service is being inaugurated and those within driving distance of Guelph are invited to drop in. Some of the outstanding speakers of the Convention are scheduled to speak at these services.

**A LABOR DAY PICNIC**

The Pastors' and People's Conference of the Hamilton and Brantford Districts held a picnic at Mohawk Park, Brantford, on Labor Day and what a day it was! Ideal from the standpoint of weather and fellowship. As groups came together from a church here and a church there, what a comradeship existed and what an opportunity it was to get acquainted. More than ninety gathered in the morning; by afternoon more than a hundred had come and in the evening there was well over two hundred listening to the messages delivered by various speakers, among whom were Rev. A. J. Lewis, Rev. R. D. Guthrie and our President, Rev. Olifford J. Loney. What messages from God's Word were wafted on the balmy breezes and what a refreshing came to the assembly! No wonder it is reported that never were such messages delivered by God's servants and that all seemed to have a new sense of the "joy of the Lord".

May there be many more such picnics

and many more such Pastors' and People's Conferences and may the invitation be made even larger in the future.

**BARREN LANDS.**

The story of the proclamation of the Gospel in Southern Saskatchewan, as related by one of the members of the party, travelling throughout the district by means of a large truck fitted to accommodate them, is thrilling indeed.

The party consisted of Messrs. Melbourne, Armstrong and Forrester, and was made possible through the generosity of Mr. Bauer of Kitchener. Many towns were visited and more than one hundred souls definitely confessed acceptance of Christ.

Let us visit one of these towns. The Gospel car arrives looking something like one of the T.T.C. buses. It creates considerable interest and the workers introduce themselves, probably asking first of all as to where they can secure some water. In many places water is so scarce that it is sold at \$2.50 for six gallons and then it is often so filled with alkali that it was not fit to drink. Conditions in this part of Saskatchewan are the worst that can be imagined. The area is burnt out and arid and men who a few years ago were well off financially and thought only of making more and more money, as each year gave abundant crop after abundant crop, are now destitute, desolate and without ambition or hope.

To such a town came the Messengers of the Gospel. May they first alleviate the citizen's lot with material help before they can be done? Not so. The old-fashioned hymns recalled the women days when such things brought comfort. The singing of the hymns by the preaching of the Word while many stand afar off, a few are near and the next meeting almost the whole town to hear the messengers have to say.

In one town there a pompous and important gentleman seemed to oppose the missionaries from the time of their entrance, they were surprisid to have him come to them on their departure with tears in his eyes begging them to stay, saying: "that is what we need. We have allowed our children to grow up without training and we need such teaching".

At another place the meetings created such interest that for miles around people came into the town. Many who had no money for gasoline used the old flivver nevertheless, a shaft attached and two horses for motive power.

In the town of Scotsguard, the Word was received and more than fifty indicated their acceptance of the Saviour. There were many young people there and a dance was widely advertised and preparations were being made by some of those who had signified their desire for Christ to attend. Not one word had been said by the workers about the dance but their hearts were heavy and they were praying much. The night of the dance came, conveyances of every kind were commissioned to carry the patrons out and then on the way the Lord dealt with them and one said to another, "I don't think we should attend the dance. I have no desire to go," and so on. Right about turn, the cars and other

conveyances were turned about and back these young people came to a prayer meeting.

Deplorable conditions certainly exist in the West but through the need the Lord will speak and many will be brought to know Him and acknowledge His place in their lives, and "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land."

**ORILLIA.**

Bethel Regular Baptist Church, Orillia, continues to enjoy the blessing which attends the faithful preaching of the Word.

On a recent Lord's day, a baptismal service was held at Lake Couchiching, and a large congregation assembled to hear the Message and witness the ordinance. Eight believers were baptized in the Lord's appointed way and witnessed by so doing to the burial resurrection and power of our Saviour.

During the summer months when the Pastor of Bethel Church was on vacation, the church enjoyed the ministry of many Union pastors and a visit from the Secretary, Rev. W. E. Atkinson, was highly appreciated as were his positive and powerful expositions.

The church was happy indeed to have many other visiting brethren during the vacation period and greeted Mr. Jennings of Jarvis Street, Toronto, Rev. Robert Guthrie of Courtland, and Mr. W. C. Boadway, vice-President of the Union, at services.

Rev. John Byers, Pastor of Bethel Church, is grateful for all who assisted in the services and trusts the visitors will come often again.

**SEPTEMBER THIRTIETH**

Closes

**OUR CONVENTION YEAR**

All Contributions

Should be mailed by that date,

September 30th.

A special \$1.00 contribution

from every friend of the

Union is Suggested.