

The Gospel Witness

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

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

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"THERE WAS A DIVISION AMONG THE PEOPLE BECAUSE OF HIM"

God never works haphazardly. His works in nature abound with evidences of design. The well-worn, and now, alas! rather old-fashioned, phrase, "the plan of salvation", well describes God's method in grace; for though the Lamb without blemish was manifested in these last days for us, He was "verily foreordained before the foundation of the world". In providence, also, as in nature and in grace, and in harmony with and in relation to both, God works according to plan.

The language of faith recognizes this principle, saying, "For we know that all things work together for good to them that love God, to them that are the called according to his purpose."

It would be impossible for things to work together for good were there not an infinitely wise Intelligence to discern and determine what constitutes the quality of goodness; and there could be no final good did not "all things work together" to that end. If only some things so worked the things excepted and excluded would neutralize the rest; and "all things" could not work together for good were there not an omnipotent Will to Whom all things are subject. Therefore because we know God as He discloses Himself to us in His Son Jesus Christ, as a God of infinite goodness, "we know that all things work together for good to them that love God".

This is a governing principle in the life of every believer, that is, in the life of everyone who loves God. It is a governing principle also in the collective life and ministry of every genuinely Christian church, and of every associated group of such churches. In this dispensation the Holy Spirit is the Administrator of the church, and (we say it reverently) the Executive of the Godhead.

The "happenings" of recent years in the Baptist Convention of Ontario and Quebec have really not been "happenings" at all. Every day makes it more clear that God's hand has been in it all. Had there been no protest against the Modernistic tendencies of

McMaster University, that Institution, like similar institutions all over the continent, gradually, and, to the vast majority of people, imperceptibly, would have grown worse and worse. Class after class of students would have been sent out with each succeeding year; churches would gradually have accepted the pabulum served from their pulpits, and step by step they would have moved farther and farther away from the principles of evangelical Christianity.

We have been censured in many quarters for our severity; many people who were one with us in their devotion to evangelical principles have complained both of our "spirit" and of our "methods". We do not resent their objections. It was perfectly natural that they should object. And, indeed, from one point of view, they are to be commended for their objections. There are passages in the Word of God from which, in our inexperience, for many years we shrank. They seemed so harsh, so terribly cutting, so almost cruel. It seemed so strange that One from Whose lips ordinarily only gracious words proceeded, should have called human beings "vipers" and "serpents".

The profession of the really scientific surgeon is much newer than that of the physician; and there are still to be found people who speak of surgeons as though they were butchers, as though they used the knife for the mere pleasure of using it. Some years ago we asked a certain surgeon why appendicitis was now so common. He replied that it was no more common than it had always been, that only its treatment was new. Then he added, "We used to bury the whole body; now we bury the appendix." Notwithstanding, there are still some people, apparently, with whom the undertaker is more popular than the surgeon.

But the principle of moral surgery is plainly taught in the Word of God. Some of the critics, being devoid of ability to discern basic moral values, profess to be horrified by the divine command given to the children

of Israel to exterminate the inhabitants of the promised land. Such critics utterly ignore the fact that the children of Israel were kept out of the promised land for years because "the iniquity of the Amorites was not yet full". There is always a moral necessity for the commands of God. The fact is, the Deluge, the fiery destruction of Sodom and Gomorrah, the overwhelming of Pharaoh and his hosts in the Red Sea, the destruction of the inhabitants of Canaan, were all acts of moral surgery; and were, in fact, part of a divine process of moral sanitation designed to preserve the moral health of the world, and to save the race from utter self-destruction.

But to return to similes more easily understood: when the patient has recovered from the operation, and the family realize how serious was the malady, and that but for the surgeon's act there would have been a funeral, perhaps they will forgive the "spirit" and the "method" that prescribed the knife instead of a dose of morphia; and will once more regard the surgeon as a family friend.

The proof of the accuracy of a doctor's diagnosis is usually found in the progress of the disease; and little by little Baptists throughout Ontario and Quebec are coming to realize that what we pronounced symptoms of a malignant type of Modernism were really much more than a superficial rash indicating some infantile indisposition. More and more clearly people of spiritual discernment are everywhere coming to recognize that McMaster University has passed "the great divide", and is rapidly descending the anti-evangelical slope. We are prepared to admit that McMaster's declension has been accelerated by our protest. It is always so. Any faithful testimony to the truth, like the gospel itself, proves to those to whom the testimony is given, either a savor of life unto life, or of death unto death. When the children of Israel, having come to Kadesh-Barnea, refused to go over Jordan and inherit the land of promise, and thus fulfil their high and holy calling, they did not remain at Kadesh-Barnea, but turned back again into the wilderness. "They turned back and tempted God, and limited the holy One of Israel."

That is true of McMaster University to-day. And it is true of every church that has taken sides with McMaster. It is true in respect both to McMaster and the churches, and to the Denomination as a whole: in the self-supporting churches, on Home Mission fields, and even in Foreign Mission Fields, it will become more and more manifest as the years go by. Then lovers of the Lord and of His gospel will gradually come to see that the "spirit" and "methods" of the Editor of *The Gospel Witness*, and of the great company who now stand with him, were only the "spirit" and "methods" of a surgeon who preferred the lancet to the sexton's spade.

The Toronto Baptist Seminary.

This issue of *The Gospel Witness* is devoted chiefly to the interests of the Toronto Baptist Seminary. Elsewhere we print seven articles written respectively by the Dean and the six members of the Faculty who teach in the day classes. We have sometimes been credited with "planning" the Seminary. For years, however, we hoped such a venture would

be unnecessary. But when we were convinced that Ephraim, otherwise called McMaster, was joined to his idols, we saw there was nothing to do but to "let him alone"; and that if we were to have an evangelical Baptist ministry in Canada there must be some other institution than McMaster to prepare men to preach the gospel.

Last week we published an article by Rev. T. J. Bennett of Calgary, Alta., describing the appalling condition of Baptist work in Western Canada, showing that in the thirty years of its history, on the basis of the most favourable computation, Brandon College had turned out only fifty-five ministers, or less than two per year—and this from an institution supposed to serve the needs, Baptistically, of what is really a vast empire. No one conversant with the facts will pretend that Acadia University, in Nova Scotia, is standing true to the faith once for all delivered to the saints; while McMaster, under the influence of Professor Marshall, has altogether gone over to the camp of the enemy.

The Dominion of Canada has a greater territory than that of the United States. If the Lord should tarry it will yet become the home of countless millions. The United Church, while no doubt it has within it a "remnant according to the election of grace", is officially hopelessly modernistic. We had hoped for better things from the Presbyterian Church, but their election of Dr. Thomas Eakin as President of Knox College, committed them to a distinctly Modernistic future. Wycliffe College, judging from the splendid address by Professor Mercer Wilson, delivered in Toronto some weeks ago, must still have a testimony for God,—and in this we rejoice unspeakably. But on the whole, Canada is but poorly served by definitely and distinctively evangelical institutions. So far as the Baptist denomination is concerned, from the Atlantic to the Pacific, there appears to be no evangelical educational institution apart from the Toronto Baptist Seminary, except the recently organized Baptist Bible Institute in Vancouver. A tremendous responsibility therefore rests upon us; and, at the same time, a privilege which angels might covet is ours.

Institutions Known By Their Fruits.

But, as Mr. Whitcombe says in his article, institutions, like individuals, can be known only by their fruits. Therefore, institutions must be allowed at least a little time to grow that their fruits may appear.

Our readers will be interested in learning something of what our students have been doing during the summer months. We do not underestimate the value of academic training, but there are hundreds of institutions splendidly equipped for academic work. It is in the definitely Christian aspect of the work we are interested, because the Seminary exists to train men and women for Christian service at home and abroad. Two days ago we asked the students to furnish us with some account of their summer's activities. From these reports we give some excerpts, or in some cases, a summary of facts reported.

The Seminary teaches a supernatural Christianity. It will be observed the students whose activities we report believe in divine guidance, in the ministry of the Holy Ghost in their own and others' lives. The

following, from a lady student (Miss Rogers), is an example:

Disappointment awaited me at the close of the Seminary term last year, when I found I was unable to stay in Toronto for the graduation, but it was not long before I discovered the Lord's hand was in it all.

I had not been long on the train before my thoughts flew back to Jarvis Street Church. The previous week I had read Miss Clark's testimony, how she had prayed as she sat in the gallery, that the Lord would send someone to sit by her, who would accept Christ. I thought to myself, why can't I ask the Lord to send someone to sit by me, even though I am on the train? So I lifted up my heart to God, claiming His promise (Mark 11:24).

At the farther end of the carriage there was a man who had a musical instrument with him, and soon after the train left Toronto, he started to play. He kept playing the same piece for some two or three hours and soon its monotony drove the passengers to despair.

A girl seated just in front of him thought it would not be so noisy at the end of the carriage where I was, so she came to me and asked if she might sit beside me. Here, was an answer to my prayer, and it was not long before the way opened up for us to talk about the things of God.

I listened attentively as my (Roman Catholic) companion told me about the priest, confession and other details of the Catholic faith. After a while, she suddenly said to me: "What do you believe?" My longed-for opportunity had come at last, and opening my Bible, I showed her the verse, "There is one mediator, the man Christ Jesus." She looked very puzzled and it was not long before I showed her she was a sinner and needed a Saviour. Then I pointed her to Christ, and she held her hands up in the air and said, "Oh, isn't that wonderful, by believing on the Lord Jesus I am saved." So we both had prayer together and she left the train at Fort William, rejoicing in her new-found joy.

For some time I had been praying that my two brothers would accept Christ as their Saviour, too! And this summer the Lord graciously answered prayer on their behalf. One of them came to the Saviour through testimony in the home.

A short time afterwards, during a service held by Mr. McIvor, (a Seminary student) my younger brother also yielded to Christ. Then the last Sunday evening I spent in Kenora, it was a great joy to see them both follow their Lord in baptism.

During the summer I was burdened for the spiritual welfare of the Indians, and asked that the way might be opened up for me to go out among them to give them the gospel. It was rather expensive going to these people, but the Lord sent them in town. We were holding open-air meetings on the main street, and at the close of one of these I noticed an Indian girl close by. Approaching her, I enquired if she had enjoyed our meeting. The conversation went on and it was not long before six Indians had gathered around me, wanting to hear more about Jesus. It was then my pleasure to tell them the glad tidings of salvation and to invite them to come with me to our church where the pastor would make further explanation. That evening they heard more of the gospel story and made a profession of faith.

One of the number had never heard the name of Jesus before, and many of his kindred are steeped in their pagan superstitions and rushing helplessly toward a dark eternity.

"They are passing one by one away,
In Christless guilt and gloom,
Without one ray of hope and light,
With future dark and endless night,
They're passing to their doom."

Around Miner's Bay.

Student Charles Hardie reports that he joined Mr. Gordon Mellish in his work near Miner's Bay, who had four preaching appointments. Together they opened four other preaching stations. There was a Baptist Church at Miner's Bay, but regular services had not been held there for several years. In several

of these stations Sunday School was conducted. They were all country appointments and the congregations varied from fifteen to thirty-five. Mr. Hardie says he found the people everywhere hungry for the Word of God. The story of his house-to-house visitations, strengthening believers, leading some to definite assurance, and everywhere leaving a testimony for God, shows that he gave himself in full devotion to his ministry. The ministry of these young men to the sick and the aged was especially blessed. As a result of Mr. Mellish's work, assisted by Mr. Hardie, the Miner's Bay Church has been reorganized and regular services established, several were converted, and nine were baptized.

New Work at Mount Dennis.

Mount Dennis is a suburb of Toronto and a rapidly growing district. Before the close of the last Seminary term we urged the students not to wait for a call to a church already established but to go out into the highways and hedges, wherever people could be found, and preach the gospel. The following report from Student Pastor Harold P. Hawkins shows that the counsel was accepted and reduced to practice:

The work at Mount Dennis, opened this summer, was the result of the conviction of a member of the local Baptist church, who, dissatisfied with the neutral stand the church had taken in the controversy, had been attending Jarvis Street Church. Still unsatisfied because of his strong conviction that his duty was to help the people of his own community into the Kingdom, and finding others with similar convictions, asked the Union Board if they would help to support a work in the district. For the first two weeks the work was carried on unofficially, to measure the likelihood of success. The work continued to prosper and the mission was accepted.

At the end of the first month, a tent campaign was commenced, and for a month services were held in the tent every night except Saturday. Pastors of various city churches and their choirs conducted the week-night services; those assisting including, Mr. Rumball of Oakwood, Mr. Allen of Grace Church, Mr. Peer of Willowdale, and Mr. Holliday, with the Fairbank choir, who took charge of most of the services.

The entire district has been covered two or three times with handbills and tracts, since the mission began; this, with the visitation, has been carried on throughout the summer months. During the tent campaign, one or two young people left the service for a time to distribute tracts among the crowds attending a carnival then in the district. A tract was given to a young Dutchman employed by the show company and a few words spoken concerning his soul. As soon as he could get away from his work that evening, he made his way to the tent, and although the service had been closed for the night, one or two who had remained behind, dealt with him. Having a poor knowledge of English, it was difficult to deal with him; but after an hour and a quarter's effort he was led to decide for Christ. Since the campaign, a young girl, brought under conviction during the services in the hall, and dealt with during the week by a Seminary student, who, working for the summer in the district, has been a great help to the work, decided for Christ at the close of the Bible School. Immediately opposition began, but she was enabled to maintain a bright testimony to God's saving grace. In all, twelve souls have been won, as a result of the summer's work, though most of them have been members of other churches, some having come from a distance.

Beside the regular inside services, consisting of a weekly prayer meeting, held in the homes of the people, the two Sunday services in the hall, and the Bible School, the entire district has been covered by means of open-air work. Three open-air services have been held weekly

(Continued on page 7.)

The Faculty's Conception of the Seminary's Mission

WHY THE TORONTO BAPTIST SEMINARY?

Rev. T. I. Stockley, D.D.

(Dean of the Seminary.)

One of the crying needs of the hour is a warm evangelical ministry. Everywhere there are hearts hungering for the great gospel message, and in many places, alas! it cannot be heard. Other things are being spoken in the pulpits: some of these are good things so far as they go, but the vital message which tells of the living Saviour, and of the infinite value of His atoning death, is sadly lacking.

My own recent experiences in England, as well as in this country, confirm my conviction that this is so. These experiences also assure me that there is a great warmth of response when Christ's salvation is preached from a glowing heart, and with the wooing note. In many places churches are dying for want of the Living Bread; and they will continue to die in increasing numbers unless a change takes place in the pulpits.

All sorts of excuses are offered for small congregations and dying churches. But *excuses* are not *reasons*, and the writer is confident that the fundamental reason, for the most part, is the dearth of the great Christian Gospel. When the Lord says to all His true servants, "Preach the preaching that I bid thee", it is amazing that God's great message of redeeming love should be the one thing that is left out in many pulpits. In many cases it is not so much what the preacher says that is the cause of the trouble, but what he does *not* say. Vital omissions are the reason for the starved souls and dying churches. The writer has sometimes remarked that the man in the pulpit is the key to the whole situation. If he be a man of God, a preacher sent from God, with God's living message on his lips, and the Spirit of God flooding his heart, his will not be a dead church, but a warm, praying, soul-winning, people. The pew will soon reflect the character of the pulpit.

If we are to have men of this stamp in our pulpits, we must have seminaries and colleges where they can be trained both for the home and foreign fields. How thankful the writer is that it was his privilege to come under the influence of that mighty man of God, C. H. Spurgeon! What a passion for Christ, and for the souls of men he possessed! How he poured forth the message of Grace, and pleaded with men to be reconciled to God! And how he entreated us, as students, to sound out nothing less than the same great message! It is this message, and the pleading note also, which are so lacking to-day. But then, why should a preacher plead with men if it makes little difference either in time or eternity whether they believe the Bible or not?

One of the terribly blighting things in Christendom in our day is the large number of colleges and universities where nearly everything is taught the budding preachers except the one thing which the servants of God should proclaim. Hence, the reason for the many Bible Schools which have sprung up in this and other

countries. These schools are good so far as they go—and they have sent out many noble men who are doing a fine work for God—but a minister of the gospel needs fuller training than most of the Bible Schools supply if he is to be not only a preacher but a real teacher of the Word of God.

The writer regards the founding of the Toronto Baptist Seminary as one of the greatest contributions to the work of God which Dr. Shields has been the means of setting on foot; and after many years of missionary and pastoral work the writer counts it one of the greatest privileges of his life to have a share in the far-reaching ministry of training men and women for the supreme task of preaching and teaching the gospel of Christ to a dying world.

Several years since, when the vast needs of the world came before the writer's mind with almost overwhelming power, he used to tell the Lord how he wished he could be multiplied by seven or ten, in order to be able to reach more of the masses "lying in the Wicked One", than one life could do. It is no small joy, therefore, to be associated with Dr. Shields in this world-wide ministry of training and sending forth men and women who count it their supreme joy to tell out the message of God's saving grace, and to place to dying lips the cup of the Water of Life.

Such work is one of the greatest needs of our time, and those who contribute to it in any way are doing something infinitely greater than they dream. Our Seminary to-day has a noble band of students whose hearts and minds are set with strong determination to reject every atom of the poison of Modernism, and to preach and teach the Gospel, the whole Gospel, and nothing but the Gospel. Every member of the Faculty takes this solid ground, and stands upon the "impregnable rock of Holy Scripture". It is our pleasure warmly to commend this work to every reader of *The Gospel Witness*.

"IT IS THE LORD'S DOING".

Rev. Alex. Thomson, B.D.

(Biblical Introduction.)

It is with real pleasure I write this brief article concerning the Toronto Baptist Seminary. Being associated with it from the beginning, I have seen its remarkable growth, and have been constantly in touch with its splendid spirit. I recall quite distinctly the simple preparations made for its opening. It was purely a venture of faith from the standpoint of student body, as well as from that of finance; and as a further test of faith the doors of the institution were opened in the middle of the regular college term, the course beginning in January. But wonderful to state, the students came. It seemed as if they had been waiting for the opportunity, and they were delighted to accept the privilege. They were an earnest, though small, body, and had come prepared to pursue the studies faithfully. Since then others have come, until now the number has reached quite respectable proportions,—and all within the space of three years.

In contemplation of this brief history one is impressed with certain convictions concerning the work.

First, one cannot but come to the conclusion that the work is of God. There is no other satisfactory explanation. Several things combine in producing this conviction, such as the circumstances attending the inception of the work; the spirit manifest in the work; and the number, source, and spiritual quality, of the student body. The students have come from the extreme east of Canada, from the extreme west, and from lands across the seas, as well as from the territory around our doors. They have come without special inducement, simply that they might fit themselves for the service of their Lord, in a place where they will be taught the truth.

Again, one is impressed with the need for such an institution. There are institutions of learning scattered throughout the length and breadth of the land, but in nearly all of them the seeds of Modernism are sown. This institution stands one hundred per cent. for the truth. No intermixture of error is permitted or desired, and while the critical views in relation to dates, authors, and subject matter, are set forth in the department of Biblical Introduction, these are explained and refuted.

One is further impressed by the great potentialities of such an institution. It is a real spiritual tonic to mingle with such a fine student body. The young men and women composing it are so bright, spiritual, and earnest, that it cheers one's heart to think of the contribution they are destined to make to the work of God under the power of the Holy Spirit. Already three of them have gone abroad as missionaries, and a few others are labouring at home. What will it be a few years hence when dozens and scores of them are abroad throughout the land, and in foreign parts, each one standing like a rock for the whole Word of God? And be it said, these men and women are willing to go wherever God leads them. They are not thinking merely of settling down in the homeland in established churches, but are prepared to go where there is a need whether or not a church is in existence in the place.

Truly in the providence of God the prospect is bright and encouraging. There is a tremendous need in this day for men and women of conviction to fill positions of leadership in the work of the Lord, and I am convinced that the Toronto Baptist Seminary will do its full share in supplying this need.

Much more might be written did space permit, for there are many things one might relate to the glory of God. But these are penned that God's people might take a prayerful interest in this necessary, encouraging, and growing spiritual work; remembering before the throne our President whom God has used so mightily, and whom we all love; and our beloved Dean; the members of the Faculty, all of whom stand foursquare on the Word of God; and the young men and women of the student body, that God may receive the glory in all that is done in His name.

UNIQUE!

Rev. W. Gordon Brown, B.A.

(Greek.)

Having been in the Toronto Baptist Seminary from its beginning, I, for one, greatly rejoice in this institution, which was conceived in conviction, born in

prayer, and is being carried on by Christian sacrifice. As the founding, work, and future, of our school pass before my mind, one word leaps up to describe them,—unique.

Our school of the prophets is unique in its *purpose*. In a day of apostasy this Seminary exists to teach the mind, heart, and will, of the students that the Bible is the very Word of God, and therefore that its Gospel is the dynamic of God. While other schools specialize, at least as far as anything constructive may be concerned, in programmes of social service and world-betterment, thus vainly attempting to cover the barrenness of their religious liberalism, we specialize in Divine revelation, inspiration, interpretation, and evangelization. Thus we prepare preachers and missionaries to become God's instruments to snatch men as brands from the burning; and so, through the regeneration of the individual, to improve social conditions, and, what is infinitely more important, to hasten the coming of the Kingdom and the return of the King.

Unique also is our *plan*. The Word of God stands at the centre of all our courses. Is it theology that is to be studied? It must be Biblical theology. Is it ancient languages? They are taught that the student may be able the better to understand the Book by reading it in the original. Is it English literature? It is to equip them the better to proclaim the Gospel message. Is it psychology? This is to enable them the better to know the ways of God with the soul. We seek to help men "master" the Book, that it may "master" the men.

And what of our *programme* for the future? To-day, as for so long, the fields are white unto harvest; and our field, like that of our Lord, is the world. The day is not far distant when our students will be scattered all over Ontario, Canada, and the lands beyond. Fired with the convictions of our school, spreading the Gospel of our Lord, they will be carrying out the great purpose for which the Seminary was founded.

What a privilege, then, to help to prepare these men and women for the great work of winning souls for Christ, to help by prayer, by gifts, any way, every way, only so that Christ may be glorified!

"BY THEIR FRUITS."

Rev. W. S. Whitcombe, B.A.

(English Language and Literature.)

The Toronto Baptist Seminary is now almost three years of age—not old as institutions go—a mere babe, in fact. It was called into being by the exigencies of our denominational situation, and that its advent was divinely ordered is clearly evidenced by the abundant blessing that has already attended its brief career. We have seen it grow from a dozen or so students the first term to forty the next year, then to sixty last year, until now there are eighty students enrolled in the day classes, not to mention the evening work. "This is the Lord's doing, and it is marvellous in our eyes."

But what is the purpose of the Seminary? What is the goal to which it presses forward? And how may its success be gauged? Out of loyalty to the Scriptures, as well as in deference to common sense,

we must apply our Lord's test to the work of the Seminary—"By their fruits ye shall know them". It is not the luxuriant foliage, nor the wealth of beautiful blossoms, nor the symmetry of the branches, that argues effectually for the tree's continued existence. It is but one thing—the fruit it brings forth—"By their fruits ye shall know them". "Every tree that bringeth not forth good fruit is hewn down and cast into the fire". The criteria of our achievements are not the numbers on our roll, the amount of knowledge imparted, or even the size of our graduating classes. These things are but the leaves and the buds and the blossoms—the incidentals. The one essential is "fruit", and "good (excellent) fruit"—men and women who will go forth, not to be cumberers of the ground, to hold office in the churches, but good ministers of Jesus Christ set for the proclamation of the unadulterated Good News of grace and for the defense of the faith once for all delivered to the saints. This is a high standard to set for ourselves; can we measure up to it?

The answer is found in our Lord's words—"Apart from me ye can do nothing"; and what is true of the individual believer is true also of the collective body. The Toronto Baptist Seminary does not possess the power to transform students into angels (messengers, as in Revelation.2:1). That is God's work not man's, but we venture to believe there is a place in the divine economy for the Toronto Baptist Seminary to fill in the training of those who have already been called of God. Even at this early stage in the Seminary's career there are results which we believe justify our existence and give grounds for larger hopes in the future. Though but one graduating class has passed through our halls, yet there are at the present time three former students on the foreign field, in addition to several in the pastorate at home. Those who have had the privilege of seeing for themselves the work done by our student-pastors have no doubt in their minds as to the worth of their work. These are solid accomplishments of the past—even though it be but a recent past, and the future, we have reason to believe, will be even more glorious. The basis of our assertion is not merely the intellectual calibre of our students nor the success of the academic end of the work—though both rate high—it is above all the spiritual atmosphere of the Seminary. Of course no school in the world can impart spiritual power to men and women—no more can a church to its members—but no one will deny the importance of the influences which surround young people in their years of preparation. We know one good brother who became an enthusiastic supporter of the Seminary largely through hearing the students' hearty singing in the intermission between periods. We have men and women who have sacrificed much to come to the Seminary, and who have to pinch and save in order to continue; surely a good preparation for the Baptist ministry. They are eager to learn and eager to preach, whether it be from the pulpit or the street corner, in a Sunday School or a mission hall. If any of our readers are spiritually run-down, we prescribe a visit to the Seminary as a tonic.

The church has been divinely commissioned to preach the Gospel. We all acknowledge our responsi-

bility in that matter. It has also been divinely commissioned to "commit the same to faithful men who shall be able to teach others also", not another command, but part and parcel of the Great Commission. The Toronto Baptist Seminary claims to have no magical "touch" by which it can "commit" the Word to those who come to us; but we can, by God's grace and the supply of the Spirit, teach them the Word and discipline their minds that they may be able to "teach others also". This is the work of the Seminary and your work, and for it we dare to ask a place in the prayers and interest of God's people.

"THIS CHARGE I COMMIT UNTO THEE."

Olive L. Clark, M.A.

(Latin, Greek, Christian Psychology, etc.)

I believe in the ministry of the Toronto Baptist Seminary with all my heart. In a most signal manner the Holy Spirit has set His seal of blessing upon this undertaking in Christian Education which He Himself inspired. At His command the brave Seminary pioneers went forth, and they built "better than they knew". Their faith has already been rewarded in seeing the phenomenal growth of this divinely-appointed institution, and the command has repeatedly been given to them—"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes."

About three years ago, when the possibility of the establishment of a Seminary for the training of Baptist preachers and missionaries in connection with Jarvis Street Baptist Church was suggested, I was among the number of those ardent supporters of McMaster University who said that it "could not be done". The idea of setting up a rival Baptist College was unthinkable, utterly preposterous! Where could qualified instructors be found who would be willing to align themselves with such a cause? Where, except in the membership of Jarvis Street Church, were there students who would attend such a Seminary? At that time I was acting as tutor and assistant in the Latin department of McMaster University, and we were all amazed when word came that the Toronto Baptist Seminary had actually commenced its career. We were still more surprised when it continued to carry on with manifest success.

Two years ago the Lord opened my eyes to see the true state of affairs in the Convention of Ontario and Quebec, and in loyalty to my Lord and to His Word, I found myself compelled to sever my connection with the University. It was not long before I enjoyed happy fellowship with those who were determined at all costs to take their stand as those who were convinced that the Bible was the infallible, inerrant, Word of the Lord. I saw then that the Toronto Baptist Seminary was an absolute necessity, if we desired to retain a thoroughly evangelical Baptist testimony. Young men and women must be trained, not *away from* the Word of God, but they must be trained *in* that Word.

In His marvellous grace, the time came when I was called to share in the high privilege and responsibility of teaching those upon whom the Lord had laid His hand, and whom He desired to send forth to pro-

claim "the glorious gospel of the blessed God". Ours is a "glorious" task, and the possibilities are beyond human thought. Should the Lord tarry, multitudes of lives will be touched, and thousands of souls now "dead in trespasses and sins", will be quickened into resurrection life in Christ through the truth of the gospel as preached in the power of the Holy Spirit by these students.

Who will join with us in a fellowship of prayer, and who will make it possible for the ministry of the Toronto Baptist Seminary to be maintained and enlarged?

ONE OF THE DEVIL'S DISAPPOINTMENTS.

Rev. John F. Holliday, B.A.

(Hebrew.)

The Toronto Baptist Seminary is one of the disappointments of the devil.

The wind that blows down Job's house, the robbers that despoil him of his goods, the boils that emaciate his body, are all instruments to make Job a humbler and holier man,—and the devil is disappointed. The furnace that is lighted to burn up three faithful Hebrews becomes a rendezvous with God—and the devil is disappointed. The gallows that is built by an agent of the devil for a servant of God, is used to despatch Haman,—and the devil is disappointed. Satan attacks Paul in almost every conceivable manner; and when persecutions, privations, and prisons, have been endured, Paul writes, "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel"—and the devil is disappointed.

The Evil One marshals all his battalions, discharges all his bolts, lets loose all his demons, moves earth and hell against the Son of God. Jesus hangs on Calvary, apparently defeated. But when it is all over, it is revealed that, by death, Jesus Christ has defeated him that had the power of death,—and the devil is disappointed.

It is the same to-day. God is making all things work together for the good of His people. He is making the wrath of men to praise Him. He is overruling the machinations of the Modernists and the compromises of Baptist Conventions.

When a Baptist University, built to promote evangelical truth, is prostituted to the propagation of Modernism, and a Convention is thrown into chaos, the Spirit of God moves upon the face of the waters, and from the chaos arises a Baptist College with high educational standards, a warm spiritual atmosphere, a clear-cut evangelical testimony, and an uncompromising loyalty to the fundamentals of the faith. And when the devil surveys the Toronto Baptist Seminary, he is disappointed.

As keen-minded, consecrated, students continue to flock to this institution as they have done during the first three years of its ministry; and as the Lord's people increasingly hold up our hands by their prayers and their gifts, the disappointments of the devil will be greatly multiplied.

A SCHOOL OF HIGHER LEARNING.

Rev. Sydney Lawrance, M.A.

(Church History.)

The Toronto Baptist Seminary is an institution of higher learning. Our school has not yet achieved an international reputation such as Oxford or Cambridge, Harvard or Yale, but it is nevertheless a school of higher learning. We read in the Word, "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Again we read, "Come unto me"; and "Learn of me."

The Toronto Baptist Seminary is an institution of higher learning because it has accepted the gracious invitation of the greatest Master of all time to "learn of me". Emphatically and pre-eminently He says, Learn of Me before all others. Who is He, then, that He should say, "Learn of Me"? There is only one answer. He is the "Wonderful, Counsellor". "I will instruct thee, and teach thee in the way that thou shalt go."

Jesus claims to have the best and highest knowledge to impart. Why should I learn of Thee? Because "all things have been delivered unto me of my Father." If we want the knowledge of God the Father—the highest learning—Christ has it. He will teach us. "Come unto Me"; "Learn of me."

Jesus is a "Wonderful, Counsellor". I could not learn of some teachers. They frighten me. I have a suspicion they have a cane behind their back. I run away from such teachers and play truant. But Jesus is so patient, more patient than the most patient. How He endured the ignorance and stupidity of His followers! Jesus is a lowly teacher. He comes down to us. What is the secret of it all? Love—deep, true, infinite, love. You cannot teach unless you love. That is why mothers are such good teachers. The lack of love in the teacher means a poor education for any scholar. The Toronto Baptist Seminary has a Faculty who love Christ and His Word. They obediently sit at the feet of their exalted Master and learn of Him. They are not as some, "ever learning and never able to come to a knowledge of the truth", but humbly obey that divine command, "Abide thou in the things which thou hast learned, and has been assured of, knowing of whom thou hast learned them."

The Toronto Baptist Seminary is therefore a Christian school of higher learning. Pray for us.

(Continued from page 3.)

since the work was opened. The work is being continued throughout winter, and at a recent business meeting it has been decided to organize as a church.

A Nurse's Testimony.

A first-year student, who is a graduate nurse, reports a very happy experience in leading a lady of nearly seventy years of age to Christ, the week before beginning her studies at the Seminary. The patient had been very ill, and for a time delirious and irrational. She had little idea of her condition either physically or spiritually; but in a lucid interval when the mind seemed quite clear this Christian nurse preached Christ to her, and told her of the necessity of being born again. With much prayer she endeavoured to make the way of salvation plain, and then the patient, who was very weak, said slowly, "He—was—so—willing. He—was—so—willing". Then pausing for breath between

(Continued on page 10.)

The Union Baptist Witness

These pages (8 and 9) are the Authorized Official Organ of the Union of Regular Baptist Churches in Ontario and Quebec.

W. GORDON BROWN, Editor.

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

REVIVAL BLESSING

When the writer of these pages arrived in Fort William to begin an evangelistic campaign on September 17th, he found that Student-Pastor G. W. Searle had united the band of believers in the Fundamental Baptist Tabernacle, and had fired them with his own enthusiasm for the work of the Lord. He had laboured hard during the summer, and several exceptionally bright conversions had been one result. One case we mention particularly. As a direct result of the renewal of good feelings between two of the members of this little church, the father of one of the families was gloriously converted. Everyone could notice the change in his life. A rather morose disposition was changed for a very cheery one. During the special services this brother did all he could to further the work. Most of one day he spent in taking the preacher from farm to farm in a country district, some thirty miles out of the city and, with him, inviting the inhabitants of this backward section to a meeting in the school house the next Sunday. At the school house service one father and some children professed Christ.

Attendance at the special services, which continued through to September 29th, increased from night to night. A good number professed conversion, most of them young people. We believe that a certain great evangelist was right when he said that most of those who come to Christ, do so before the age of twenty-one. Besides the conversions, some Christians who had been entangled with the world, left their evil alliance for an uncompromising stand with Christ. When one mother did so in tears on the first Sunday evening, she was followed up the aisle by her fourteen-year-old boy, in tears also, and later by her little girl. A nurse, in training, came forward that same night and declared that she had not before, in the spiritually dead church which she had been attending, heard messages that she really could believe. But when her doubt of the Word was exchanged for Christian certainty, she did all she could to bring others also to hear the messages. She was added to the five candidates for baptism, which had come as a direct result of Mr. Searle's ministry. The ordinance was administered in a temporarily installed baptistry on the second Friday evening of the campaign.

The week-night meetings were held in the building of the Free Church of Scotland, which the "Regulars" have arranged to buy. It is in the north part of the city, located in a district that is without a church close by. \$2,500, on

very easy terms, has been arranged at the price.

On the last Sunday, the evening service which was held in the City Hall Auditorium, with a gratifying attendance, Mr. Leander Roblin was introduced as the new pastor. He has high hopes for the future of the work, and we join in his expectations.

PROFESSOR CAMPBELL

Sunday, September 15th, when Professor P. S. Campbell visited Chatham, is a day that will long be remembered by the people of that Church. The presence of the Spirit of God was very manifest in both services. At the close of the morning service, at the invitation of the Pastor, practically every member of the church, and many other Christians present, came forward expressing their desire that the will of God might be done in their lives, and declaring their determination to make a full and complete surrender to Jesus Christ and give themselves unreservedly to His service. The evening service was a time of great blessing and went on to a late hour with undiminished interest. The Bible School continues to grow.—W.N.C.

The Chatham daily reports the fact that the Professor visited the Collegiate, where he was a student in 1869, and spoke to the students.

WESTBORO

Pastor W. McArthur was encouraged in his work at Westboro recently, when a young lady took a definite stand for the Lord.

HASTINGS.

This church has enjoyed the ministry of Brother Adcock for nearly six years. Previously, practically all the pastorates have been for about a year and a half. That Pastor Adcock has endeared himself to this people was manifested last year when the church gave him a purse of \$500 and a three months' vacation to visit his folks in England. The people are loyal to the Word of God and to their pastor, and congregations are good. An evangelistic meeting, conducted by the Colgrove party, was held recently, bringing rich results. During the month of July, a Bible conference was conducted for a week by Roy L. Brown, of Detroit. These studies were greatly enjoyed. A three weeks' Daily Vacation Bible School was also held during July, with about 100 enrolled. Hastings has a population of about 6,000, giving this church an excellent field for service. Six children, all boys, add interest and life to the parsonage.

ST. JOHNS.

Pastor S. H. Dull, who belies his name, has been on this field about three years, and is doing a good work, as evidenced

by the fact that he has baptized about 50 in that time. Church services are all well attended, and special evangelistic meetings are planned for this Fall. Last December a Fisherman's group was organized. They meet for prayer every Monday evening, and conduct meetings wherever an opportunity offers itself. Brother Dull is the efficient moderator of the Berean Association, which was organized about eight years ago as a protest against the prevailing modernism in the old associations. The saints at St. John have a neat and comfortable church and parsonage, all paid for.

BETHEL, ORILLIA

Bethel Baptist Church, Orillia, is progressing under the ministry of Pastor John Byers, who has lately accepted engagement as permanent pastor. During the summer the evening service has been held in the Orange Hall instead of the theatre. This church, which has been a healthy cause from its birth, has been disappointed in plans for a building of its own. Help given would be money well invested. The membership is between 80 and 90, and there are a number of adherents besides, all of whom appreciate the spiritual character of Pastor Byer's pulpit work.

SCOTCH LINE

The congregations for the Sunday services and prayer meetings at Scotch Line have been good all summer, under the ministry of Student-pastor Roy Hisey. The preaching of the Word bore fruit in the definite and clear conversion of a young lady, who came to the pastor after a recent evening service and said, "Mr. Hisey, I am taking my stand for Christ to-night."

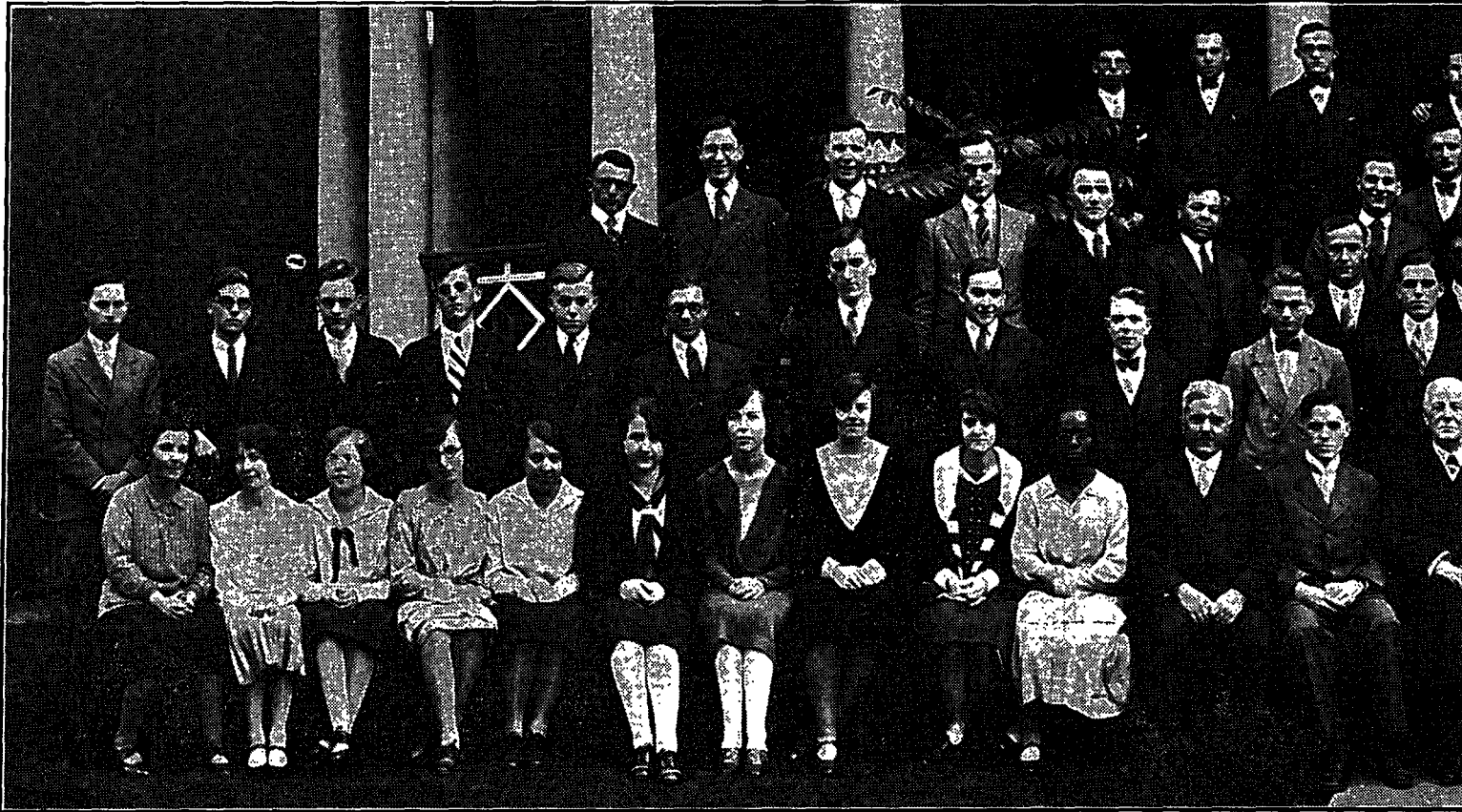
ORANGEVILLE

The F.B.Y.P.A. of the Orangeville Baptist Church held a series of special services September 23rd to 27th, with Rev. Andrew Imrie, of Kitchener, as the preacher. As a visible result, three young men professed conversion. On the Sunday, previous the church enjoyed the preaching of Mr. Charles Feaver, and the singing of the North Toronto Tabernacle Male Quartette. The following Sunday, Mr. O. T. Johnston was the preacher, and after the evening service, one young man, who declared that he had never seen a Bible before— professed to accept the Lord of the Word.

CONVENTION DATES.

Keep in mind the dates for the meeting of our Convention in Shenstone Memorial, Brantford, November 19th to 21st. Treasurers will kindly see that all missionary moneys for the work of our Union are forwarded before our books close at the end of October.

Faculty and Some of the Full Course Students of the Toronto Baptist Seminary



In centre: Dr. T. T. Shields and Dean T. I. Stockley To the left of the picture: Rev. J. F. Holliday, B.A.; Rev. Alex. (behind Dr. Stockley, slightly to his right) Rev. W. S. Whitcombe.

(Continued from page 7.)

the words she said to her nurse, "You understand what I mean, and it is all gain now. You are one of the Lord's lambs, and I am so glad He sent you." Not long afterwards she lapsed into unconsciousness, and the day following went "to be with Christ, which is far better".

How many opportunities for service are given to Christian nurses and physicians! This graduate nurse, now a student at the Seminary, (Miss Kathleen N. Twiss) looks forward to some form of missionary service, and is rejoicing in this taste of the joy of leading souls to Christ.

In the North Country.

Student Charles S. McGrath writes of his privilege of ministering to the people of Iron Bridge and Thompson, during the past four months. Iron Bridge is a farming community about a hundred and twenty-five miles north of Sudbury. The attendance at the services grew from fifteen to between fifty and sixty. Mr. McGrath says:

"It was a joy to preach to such an appreciative congregation. I never saw such a hunger for the Word of God. As we sought to tell the simple truths of the gospel we were conscious of the presence of the Lord. Many times we have seen several in the audience melted to tears. The impression I have received from my summer work is that there are many in the smaller churches who have not bowed the knee to Modernism."

The services at Thompson were held in a Baptist church which had been closed for nearly ten years until last summer when Mr. Griffin started services. The average congregations were about thirty-five, and some came fifteen miles to the service.

In each of these places there was only one Baptist. Mr. McGrath says:

"There was prejudice in the minds of some when we arrived on the field, but I feel the opposition has won-

derfully broken down. Those who were the most antagonistic at the beginning asked us questions about baptism before we left, and some of them even admitted that immersion is the only scriptural mode."

Mr. McGrath tells of a number who, while professing to be Christians, had no real assurance of salvation, and he says, "We had the joy of seeing some of them enter into the assurance of eternal salvation." Surely there is still need for strong Baptist testimony in the land!

Mr. Slade at Westport.

Student H. C. Slade sends us a fine report of his work at Westport for the second summer, from which we quote as follows:

"It was a joy to minister to people who are so appreciative and sympathetic with a student learning to preach, for some of you readers have at least some idea what it means to have a student practicing on you. One of my greatest joys in returning to the field was to see the evidence of God's sustaining grace in the lives of those who made their stand for Christ the previous summer, and when the work started up again they seemed to possess overwhelming zeal to help in any way they could, thus everything looked good for a real work to be carried on during the summer.

We started off with our regular services, Sunday School at ten o'clock and preaching service at eleven o'clock a.m., and preaching service again at seven-thirty p.m.

The regular prayer meeting was started on Thursday evening, and every service was very well attended, although we did not have a very dependable congregation, it was rather of a spasmodic character, and the student must confess he became a bit discouraged, so about the middle of June we suggested holding our evening services in the open air, in front of the

CHRISTIE STREET, TORONTO.

Christie Street Baptist Young People's Society is a live organization. At their meeting on Monday, the 14th, they expect as speaker, Dr. A. P. Stirrett, missionary on furlough of the Sudan Interior Mission. On the 28th they plan to meet jointly with Fairbank and Oakwood in the Fairbank Baptist Church.

OAKWOOD.

"Greater unity and interest are being manifested in our work at Oakwood. We are having large 'turn-outs' at our evening services. We are praying for a real blessing upon our work this fall."

PEMBROKE.

Rev. W. R. Mackay baptized a mother and daughter in the Pembroke Baptist Church on Sunday, September 29th, and he expects soon to receive into fellowship two families of German Baptists. These brethren from across the waters will be a real encouragement in the work in Pembroke.

A REAL HARVEST.

The last Sunday of September was truly Harvest Home at Willowdale. Rev. Edgar Ferns, of Wingham, preached in the morning, and Pastor H. Peer, at night. In the afternoon the pastor also addressed an open session of the Sunday School, and, in response to the Gospel appeal, scholar after scholar took his stand for the Lord Jesus Christ. What a joy to see the young come to Christ,—and what a responsibility!

ANOTHER EBENEZER.

A time of happy fellowship in the things of God marked the anniversary of the Hartford Church, where Rev. W. T. Farr is Pastor. Rev. F. Mesley, of East Zorra, was the special preacher, and in both morning and evening messages of Sunday, September 29th, he exalted Christ as the substitute for sinners,—what other Gospel could there be? The choir of the church provided special music, as did also Miss G. James, the blind singer of Hamilton. The Boston Church withdrew their evening service to unite with the Hartford brethren.

The day was one of blessing in spirit, in numbers,—for the church was crowded beyond capacity at the evening service,—and in finance.

The next evening the choir of Shenstone Memorial, Brantford, gave a sacred concert entitled, "From Banishment to Glory". Pastor F. A. McNulty presided and gave a brief address, while two other addresses were given by Rev. T. L. White, of Scotland, and Rev. A. J. Loveday, of Boston. The ladies of the church provided lunch for all present, even though the church was filled. As the visitors from Hamilton, Brantford, Boston, Scotland, Burtch, Villa Nova, and Medina, went home, we are sure that they rejoiced again in the glorious fellowship which Regular Baptists find in the work of the Gospel.

HUNDREDS IN THE OPEN-AIR

At Oxford Street during the summer we have moved along quietly, not having suffered more than usual from the "Summer Slump". During the summer we have been holding open-air meetings on Saturday evenings on the corner of our main business street. At times hundreds have stood and listened to the messages of the Gospel. In these meetings we have been greatly helped by fellow Regular Baptists from Shenstone, Brantford, from Central, London, and from Zorra,—our nearest neighbour. Brethren Pipe and Lovelady and Pastor H. S. Bennett, of Otterville, also helped us. Not only have many heard the word, but a goodly number have confessed being really stirred regarding their attitude to the Lord, and we rejoice in this, that Christ is made known.

—R. E. Jones, Pastor.

DURING THE WINTER.

Miss Olive Copp, a Christian woman who has consecrated her talents and money to the service of Christ, is doing a real work in the North. She backed the work of the Wellington Brothers in Noranda and Rouyn this summer. She says that "the numbers in attendance (at in-door services) in August and September were much the same (last year) as this year". During the winter,

cottages meetings are to be held, and Miss Copp will carry on with the help of a young Italian Christian from the church in Timmins, where Rev. M. R. Hall is pastor. Miss Copp also plans to continue visitation work in this needy district.

STREETSVILLE.

The Wellington Brothers, who have returned to the Seminary after working in Noranda, have been doing visitation work in Streetsville. They have had a number of profitable conversations with the unsaved in the homes there. On Sunday, the 29th, they held a service in the theatre, and although the attendance was not large, it was at least a beginning.

ANOTHER ORDINATION.

Sixty delegates from thirteen churches met in Wingham on Tuesday, September 24th, to examine for ordination Mr. Edgar Ferns, who has been pastor there this last year. The following churches were represented: Bayview; Boston; Wortley Road, London; Otterville; South End; Owen Sound; Hiawatha Street, St. Thomas; Scotland; Grace, Jarvis Street, Long Branch, Runnymede Road, and Willowdale, Toronto; and Woodstock. With Rev. T. J. Mitchell as moderator, and Rev. W. E. Smalley as clerk, Mr. Ferns gave a clear account of his conversion, call to the ministry, Christian experience, and views of doctrine. So satisfactorily did he give these, and so well did he answer the questions put to him, that the council was unanimous in their vote to accept the candidate and proceed to ordination.

This was carried out at the evening service. Rev. W. J. Thomson led in the ordination prayer; Rev. J. H. Peer gave the right hand of fellowship; and Dr. T. T. Shields, in the ordination sermon, included charges to the candidate and to the church, when his message was based on the church of the New Testament. This splendid gathering, all of whom felt that another step in the progress of our work had been taken, was brought to a close when the benediction was pronounced by Rev. Edgar Ferns.

TO ALL OUR SUBSCRIBERS

On the 26th of August we addressed a letter to all our subscribers, informing them of the extra cost involved in publishing "The Gospel Witness" during the last six months. Hundreds have generously responded, and we are sure hundreds more intend to do so. We doubt whether any paper was ever more generously supported by its readers than is "The Gospel Witness". This note is merely to suggest to our readers that what they intend to do some time, they should do at once if possible.

Books by Dr. Shields

"THE ADVENTURES OF A MODERN YOUNG MAN."

A series of sermons on the parable of the prodigal and his brother.

"CHRIST IN THE OLD TESTAMENT."

A series of Thursday evening Bible Lectures, from Genesis to II. Samuel.

"THE MOST FAMOUS TRIAL OF HISTORY."

A series of sermons recently preached in Jarvis St. Church on "The Trial of Jesus." Price Fifty cents a volume postpaid. Order from The Gospel Witness, 130 Gerrard St. East, Toronto, Canada.

West Seminary, October 8th, 1929 (The evening classes are not represented)



Thomson, B.D. To the right: Rev. Sydney Lawrance, M.A.; Miss Olive L. Clark, M.A.; Mrs. John Coghill. Standing: B.A.; (between Drs. Stockley and Shields), Rev. W. G. Brown, B.A.

church, and instead of starting this service at the regular hour, to devote three-quarters of an hour to prayer, then go out and start our open-air service about the time the other churches would be coming out. This suggestion was agreed upon, and we were thoroughly convinced that it was the hand of God, we inserted an advertisement in the local paper, which has a large circulation, and when it came the time to have our service, cars were lined up on both sides of the street, and as we started to sing more came, and still more until there were approximately three hundred present, among whom were three ministers, Anglican, Presbyterian and United; also we were told that a number of Roman Catholics were in the audience.

The next Sunday evening we did the same, and there were even more present, so in this way God provided for us an opportunity of reaching many people in the community who never enter the door of a church, giving them an opportunity to hear what God has to say about them, and what He has done for them through the death of His Son on the cross, and the necessity of hearkening to His voice before that terrible judgment day.

There were no visible results from the seed sown for some little time, but it was evident that the Spirit of God was striving with many who were attending our services regularly. At that time the burden of prayer came upon us and the Lord sent Mr. G. H. Long from Jarvis St., Toronto, to start a Saturday night prayer meeting, which started with about five in number, and at the last meeting there were fifteen present, so the interest manifestly increased. We kept on working and praying, believing God was going to make a break sometime soon, although hearts seemed to be hard and would not yield, we were comforted with the fact that we know our God is a specialist on hard cases. Around the first of September a remarkable thing took place: the Lord

seemed to be leading me to write to Mr. W. S. Whitcombe, who is pastor of Second Markham and Baker Hill Regular Baptist Churches, to come and hold special services for a week, and the Lord was laying the burden of Westport on his heart at the same time, so a series of special meetings was agreed upon.

Mr. Whitcombe preached every evening for one week, besides on the two Sunday mornings; we also had the joy of proclaiming the glorious gospel on the street corners, where the people listened attentively. During all this time there was not anyone who would come out for the Lord, but on the last night, when the last verse of the invitation hymn was being sung, they started to come, and in all the Lord gave us seven souls. No one can ever describe the joy it gave to us; there was indeed joy in the presence of the angels in heaven over repentant sinners, but also great joy in the Westport Church."

Maple Grove Church—Student J. H. Garbig.

Good news is contained in the finely written report of Student J. H. Garbig, of his work at Maple Grove Church and surrounding neighborhood. The report is so good we publish it herewith:

"No task is worthy even to be compared with that of sounding out the word of the Lord. None brings deeper sorrow nor higher joy, greater loss or greater gain. Being called to the work of God in partnership with Christ, it is our privilege to suffer with Him, to reign with Him, and to be conformed to Him in all things as at His side we bear His yoke.

The field includes Maple Grove Regular Baptist Church, which joined the Union of Regular Baptist Churches in 1927; Rock Union Church, a body of mixed believers (Quakers, Baptists, Presbyterians and so forth), who are unaffiliated with any denomination; and for the last two months, Providence.

Throughout the whole summer our congregations have been excellent—seventy-five to one hundred at Maple Grove, thirty to forty at Rock Union, and one hundred to one hundred and seventy-five at Providence. The Gospel is indeed the power of God, and I have now more than ever (if that were possible) the fullest confidence that people are hungry for the Bread which came down from heaven, and we rejoice because of the certain presence of the Lord in our services and because of the children of God who have recently surrendered themselves to His service.

We do bless God for His gracious leading. Owing to some arrangement of their local board, Providence Church was excluded from its circuit and deprived of its pastor. Being within reasonable distance of the Maple Grove Church, we were approached regarding the possibility of preaching for them each Sunday evening. The matter was submitted to Maple Grove members and they decided to yield the evening service in favour of Providence. The Spirit of God has revived the hearts of these hitherto starved people, and on Sunday evening, September 29th, the large church building was almost filled to capacity. Praise the Lord for the blessings He poured out! How it pained me to leave them! The hard-working mothers with their children, some in arms and some holding to mamma's coat; the grandfathers and grandmothers, grey and feeble, each supporting the other as they passed out the door, which next Sunday would not be opened. They were deeply grieved that the services would be no more till next May. They cannot live by bread alone, they need Christ; and what heavenly rapture floods the soul of Him whose joy it is to look down into the faces of such dear people and feed their souls with the precious Word of God!

In all probability the doors of the Providence church and the hearts of its people will in future be open to the Baptist pastor and to the pure Word of Life; and to this end some of the Maple Grove deacons have been planning a meeting with the officers of the Providence Church. Surely it is not too much to hope that Providence Church will one day be Baptist, for they do want the Gospel.

I have been requested to make as many week-end trips as possible to Feversham to hold Sunday services in Maple Grove Church, and I do expect to be there for one or two Sundays at least before winter."

Student W. Lempriere at St. Amedee, Papineauville, and North Nation Mills.

Mr. Lempriere reports the conversion of one young woman who first of all was quite indifferent. From his report, apparently she entered into the joy of the Lord, and her lips were continually filled with His praise.

At Papineauville there was an elderly Frenchman who was a Protestant. He was under constant pressure from his Roman Catholic neighbours. The poor man was unable to read, but he had committed to memory a good number of Scripture passages which he had heard read at family prayers during his youth. His memory of these scriptures was sufficient to stabilize his faith in Christ, and enable him to stand against the assaults of the enemy.

At North Nation Mills Brother Lempriere experienced much blessing in ministering to a sick man, and in establishing him in the faith. Mr. Lempriere says, "The man believed the Book, and rested in its promises"; and adds, "Is there any wonder, that a sick man practically helpless on his back, seeking soul-comfort, could find it nowhere else?" Then the sick man wanted to know something about Baptist principles, and enquired when the Baptist church began, and on this point Mr. Lempriere says:

"After taking him for a trip back to Pentecost and to the three thousand waiting for the hand of fellowship, and following it up by reading of the Ethiopian's conversion, the conversion of the Philippian jailor, and others, we read some more of God's Word, had prayer, and departed with the sick man's happy and hearty words of thanks ringing in our ears."

We are glad to hear of such work being done in difficult places, for these three churches are in the midst of a Roman Catholic population. Since "it is good for a man that he bear the yoke in his youth", students will find great profit from facing such difficulties as these.

Student Samuel Jeffery at Port Dover.

Student Samuel Jeffery spent the summer at the Port Dover Baptist Mission. Port Dover is a summer resort, where crowds of people come to the beaches during the warm weather. Mr. Jeffery says he discovered that the only way to begin the day was with an hour or more of prayer—and that he still finds that so. On Sunday Bible School followed at ten o'clock. He found the morning preaching services times of blessing both to saint and sinner. In the afternoon he took a four-mile bicycle ride over rough, hilly, roads to Marburg Sunday School. There they spend a bright hour in praise, teaching the children to commit Scripture to memory, in prayer and in Bible-study.

Mr. Jeffery was able to get back to Port Dover each afternoon in time to share in the last half hour of an open air service held on the beach, and in this way thousands were reached with the spoken and written word. He said the people gathered there both from Canada and the United States, and adds, "Some swore as they passed the meetings; some laughed; some stayed and listened with interest; others witnessed well for their father the devil in various unseemly and vulgar ways."

At the evening service the Word was preached and "people in the houses roundabout who could not get out to church used to leave the windows open or sit on the verandah to hear the singing of God's people; so our testimony was not confined to those who came to the mission".

Mr. Jeffery says:

"The seed was widely scattered, and will bear fruit. We saw very few born-again people. The majority of the eighteen hundred population 'thought' they were saved, or 'hoped' to be, or 'had as good a chance as others'. But only a scattered few were sure,—as for example one dear old blind lady who exulted in her 'dear Lord'. Sometimes the door was slammed too quickly to say more than who we were and what we wanted; but wherever possible, we engaged in Bible-reading and prayer.

Little fruit was visible, and no definite conversions, but the pastor did not leave downhearted or sad, except at having to part from the people he had come to love, nor did he leave until he had completed visiting every house in town, and leaving a testimony sufficient to lead them to Christ."

That is the kind of service that pays. We have read it with great satisfaction, because only three or four years ago the older brother of Mr. Jeffery, at the close of a Sunday morning service, came forward and said something like this: "I have been a Methodist—but it has now become a United Church. My mother was once a Baptist. I am a Christian, but I have a younger brother who is not, and I have a feeling if I could get him to come to this church he would be saved." He did get the younger brother to come to church, and if we correctly recall, about the second or third Sunday he was converted. We had the joy of baptizing both brothers and a sister, and receiving them, with their mother, into the church. The older brother is now Superintendent of the Junior Department in our Bible School, and one of the finest workers in Jarvis Street Church. He has been his mother's right-hand-man. His younger brother came to the Seminary before him, but now Mr. Bernard Jeffery is in the Seminary also.

The Editor writes these things with the profoundest joy and gratitude to God. We do not care if a thousand Baptist conventions cast out our name as evil if only we can see whole families brought to Christ, and given up to His service as these two splendid young men are now surrendered to Him.

Toronto Baptist Seminary Students Preach in the United States.

The Gospel Witness has a fairly wide circulation in the United States, and we are sure the Toronto Baptist Seminary has a large place in the hearts of many of our friends. Rev. Earle Griffith, of Emmanuel Baptist Church, Toledo, writes that his church has put the Seminary on their budget for the coming year. For this we are most grateful, not only for the financial support, but for the hearty Christian fellowship of which this action is an expression.

It will interest many of our United States readers to know that, apparently without any human planning, two of our Seminary students were invited to spend the summer in

Christian work in New York State; and they will be especially glad that one was permitted to minister in a church in which there had been no service of any kind for two years or more, and in which no regular service had been conducted for fifteen years; and that the other student had preached in a church that "has been empty for years except for an occasional service in the summer." Oh, these empty, unused, churches, all over the continent! Like the blood of Abel, their voice cries to Heaven in condemnation of the false teaching by which they have been destroyed. How happy we shall be if the Toronto Baptist Seminary students are used of God to re-open some of these unused churches, and are instrumental in so bringing the blessing of God to the people that of these churches also it shall be said, "The Lord shall count, when he writeth up the people, that this man was born there."

We are profoundly convinced that if young men who really know the Lord for themselves can but be trained to preach the simple Word of God, as Finney preached it, and Moody preached it, and as every other man who has ever been used of God to bring souls to Christ, has preached it, the hearts of men will still respond to the gospel of God's grace; and if the Lord should tarry, we shall have revival yet.

Student George F. Gorman, in New York State.

"I had a very interesting summer's work from the beginning to the last. I felt continually the leading of the Holy Spirit in all things. It would take much too long to tell in detail the great mountain-top experiences, the people among whom I ministered, as I passed through; but let us begin at the beginning and speak briefly of the great places in the work.

I had been eagerly looking forward to having a field for the summer, but was beginning to feel a little disappointed, and thought it would be necessary for me to content myself with secular work, and doing personal work for the Lord whenever the opportunity came. However, as an answer to prayer, a field was opened up for me in New York State, therefore I felt led to accept the work, believing that was where the Lord wanted me.

While proceeding to my place of work, on the railway train, I opened my New Testament and read the twenty-eighth chapter of Matthew's Gospel. I needed just such a passage as this to strengthen me, and after reading the command and promise in the last two verses, I was able to trust in God, or rather, trust Him more, and in all things. These words struck me very forcibly, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." These words, as I have said, spurred me on to "expect great things from God and attempt great things for Him." Later, I found the promise, quoted above, of immense value many times and in many difficult places.

The village in which I worked was rather small, nestling in a very beautiful valley in the agricultural district of New York State. As I descended the hill into the quiet, peaceful village, many times I was reminded of Christ's words, when He said, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not." I felt the burden upon my heart, and thought what it must be upon the One who really wept, and that as no one else can weep.

I had travelled about three hundred and seventy miles, and when I arrived at my destination, I had an interview with the few workers whose hearts God had touched, and they wished to have something done for that place; but they were not ready then to go far enough; they were doubtful as to whether anything could be done; in fact, they were so doubtful of things that if I had turned around and come back home, it seemed to me so at any rate, that they would have been very pleased at the result of having thought of starting the work, then suddenly being relieved of the burden. The difficulties those folks saw were there, it is true; they were not simply imaginary; but the dear people had not come

to the place where they could trust the Lord to remove "mountains," and so they were afraid. The church had been shut, with no service of any kind, at any time for about two years or more; and it is ten or fifteen years since regular services have been carried on. They could not understand why the ordinary villagers did not come to the services, they did not see why that for years only two or three had been attending, thereby making it impossible to have services. Through prayer and the leading of the "Spirit" the people were led to try again, and now they are overjoyed with the results. The services were well attended, the lowest at the morning service being fifteen, and we were pleased to have as high as forty-three in the morning. This was quite a blessing to us. Those dear friends had been starved,—and did not know it. They had heard no real gospel for years, they did not realize that the men who had been coming to them had no food for the soul, but thank God, when "Christ, and Him crucified" was preached, they came. It looked a big task to them to support a man, and have people coming to church for four months, but this was all done, and they did nobly in supporting their "minister" those long four months of work (long to them at the beginning) have been finished and they are courageously carrying on the work now under the leadership of Mr. Gladstone Franklin.

At first the few workers there were afraid to launch out into the deep places, consequently when I made known my desire of conducting a "Daily Vacation Bible School" for two weeks that I might have a better chance with the children, on every hand the same cry was heard, "A thing like that won't work here." But I met this by God's promises and did not give up my place. The first morning of the school saw sixteen children present, and this was an average attendance, not for two weeks, but for three. The children enjoyed the Bible lessons and took many Bible verses and stories away with them for their very own. When asked if they wished the third week, all readily responded, and my assistant, a very fine Christian woman, from a nearby church, and myself had the joy in the school of leading three of the children to Christ. These three were quite emphatic in their confession of Christ; they understood plainly the way of salvation.

Every Friday night for three months we had a meeting for children, which all enjoyed. We learned some of the fine Gospel choruses, and it used to do my heart good to hear the children out on the street singing them.

Tuesday evening was prayer meeting, which was attended very well for a small place. On Sunday we had two preaching services and Sunday School, and in all the presence of the Holy Spirit was felt.

During the last two months of my stay in New York State I conducted a preaching service in another village Sunday evenings. Here also we were greatly blessed. The attendance was small in this place, due perhaps, to the hour of the service; but those who came were in earnest about the way of salvation, and I trust the words spoken, both personally and in the messages, may yet bring forth fruit.

Before I left, I had the privilege of preaching the gospel to a man who was called a minister, but one, I believe, that does not really know the way of salvation himself. We were travelling together in an automobile and, naturally, our conversation was turned to the things of God, and I learned that my companion had some rather loose ideas in regard to church membership. I, for one, certainly enjoyed the discussion, and was overwhelmed at the condition that exists that will permit a man such as the one just mentioned, to stand behind the sacred desk. May God raise up more men that will stand by the greatest of books and subjects.

I can thank God because he used me to sow seed during the summer, and gave me those three dear children; and I do pray that others may gather the fruit in the days that remain before "the appearing of our Great God and Saviour Jesus Christ."

Student E. V. Apps in New York State.

This is a summary of my work under the Lord this summer at Perth, New York, and the surrounding districts, as briefly put as it can be and yet convey the

really interesting news to some understandable degree.

The village is approximately 150 miles west of New York City, a small one-church village (United Presbyterian) and like so many villages, in that state, at least, the church has been empty for years, except for an occasional service in the summer. The church is an old brick building with a seating capacity of about 400, a monument to answered prayer in days gone by and to God's grace.

Although the district was a strong, staunch Presbyterian one in years gone by, the Presbyterianism is just a name, and the doctrines, the truths of the gospel so dear to their forebears, are unloved and unknown by the people to-day, speaking generally.

Rev. J. H. Greening saw the opportunity, prayed to God, sent for a student, and in positive, clear, direct answer to prayer, being sent of God, I arrived there in due time.

A morning service was held each Sunday with an average attendance of about thirty-five. This service was immediately followed by a Sunday School session. I took the Bible Class, and a woman, sound in the faith, though rather weak spiritually, took the younger ones. Here the simplest truths of the Gospel were expounded and the main events in the Life of Our Lord reviewed, yet not reviewed, I believe, for the way they listened with wonderment and amazement to the Old, Old Story, showed that it was, or, so new to them, a terrific condemnation to the professing Christian parents and to the blight of modernism which has left the people in the dark.

My Sunday evening Young People's Services, with an attendance ranging from ten to twenty-four, were the services that yielded much fruit. It was here that I got into their hearts; it was here that I was enabled to show that Christianity was not just a form, but a Power, not a religion, but a Reality. It was here that I was used to lead three young ladies to Christ and, in due time, beside a beautiful lake fringed with Jack-pines, saw them buried with Christ in baptism, rising to live anew in Him—in one case very pronouncedly so—a "double 'o'" life, a consecrated, separated, prayerful life, which in the course of a little more than two months, has shown remarkable growth and is now, despite spiritual youth, engaged in teaching the simple stories of the Bible to school children on Friday afternoon. The Lord used the Wednesday night prayer meetings to His honour and glory in building them up in their most Holy Faith and in helping those whose love had grown cold.

We had another conversion—a young man about nineteen years old, whose soul I coveted immediately I saw him. Being rather difficult to approach, I invited him to dinner with me at Rev. Greening's, ten miles away, (where I boarded) and in the course of the afternoon we had the joy of showing him himself, in John 3:16. He wanted to be baptized, and I rejoiced in the Lord, but when he got home his parents persuaded him not to, not on the ground of Scripture, but on the folly of ancestor "worship", that they did not want him to be different from his predecessors. He did not offer any opposition and despite my prayers and pleading to the parents, he was not (truly) baptized. His parents claimed his christening as sufficient. He shows evidences of sound conversion but not much growth, due to his disobedience in face of the Word of God, (I gave him thorough lectures on Baptism and then answered all questions concerning it). However, he wants to go out to the foreign field, and if the way opens he may come to Seminary next year. I tried to get him this year and prayed much about it. A man offered to put him through completely, for the first year anyway, but again he proved wavering. I do hope he has not gone back from Kadesh. I covet the prayers of God's people for him.

There is much more I could write about, but to put it briefly, I conducted, with Rev. Greening, two Daily Vacation Bible Schools, at our respective churches with gracious spiritual results, especially in my school, four, although comparatively young, (10-14) gave their hearts to Christ, more signified the last day, but these four manifested a change in their lives. I conducted another

School for two weeks in Rev. C. E. Parker's church, Broadalbin, with an enrolment of about 87, and although results are uncertain, everybody who saw the School, maintained that there was a mighty change in the lives of several, for which God be praised, for all the glory is His.

Other work was done in several towns roundabout, open-air services, prayer conferences, etc.

Received word from Rev. J. H. Greening yesterday of the continuance of blessing there (at Perth) last Sunday night. I don't know just how, but he said this, "Those three young ladies are positively saved," for their salvation has been confirmed by signs following.

My staff for my journey this summer was John 10:4, and praise God, His Promises are Yea and Amen to them that believe.

To Him be all the glory who did exceeding abundantly above all I asked or even thought, to the only Wise God, my Saviour.

In my mid-week meetings I dealt with the simple truth of the Gospel and the Power of Prayer.

Also in respect to the young man—my idea is if possible to get him into the spiritual atmosphere of T.B.S. (D.V.). He has so little where he is to cause any spiritual growth or to give any spiritual uplift.

Student Roy Hisey at Scotch Line.

The Baptist Church at Scotch Line is an old and well-established church which has always loved the gospel of the grace of God. It has gone steadily, if slowly, on its Christian way for fifty-three years. It is beautifully situated about three miles from Sturgeon Lake, and is therefore attended by many summer visitors.

Mr. Hisey evidently enjoyed the fellowship of the people, and he reports that they supported the work heartily. Visitors of many denominations attended the services, and many expressed appreciation of the strong evangelical testimony of the pulpit and pew. The prayer meetings Tuesday evenings were well attended, and were evidently real prayer meetings, for nearly all the time was spent in prayer. This church is the only church for many miles around that has a meeting for prayer. What a sad reflection upon present-day religious conditions! Of course we are very clever! Every house has a telephone and a radio, to send messages all over the earth: but most of them seem to have ceased either to send messages to or receive messages from Heaven!

One Sunday evening a young lady came to the Pastor and said, "Mr. Hisey, to-night I accepted Christ as my Saviour."

Student M. B. Gillion at Bobcaygeon, Ontario.

Mr. Gillion reports a time of great blessing in his work at Bobcaygeon. In addition to the work in that town, he was able to start a new work in a school-house on the Galway road. The first Sunday in June there were twenty in attendance. The numbers have increased until, last Sunday, they had sixty-five; about thirty of these have never been in a Sunday School before. The neighborhood has been neglected for many years, and for twenty years no Sunday School has been held. A preaching service was started in the same school-house, with an attendance of about sixty. The prayer meeting was held weekly in the homes of the people, with an average attendance of about thirty-five. Mr. Gillion says:

"The work in Bobcaygeon has been growing steadily all summer. We have seen some real outstanding conversions of both young and old. Two or three families have been completely transformed. A father seventy years old accepted Christ; also his wife and son and daughter. Another man who had been unlawfully making liquor, and who was such a character that many thought it was useless even to speak to him about his soul, was converted. His wife was saved first, and then prayed constantly for her husband; and is now rejoicing in Christ with him.

"The young people who have been saved this summer are taking a great interest in the work, and are proving to be genuine Christian workers. A number of these were converted in the prayer meetings. We mostly have four prayer meetings a week: two in the church,

(Continued on page 19.)

The Jarvis Street Pulpit

A LITTLE CHILD IN DANGER: SHALL WE SAVE HIM?

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

Preached in Jarvis Street Baptist Church, Sunday Morning, October 6th, 1929.

(Stenographically Reported.)

"There went a man of the house of Levi, and took to wife a daughter of Levi.

"And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

"And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

"And his sister stood afar off, to wit what would be done to him.

"And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

"And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

"Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

"And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

"And Pharaoh's daughter said unto her, take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

"And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water." Exodus 2:1-10.

You are familiar, I am sure, with the immediate history surrounding the text. The children of Israel, who had gone down into Egypt in Joseph's day, had greatly multiplied so that they had become a great people. And "there arose up a new king over Egypt, which knew not Joseph". When he saw that the children of Israel were becoming so numerous and influential as to challenge, in some measure, his own supremacy, he took counsel how he might lessen their influence; and he gave commandment that all the male children should be slain at birth.

While that order was in force, Moses was born—"In which time", the New Testament says, "Moses was born". The verses I have read tell the story of how for three months, the mother of Moses jealously guarded him, protecting him from the king's wrath; but at the end of three months she discovered that she could no longer hide him. Very ingeniously she devised a scheme whereby she might get someone outside of her own home to help her: she made an ark of bulrushes, and put the little baby in the ark, and put the ark in the flags by the river's brink where Pharaoh's daughter might be likely to see him as she came down to bathe. Her anticipations were realized. When the king's daughter came she saw the ark, and sent her maidens to fetch it; and as she opened it—do not forget this,—"Behold, the babe wept". That was not unusual. Babies have a habit of doing that. Some of them seem to do it most of the time! But when the pen of inspiration writes the story of a baby's tears, there must be something in it worthy of special observation: "And she had compassion on him."

The sister of the child was standing by to see what would become of him, and when she saw Pharaoh's daughter looking down upon her little baby brother she stepped up and said, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" And the king's daughter said, "Go!" And she went and called her own mother—the mother of the babe. She came, and the king's daugh-

ter said, "Take this child away, and nurse it for me, and I will give thee thy wages." That was one time when a mother received the wages that were her due! As the child grew up, for a while he was called the son of Pharaoh's daughter, and she gave him a name—she called him 'Moses', for she said, "I drew him out of the water".

I shall speak to you about three things this morning: first of all, the story presents *the picture of a little child in danger*; it shows *what means may be devised for the protection of little children*; then there is a suggestion of *the great reward which is sure to come to those who engage in this holy ministry*.

I.

First, here is THE PICTURE OF A LITTLE CHILD IN DANGER. And surely there is something wrong with the world when that is possible! A little child ought to be safe anywhere on the earth. If this were not an evil world it would be. I have seen a garden so full of glorious blooms, so beautiful and fragrant, that its very beauty was its protection; no vandal hand could be laid upon it; it was too beautiful to touch. That ought to be true of little children. It is a fearful disclosure of the state of human nature when it can be said that little children are not safe in this world of ours.

I am not going to argue with people who deny the depravity of the human heart—if men were not almost devils, and on the way to becoming altogether like unto the devil, little children would be safe. I do not think I should exaggerate if I were to say that the moral status of any community, be it a city or town or village, a municipality of some sort, a province or a nation—the moral status of any community may be measured by the degree of safety accorded little children. It would be a veritable heaven if you could find a place where a little child could be safe. But alas! children are not safe. They are no safer now than they were in Moses' day. Even the youngest child is not safe anywhere. I will tell you why. There was a king who had given commandment to

slay all the little boys that should be born; standing by, were his officers as a beast of prey, ready to devour them as soon as they should come into the world. But Pharaoh was only a human embodiment of another prince, "the prince of the power of the air", "the spirit that now worketh in the children of disobedience", a pitiless, merciless, monster, who would destroy all the little children if he could.

What a horrible story that was that reached us from the north country a week or so ago, of that bear that came from the woods to the little hut, and with his great paws smashed in the door, and went in and took one of the little children and hugged it to death, and took it away to the woods to devour it! You say, that is horrible! I should not like to live in a place where beasts of prey are prowling about like that. But our "adversary the devil, as a roaring lion, walketh about, seeking whom he may devour". Let me remind you that he is after children, the boys and the girls, every boy and girl here this morning. He has no pity upon youth or upon old age, and if he can destroy the life of a little child he will do it. If he can mar its beauty, and damn its soul, he will have no compassion.

Men talk about the existence of a personal devil, and raise the question as to the accuracy of that doctrine. I ask you, is it true that little children are not safe? And if it is true, who is their enemy? The wreck and ruin wrought in young life everywhere is surely a proof of the existence of a devouring monster whom the Bible identifies as Satan himself.

There are many evils abroad to which children are subject. It is not always that their physical life is in immediate danger. But there are many moral evils abroad which would corrupt and destroy the beauty and usefulness of little children. A friend told me last week of a certain community where all the schools had been closed, and where public meetings of every sort had been prohibited, because of the rapid spread of infantile paralysis. It is a deadly disease, I know, and they are afraid to let the little children go to school for fear they will become infected. Have you not seen a child marred and crippled for life by that terrible malady—a beautiful child who cannot walk? I wish they would close the movies, for there are corrupting influences at work everywhere, corrupting the minds of little children, and bringing upon them a greater curse than mere physical paralysis.

The outstanding wonder of this day is that the majority of the criminals who are keeping the police of this continent busy are scarcely more than boys in their 'teens. How is it? Are the boys of our day worse than the boys of other days? I do not believe there is any agency on earth to-day that is so used of the devil to corrupt human life as the movies. I cannot understand how any man or woman, calling himself or herself a Christian, can take upon himself or herself the responsibility of beating a path to the theatre door where the hearts and minds of people are being filled with the very poison of hell. Children are being ruined everywhere.

I remember some years ago one afternoon conducting the funeral of a little child, just a baby boy; and from the funeral service I went to the hospital to comfort a mother whose boy was in jail. The mother who mourned for the boy that had become a criminal

was in far deeper grief than the mother who had buried her baby in the ground. And there are mothers to-day who almost wish that their children had never been born; and others who could wish that God had called them to Himself when they were but infants rather than that they should live to bring such disgrace upon their parents and ruin to themselves. This is a difficult day for young life. How many traps there are spread for little feet! With fiendish ingenuity the workers of iniquity, in order to make money, are devising means to attract the little children.

I read a story once of an old lady, with a little grey shawl upon her shoulders, going along a city street. She would stoop down, pick up something that was shining, and put it in a bag. Going along a little further she picked up something else. Somebody followed her and said, "What are you doing?" "Oh", she said, "I always remove out of the path anything that could hurt the feet of little children". She was picking up pieces of broken bottles. But broken bottles may not do children as much harm as bottles when they are not broken! I say it deliberately, I would not, for a billion dollars, stand in the shoes of the Premier of this province to-day, and bear the responsibility for having let loose that flood of poison that will drive tens of thousands to hell, and among them, little children!

A man came to me last week and said, "I wish I could talk to Premier Ferguson. I am the son of a drunkard. We had a good home in England, and my father was a good workman. He was a cabinet-maker, and our house was full of the most beautiful furniture which he had made, some of it exquisitely carved, the work of his own hands, made out of expensive woods. But he started to drink, and I remember one night when, with a great chisel and hatchet in his hand, he went after his family. We all got into one room on the second floor and were taken out of the window by the neighbours, while he, like a raving maniac, went about with an axe in his hand splitting to pieces the furniture he had made, until everything was destroyed. Mother had to leave him. She did all she possibly could, but she could not stay with him. We came to this country, and we all had to work, but we got on after a while. Then three years ago I went back to see if I could find Dad, and I found him nothing but a tramp, an utterly ruined man, whom nobody could help." He said, "I could tell Premier Ferguson a few things."

My friends, there is no justification under the shining stars for any man of moral sense accepting the responsibility for releasing upon the world that poison which has done more than any other single thing, perhaps, to ruin the lives and damn the souls of men, tripping the feet of little children. I do not know how many children there are here this morning who come from homes that are not Christian; but there is the picture of a little child in danger—you can fill in the details of it.

II.

The question is, WHAT CAN WE DO TO SAVE THEM? Well, first of all, in this story *the home in which the child was born did its best*, and for three months the little babe was safely guarded. There is no substitute for a Christian home. There is no institution in

the world that can take the place of a Christian home. It is the memory of the influence of a godly father and mother. It is a blessed thing when children are safely protected from all the evils of the world, up to a certain time at least, by father and mother in their homes. I want to ask you who are parents here this morning, Are you a Christian? Man, are you a Christian? If you are not, how dare you assume the responsibility of trying to bring up a family without God? And you mothers, Are you Christians? Do you know what it is to invoke God's blessing upon your children? If you do, I congratulate you. But if there is an unconverted father or mother here this morning, let me implore you in the name of the Lord Jesus, first of all to seek your own salvation, in order that through you your children may be safe. That is the first thing. There is no substitute for a godly home, where the family altar is set up; where daily prayer is offered; where God's Book is honoured; and where Jesus Christ is made Master and Lord. There is no legislative measure that can be put upon the statute books of any country that will minister so effectively to the future safety and well-being of the little child as a godly home.

Ah, but listen! *There came a time when mother could no longer hide him.* Oh listen, will you! There came a time when she could no longer hide him. It was not her fault, it was not her husband's fault; they loved that child of theirs. But the enemy was without, and the enemy sent his agents within, and they discovered that there was a little baby in the house. The mother said, "They will find him here; I have got to have some agency outside of the home to supplement the ministry of the home, or that child will be lost." Be careful how you blame the parents for the waywardness of their children. It is one of the inexplicable mysteries, but it sometimes happens that godly parents have children that break their hearts. It does happen not infrequently—always indeed—there comes a time when a child outgrows the restrictions of home. Father and mother say, "Well, I do not know what to do."

Well do I remember a Christian home where I used to visit where there were eight children, four boys and four girls; it was such a beautiful family when they were little children. I was frequently a guest in their home, and those little children would gather around me, and we would have a great time together. I remember going there one day when that Christian mother, a splendid woman, said to me, "Oh, Pastor, I am greatly troubled". I asked "What is the matter?" "I am concerned about the children" she said. I am glad that they all came to Christ at last, but for a while when they were getting up to be fourteen, fifteen, sixteen, and along there, they were not as submissive to father and mother as they used to be; it was a good deal more difficult to get them to obey orders. Sometimes they would be out, and father and mother did not know where they were. I recall that splendid Christian woman saying to me, with deep emotion, "I know it would be wrong—I am glad to see them grow up—but sometimes my mother-heart wishes that they could always stay little." Then she spread out her arms, and said, "You know, Pastor, I wish I could always have my arms about them, and feel that I know they are safe. But they are growing

up, they are becoming men and women; and I cannot do it any more. They are getting away from me, and I can only commend them to God." You parents know what I am talking about; you know about that anxious time when it comes to pass that the mother of the child can no longer hide him.

What is she going to do? Well, she *devised an ingenious way whereby she appealed to other mother-hearts to help her.* You may think it is rather far-fetched to institute any comparison between the ark of bulrushes and the Sunday School class, but I think I can show you that it is the same in principle. This mother said, "I have gone just as far as I can. Is there not someone outside of the home who will help me? Is there not someone who will do for this child what I can no longer do?" She knew that Pharaoh's daughter went down to the river to bathe, so she put the child in the ark of bulrushes, and put him where the king's daughter would see him.

That is what the Sunday School is for—to *supplement the ministry of the home, to help father and mother save that child.* That is what we are here for. And there is something wrong with your religion, my friends, if you are not interested in that business. I love to have these little children here. I love every one of them, even if we do get a little bit restless sometimes!

I have been in homes where the piano was shining beautifully. There was not a mark, not a little fingerprint of any kind on it, anywhere. Everything was spick and span, you know, and if you put anything on the table it would stay there. It was like one of those rooms down in the departmental store where they show off furniture. You go in, and you are almost afraid to sit down for fear you will spoil something! One wonders whether it is for exhibition or use! Then one goes into another home where everything is awry, where everything is upside down. You find things on the floor, but mother did not put them there! You look at the piano, and there are little finger marks on it. Well, who would not rather have little finger marks? And that is what we want in this church. If I found little children and dogs—excuse me for putting the two together—but if I found little children and dogs running away from me, I should begin to think some of the things my enemies say about me were true. I really should! There is something wrong with the man or woman who does not love little children—and there is something wrong with the man or woman whom little children do not love. It ought to be our delight to help father and mother with their children, for they have a hard job.

Let me tell you *how it happened.* There is a wonderful story here. The child was put into the ark of bulrushes, and the king's daughter came and found him. As the ark of bulrushes was opened and she looked down upon that little babe, "behold the babe wept". The king's daughter was not specially interested in little children. She went down to the river for her own comfort: she went down to the river with her maidens to bathe. She was not thinking of taking on a little bit of extra ministry for anyone. That was probably far from her thought. But as she looked down upon that little babe, with tears rolling down his baby cheeks, the mother-heart within her responded, and she had compassion upon him.

Those tears upon that baby's cheek exerted a mightier influence upon the destinies of men, upon the fate of nations, upon the history of the whole world, than the mightiest river that ever flowed majestically to the sea. "The babe wept." Do not despise a baby's tears. The tears of this little child changed the whole world for all time—and heaven too, for yonder they sing "the song of Moses and the Lamb".

People say to me sometimes, "Pastor, are you not a little disturbed when a baby cries?" Yes, I am. I would rather they would not cry-out loud anyhow—but if I cannot have them here without crying, well, let them cry. Let us have them here, that is all. Let us have the children. Our business in the Sunday School, I repeat, is to supplement the ministry of the home. Pharaoh's daughter, so far as we know, had no children of her own; and that was a mighty reason why she should help some other mother to look after her children. There is no reason why any Christian here this morning should not be engaged in Sunday School work. You ought to be looking after the baby in the ark. You ought to be helping some mother in her difficult task. Every one of us ought to be doing it. And if we could get this entire church, with its more than two thousand members, filled with the Spirit of God and busy at this business, how many little children we could bring to the feet of Christ! How many of them might be saved by His grace! Will you not resolve this morning that you will follow the example of Pharaoh's daughter and say to some mother, "I will do the best I can for your boy and for your girl, to save them from the evils of the day."

And note this: *the home did not withdraw itself from this supplementary ministry.* Look at the sister. She said, "All night, mother, you put the ark there, and I will stay. I will watch and see what will become of the baby. I am going to see if I cannot help when the time comes." I am told that the parents of some of our children do not care whether the children come to Sunday School or not. Well, that is a great pity. And if it be so that there are children here whose parents are not concerned about their moral and spiritual welfare, that is only another reason why we should be concerned. But as for you parents who are Christians, you have no right to hand your child over to the Sunday School and say, "It is none of my business." You had better come to Sunday School too, and see what happens. Do like the sister of this little boy, and say, "I will stand by and see what they are going to do with this child." That is what the sister of Moses did.

And then when Pharaoh's daughter said, "This is one of the Hebrews' children," she said, "Shall I go and fetch a nurse for you? Shall I call one of the Hebrew women to nurse him for you?" And she said, "Go!" The child ran to her mother and said, "It is all right, mother; you are to be the baby's nurse." Pharaoh's daughter handed over to her the child and said, "Nurse this child for me, and I will give you wages." Well, I think mothers ought to have wages, for they earn it if anyone does. But this is one occasion on which a mother got her due—and somebody else paid her wages to nurse that child for her. And it is a good thing when mothers are found as Sunday School teachers, teaching their own children as well as the children of others.

III.

What followed? **WHAT ARE THE REWARDS OF A MINISTRY LIKE THIS?** I think, first of all, *the mother found her reward in what she did.* Do you not? I have often marvelled at the long patience of mothers. Everybody else must have a vacation—but mother, never! Everybody else may be tired—but mother is never allowed to be tired! Everybody else must have a time when their work is done—but mother's work is never done. That ought to be true of Sunday School teachers: always at it, and still at it, day and night—always at it. "Oh," but you say, "it is hard work." "Yes, it is, but if you loved little children you would love it. If you had gone to that mother holding her child, and said, "I am so sorry for you," she would have said, "Go and waste your sympathy on someone else, I do not need it." You will never be useful as a Sunday School teacher until you fall in love with your work; and you will never fall in love with your work until you fall in love with little children. If you have no love for little children in your heart, fall in love with Jesus Christ, and He will make you love all little children. You will love them for His sake, and you will want to help to save them.

"By faith Moses, when he was born, was hid three months by his parents." I like that. *This is the ministry of faith.* You teachers sometimes say, "I have the most awkward boy in my class, he upsets the class all the time; and I do not know what to do with him. Sometimes I feel like telling him to go home." Sometimes it is a girl; but in any case, you become a little bit impatient. I learned a lesson some years ago when I was holding meetings in my own church. There was one of the young girls—she was about nineteen or twenty years old—and she seemed to see something funny in everything. She sat right up near the front seat, and giggled. That is what a girl does, you know, very often! She did not laugh; she just giggled! It was most annoying, and again and again I felt like speaking to her from the pulpit and saying, "Do behave yourself". But she went on. One night I gave an invitation, and she was the first to be converted—and I found out that she had been giggling to keep back the tears; that God was working in her heart. And it may be that behind that difficult character, that difficult disposition, God is working. My friends, be careful what you do. Do not offend that boy or girl, if by any means you can hold him or her. I do not mean you should let the discipline of the class down; but remember you may have a Moses in your class, you may have someone who is going to be a mighty power for good some day.

I have not time to tell you the results except to say this, that *the sister and the mother who watched over that little boy, in saving the boy, saved themselves;* for by and by this boy grew up, and he became the mighty deliverer of Israel out of Egypt, of which our Brother Guthrie read this morning. When at last the waters returned and the Egyptians were buried beneath the sea, "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea." Then Miriam took her cymbals, and she played them, this sister, the same sister—and she took the song from Moses' lips, and led the women in singing, "Sing ye to the Lord, for he hath triumphed glori-

ously; the horse and his rider hath he thrown into the sea." And the Bible says that they sing that song in heaven.

Who was the little boy? He was the world's greatest lawgiver? Who was the little boy? He was the boy that was called up into the mount, and saw the pattern of heavenly things. Who was he? It was he who came down with the tables of stone. It was he who laid the foundation for the world's civilization, for every law in every civilized state in the world to-day that safeguards human life, and makes for the welfare of its people, is founded upon the law given by Moses. More than that, he prepared the world for the coming of Christ, for He said, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." And when at last Jesus Christ came, it was this Moses that met him on the mount, and talked with Him of His "decease", as our version has it—literally, of His "exodus which he should accomplish at Jerusalem". Moses said to the Lord that day as he bowed in worship before Him, "Now I know the meaning of the sprinkling of blood. Now I know the meaning of the passage through the Red Sea. Now I know how the Lord triumphed gloriously over His enemies, for the time of Thine exodus has come, and the blood shall be shed, it shall be sprinkled and Thou shalt spoil principalities and powers, making a show of them openly. A greater victory than I ever accomplished shall be accomplished."

Moses was the man who was saved by his sister's ministry, and by somebody who helped mother outside of the home. And some day, dear friends, when that multitude that no man can number is gathered about the throne, next to our Lord Himself, there will be no glory to eclipse that of Moses among the sons of the mighty. The world never has seen another so great as that little child who introduced himself to Pharaoh's daughter through his baby tears.

Is not ours a great work? Will you not take a new interest in the Sunday School, you teachers? Take a fresh hold on your class. You Pastors, go at it again. You Christian parents, consecrate yourselves afresh to this task. And you who are Christians, but who are doing nothing, determine this morning that you will give yourselves wholly to Him.

(Continued from page 14.)

and two in the homes of the people in the surrounding community. Our church is the only church in the town or surrounding district that holds a prayer meeting at all; therefore we feel a greater responsibility is laid upon us.

"We praise God for the way He has blessed our feeble efforts. Eighteen have confessed Christ as their Saviour. Thirteen have been baptized; and the same number added to the church. We trust *The Gospel Witness* readers will pray earnestly for this work."

The Bobcaygeon Church has a small membership, which has now been doubled by the additions this summer. It ought to be said that the blessing that has come to Bobcaygeon did not merely "happen". It is the result of obedience to the Lord's command to "go". Mr. Gillion, assisted by another student, went from house to house, and in that way gathered the Sunday School together. Rev. J. B. Kennedy reported in the Jarvis Street prayer meeting a couple of weeks ago that he was himself present at a Sunday service where there were seventy-one people in the little school-house, and that a gentleman from Toronto offered the first hundred dollars toward a church building for that district.

The Seminary Asks Your Prayers.

The extracts we have made from students' reports are only a few. Much more could be written. Rev. Wilfred Smith, a graduate of the Seminary, with his wife, are now in Jamaica. Rev. John and Mrs. Knight (nee Miss Batt), both graduates of the Seminary, have just arrived in Jamaica as missionaries. Rev. Wilfred Charlton, another Seminary student, now Pastor in Chatham, is being marvellously blessed. At his children's service inaugurating his weekly service for children for the winter, held last Friday evening, about five hundred were present. Rev. W. McArthur is pastor at Westport Baptist Church, Ottawa, and is doing a splendid work.

In *The Union Gospel Witness* there is an article entitled, "Revival Blessing", which reports the blessing attending the ministry of Student-pastor G. W. Searle, at Fort William during the summer. We ask our readers to please turn to that item as supplemental to this general article on the work of the students.

This record of Christian work, we are confident, will appeal to every lover of the Lord, and of the souls of men, as worthy of his prayerful interest. Again we say, that our critics may condemn our "spirit" and "methods" as much as they like, but this great work of the summer is part of the result of the efforts of those who have endeavoured to contend for the faith.

A Seminary Worthy of Financial Support.

The responsibility for supporting the Seminary, which it has been a delight to carry, has largely rested upon the shoulders of Jarvis Street; but increasingly friends from the outside are coming to our help. We have had one contribution of \$1,000.00; four or five contributions of \$500.00 each; the rest of the support has come in smaller sums.

The photograph of the Faculty and students published in this issue was taken at noon October 8th. Some of the students have been detained on their fields, and others were unable to be present at that particular hour. We believe there are about ten absent. We have no class-room in the Seminary building large enough to accommodate the whole student body at once, so that when all the students assemble for any lecture, the lecture has to be given in one of the larger rooms of the church.

Our present Seminary budget will not much exceed \$1,000.00 a month for twelve months; or about \$1,500.00 a month for the eight months of the Seminary year. We need not appeal to our friends, but merely state the facts, and we are sure many will be moved to contribute to the support of this great work.

We do, however, suggest that many friends might well consider the advisability of remembering the Toronto Baptist Seminary in their will. And we should be glad if any who do so, would, in their wills, attach a condition to the effect that if at any time the Seminary should permit even one teacher to teach in its class-rooms who called in question the verities of the Christian faith, the money should be forfeited and revert to the estate. At this writing we have no opportunity to obtain legal advice as to how that could be done, but we are sure some way could be found to ensure the money should be used perpetually to propagate the simple gospel of the saving grace of God. We would a thousand times rather see the Toronto Baptist Seminary—and Jarvis Street Church too—burn to ashes, than that it should live to teach such doctrines as are being disseminated by Professor Marshall and others in McMaster University.

We commend this work of the Seminary to our fellow-helpers in the gospel of our Lord and Saviour Jesus Christ.

THE WEEK END IN JARVIS STREET.

Sunday was a day of grace. The morning sermon was from Hebrews 11:12; and evening, Acts 2:41, 42. These sermons will probably appear in *The Witness* in due time. The attendance at Sunday School was 1,215. Two were baptized at the evening service; a great company assembled at the Communion Service; and the Pastor gave the hand of fellowship to eleven new members.

The Monday evening meetings have so increased that even the large lecture hall upstairs has been crowded the last two weeks. At the open children's service Wednesday evening, October 9th, there were exactly 588 boys and girls present exclusive of adults. These services will be held every Wednesday evening.

Baptist Bible Union Lesson Leaf

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REV. ALEX. THOMSON, Editor.

Lesson 43

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Fourth Quarter.

GODLY LIVING.

Lesson Text—1 Peter; Chapter 4.

Golden Text: "The end of all things is at hand: be ye therefore sober, and watch unto prayer." I Peter 4:7.

I. THE MIND OF CHRIST, (vs. 1-6).

1. In the preceding chapter believers are exhorted to endure suffering for Christ's sake, the example of our Lord being cited as an encouragement thereto, and in this chapter the same example is used as a basis for exhortation to increased devotion to our Saviour. Referring to His suffering in the flesh we are enjoined to arm ourselves with the same mind, (v. 1). Our Lord's suffering was penal, vicarious, and expiatory. He suffered for the sins of others, and it does not imply that we can in any sense suffer in the same way. But we ought to adopt the same attitude toward sin. We ought to judge things as He judges them, and act in the affairs of life as He would act. We ought indeed to be possessed by His mind, (Phil. 11:5). He abhors sin, and so should we.

2. In His suffering our Lord settled the sin question, and we are informed that "he that hath suffered in the flesh hath ceased from sin". This is true of our Lord in the sense intimated, that having died once for sin, the question is forever settled. But there is also the sense in which it is applicable to the saint in that when he dies to sin, (Rom. 6:11), which means suffering in the flesh, even crucifixion, Paul terms it, (Gal. 6:14), he ceases from sin; not that he is sinlessly perfect, but he becomes victorious over sin. Too much emphasis cannot be placed upon the necessity for the adoption of such a determined attitude toward sin, acting of course in the strength of the Lord. Sin should not be dallied with, it should be put away, and we should act toward it as dead persons.

3. Having adopted such an attitude, and by virtue of union with Christ being a new creature, (2 Cor. 5:17), there will undoubtedly be a change in the manner of living, no longer will the lusts of the flesh be gratified, but the will of God shall be carried out, (vs. 2, 3). Such a course will not be understood by the world, and wrong judgment will be pronounced as a consequence, (v. 4), but this should not deter the Christian from taking a decided separated stand for His Lord. The world will never understand God, for it is at enmity against Him, (Rom. 8:7), it is dwelling under His wrath, (John 3:36), and is hastening on to judgment, (v. 5; Heb. 9:27). The Christian is called upon to separate himself from it in all its pernicious ways, and to serve God in holiness of character, (2 Cor. 6:14-7:1). "For unto this end was the gospel preached even to the dead", etc., (v. 6). Admittedly a difficult passage the reference would seem to relate to the preaching of the good tidings to

persons in the past, now dead, who would be judged according to their attitude toward it, for throughout the ages God has had His message proclaimed by His messengers. Emphasis should be placed upon the right attitude to our Lord, to the world, to sin, and to the power necessary to enable us to live the Christian life.

II. SOBRIETY AND WATCHFULNESS, (vs. 7-11).

1. As a basis for further exhortation the apostle reminds the believers of the end of the age. "The end of all things is at hand", or "draweth nigh", (v. 7) he informs them. The world pays no attention to such a consummation, but the Lord's people should always have it in mind. The great event of that time will be the return of our blessed Lord when the dead in Christ shall be raised, and the living in Him shall be caught up to meet the Lord in the air, and so shall we ever be with the Lord, (I Thess. 4:13-18). This is a blessed hope, but it is far different for the unsaved, for whom it means judgment and fiery indignation, (2 Thess. 1:7-10). If such a day is drawing nigh in that early time surely it is much nearer now, and it ought to have a salutary effect upon our conduct.

2. In the light of such an event we are called upon to be "sober" or to be of "sound mind". If we have the mind of Christ in us, (v. 1) we shall have the mind required, and shall also have a proper understanding of the will of God, the condition of the world, and the purpose of the Lord concerning His people. We shall be sound all round. We are also enjoined to "watch unto prayer", or "be wakeful unto prayers". Neglect of prayer in the Christian life is generally the beginning of backsliding. Prayer is absolutely necessary to spiritual health, and especially do we need to pray if we desire to be of service to God. The world, the flesh and the devil will seek to crowd prayer out of the life, and we ought to be on our guard against such a disastrous consequence. There should be stated times of prayer while the spirit of prayer should possess us at all times, (I Thess. 5:17).

3. We are further enjoined to have fervent charity among ourselves or to be fervent in our love among ourselves, for love covereth a multitude of sins, (v. 8). Such an exhortation requires little comment, its truth is so self-evident, yet it requires great emphasis in practice. For the lack of it much trouble has been caused in Christian assemblies, and with it differences have melted away. Note the necessity for its presence, and the great benefits derived therefrom, (I Cor. 13).

4. The use of hospitality one to another is then urged, (v. 9), implying the loving helpfulness of members of the family toward each other. The last exhortation of this section pertains to the use of gifts, and we learn concerning them that they are received from God, (v. 10). We cannot therefore boast of them as our own. Then we are to minister them one to another. They are meant for use, not simply for our own pleasure. And we are to minister them as good stewards of the manifold grace of God. Such gifts are varied in their nature,

but whatever the special gift may be with which we are entrusted, God expects us to use it faithfully, and to do so in such a way that He shall be glorified thereby, (v. 11). Emphasize faithfulness in life and service.

III. THE FIERY TRIAL, (vs. 12-19).

1. It is evident from the teaching of previous chapters that the saints to whom Peter addressed this epistle were in the midst of suffering, and here the subject is again mentioned, and instruction is given concerning it. It cost something in those early days to witness for Jesus Christ, it meant in many cases persecution, even to the loss of goods and of life itself. The apostle counsels them not to think their suffering strange, (v. 12). Our Lord had promised tribulation, (John 16:33), suffering had been the lot of the church at the beginning, (Acts 4:3; 8:1), therefore they could expect nothing else. And in these days we cannot expect to escape altogether if we are faithful to God, although, sad to relate, persecution may come from within professing Christendom as well as from the outside of it.

2. Such suffering is allowed to come upon the Lord's people that it might prove them. It is a distinct test of character, it strengthens the one who endures it, and makes known the unreal and superficial. The grace of God is sufficient for us under all circumstances, (2 Cor. 12:9), and He can enable us patiently to bear that which comes upon us for His sake. Suffering in itself is not joyful, but we are called upon to rejoice in it as partakers of Christ's sufferings, (v. 13), anticipating the glory that shall be later revealed, and the present honour of being counted worthy to suffer shame for His name, (Acts 5:41). Being reproached for Him we are to count ourselves happy for the spirit of glory and of God rests upon us, and in us He is glorified, (v. 14). We are to be most careful, however, that we do not suffer as evil doers, for this would bring shame to the name of our Lord, but we are not to be ashamed to suffer for Christ's sake, (vs. 15, 16). We should be willing even to be counted as fools for His sake, that He may receive glory thereby, (I Cor. 4:10).

3. A solemn statement follows and concludes the chapter, dealing with the judgment of God. We are informed "the time is come that judgment must begin at the house of God", (v. 17). In judgment God deals with His own people first. They are being tested and tried here, and later they shall stand before the judgment seat of Christ, (Rom. 14:10), there to give an account of the deeds done in the body, and to have their work judged, (I Cor. 3:13). And if God deals so justly with His own who are sheltered under the blood, where shall the ungodly and sinner appear? (v. 18). Their lot is hopeless; without God they have been in this world, (Eph. 11:12), and apart from Him they shall be for all eternity, (Matt. 25:41). In the light of such judgment, of the saint before the judgment seat and the wicked before the throne, (Rev. 20:11-15), we are counselled to commit the keeping of our souls to God as unto a faithful Creator, (v. 19), trusting Him implicitly and faithfully serving Him.