

The Gospel Witness

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

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

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DIOTREPHES

Diotrephes was a very interesting character. He was sufficiently conspicuous to provoke the attention of the Apostle John. In the epistle to Gaius, John said: "I wrote unto the church, but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."

Nothing is said of Diotrephes' progeny, but he must have had a very numerous family, for the tribe is by no means extinct, and the predominant characteristic of Diotrephes himself persists in the characters of his children. They are to be found in all walks of life, and not a few of them find membership in various churches.

It may be worth while therefore to analyze this common human passion for the pre-eminence, to endeavour if possible to discover what lies at the root of it. It seems, to say the least, to be not uncommon for certain people to want to be the first. It is legitimate and praiseworthy for anyone to desire to be the first in quality. It is a worthy ambition for one in school, or college, or university, to determine to reach the highest position of scholastic attainments,—not, of course, merely to be first in rank or position, but to be first in quality. That is the essence of the teaching of Christ. When the mother of Zebedee's children came to Him saying, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom", she did not ask for them the possession of pre-eminent qualities, but only pre-eminent positions. But our Lord replied, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" By which He intended to say that in the kingdom of God a person's position would be determined by his possession of the qualities which would fit him to occupy it.

But Diotrephes always wants the first position quite irrespective of his fitness to occupy it, or his ability to exercise the duties which belong to it. For example:

the academic Diotrephes has a passion for degrees—not for knowledge, not for genuine scholarship, but only for a scholar's reputation. The People's National University, of Atlanta, Georgia, would go out of business at once if it were not for Diotrephes. But that gentleman will pay any amount for a degree. Though as ignorant as a Hottentot, if only people will credit him with learning he will be quite satisfied.

It would be interesting to study Diotrephes in political life, in commercial life, and in social life. Socially Mr. and Mrs. Diotrephes are a problem.

But this article is written for a higher purpose. The Diotrephes of John's epistle was a church member, and it was in his church relationship he displayed his distinctive character. We venture the affirmation that Diotrephes is responsible for more trouble in the churches than any other character known to us. Sometimes a church is troubled by the flagrant wrong-doing of some of its members. Occasionally a church member may fall into some open and outrageous sin; but any pastor of experience will readily admit that the trouble which has come to him on that score has been comparatively small; and that Diotrephes has given him more anxiety, and has made more trouble, than all the drink-addicts in the church membership put together.

Diotrephes ought never to be a deacon of a church. Though weighted with gold and with diamonds, and though in his social position he may, in very truth, enjoy a local pre-eminence, he ought never for a moment to be considered as being eligible for an official position in the church. Unfortunately he has been known to be elected as a deacon.

This writer has had very little difficulty on that score. We have had Demas on the Deacon's Board, and Alexander the coppersmith as Chairman of the Finance Committee. We have had something to do with pessimistic deacons, and fault-finding deacons, and childish deacons: but we have escaped the infliction of a Diotrephes. But we repeat, in some churches, even Diotrephes gets on the Deacons' Board. In which case, he is determined to be first: his opinions, his judgments, his decisions, his whims, his fancies, must shape the church's course.

Sometimes Mrs. Diotrephe becomes President of one of the women's societies. Not always of course. Many churches would be at a standstill were it not for the noble women in its membership. Diotrephe and Deborah were worlds apart. The Lord's cause is always furthered by the activities of a Deborah, a Lydia, a Dorcas, a Priscilla, and many others. But when Mrs. Diotrephe gets into the chair, there is an end of peace in any woman's society. What a manipulator she is! What a writer of letters! What a teller of tales! What a disseminator of misrepresentations!

When Mr. Diotrephe becomes a deacon and Mrs. Diotrephe becomes the president of the woman's organization, Miss Diotrephe is almost sure to become a member of the choir—and what music that makes in a church! If Miss Diotrephe sings soprano, you may depend upon it that no solos except soprano solos will be heard. If she should sing contralto, then that will be the predominant voice in the choir. How our hearts go out in sympathy to the pastor of the church, and the leader of the choir, and the Superintendent of the Sunday School, and to the whole membership of a church in which the Diotrephe family are members!

This writer has had a fairly wide experience as a pastor, and a wide acquaintance with small churches as a result of his connection with Home Mission work. We have observed that when pastors leave one church for another, in the majority of instances their resignations have been forced by the Diotrephe family. When the growing sons in the parsonage, though Christians, seem disinclined to follow their father into the gospel ministry, it will usually be found it is because they are rather afraid they might have to become pastors of churches to which some members of the Diotrephe family belong.

How many pastors, how many pastors' wives, how many pastors' families, have been crucified at the behest of Diotrephe! What a pest he is! What a nuisance to everybody, everywhere! He ought to be dismissed from office in any Christian church, and excommunicated from its membership.

If we may be permitted a word of caution or admonition to our brother-pastors this week, it would be this, Keep a sharp lookout for Diotrephe. If he is nominated for any office, face the situation squarely and let it be known to the church that any man who is looking for the pre-eminence should not be permitted in office at all.

Evidently Diotrephe had a bad tongue. The Apostle John must have been a peculiarly amiable man. The man who seems to have been almost unable to think or write of anything but love, must himself have been rather a lovable person. And yet he speaks of Diotrephe as "prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." Diotrephe is always of the "dog in the manger" spirit. If he is not permitted to drive the car, he prefers to see it in the ditch. If he is not permitted to have the pre-eminence, he will do his best to close the church. He not only insists that if he cannot play the first

violin in the orchestra he will not play at all, but he is determined that if he cannot be first there shall be no orchestra.

So far as this writer knows, Diotrephe is not to be found on the roll of the Jarvis Street Church. If he is there, he is disguised. He is given short shrift in Jarvis Street. Whenever he offers his resignation, it is accepted; and in that matter what we do not see, we ask for.

But we are thinking mainly of the smaller churches, and the danger which always inheres in a new organization composed of elements unacquainted with each other. It is not so difficult to carry dynamite provided you know it is dynamite. Nitro-glycerine can be transported with safety provided the man who carries it knows what is in the can. But when a company of humans come together in a new organization there is danger of a can of glycerine being mistaken for a can of honey, and of a stick of dynamite being mistaken for a child's candy walking stick made to hang on a Christmas tree. The walking stick may be safely used as a decoration, but the dynamite may destroy all future Christmases for everybody—or everybody for all future Christmases! Hence it is necessary for the constituent elements of new organizations to move slowly, and to try to understand each other. It is well to remember that gasoline when it explodes within the engine cylinder will drive a car and render a useful service; whereas if it is exposed to heat under certain conditions it may consume a house or destroy a life.

Such considerations as these, in principle, lie behind the scriptural admonition, "Lay hands suddenly on no man." Which, being interpreted, means, Find out whether he is honey or nitro-glycerine.

Even the Apostle John announced his intention of dealing severely with Diotrephe, and there is no doubt he needs severe treatment. But whoever handles him must mix a little wisdom with his severity. It is not wise to use a hammer on dynamite. No; it is not a question of "methods" or of "spirit" when you come to use a hammer. Any kind of hammer is the wrong tool to use when you want to dispose of dynamite quietly. We must not be at all discouraged if here and there we hear of slight explosions.

But we shall all be wise if we refuse to walk in the steps of Diotrephe. Let us rather remember the Lord's teaching: whoever would be greatest must be pre-eminent in service. There is no law against our seeking the pre-eminence in generosity, in willingness to bear other people's burdens; against our being ready to be the pack-mule of the church. The only pre-eminence which blood-bought men and women may legitimately seek is that which comes from sharing in the Saviour's baptism, and from drinking of His cup; to be determined by God's grace to be as much like Christ as possible; to endure all manner of insults; to go even to the cross and to the grave if that be the will of God for us. That course will lead us at last to the place where we shall be permitted to exercise authority over many cities, and thus over-coming, by the grace of God, all our evil propensities, to sit down with Christ in His throne even as He overcame and is set down with the Father in His throne.

DR. J. FRANK NORRIS ON THE CANADIAN BAPTIST SITUATION.

In *The Fundamentalist* of Fort Worth, Dr. J. Frank Norris, the Editor, prints all that we had to say in *The Gospel Witness* of January 23rd on the significance of Professor Marshall's leaving McMaster University, including the sermon, "Why is Professor L. H. Marshall of McMaster University returning to England?" Our readers will be interested in Dr. Norris' interpretation of this event. We have also received not a few letters from other quarters expressing satisfaction at Professor Marshall's departure.

Dr. Norris' editorial comments on Professor Marshall's leaving are as follows:

AFTER LONG BITTER WAR DR. T. T. SHIELDS, FUNDAMENTALIST, WINS GLORIOUS VICTORY OVER PROFESSOR L. H. MARSHALL, MODERNIST.

The war is on everywhere between fundamentalism and modernism. It knows no country, no flag, no race, no denomination, therefore, its battles are won or lost in the long truceless war of fundamentalism against modernism.

There is an inevitable and keen interest in every division of the long battle front on the news of victory or defeat to comrades anywhere or everywhere from Jerusalem to the uttermost parts of the earth.

The battle rages fiercely in the North, in the South, in every State in the South, (going to get hot in Texas) and in the regions beyond.

Like every long and bitter war, the tide of victory ebbs and flows. At this present time the tide of victory is rising.

Because of the inspiration it will give fundamentalists everywhere throughout the whole earth we are hereby reproducing in full the thrilling account of the glorious triumph in Canada. McMaster University, once the Gibraltar of orthodoxy, has gone over boots, bag and baggage to the camp of the modernists.

The Jarvis Street Baptist Church, of which Dr. T. T. Shields is pastor, has been the battalion of shock troops that have borne the brunt of the enemy's fire. (When the United States entered the great war there were dispatched hurriedly one hundred thousand picked troops, six feet and more in height and an average of two hundred pounds. They were hurled against the entrenched Germans. Their casualty list was heavy—most of them rest under the poppies of France.)

Dr. Shields, like the Iron Duke of Wellington, the conqueror of Napoleon, has often stood alone. For five years Wellington waged the Peninsular war against the whole combined forces of Napoleon. Oftentimes Wellington, with a small army, would penetrate the enemy lines through the mountains of Spain to the border of France only to be overwhelmed and driven back to Portugal. Oftentimes members of his own staff would send evil reports back to England asking that Wellington be recalled. Oftentimes the British cabinet was divided over Wellington and failed to give him necessary support, men, arms, ammunition and equipment, but the Iron Duke fought on, he never lost his head—that was the man that, while riding on his chestnut horse behind the English squires at Waterloo, gave the final orders that forever vanquished the mighty Napoleon.

As we behold Shields coming triumphantly from this latest victory over modernism, what thoughts, what searchings of heart, what shouts of hallelujah go up. What matters the scars of battle? What a fitting description are the words of the Apostle Paul—"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest

in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore I have spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

THE EARTHLY CLOSE OF A BEAUTIFUL LIFE.

On Sunday last Mrs. B. D. Thomas, widow of the late Dr. B. D. Thomas, who was Pastor of Jarvis Street Church from October, 1882, to July, 1903, quietly fell asleep in Christ in her eighty-first year.

Dr. Thomas was, in his time, perhaps the best loved Baptist minister in Canada. It was this Editor's great privilege to enjoy his friendship for a number of years. For the first seven years of our pastorate in Jarvis Street, Dr. and Mrs. Thomas were often with us, and their presence was always an inspiration and a joy to the whole church. Dr. Thomas was elected President of the Convention of Ontario and Quebec for the second or third time, we are not sure which, in October, 1916, delivered his Presidential address at Woodstock in October, 1917, and two weeks later went home to be with the Lord.

Mrs. Thomas exercised an influence in Jarvis Street Church that was second only to that of her husband. Mrs. Thomas was not a public woman. We are not aware that she was ever known to conduct a public service of any sort; but she was one of the most perfect examples of what a Christian ought to be we have ever known. "The ornament of a meek and quiet spirit, which in the sight of God, is of great price", was her most conspicuous adornment. We have heard people extravagantly described as being "lovely". But we can think of no word which more accurately describes Mrs. Thomas. She was a lovely woman. Like her husband, she carried an atmosphere with her. She sweetened the springs of life wherever she went. Like a bed of fragrant lilies in the garden's shade, like a glorious rose among lesser flowers, like forget-me-nots hiding away in a corner and blessing people anonymously, such was the influence exercised by Mrs. Thomas. We doubt whether, in the world's history, two people were ever more perfectly mated than Dr. and Mrs. Thomas. They were the complement of each other. Mrs. Thomas was an ideal pastor's wife. Always true to the highest, she shamed people into emulation of her example.

We have not had the privilege of association with Mrs. Thomas for the last few years, but we shall always cherish the memory of the happy relationship which always obtained in the years gone by. Not until the books are opened can the value of a life like that of Mrs. Thomas be appraised, but we are confident that when the roll is called up yonder many will be there because Mrs. Thomas witnessed to them here of Him Who has power to make all things new.

FAITH AND FEELINGS

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

Amongst many good Christian people the word "feeling" occupies a large place in their thought. They constantly look for some kind of feeling, and they are very uncertain about their relation to God when they do not feel as they think they ought to do. Some of our hymns are much to be blamed for fostering this sort of thing. They centre the soul's vision far too much upon himself, and upon his experiences, instead of upon his Lord. In the Word of God we do not find the word "feeling", but we find its equivalent in the word "seeing". Jesus said to some, "Except ye see signs and wonders, ye will not believe". To Thomas He said; "Blessed are they that have not seen, and yet have believed". Paul says, "We walk by faith, not by sight". These and other similar passages tell us that in the Word of God seeing is placed in opposition to believing. It is a glorious emancipation to any soul when he is freed from the craving for feeling, and steps out into the liberty of faith.

At the very beginning of the Christian life many are in danger of allowing "feeling" to play quite a large part in their thought. They think that they must "feel" something before they can believe God and His promises. They think that it is altogether too hazardous a thing to trust the Lord Jesus, and believe that they are saved without some kind of feeling. So they look for and try to obtain feeling. They want to "feel" saved, to "feel the blood applied", as one of our hymns erroneously puts it, to "feel" that they have eternal life. But what they need is not to feel saved, but to *know* that they are saved, to *know* that they have eternal life, to *know* that the blood is applied. And this knowledge comes through faith, and not as the result of some pleasant feeling. John in his first epistle, chapter five, verse thirteen, tells us that he writes the words of the epistle not that his readers may "feel" that they have eternal life, but that they may "*know*" that they have it. When anyone listens to the Saviour's words in John, chapter five, verse twenty-four, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life", no feeling is required before the believer, like John Bunyan, can say, "Now I know! I know! I know!" Feeling is occupied with the wrong person, namely with self; but faith is occupied with the Lord and with His Word.

Then someone asks, "Are we not to expect any feeling?" to which we reply that feeling is not at all essential to salvation; it is faith and faith alone which makes salvation sure. If any look for feeling, in all probability they will not find it; but if they fix their gaze upon our Redeeming Lord the feeling of peace and joy will surely come in due time. Our Lord said to Martha, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" If faith is occupied with the Lord, and with His Word, a great restful joy is sure to come soon or late. But even if it should never come, it would make no difference whatever to the soul's security. When the Children of Israel were in Egypt and the blood was sprinkled on the lintel and the side posts of the houses where they dwelt, they knew they were safe,

not because they could "*feel* the blood applied," but because of their faith in the word of their Redeeming Lord, "When I see the blood, I will pass over you." Inside that blood-sprinkled house they were safe, whether their feelings were joyous or sad, or if they had no feeling at all. The blood of the lamb sprinkled upon their houses made them safe. The unchanging word of the Lord made them sure.

This question of feeling does not retire into oblivion when a soul's salvation is settled. It obtrudes itself most persistently again and again. For example, a Christian draws near to the Lord in the place of the "shut door," hoping to have a season of uplifting fellowship with his Lord. He reads of experiences like those of Jonathan Edwards, who in fellowship with God was swept up into a lofty religious joy, and his soul was filled with a divine sweetness and heavenly serenity which baffled words to describe. But instead of such exalted feeling, our friend feels cold and dull as he prays. It is said of Robert Bruce, the Covenanter, that John Livingstone called upon him one morning about eight o'clock, but he told Livingstone that he had no desire for company for he had wrestled in prayer for an hour or two, but had not yet got *access*. If the soul feels he has no "access", let him pray in faith. Let him know that his Lord is near, near with abounding blessing, near with exceeding great and precious promises, near in his Almightyness and faithfulness,—indeed that his Lord was there before he entered the secret place, and was waiting to receive him, and to fill his life with blessing.

But let the praying soul keep his eye upon his Lord, and upon His Word. The soul's power in prayer does not depend upon his feeling while engaged in the great exercise, but upon the Mighty Name he pleads. When a person hands in a cheque at a bank the cashing of that cheque does not depend in the slightest degree on the feeling of the man who hands it in. It depends on the name it bears; the signature is everything. So let the soul in prayer not be anxious about feeling. Let him rather look into the face of his promising Lord, and in the simplest way let him ask the Lord to fulfil His promise. Jonathan Edwards tells us that it was when his eye was fixed upon God that his heart was kindled with holy delight. Let the praying soul not be alarmed if his hour of holiest communion should be an hour of assaults from the Evil One. The sleepy, indifferent Christian may get no such attacks, but those who are yearning for the highest and the best are almost sure to be severely tempted when seeking to draw near to God. It is said that Martin Luther was so conscious of the presence of the devil one day when he was in the place of secret prayer that he took up the ink pot and hurled it at him. Joy in prayer will surely come as a soul persists in seeking the face of God.

A similar lack of gracious feeling will sometimes be felt in reading the Word of God. The remedy is just the same; as the soul should pray in faith, so he should read in faith, for the word "effectually worketh in those who believe," (1 Thess. 2:13). In the realm of

the Christian's emotional life the question of feeling rises constantly. Some fine souls are greatly distressed because they do not feel the warmth of love to their Lord that they think they ought to experience. They say with Cowper:

"Lord, it is my chief complaint
That my love is weak and faint."

But warmth of love to Christ will not be kindled or intensified by looking into our own hearts. It is far better to gaze upon the wonderful love of Jesus to you, love that stooped to the horror of Calvary, a love that pours forth its wealth in blessing, a love that opens the gate of heaven. The matchless, tender, stooping, deathless, love of Christ, will surely warm the hearts of those who gaze upon it in faith. Let those who long for more love be occupied with the entrancing beauty of the Lord, and say, "He loved me and gave Himself for me." And even if there should not be the warmth desired, let the language of faith be used thus: "We love Him because He first loved us". "Lord, Thou knowest all things: Thou knowest that I love Thee." Madam Guyon was the most despised and persecuted woman of her time; hunted, derided, imprisoned, exiled. But writing of her spiritual experience at this period she said, "The love of God occupied my heart so constantly and strongly that it was difficult for me to think of anything else." Observe it was not her love to God, although that was great, but it was the love of God to her that occupied her heart, and produced such feeling.

It is just the same in the realm of spiritual joy. Sometimes the people of God become depressed; they have no feeling of triumphant joy, and are troubled when they read of the ecstasies which others have known. For example, John Flavel, who was by no means of an enthusiastic temperament, wrote of "ravishing tastes of heavenly joys", of being "overwhelmed with joy", and of being transported into such a region of heavenly delight that he understood more of the life of heaven by that experience than by all the sermons and books that he had ever read. Many will say, "I do not know anything of this. Can I be a true Christian if I do not experience such abounding joy?" Here again, as elsewhere, it is faith that wins the victory. The troubled soul should believe the fact that there is a fathomless depth of joy in Christ for him. Let him listen as his Lord speaks about "my joy" abiding in you, and "that your joy may be full". Let the eyes be turned away from self, from any feeling or want of feeling. Let Jesus fill the vision. Let the soul gaze upon Him as the Fountain of gladness full and free for all His own. And if the eye is kept fixed upon Him, upon all He is, and all He has done, there will certainly flow a river of joy into the heart. Also let the Holy Spirit have full play in the soul, and it will be found that the fruit of the Spirit is joy.

The great lesson which we all need to learn increasingly is a lesson which Abraham learned so well, not to consider circumstances, but to look wholly away from self, and to rest in God, and His unchanging Word. Between the life of feeling, and the life of faith the Christian has to choose every day. Happy is he who once for all has made the firm choice not to seek or

listen for feeling, but to walk by faith. The faith that is occupied with God, and with His word shall surely taste the blessedness of His smile.

"I have heard the voice of Jesus;
Tell me not of aught beside;
I have seen the face of Jesus,
All my soul is satisfied."

REV. WM. FRASER AT WINDSOR.

On January thirty-first it was the Editor's privilege to speak in the Collegiate Auditorium, Windsor, Ontario, under the auspices of the Ambassador Baptist Church, of which Rev. Wm. Fraser, for nine years the Editor's Secretary, and helper, is pastor.

Mr. Fraser had recently rather stirred both Windsor and Detroit by his criticism of a play staged in the Temple Baptist Church, Windsor, Rev. W. E. Matthews, Pastor. Passages from the play, which were reported verbatim, were unfit for a gentleman's lips anywhere, but, for such a performance to be staged in a supposedly Christian church, was surely the veriest sacrilege. Mr. Fraser's strictures were prominently reported in all the Windsor and Detroit papers, and his insistence on the spiritual character of the church's mission received wide commendation.

The occasion of our visit was the last of four meetings held in the Collegiate auditorium, the other three having been addressed by Mr. Fraser, Revs. C. J. Loney and James MacGinlay, respectively. The services were all well attended—approximately five hundred people attended the Friday night service, when the writer spoke on Fundamentalism and Modernism.

Mr. Fraser has already got the ear of a wide constituency in Windsor and district. He is a good workman, a wise builder, and we are confident we shall hear good news from Windsor ere long.

THE WEEK-END IN JARVIS STREET.

The attendance at the Bible School last Sunday was 1,352. The congregations were fine all day, and at the Communion Service in the evening the entire ground floor of the auditorium was filled, and we counted well over a hundred in the gallery—perhaps a hundred and twenty. The number in attendance at Communion was not counted as it usually is, but it must have been approximately a thousand.

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Gospel Witness "Reactions" from the Ends of the Earth

We assemble below a few of the many hundreds of letters which reach us from the ends of the earth. These letters are taken almost as random; by a little searching we could have included letters from every state in the Union, from every province in Canada, and from many more foreign parts. Somewhere we have them from all the Scandinavian countries, from France and Italy, and at least one from a subscriber in ancient Athens; China, India, and South America, are often heard from.

But we call attention to a few of the ideas suggested by these letters. The letter of last summer, printed below, from a minister in England is of interest. We have quite a large number of subscribers in England, and we have often wished we were able to send *The Gospel Witness* to the entire Baptist ministry of England for a year. It would require approximately about two thousand copies. We have gone into the matter, and think we might manage to do that for about \$3,500.00. There is no Baptist paper reaching the Baptist ministers of England calling their attention to the perils of the day. Nor so far as we are aware, is there any weekly Baptist paper in England carrying a weekly sermon true to evangelical faith.

Some of the letters which reach us we could not safely publish, but we have reason to believe that hundreds of ministers find the sermons of *The Gospel Witness* suggestive, so that we are able to visit many hundreds of parsonages—indeed, some thousands—weekly with what Spurgeon would have called "canned tongue". It may not be as good as fresh tongue, but it is probably better than no tongue at all. Furthermore, we have reason to believe, *The Gospel Witness* ministers to many pastors whose meagre salaries will not permit them to buy many books.

It may be that some one of the Lord's stewards who reads these words may be led to make an investment of \$3,500.00 in order that we may send *The Witness* to every Baptist minister in Great Britain and Ireland for a year. If that is too large an order, perhaps someone might do half that amount for six months, and someone else a like amount for the other six months.

We would call attention also to the number of persons represented in the following letters who are preachers and missionaries whose incomes are too small to permit them to pay for the paper. Where the paper is really wanted, and is reported to be exercising a real ministry, in the case of minister or missionary we do not discontinue the paper because they cannot pay; so that anyone who helps *The Gospel Witness* Fund is helping us send the paper to such as these. The letters will give a little idea of the extent of the ministry of this paper.

The Gospel Witness Fund has a most voracious appetite. There seems to be no end to its requirements. We feel it is really a missionary enterprise. We shall be most grateful for any help our friends are moved to give.

FROM ENGLAND.

London, England, July 28th, 1929.

My dear Dr. Shields:

Most grateful thanks for kind letter and papers duly received. If you write such letters to everybody you will wear yourself out—don't bother about me. I am glad to get the papers—they open one's eyes widely.

Would God we had a Dr. Shields in England. There seems to be no voice courageously uplifted against the Glover and Modernist abominations. "Spurgeon's College" is the only one of the seven Baptist Colleges in England that make any pretense to stand for the Evangelical Faith, and while that, no doubt, does maintain "the Faith" and Spurgeon's traditions, yet, in my view, the work of the college is very largely nullified.

In this way—probably, 60 per cent. of English Baptist churches—certainly, 50 per cent. of them—are non self-supporting. Naturally, a large majority of Spurgeon's men are "called" to these churches on leaving college.

On meeting his deacons, his first enquiry is, what are the church's financial resources, and the deacons reply: "The Baptist Union make a substantial grant annually—probably 50 per cent. of Pastor's stipend. Pastor: "Then, I presume I have to make application for grant?" Deacons: "Yes." Pastor applying for grant. Baptist Union replies, "Yes, we will make you the grant on condition that you, and the church, are in membership with the Baptist Union." Here, in my view, is the crux of the situation. The Baptist Union have these young pastors by the very throat at the very beginning of their ministry! It is almost too much to expect of them that they will resist and forego this tempting bait together with other consequences that would follow with deacons, etc. etc. The pastor accepts the Baptist Union grant, settles down to his work, tries to maintain "the Faith", but—* In the very nature of the case, he must go softly. I have often wondered whether the Christ-dishonouring, wicked, *silence*, in relation to this devilish Modernism, of pastors college men, is due to above circumstance. *Certainly, there is an awful silence.* The *Baptist Times* is the only weekly Baptist organ, and edited as it is by such a man, what can we expect but a wholesale leavening of the Baptist Denomination with the subtle poison of Modernism. Alas!

I am wondering, sir, whether you will not need to do something to break in upon this silence on this side of the water.

If these back numbers of *The Gospel Witness*, together with the current issues, could be regularly sent to every Baptist pastor and his church secretary, or treasurer, I cannot but think that God would graciously use this means to sound an alarm, and call many to open revolt against the Baptist Union and its Modernistic procedure. In the last 20 years, the enemy has seen to it to provide three quarters of a million of money, and place in the vaults of the Baptist Union to carry forward this Modernistic fight! It is this money, together with an ever tightening organization of the Baptist churches, that keep them going—*very largely*. The Denomination would crumble to bits inside of two years but for this finance, etc. It is not spiritual force, in my view, that holds them together as a Denomination (some blessed exceptions).

I wonder, sir, if you could find some servant of the Lord (as though you haven't enough on hand already!) who would make this *his work*, to send every English Baptist pastor and his church secretary, a copy of *The Gospel Witness*, together with these back numbers re Glover, Rushbrooke, and others, and Des Moines University.

You will find all addresses, etc. in *The Baptist Handbook*, 4 Southampton Row, London, W.C.1. The dear Lord knows how poor I am, but with joy enclose a few dollars for postage.

I have been only an average pastor, but, somehow, have always found myself in the fighting line. At one time I had to be escorted home from the meeting at night, lest evil, professing Christians, should do me bodily harm, etc., etc.

May your bow abide in ever increasing strength to the praise of Him Who redeemed us by His most precious blood!!!

Yours, dear sir, in Him,
(Rev.) _____

The Manse,
Drybrook, Glos.,
England,

January 8th, 1930.

Dear Dr. Shields:

Please find enclosed my subscription for *The Gospel Witness*—two dollars—for 1929. I believe last year's subscription pays to the end of this month.

I look forward week by week to the coming of *The Witness*. I get great help from it, and pass the copies on to my lay preachers. They also find it very helpful, and pray continually for blessing on your work.

We rejoice with you in all the blessing given. May the Lord bless the work more and more.

We thank God that He gives continual blessing here. We are proving that "His word" does not return void.

With very kind regards, and to all old friends,

Yours sincerely,
T. C. COLLINS-WILLIAMS.

FROM AUSTRALIA AND NEW ZEALAND.

N. S. Wales, Australia.

The Editor of *The Gospel Witness*,
Toronto, Canada.

Dear Sir:

Enclosed please find draft for \$100.00 payable to Dr. Shields at the Canadian Bank of Commerce—also list of nineteen addresses. Please send *The Gospel Witness* to each of the addresses for twelve months, costing \$38.00, and receive the remaining \$62.00 in response to your appeal for funds for your paper.

We have received much blessing as a result of our link with the Jarvis St. Church through the *Witness*, and we are anxious that others in this country of ours may share the blessing.

Faithfully yours,

New Zealand, January 6th, 1930.

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

Dear Sir:

Will you please send to me *The Gospel Witness* for one year. I enclose herein money order for one pound. With the balance of the money would you please send me as many back numbers of *The Gospel Witness* as is possible. Would you be so kind as to inform me what supplies you have of the back numbers of this publication, and how far back they go? I would also be obliged if you would please let me know where I can obtain any of Dr. T. T. Shields' works—sermons, Bible readings, expositions of the Word of God.

I do trust that this will not entail for you a lot of work. I shall greatly appreciate all you can do.

With warmest Christian greetings for the New Year, I am,

Yours very truly,
(Signed) (Rev.) _____

FROM GERMANY.

Oldenburg, i O.,
in Germany,
14—11—29.

Dear Brother in Christ:

According to the kind intervention of my friend, Rev. Ringier-Wurten in Switzerland I for many years now have the pleasure of receiving the weekly of the worthy Dr. Shields, *The Gospel Witness*, which has become very dear to me. I never got a bill yet, and, asking my friend, he told me I would not have to pay for it. May I ask you the kindness to please tell me if he is right in his meaning? I should very much like to know it. *The Gospel Witness* has become such a need to me that I should not like to miss it, and rather pay for it than to do without. Thank God for the dear Dr. Shields and his work.

In the Lord united,

Sincerely yours,
CARL WUPPER,
Pastor of the Baptist Church
in Oldenburg.

FROM AFRICA.

Zululand, So. Africa, June 18th, 1929.

Dear Servants of the Lord:

May I send my thanks for *The Gospel Witness*. Have read the sermon "Out of the Strong came forth Sweetness". At supper table it was shared by the others; believe it brings

blessing to us. Thank God for it. Also one of Rev. Stockley, "He is my all". What blessed truths! Yes, praise God! The dear Lord so continue to bless you in His work.

With kind regards,

Wesleyan Mission, Krofu,
Saltpond, Gold Coast,
November 26th, 1929.

The Gospel Witness,
Toronto, Ont.

Dear Sirs:

Glad to inform you that a friend of mine has greatly recommended you to me. Therefore kindly send me some of your interesting papers, which contain Dr. T. T. Shields' address and sermons, for I am a catechist.

Regards, Yours truly,
J. A. Aubyn.

Wesleyan Mission, Sunkwaa
Via Mankessim, Saltpond,
Gold Coast,
Sept. 28th, 1929.

The Gospel Witness,
Toronto, Ont.

Dear Sirs:

I have the feelings of great joy to hold up my pen on you this day, so enrol me as one of your best clients in this our colony known as Gold Coast.

I am the catechist in this town, Sunkwaa, and once conferring with my brother at Ayanmaim on behalf of Scriptures, he recommended you to me, that you have some very interesting newspaper containing a sermon of Dr. Pettingill, and other useful divinities which you supply weekly. As I do not like to spend much time, please I am voted myself to you that you may send to me same, per the weekly mail.

With accordance to your recommendations given by Brother J. H. Manful, I delighted in it, hence hoping you to hear same early next mail.

May God help us to carry the Cross of Christ Jesus to wherever the sun shines.

Thanking you so sincerely in anticipation,

Yours in the Master's Service,
Sam E. A. Manful.

FROM THE UNITED STATES.

Hedley, Texas,
Jan. 11th, 1930.

The Gospel Witness,
130 Gerrard St. E.,
Toronto, Ont.

Dear Sirs:

Find attached cheque for \$2.15, for which please send *The Gospel Witness* one year to the undersigned. When my subscription expired some several weeks ago my bank account had also "expired". But I cannot be happy without it—even if I have to "postpone" or "consolidate" a few meals to get it.

With the love and prayers of "one of the least of these".

Yours truly,

Hedley, Texas,
December 23rd, 1929.

The Gospel Witness,
Toronto, Canada.

Dear Sirs:

I herewith send you cheque for \$4.00 for the following renewals to your valuable paper. I certainly do enjoy Dr. Shields' sermons. I am more anxious to receive your paper than any of the others which I take.

Yours truly,

C. E. _____

Renewals:

Mrs. _____,
Scranton, Texas.

C. E. _____,
Hedley, Texas.

Mississippi.

Golden, Miss.

Dear Dr. Shields:

Enclosed find fifty cents to pay for subscription to *The Gospel Witness* for three months. I think it the greatest paper I have ever read. I also want to get every issue from November 14th back to January 1st, 1929, all of the past year's issue. So please mail me a copy of every issue for the past year, c.o.d. or send me the charges and I will send in the money.

Your brother in Christ Jesus,

(Rev.) _____

Georgia.

LaGrange, Ga.

Brethren of *The Gospel Witness*:

Enclose please find New York draft for \$4.00. Give me credit for two dollars, and send *Gospel Witness* one year to Dr. _____, LaGrange.

I am now recovering from a partial stroke of paralysis, which I felt first on the fourth of last May.

Two copies of *The Gospel Witness* will now come to this office, for which I thank the Lord. Some man was quoted a while back as saying that Dr. Shields, and I am strongly inclined to the statement, is the greatest preacher on earth to-day. I can say and do say on my personal knowledge, after carefully reading his articles and sermons for six years, he is the greatest preacher of whom I have any knowledge.

Yours truly,

Kansas.

_____, Kansas.

The Gospel Witness,
Toronto, Ont.

Dear Sirs:

I like to read the sermons of *The Gospel Witness* very much, but my income as a retired minister, is so small that I have to give up the pleasure with the end of this year.

God bless your noble work very much.

Yours in Christ,

(Rev.) _____

Pennsylvania.

Pittsburgh, Pa., March 22nd, 1929.

The Gospel Witness,
Toronto, Ont.

Dear Sirs:

Your favour of 19th inst. is so precious that I can not return it. I retain it as a valued treasure. My Regenerator, and my Bible made me what the world now calls a Regular Baptist. After a night of prayer, I resolve to beg you to accept me as a Pittsburgh *Gospel Witness* worker. I will use my old *Witness* copies as I go "from house to house" (Acts 20:19-21). If Jarvis Street or Brother W. G. Brown would accept me as their Regular Baptist Missionary, I am persuaded it would forward the work for which the Lord has raised me up at this time.

I continue in prayer. Pray for me. Please present my request for prayer. I am so lonesome though called a member of _____ Baptist Church.

Yours sincerely,

_____, Pa.

Rev. T. T. Shields,
My dear Brother:

Your letters received, and would gladly respond with a substantial cheque, but when I tell you I am over sixty-two years of age, and my salary is less than six hundred dollars a year, and thirty-seven for January. Also I am deaf, and no church wants such men, even though over thirty years a Methodist minister in my native country, Great Britain. Then I became a Baptist minister after studying the New Testament, and for seventeen years have preached the Gospel of Christ. There are papers come to me as good as *The Gospel Witness*, but none better, but with my pittance of support given by a miserly worldly church, I will have to forego luxuries, so please discontinue the happy weekly, as you cannot send it to me and others at a loss.

I surely thank God for your real military power in exposing the Modern traitors, but they are not lessening but growing more impudent and defiant.

I spoke last evening on the two comings of Jesus, John 3:17, and Acts 3:20.

Would love to spend one day in Jarvis St. Baptist Church.

Yours sincerely,

A. _____

New Jersey.

Fair Haven, N.J.,
November 5th, 1929.*The Gospel Witness*,
Toronto, Ont.

Dear Sirs:

Enclosed find my subscription and a small contribution for the work. I regard your *Gospel Witness* as the greatest religious publication in the world. I have seen and read more than one hundred religious papers, but not one, or all combined, can equal yours. The only fault I can possibly find with it is, you ought to publish at least two of Dr. Shields' sermons every week. Please do! Why withhold such good sermons from the people? I will send ten dollars yearly as my subscription if you do.

Yours sincerely,

(Rev.) _____

Michigan.

_____, Mich.
October 2, 1929.Rev. T. T. Shields,
Toronto, Ont.

Dear Sir:

I appreciate your sermons immensely in *The Gospel Witness*. I get them through the Wealthy Street Baptist Church at Grand Rapids.

I am holding a post here for the Lord Jesus Christ, doing jail and slum work. I am praying for a mission here where I live, and I am also believing for it too. This is a wicked city of about sixty thousand people.

It seems as if finances are locked up. I do not understand it. Can you explain it; and still I believe God will do great things in this place.

Dr. Shields, I am so short of money I can't even pay for a year's subscription to your paper, yet want it so badly. It does my soul so much good. I need it too. If you will send it to me, as soon as I can I will pay for it.

Will you ask God to supply the money for this needy field to carry on His work for His own people.

I am all in His hands,

Your sister,

Illinois.

Chicago, Ill.

Dr. T. T. Shields, D.D.,
Toronto, Ont.

Dear Brother Shields:

I am enclosing money order for \$2.00 to pay for my subscription to *The Gospel Witness* for the coming year. I greatly enjoy your paper, and would not be without it.

May God bless you in this great work,

Sincerely yours,

(Rev.) _____

California.

Delaware St.,
Berkeley, Calif.,
January 14th, 1929.*The Gospel Witness*,
130 Gerrard St. East,
Toronto, Ont.

Dear Friends:

Did not expect to get more than one copy of *The Gospel Witness* as I paid only for one, but I received two last week, and I am glad of it, as I like to have an extra copy for friends. So please continue with two copies a week. Enclose money order for \$5.00. \$3.00 can be for *The Gospel Witness* fund.

You may be interested to know that Dr. Lund, San Diego, Calif., values *The Gospel Witness* very much, and translates some of Dr. Shields' sermons into Spanish for another magazine, "Revista Homiletica". He told me so in a letter of late, and adds, "I could hardly be without *The Gospel Witness* now". So I am richly repaid for subscribing for him.

May God's blessing continue on Dr. Shields and *The Gospel Witness*.

Yours sincerely,

Oregon.

Salem, Ore.
January 6th, 1930.

The Gospel Witness,
Toronto, Canada.

Dear Sirs:

In sending you our renewal for another year, we feel we should (and would) also acknowledge that again through all of 1929 it has been a pleasure and comfort to us to see how true to the Old Book you held your course. Thank you.

May the New Year, 1930, bring to you, and to us, more of that beauty and joy, as is only found in Him.

That our God will richly bless you in sending forth true messages and reports and instructions to the glory of His name, is the prayer of,

Yours very truly,

Mr. and Mrs. _____

Madison Ave.,
Cottage Grove,
Oregon, U.S.A.,

Dear Brother Shields:

Enclosed please find cheque for \$5.00. One half to go to *Gospel Witness*. One half to missions, home and foreign as may be most needed.

Wish I could do more, but sickness and age will not permit.

I am nearing my ninety-sixth birthday, and sorely afflicted. Shut in. Enjoy *The Witness*.

The Lord bless you.

Faithfully yours,

CANADA.
British Columbia.

Matsqui, B.C.,

Rev. T. T. Shields, D.D.,
Toronto, Ont.

Dear Brother Dr. Shields:

I enclose \$2.00 for the renewal of my subscription to *The Gospel Witness*. I am now getting along in years and my income is small, so it has been rather hard to raise money for our daily needs. But I cannot very well be without *The Witness*.

Thanking you for the many good things *The Witness* contains, I am,

Fraternally yours,

(Rev.) _____

Ontario.

Kenora, Ont.,

The Gospel Witness.

Dear Sirs:

Enclosed find money order for \$2.00 for *The Gospel Witness*, for 1930. We would find it very hard to be deprived of *The Gospel Witness* in this family of growing boys and girls.

Respectfully,

(Mrs.) _____

Selby,

Dear T. T. Shields,
Toronto, Ont.

Dear Dr. Shields:

I am a Methodist, and delighted with those heavenly messages I get through *The Gospel Witness*. I might say that I am a charter member—have been a subscriber to *The Gospel Witness* since your first issues. Would that I was a member of Jarvis Street Church! I cannot unite with the United Church. I am convinced the true church does not consist of concerts, entertainments, and plays of all kinds. They are not so dedicated.

I am sending enclosed \$2.00. Please send *The Gospel Witness* as per add.

Yours truly,

Ottawa, December 23rd, 1929.

The Gospel Witness,
130 Gerard St. East,
Toronto, Ont.

Dear Sir:

Will you kindly continue sending *The Gospel Witness* to Mrs. Marshall Brooks, Laurentian View, Via Ottawa. She will be one hundred years old if she lives until July; and she enjoys the sermons very much. She is a dear old Christian soul, but cannot go to church because she is so deaf she cannot hear anything. Naturally *The Witness* is a great blessing to her.

Wishing you every success in your great work, I remain,
Yours truly,

SEMINARY NOTES.

Last week we were greatly cheered by the receipt of a cheque for \$500.00 for the Seminary, and by a number of smaller amounts. Sunday morning a little boy whose father and mother are members of the church, devoted Christians who came to us from Switzerland, met us in the hallway between Bible School and the morning service, with a piece of money wrapped in a piece of paper. We opened the paper to find a new twenty-five cent piece, and written on the paper in a childish hand, "Twenty-five cents to run the Seminary. I earned this helping our janitor to shovel snow."

Thus the Lord leads even the little children to help. The Seminary has no endowment, and is dependent wholly upon the gifts of God's people. Roughly speaking, it costs us about \$1,000.00 a month for twelve months, or \$1,500.00 a month for eight months. We ask our readers to pray that God will open the hearts of His stewards from time to time to send us help.

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.

The Jarvis Street Pulpit

FINDING TREASURE IN TROUBLE.

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

Preached in Jarvis Street Baptist Church, Sunday Morning December 22nd, 1929.

(Stenographically Reported.)

"And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped.

"And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much."—II Chron. 20:24, 25.

Prayer before the Sermon.

"O Lord our God, we pray for the ministry of the Holy Spirit as we come to Thy Holy Word. It may be there are many in Thy presence who are harassed with many cares; who anticipate the morrow with anxiety; who have come to the place from which there seems to be no escape. We pray that Thou wilt lift our thought this morning above the carking cares of earth. Help us that we may hear Thy voice. We pray Thee to lead us to the place of victory this morning, where we shall all be enabled to rejoice in the Lord. Grant us a sense of Thy nearness. May the Holy Spirit Himself take of the things of Christ, and reveal them to us! We ask these things for Thy name's sake, Amen.

The twentieth chapter of the second book of Chronicles, although it is a chapter taken from ancient history, is, in principle, true to the record of the daily life of the people of God. The story is here told of the Lord's people being beset with trouble and difficulty. There gathered against them the children of Ammon, the children of Moab, and the children of Mount Seir,—a three-fold conspiracy to overwhelm the people of God. But Judah was fortunate at that time in their king, for he himself sought help of God, and gathered the people together that unitedly they might pray. In the face of this great national trouble they held a great prayer meeting—a most impractical thing to do; and, according to some modern standards, involved a great waste of time! He did not mobilize his armies, he did not attempt to invent new weapons of war; but he set himself to seek the Lord his God, and encouraged all the people to do likewise. They came into the Lord's presence and prayed.

That is what we ought all to do when we get into trouble—and at every other time, for that matter. But we are especially encouraged to call upon the Lord in the day of trouble, and we have His promise that He will deliver us, and that we shall glorify Him. I fear there are many of the Lord's people who imagine that the Lord's help is confined strictly to spiritual matters. They have not learned to take their business cares and their household difficulties to the Lord in prayer. The truth is, that when we are faced with a combination of distresses so that we are hedged in on every side, the wise thing for Christians always to do is to betake themselves to prayer. Our Lord spake a parable to this intent, that men ought always to pray, and not to faint.

Jehoshaphat led the people, and reminded the Lord of His promises—the Bible is full of promises upon which we may lean when we are in need of deliverance—and as they thus prayed they received another promise. The Spirit of the Lord came upon one of the

prophets. He spoke to Jehoshaphat and to the people after this manner, "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the Lord will be with you."

Jehoshaphat had told the Lord that he was at his wits' end: he said, "Neither know we what to do." Years ago I read a sermon by the Rev. Thomas Spurgeon on that text. One thing I remember particularly in the sermon is that Mr. Spurgeon said, "When you don't know what to do, don't do it." There are some people who, when they do not know what to do, say, "I must do something". But when Jehoshaphat did not know what to do, he did the only thing he could do in the circumstances: he kept on praying. When you get to the place where you cannot move forward or backward, or to the left or to the right; when you come to "wits' end corner", and you do not know what step to take, you can always look up, and keep on praying until God tells you what to do.

While Jehoshaphat and his people prayed, they received the message that the Lord had undertaken their case, and that they were to stand still and see the salvation of God. The truth is, God did not want them to do anything. He said, "I will do it for you if you will trust me, and await the going forth of my power."

When Jehoshaphat received that promise he bowed his head with his face to the ground, and Judah and the inhabitants of Jerusalem fell before the Lord worshipping Him. While the Moabites and the Ammonites and the children of Mount Seir were just as real, and just as menacing, as they ever had been, Judah was not afraid. The enemy filled the country like grasshoppers, so that in her own strength Judah had no power against them. But all the Lord did was to give them a promise through one of their own prophets; and as soon as Jehoshaphat received the promise he bowed before the Lord and worshipped, and all the people worshipped with him.

Were you ever thus inspired by a promise of God? It is very easy to hold a thanksgiving service after

the victory, but have you learned how to give God thanks in advance of the victory? Have you ever received a promise, and seen the victory in the promise, and said, "If God has said it, the thing is already done. Now let us worship God." That is all Jehoshaphat had, just the promise. And what did He do? He prepared for a great service of praise: "And the Levites, of the children of the Kohathites and of the children of Korhites, stood up to praise the Lord God of Israel with a loud voice on high."

Then there follows one of the strangest stories in history. But there were the enemies of Judah. Jehoshaphat did not draw a bow or unsheath a sword, but sent the choir in advance of the army. Let me read it to you: "And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out"—where? At the rear of the army? No! "as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever."

What a strange spectacle that was, marching out to meet the foe, yet never drawing a sword nor putting an arrow to the string, but just with all their hearts praising the Lord! I suppose the enemy must have thought they were beside themselves! They must have said to themselves, "They will be a ready prey for us, and we shall soon have the victory." But "when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten." If we were to praise the Lord more we should have more to praise the Lord for. If we would receive the promises of God for what they are, they would tell us of the accomplishment of victory. These people said, "It is now time to give thanks to God." And the moment they took God at His word, and began to praise Him, that moment God began to work, and the enemy were smitten.

That is introductory really to what I desire you to notice this morning. This chapter is a fine illustration of the principle of one of Cowper's hymns,—

"Ye fearful saints fresh courage take,
The clouds ye so much dread,
Are big with mercy and shall break
With blessings on thy head."

The very things you fear are God's messengers of blessing; and the trouble that threatens to overwhelm you is often God's way of bringing you such vast wealth that you will be unable to carry it away.

Let us look at this, that we may learn how to find treasure in trouble; how by the grace of God to turn all that seems to be against you to your own profit; or rather, how to believe that God is doing that all the time: "The Lord thy God turned the curse into a blessing unto thee."

I.

First of all, THESE PEOPLE SANG THEIR WAY TO A HIGHER ELEVATION, to a new point of view: "When

Judah came toward the watch tower in the wilderness." They got up, you see, and looked down upon their enemies. The watch tower may have been a miniature fortress built for the purpose of a lookout; or it may, and probably was, merely a higher point of land from which they could survey the surrounding country, and keep watch against their enemies. If Israel had remained in the lower levels they would not have seen what they saw from the watch tower; but when they began to sing they set their faces toward that higher level, and sang their way up to the watch tower; and from that point of view they saw things that would never otherwise have appeared to them.

I believe *it is possible for us to sing our way out of trouble*; to praise the Lord before the deliverance comes; to give God thanks for all the blessings that His promises declare are already ours in His sovereign purpose. Read some of the Psalms, and you will find how often the Psalmist pours out his complaint before God. He is down in the dumps; he is trying to sing on the morning of a blue Monday, and he begins in a minor strain. But you will always find that before he finishes he has reached the higher levels, and there he praises the Lord with all his heart. You will find examples of this principle in psalms seventy-one, seventy-four, seventy-seven, and many others.

What you and I need is to learn to look at things from God's point of view. If we can receive God's word, and look at all our difficulties through the medium of the divine promise, we shall find that they look very different. Indeed, Dr. Howard Taylor told us last Friday, speaking to the students, that just a few weeks before he had been half a mile up in the air looking down on what people call Detroit—and it did not look very big. Along the streets there were little black dots crawling. They looked like little ants, insignificant, apparently moving very slowly. But when he got down to the streets, they were seen to be powerful motor cars. If only we could get where God is, and look down on things from the watch tower, we should see that even our biggest difficulties are very, very, small. We can reach the watch tower by singing our way, in faith, to the divine viewpoint.

Let me show you *what they saw when they got to the watch tower*. They found that the concert of the enemy had been dissolved. The difficulty was three-fold: there were the children of Ammon, and the children of Moab, and the children of Mount Seir. I should not be surprised if some had said, "If it were the Moabites only we could handle them; or if the Ammonites had come against us by themselves we should have been equal to them; or the children of Mount Seir. If we had had one at a time, or even two at a time, we might have got along very well. But to have all three together, that is a terrible experience!"

That is what Jacob said, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin also away. I thought it was bad enough when I lost Joseph; and when Simeon went, that added to my difficulties. But now you demand the whole surrender." That is the negative side of the same truth,— "Moab, Ammon, Mount Seir; let me have them one at a time, but do not let all three come together."

If Judah and the inhabitants of Jerusalem had had one at a time they would have been overwhelmed: any one of them was more than a match for Judah's strength. But when they got to the watch tower this is what they found: "The children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another." If Ammon had come alone, there would have been no one to fight against him but Judah. And if Moab had come alone, Jehoshaphat would have had to fight him. But when the three of them came together they fought each other—and Judah had nothing to do but to see the combination go to pieces. When they got to the watch tower they found that these three conspirators had fallen out among themselves, and were destroying each other; they had nothing at all to fear. Whereas on the lower levels they might have wailed and said, "All these things are against me", on the watch tower, all things were working together for their good. It is always so. They found it to be so when they began to praise the Lord.

They discovered that the enemy was now powerless to hurt them; the enemy of whom they had been so much afraid had ceased to be an enemy. They were all dead bodies. If we could view life from the standpoint of Jesus Christ we should know that there is nothing in the universe of which a Christian need be afraid. God shall bruise Satan under our feet shortly. The devil thought he was having it all his own way at the Cross; but, as a matter of fact, he met his Waterloo at the place called Calvary. At Calvary, potentially, every enemy of the children of faith was destroyed, and there is not one remaining who can hurt you.

"Ah", says someone, "but you do not know where I work. If you had to work for the man I work for you would not talk like that. Down in my office everyone is jealous of everyone else, and every man is looking for the position of the man above him, they are ready to cut each other's throats. Of course we are polite enough to each other's faces. But there are all kinds of difficulties, and if you knew where I work you would not talk like that." It makes no difference where you work, or what your circumstances are, it is forever true that if you are a Christian, if you are a follower of that which is good, there is no power on earth or in heaven that can hurt you.

I remember a newspaper man came to see me one day, and he told me that a certain newspaper was going to publish something that would do me great injury—and I laughed at him. "Why", he said, "you do not seem to be disturbed?" I said, "Not a bit! not a bit! You go back to the man who sent you and tell him that if he does not care for consequences he may publish anything he likes right on the front page of the paper." I told him that Spurgeon once said, "You may write my life across the skies. I have nothing to conceal." And then I said to that newspaper man, "You know, my friend, there is just one person in the world who can hurt me, only one." "Who is that?" he enquired. I said, "Myself. I defy you and your employers, and all the newspapers in America, and all the devils in hell, to do anything to hurt me. Now go ahead."

We have nothing to fear. Why? Because our enemies are dead already, that is why. When Jesus

Christ died at the place called Calvary He dealt the devil a blow from which he has never recovered. He bruised his head, and some day He will bruise him under our feet. Meanwhile we have nothing to fear. Cheer up, my friends. I wanted to bring you a bit of Christmas cheer this morning, and tell you that there is nothing in the world to be afraid of if you are a Christian.

II.

Then there is another point: THE WEALTH FAR EXCEEDED THE WORRY, for "when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away." What does it mean? Surely it means that every man had all he could carry, that every man was filled with riches to his own capacity. In the very place where the enemy had camped, and which they expected would be their graveyard, they found a gold mine! It is a great thing to turn a graveyard into a gold mine, a battlefield into a treasure-house, a valley of trouble into a valley of blessing. But that is God's way always when we trust Him, and praise Him for His grace.

I wonder what they expected to find in the valley? You remember the woman who had but a little oil in a cruse, and a little meal in a barrel, that never failed? You remember the other woman who had a creditor, and she was afraid of being sold out? The prophet said to her, "What hast thou in the house?" It is a wonder she did not answer, "I did not come to give an account of what I have: I came to tell what I have not, I have nothing to pay my debts with." But the prophet said, "That is not my question, What hast thou in the house?" "Well", she said, "I have a little oil." "That is all you have?" "Yes." "Well, go to all your neighbours, and get as many vessels as you can; borrow not a few." She went and borrowed all the vessels of her neighbours. (That is an ancient practice, but people do it still, I understand! I went to a wedding once—I have been on several occasions, but I remember this particular wedding. It was a very up-to-date, flashy affair. But I noticed that the spoons and the knives and the forks had little different coloured silks tied around them. That was to indicate where they belonged when they were home! I discovered that they did not belong there. They had gone out to their neighbours and borrowed everything so as to have a big celebration.)

But this woman was told to go and borrow as many vessels as she could into which to pour the oil—and you know what followed. She kept on sending her son for more vessels. She said, "Bring me another vessel". She called for more—more—more. When at last the son said, "Mother, there are no more; that is the last",—then the oil stayed. The woman paid her debts, and she had enough left over to live on. But I should not be surprised if she and her sons sat down and said, "If we had only known we might have borrowed twice as many vessels, for the oil never stayed so long as we had vessels into which to pour it; according to our faith it was unto us."

I wonder what Judah and Jehoshaphat expected to find in the valley? If they had believed God up to the hilt, if they had believed with a mightier faith, *they might*

have borrowed horses and waggons and gone out to load themselves up with treasure. Much depends on how we meet our troubles, whether we meet them with horses and waggons to bring home the treasure, or meet them with a long face, and behave as though we were going to our own funerals. Let us meet all our difficulties with a smiling face. Let us believe all things work together for good. No matter how contrary circumstances are, say to your own soul, "I have come upon a gold mine; I will find my way to this treasure somehow, God helping me. God wills that I should be rich, not poor." Is it not written that, "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich"? He intends that we should be rich; and we may be rich in all that is worth while; we may have pleasures that fade not away.

I call your attention to the fact that *they were longer in gathering the spoils than they were worrying about the enemy*. The enemy came one day, and immediately they had a prayer-meeting. They got the promise, and very early in the morning it was all over. The enemies were destroyed, and they went out and were three days in gathering the spoil, it was so much. *One day praying—three days gathering up the spoil*. It is always so: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"—but remember, it depends on the point of view—"while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

The principle is, that if they had not had trouble, they never would have had the treasure. "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed." The greatest values of life come out of our greatest difficulties.

I read an account last night in one of the Toronto papers—written by a certain man who writes frequently about the ministry—based on an article in some American magazine. As I read it I said, "What is this poor man talking about? He does not know what the ministry is." The way to have a happy ministry according to his view is, Look after the salary, have the church properly organized, have authority properly distributed—as though it were merely a business concern. But of course if a minister is to be happy he must not have any trouble! This poor man complained that most ministers were very unhappy, and that they had no joy in their work at all; they had no end of trouble. Well, a minister cannot have any joy if he does not have any sorrow. When I have been away from home speaking to bodies of ministers, I have sometimes spoken to them about the Hebrew children who were cast, bound, into the fiery furnace; and the record says that when the king looked in he saw three men *loose, loose!* Three men *LOOSE!* Would you not like to be loose? When school is over, and the bell rings at twelve o'clock every boy goes out like a shot out of a gun. You run out; you do not walk. I never saw children walk out of school! Did you? There is a psychology in that; they have been pent up, you know, and as soon as the door is opened they burst out, and away they go—they are loose.

I know a great many ministers who are not loose; they are bound hand and foot. And I do not wonder they are full of misery. I say to my ministerial friends, "Brethren, there is only one way to get these bands off, and get free: get into the furnace, and the furnace will burn them off. Then you will be loose; you will be a free man."

If we are to have treasure, if we are really to be rich, we may—I had almost said, ask the Lord to send us plenty of trouble. Judah might have said, "O Lord, do not send the Ammonites, and the Moabites, and the children of Mount Seir." And the Lord would have answered, "Wait a while. I am sending them all together, but they will not hurt you; they will leave something on our doorstep that will keep you busy for three days bringing it in." That is what God's messengers are for, to bring us real and lasting wealth, and to make us what He wants us to be.

III.

They never could have had this had it not been for Jehoshaphat. Jehoshaphat is one of the Old Testament types of Christ. First of all he *prayed*. He prayed! You and I do not pray as much as we ought to. But we should be in no end of trouble if we had not our Jehoshaphat Who prays all the time, for "He ever liveth to make intercession for us". Our Jehoshaphat is always calling down blessings on our head.

And then *Jehoshaphat led the way*. He said, "Come on! come on!" And out they went into the battlefield. There were the dead bodies, and they stripped them of their jewels and silver and gold and raiment, and came back loaded with spoil. When our Lord went to the cross they took off His robe before they crucified Him. He went to the cross empty-handed; but He "spoiled principalities and powers; he made a shew of them openly, triumphing over them in it." And by means of the cross He opened the treasure-house to all believers, so that now we are the children of God, begotten unto "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" for us.

At last *Jehoshaphat came back into the city leading the army, and the singers*. They sang when they went out—but I do not know what they sang like when they came back! They came back praising the Lord, weighted with the wealth that they had gathered from their experience. Some day, when it is all over, the ransomed of the Lord shall return, and come to Zion "with songs and everlasting joy upon their heads"; they shall obtain joy and gladness; and sorrow and sighing shall flee away. We shall be forever with the Lord in a nightless, painless, deathless, tireless, shadowless, city.

Let us give God thanks: O Lord, we bless Thee for Thy full salvation. If there are any troubled hearts here this morning, we pray that they may have grace to cast their burdens at Thy feet, and bear a song away. Especially, if there are any who have not received Christ as Saviour, may such an one come to Him this morning, casting his burden of sin upon Christ, and leaving it with Him. Then they shall find that even their sin, by Thy divine grace, shall be made an occasion, because of their deliverance therefrom, to praise the Lord. Give to every one of us Thy victory, through Jesus Christ our Lord, Amen.

The Union Baptist Witness

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WAVERLEY ROAD.

1929 was a year of splendid Gospel fellowship, a year of working together with Him, in the work under the leadership of Rev. David Alexander at Waverley Road Baptist Church, Toronto. As many more churches ought to do, this one rigidly revised its roll; many names were dropped; the present membership now is 280, 40 having been received into fellowship during the year. The Sunday School has an enrollment of 480, and the average attendance is 76%. "This we think to be almost a record percentage of enrollment in any Sunday School of the Convention." During the last year there was raised for all purposes \$11,394.00, which included \$1,200.00 for missions.

The Lord is blessing also in 1930. Three were baptized on January 19th, three signified their desire for special prayer, and one young man definitely received Christ as Saviour. Another baptismal service was held last Sunday night. This church is being truly up-built in faith and fellowship.

WALSH.

Organized on November 9th, 1928, the Faith Regular Baptist Church of Walsh had thirteen members to begin with. During its first year eight were added, six by baptism and two by experience. The first year of the church's history closed with a small financial deficit, but this was covered by the day of the annual meeting. "This was a new experience for many of our number." At the Watch Night Service, which lasted from 8.45 till after mid-night, one woman received Christ, and has since been rejoicing in Him. Meeting in the township hall is not very satisfactory; the people desire a place of their own. Accordingly, a lot has been purchased. "We have no money but since our name is 'Faith' Regular Baptist Church, we must go forward in faith. We trust that the funds will be forthcoming when needed." So writes Pastor Oscar Boomer.

IMMANUEL, HAMILTON.

The twenty-fifth anniversary at the church where Rev. A. J. Milligan is pastor, was celebrated on Monday, January 29th. An annual tea was held, gratifying reports were presented, and words of encouragement were spoken by Revs. C. J. Loney, W. H. Bower, and J. G. Connor, the last mentioned giving an inspiring address. During recent weeks several young people have professed Christ at the Sunday evening services, in response to the strong appeal of Pastor Milligan.

HERE AND THERE.

Rev. W. N. Charlton is finding a good deal of interest being taken in a series of sermons on the Second Coming of our Lord. One girl was converted the first night of the series, and congregations are very good. The radio ministry of this church, with its children's choir, over CFCO (347.9 meters; 1210 kilocycles), has led the officials of the station to say that "our programme is perhaps the most popular they have yet put on the air."

Pastor Leander Roblin, of the Fundament Baptist Church of Fort William, was happily married to Miss N. D. May, on Wednesday, January 22nd. His brother, Pastor Frank Roblin, of Calvin Baptist Church, Toronto, preached in the Tabernacle the following Sunday.

The people of Central Baptist Church, London, are expecting revival, and working and praying for it. Are we praying with them?

The Lord is greatly using Pastor T. Summers in the work at Hespeler. A week ago Sunday, at the regular evening service, seven made profession of faith in Christ.

Rev. Harry Peer preached in the Alton Baptist Church last Sunday, and Students G. W. Searle and Chas. McGrath supplied in his stead at Willowdale.

One of our pastors is in pressing need of a typewriter. Anyone who could supply such a machine, even though it be not one of the latest models, might write to our office (address given with section heading).

Rev. Morley Hall began his ministry in Westbourne Baptist Church, Calgary, last Sunday.

HARTFORD.

At the annual meeting of our Hartford Church, where Rev. W. T. Farr is pastor, on Wednesday, January 22nd, the membership, after dinner, heard reports from the various departments, which showed "the work to be in a spiritual and prosperous condition." Revival services are being conducted by Rev. R. Guthrie, of Courtland, for the two weeks following February 2nd. Pray for this special effort.

WORTLEY ROAD, LONDON.

Rev. T. J. Mitchell is greatly beloved by the people of Wortley Road. Recently he and his good wife were the recipients of a presentation. The accompanying address said: "We, the members and friends of the Wortley Road Baptist Church, meeting at our annual Christmas concert, desire to convey our appreciation and gratitude for your uncompromising stand for 'the faith once for all delivered to the saints'. As a people, our hearts rejoice with those of the

heavenly host, because through your ministry many precious souls have been won to Christ, saints have been built up in the most holy faith, and babes in Christ fed with sincere milk of the Word. Our prayer to-night is that both of you may long be spared to labour for the Master in this part of His vineyard, to which we believe God has definitely called you."

Sunday, January 26th, was a blessed day at Wortley Road. A young man professed faith in the morning; one of the Sunday School scholars, in the afternoon, and three others, at the evening service.

WESTBORO.

Pastor McArthur is much encouraged with the children's meetings carried on each Saturday evening from seven to eight, in the Westboro Baptist Church. On January 18th the attendance was 160; and the following week, in spite of a strong gale and a thermometer registering 20 degrees below zero, the attendance was 130. The programme consists of choruses, Bible reading, Scripture memorizing, and then a lantern lecture or Gospel story. Prizes are an attraction for the children: one is given for the best singing, another for the most memorizing, another to the one who brings the largest number. The other evening a Roman Catholic got first prize for this last feat, since he had brought fourteen Protestants to the meeting! After one meeting, twenty-seven remained behind, desiring to receive Christ as their Saviour. Surely such work has the approval of the One Who called children to Himself.

BUCKINGHAM.

A steady work is going forward under the ministry of Rev. Matthew Doherty, in the Buckingham church. This was the feeling of the members who heard the reports at the annual meeting held on January 2nd. The Bible School is now held in the morning instead of the afternoon, which arrangement better enables adults to attend the school, and children to attend the preaching service. The Whole Bible Course is being followed. At their Young People's Auxiliary, the members are ready with prayers and testimonies. They are interested in the prospect of the question and answer page in the "Witness." During 1928, \$80 was raised for missions, and all the regular expenses of the church were paid. Recently the church suffered the loss of one who had been for years a faithful and earnest deacon, Mr. Charles E. Parker, who died at the age of 82. The mid-winter Conference of the Baptist Churches of the surrounding district was held in Buckingham on Tuesday, the 28th, when all present were deeply impressed by the presence of the Lord.

RUNNYMEDE ROAD REGULAR BAPTIST CHURCH.

The Runnymede Road Church has been enjoying great blessing of late. At the Annual Meeting last month, all reports showed a marked progress. The Church and departments raised over \$7,000.00 for all purposes, \$778.00 for Missions, and over \$1,000.00 for the Building Fund. The Bible School raised over \$650.00 and the Women's Auxiliary \$330.00. There were forty-four new members added to the Church during the year.

Last Sunday was a great day. Rev. B. R. Lakin, of West Virginia, and R. A. Walker, of Mississippi, commenced a two weeks' evangelistic campaign with us. Large congregations were present at both services. The presence and power of the Holy Spirit was fully manifest. Brother Lakin is a strong preacher of the Old Gospel, and Brother Walker, a splendid Gospel singer and song leader. We look for great blessing. A cordial invitation is extended to all to attend these services, February 2nd to February 17th.

—Reported by Rev. P. B. Loney.

BELIEVING GOD FOR LIBERIA.

We received a personal letter from our noble missionary, Rev. A. J. Lewis, dated December 11th. By the way, we wonder how many of our readers have taken our suggestion about writing to him and the other missionaries. Anyway, here is some fresh news from the front.

In the Snare.

"We are still keeping a faithful witness for our Lord, going among the villages, and, like the husbandman, we are trying to be patient in awaiting the harvest. It seems heartbreaking work to preach on, in the face of the devil-enslaved people all around us, and sometimes it seems so hard to "believe all things" for these people. "Abraham believed God", and "I believe God" (Acts 27:25). When the way grows hard, and it does sometimes in this dark land, I can assure you it is very necessary to believe God, and not merely about Him.

A Funeral Dance!

"We have a little Church on the hill now, and while numbers are not great, we feel it is a centre for them to congregate. Our greatest work is done in taking the Gospel to them in their villages. Just recently I was at a town and found that all the people had gone to a funeral dance. Yes, not to mourn, but to dance; that is their custom. When a person dies, the family usually provide gin, and the people gather from all the towns round about, and dance and drink all through the night. I said to the townmaster that if the people only knew the awful fate of the lost soul that had gone to the everlasting burnings, they would weep in anguish rather than dance and drink gin. I explained to him what God says about the fate of the ungodly, and he said, 'White man, your words make me afraid.' I replied, 'I only wish your fear might be great enough to make you flee to Jesus for refuge.' Try and picture a poor lost soul in hell, and the friends gin-drinking and dancing around the corpse, and then pray for God to

give you a passion-swept heart of plead for them at the throne of grace.

Day-School.

"There is the other side as well. Every morning I have day-school, and the bright-eyed boys eagerly listen to the stories of Jesus, and the Word is certainly sinking into fruitful soil in their little hearts. Mrs. Davey has a class for children every Sunday, so the young are being reached for Christ. Maybe from these young lives will yet come evangelists who will sweep the whole tribe for God. Pray on, labour on, for the day is fast approaching; and the awful night, descending upon apostate Christendom, is to us the herald of the longed-for morning."

* * * *

JAMAICA.

Rev. G. W. Smith, who went to Nightingale Grove, Jamaica, from our Toronto Baptist Seminary, reports that at the annual meetings of the churches under his charge, the combined membership showed a net increase of 24, and the total receipts had been £176.95. Of this last about £51 were given toward the pastor's salary. Taking Joshua 1:9 as their text for the year, these people began with a week of early morning prayer meetings, the attendance at the first three of which must have been over a hundred.

At Clarksonville, where Rev. J. W. Knight is working with Rev. Mr. Meredith, a week's special services were owned of the Lord. Mr. Knight spoke at the evening meetings except one; seven professed conversion at the last evening service, and four more the following morning at the final service of the series. "The first two that came out were two that had been spoken to for laughing at a meeting earlier in the week, but this night they came weeping to the front before we got started to sing our invitation hymn. Besides the above, four more have since desired to join the enquirers' class. These will have many temptations and need much prayer, as evil abounds on every hand."

* * * *

TIBET.

On the borders of Tibet our friends, the Bells, are labouring among many and varied classes of people—Chinese and Tibetan farmers, nomad shepherds, priests of the lamaseries, etc. A recent letter from Rev. G. A. Bell describes a market, where dark-skinned cowboys and an occasional cowgirl appeared to do their trading. "As we wriggled our way among Yak, sheep, merchants, hawkers, nomads and their dogs, we wondered who were the greater curiosity,—the wild, dark-skinned cowboys, to us, or we, to them. They stared at us, pointed at us, followed us, felt our clothing, and asked questions about us. We, of course, could not but be struck with their dark eyes, perfect white teeth, their jewelled earrings of enormous size, some so large that they had to be suspended by a piece of cloth tape over the top of the ear. All had rifles and swords. Only staying a few days, they did not bring their tents, but slept in the open. Our children were a great attraction to them. Wherever we came in that war of barter,

business was temporarily put aside to give way to sight-seeing. Some refused our books, but most accepted them and wanted more than we gave them. . . . One rejoices to think of them, as they return to their encampments and open up their purchases, that there will be sound Gospel literature to share among comrades. Like our High Priest, may we live to intercede for these Tibetans, and pray that those who are able to read, may read aloud to others of the way of life."

MICHIGAN NOTES.

By Rev. C. R. Peterson.

EDITOR JONES "SPEAKS OUT IN MEETING".

Editor Orson P. Jones, in *Faith and Fellowship*, keeps up his usual journalistic pace. We cannot refrain from giving our readers two or three quotations from the issue of December 3rd.

Gritty Preachers.

"The school teacher may complain of difficulties in teaching a boy algebra and Latin, but the mother has the far more difficult job of teaching him to wash his neck and ears. Teachers of "deeper truths" are not nearly as important as the gritty preachers who teach Christian living. Spare us from the deep Bible teacher who cannot with a few pithy sentences point a child of God into church life, healthy, normal and complete! We once said to an evolutionist Doctor of Philosophy, "Have you any message to the man on the street, who is passing by?" He said, "I could only tell him to go to college and study". I said, "He cannot go". He said, "I know it and Billy Sunday or EVEN YOU could help that man more than I". The ordinary man needs short snappy commands. More blessings are found in the path of obedience than at the fountains of knowledge".

Time to Get Up!

"Do not confuse this article with sermons intended as bedtime stories. The Pool of Bethesda is before your eyes. Impotent multitudes are lying around an unsanitary pool where evolutionists, Unitarians, worldlings and pleasure-seekers splash indiscriminately in waters supposed to heal. No one is happy; moans and fault-finding are everywhere. The loudest wailers are sometimes labeled "fundamentalists". As Mark Twain said, "Everybody talks about the weather but nobody does anything about it". So Bethesda remains Bethesda. Helplessness reigns—waiting for someone to put them into the pool, or for an angel from heaven to revive a church that loves the devil. Official position and a circle of old friends is the usual pallet used at Bethesda, from which it would seem men cannot rise.

"The Lord speaks quietly to some individual within the circle, 'Wilt thou be made whole?' Face the question honestly, Do you want to be a clean-cut Christian? Or after all are you willing to lie around Bethesda? and raise your family there? IT IS TIME TO GET UP!"

Baptist Bible Union Lesson Leaf

VOL. 5

No. 1

REV. ALEX THOMSON, Editor.

Lesson 8 February 23rd, 1930
First Quarter.

THRONES AND LIVING ONES.

Lesson Text: Revelation, chapter 4.

Golden Text: "Thou art worthy O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11.

1. THE THRONE OF GOD, (vs. 1-3).

(a) John's location, (v. 1).

The prophetic part proper of the "Revelation" begins with this chapter, portending, "the things which shall be hereafter", (1-19); the previous chapters dealing with the things "which are", or the things then present. In order better to view them John's location is changed. Hitherto he had seen them from the earth. Now he is caught up on high. His translation is briefly, yet graphically described. He looked and beheld a door opened in heaven. This in itself was wonderful, permitting him to view the glory. To another was this same privilege granted on a particularly trying occasion, (Acts 7:56). But this was not all; he also heard a voice as of a trumpet talking with him. He had heard this voice before, (1:10), so doubtless recognized it. The message of the voice gave the invitation to "come up hither and I will show thee things which must be hereafter". And immediately John was in the Spirit, and saw the vision, and from this vantage point he views the subsequent scenes. Note, John in his translation is a type of the church in rapture.

(b) John's vision, (vs. 2, 3).

The central part of the vision is the throne of God. John beheld a throne set in heaven. A throne denotes rulership, government, authority, the head of the kingdom, and here is found the throne of the universe. "And one sat on the throne". No name is given to this one, but it could be no other than God the Father. The Psalmist refers to God's throne in heaven, (Ps. 11:4), and our Lord has something to say about it, (3:21). Concerning the One who sat on the throne we are informed He "was to look upon like a jasper, and a sardonyx stone". A jasper stone is stated to be as clear as crystal, (21:11), and is akin to the diamond, symbolizing the glory and holiness of God. We can have no idea of such wondrous glory, and such perfect holiness. No one in his sins is able to stand before such an One, and it is impossible to reach heaven apart from the cleansing power of the blood of Christ. The sardonyx stone is clear bright red in colour, and symbolizes judgment, re-

mindings us of the time when the day of grace will end, and men will be called to account for their sins. God's throne is now one of grace, (Heb. 4:16), but some day it will be a throne of judgment. A rainbow is also seen round about the throne "in sight like unto an emerald", an easy restful colour to look upon, the rainbow significant of God's covenant, reminding us of His former judgment and of His subsequent promise.

II. ROUND ABOUT THE THRONE, (v. 4-11)

(a) The thrones of the elders, (v. 4).

In the preceding verses is described John's vision of the central throne occupied by God the Father. In these we are informed of certain things seen around it. John saw four and twenty thrones occupied by elders. Certain things have their due significance respecting them. In the first place note their location, they were "round about the throne" of God, implying proximity, fellowship, and participation in the work of God. Second there were four and twenty of them, a number found in Scripture in relation to the work of the Lord. There were four and twenty courses of priests, (I Chron. 24). There were also twelve tribes in the Old Testament, and twelve apostles in the New Testament, combined making twenty-four representatives of the old and the new economy. In the third place it is of interest to note the identity of those on the thrones; they were "elders". Elders were with Moses the leaders in Israel, and in the church the leaders are designed as such. It would seem therefore that we have here depicted the leaders of the Lord's people assembled in a representative capacity. It is of further interest to note their appearance. They are "clothed in white raiment", typical of righteousness, the gift of God, (Rom. 3:22; Rev. 19:8), and on their heads are crowns of gold, typical of rule. They are reigning with their Saviour. To the overcomer is promised this privilege, (2:26, 27), and of the saints it is said, they will judge the world, (I Cor. 6:2).

(b) Lightnings, thunderings and voices, (vs. 5, 6a).

"And out of the throne proceeded lightnings and thunderings, and voices." Such phenomena remind us of the giving of the law on Mount Sinai, (Ex. 19:6), and imply the execution of the law in judgment. A scene like this must be terrible for the unrepentant sinner. We need not wonder he calls upon the rocks and the mountains to fall upon him, and hide him from the face of Him that sitteth upon the throne, (6:16) It is a fearful thing to fall into the hands of the living God, (Heb. 10:31). "And there were seven lamps 'or torches', of fire burning before the throne, which are the seven Spirits of God," depicting the Holy Spirit in His sevenfold operation or manifestation. Note the work of the Holy Spirit in creation, in the life of Israel, in relation to our Lord incarnate, in the work of the church, and in the future judgment as herein and elsewhere depicted. "And before the throne there was a sea of glass like unto crystal", denoting possibly the pure ether, calm,

clear, and undisturbed, differing from the sea as typical of humanity, (17:15). Every part of this scene emphasizes the majesty and power of God, and the greatness and terrible nature of the judgment subsequently described. Emphasis may be placed upon the warning contained herein, and the necessity for salvation in Christ.

(c) The four living ones, (vs. 6b-8).

"And in the midst of the throne" etc, "were four beasts" or living creatures. In Ezekiel there is a somewhat similar vision described, (Ezek. 1:5). These living creatures were full of eyes, before and behind. The first one was like a lion, the second like a calf, the third like a man, and the fourth like a flying eagle. Each of them had six wings full of eyes within, and they rest not day and night saying, Holy, holy, holy, Lord God Almighty, etc. The early fathers identified these with the representation of Christ in the gospels; the lion with Matthew, the calf with Mark, the man with Luke and the eagle with John. There is a fit symbolism in this application for our Lord is portrayed respectively in the four gospels, as King, Servant, Son of man, and Son of God, but there is another application other than that which pertains to our Lord, and the context here requires it. They represent the redeemed creation, redeemed by the blood of the Lamb, (vs. 8-10), reigning with the Lord and manifesting His characteristics. Note the position and significance of the cherubim, (Gen. 3:24); Ex. 25:22).

(d) Worship and thanksgiving, (vs. 9-11).

The concluding verses of the chapter describe a wondrous thanksgiving service begun by the living creatures, who give glory and honour and thanks to God on the throne. This implies their gratitude for blessing received, and their realization of the source of their blessing. When they voice their praise in this manner the four and twenty elders fall down before God in worship, and cast their crowns before the throne, signifying absolute devotion to the One on the throne, counting the most precious possession only fit to place at His feet. This is further emphasized by the words used in their worship, wherein the worthiness of the Lord to receive glory, honour, and power, is extolled and His work of creation and purpose in the same are praised. "For Thy pleasure they are and were created", which means that all created things exist not for their own sakes, but in order to glorify God, (Col. 1:16). Learn from this vision the glory, power, and holiness of God, the wondrous nature of His dwelling place, and the insignificance of man in His presence. He is but a tiny part of His creation, although the highest in the scale. This emphasizes man's proper attitude before his Creator. When the inhabitants of heaven bend low before God, and cast their crowns at His feet, man on this earth ought to be humble indeed. Man's duty is made clear, he was made by God, and for God, therefore he should serve Him with wholehearted devotion. We may note also the blessed privilege of the blood-washed in being permitted to enter the wondrous courts on high.