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# 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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## TYCHICUS

Tychicus was secretary to the Apostle Paul. At all events, he shared with Onesimus the labour of writing the epistle to the Colossians. Whether some form of stenography was employed, we cannot say, but in some way he committed to writing that which the Apostle Paul dictated.

A man's secretary is likely to know something of his disposition; and he, on the other hand, is likely to know something of the disposition of his secretary. And this is what Paul says of Tychicus: "All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord: whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts."

Notwithstanding the intimacy which their mutual labours involved, Tychicus is described as a "beloved brother". It surely suggests that Christian people ought to be able to put their religion into their daily tasks, and, working together, behave as Christians. There is a proverb to the effect that "familiarity breeds contempt", and another proverb which involves the same principle to the effect that "no man is a hero to his valet"; which, being interpreted, means that if people are thrown too much together they discover so many of each other's peculiarities and weaknesses that it is difficult for a mutual respect to survive. The relationship of Paul and Tychicus proves that this is entirely unnecessary. The grace of God ought so to sweeten our dispositions, and develop in us such Christian graces, as will enable us not only to retain the respect, but to win the affection of our fellow-labourers.

Tychicus is described further as a "faithful minister"—but he was not above doing a bit of writing for one who was his senior in years, and who was recognized as a leader among the churches. Sometimes young ministers allow themselves to feel a little bit above any form of service that will relegate them to tem-

porary obscurity. They are ready enough to preach a sermon, but would not be so willing to write a letter which another man must sign. That spirit was foreign to Tychicus, because, being a faithful minister, he was also a fellow-servant with Paul in the Lord. How happily Christian people would be able to work together if all superficial distinctions of rank and position were swept away, and we could all be "fellow-servants in the Lord"! Then whatever the Lord requires, and whatever furthers the interest of His work, however menial the task, would be accounted a great honour.

But we have chosen to write about Tychicus because of this one peculiarity he possessed: Paul promised the Colossians, "All my state shall Tychicus declare unto you." Here was a man who had come into such close relationship to the great apostle, who had such a natural affinity for the apostle's moods, that, like a barometer or a thermometer, he was able to discern what sort of weather obtained in the apostle's mind, and the degree of temperature both of his faith and his affection.

What a rare quality a sympathetic and an understanding spirit is! One has seen an experienced mother, when a petulant, fretful, child comes to her for comfort, take the child in her arms, and with such a perfect understanding of the state of that child's mind, calm its spirit and dry its tears, and in but a moment or two have the child smiling in its sleep!

There are certain things which absorb the atmosphere about them. You had better not put a cucumber in your refrigerator with your cream or your butter, for if you do you may wonder whether your tea is tea or something out of the pickle-jar. Even though they do not come into contact with each other, the cream and the butter will absorb something that the cucumber will give off. And there are some natures which absorb everything—they are thermo-barometers. Tychicus was a spirit of that sort. One can imagine

Paul as he nears the conclusion of his letter, thinking that perhaps the Colossians would like to know something of his own state of mind, and of his general situation. He is half-inclined to attempt to write them, but he pauses perhaps to say, "Tychicus, you know how I feel about things here, and about the situation in general. You know my mind on most matters. When you reach Colosse, you can tell the Colossian brethren all about my state." What a blessing it is to be privileged to labour with such understanding spirits as that of Tychicus!

But evidently this man's sympathies were not, in any sense, exclusive. He was not a high-minded man who boasted of his relationship to the great apostle, or who would be disposed to say to others, "Of course, it is delightful to have fellowship with a man like Paul, with whom one has so much in common. But it is very trying to have to be bothered with the rank and file, the ordinary, common run of people." Not thus did Tychicus speak. It would appear that he was a man of broad and generous and almost cosmopolitan sympathies. He could be at home anywhere. And we fancy Paul said to him, "Tychicus, you will be able to form a just estimate of things at Colosse; you will be able to get the atmosphere, to test the temperature, to discern which way the wind is blowing religiously. So, as you communicate to the Colossian brethren my state, I would have you know their state in Colosse, and bring me word."

Some people are at home in the study, others are at home in the drawing-rooms of select and cultured people, but are quite out of place when their lot is thrown with people of humble station. There are others who are at home anywhere.

We think of an honoured name in Jarvis Street's history who exemplified in a wonderful way the peculiarity which was so characteristic of Tychicus, and which we are now trying to describe. Hundreds of our readers will remember the late Mrs. John Lillie. Jarvis Street has never been quite the same since Mrs. Lillie went to heaven. The influence of her beautiful life still abides. But one of the things we remember which distinguished Mrs. Lillie from so many other people was that while she was perfectly at home, and could grace the drawing-room of a prince, she could enter the humblest and poorest cottage without condescension. Her Christian sympathy was of such a character that it could adapt itself to any situation, and she was able to discern anybody's state, whether high or low.

Such a divine instinct is a great gift. Such people are able to take soundings for the ship, and to test the temperature of the water and know whether icebergs are near. They have an ear for the "sound of abundance of rain", and for "the sound of a going in the tops of the mulberry tree."

Paul was sure that Tychicus would comfort the hearts of the Colossians, that he would understand, and would carry them some word of encouragement. What a blessing such comforters are! There are people who seem to find their chief joy in making everybody else miserable. They seem to count it the height of presumption to expect anything on the morrow but a funeral or something that will lead to one. Tychicus was one whom Paul could safely trust

to do his visiting for him! He knew that he would cheer people up, and would carry sunshine wherever he went.

Associated with Tychicus was his fellow-amanuensis, Onesimus; for Paul said he was sending Tychicus "with Onesimus, a faithful and beloved brother, who is one of you", and then follow these wonderful words: "They shall make known unto you all things which are done here." Here is one preacher who trusts two other preachers to report his ministry! How many preachers would care to do that? We have been informed that the Editor of *The Canadian Baptist* listened to our first broadcast service, when the sermon which has been read by our *Witness* readers, on the text, "Is it nothing to you all ye that pass by?" was preached. Brother Kipp, we are informed, reported that it was the "rottenest" service that he had ever listened to in his life.

Tychicus would not have said that! Onesimus would never have said *Amen* to that! No doubt either of them could have done better, and, of course, Brother Kipp could. But he might have been a little more charitable. But the Apostle Paul could trust both Tychicus and Onesimus. He knew they would exaggerate nothing, that they would diminish nothing, that they would sympathetically tell what they had seen of the blessing of God in the apostle's ministry, and of the general progress of the gospel, and perhaps the apostle had said to them, "Brethren, I cannot write all that I should like to tell these brethren, but you know how things are here. I will just put in this line that you will tell them all things that are done here, and they may depend upon it that they will get an accurate report."

We should be quite willing to make Tychicus and Onesimus associate Editors of *The Gospel Witness*. What do our readers say?

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## VICARIOUS GUIDANCE

The true believer is blessed with the abiding presence of a divine Teacher and Guide. Our Lord promised His disciples that "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things"; and again, "Howbeit, when he, the Spirit of truth is come, he will guide you into all the truth." And with these promises agree the words of the Holy Ghost by Paul, "As many as are led by the Spirit of God they are the sons of God."

Obviously, therefore, it is the Christian's privilege to bring all his problems respecting matters of faith and practice to the Lord Himself, with the assurance that by Him they will be satisfactorily solved.

This, of course, does not mean that the believer should be tossed to and fro, and driven about by all his varying moods. It does not mean necessarily that when he "feels led", or is "impressed" or "impelled", he is necessarily under the dominance of the Holy Spirit. We are warned to "believe not every spirit", and also to "try the spirits". It is certain that if our "feelings", "impressions", and "impulses", are of the Lord, they will be in harmony with the Scriptures of truth; for the Holy Ghost will not lead us to believe or to do anything which is contrary to the Word He has Himself inspired. It follows therefore that our varying moods, our feelings, our impressions, our impulses, must all be tested by the teaching of Scripture; and only when they are in harmony therewith may we be sure that we are being taught and guided by the Holy Ghost. But, subject to the operation of this principle, it must be recognized that it is the believer's high privilege to hold direct commerce with God, and to receive for his own personal guidance direct communication from Heaven by the Spirit, through the Word. When one is thus led we believe it is possible for him to be sure of the will of God for himself, on the principle that "if any man willeth to do his will he shall know of the teaching, whether it be of God."

We have said this to guard against all possibility of being misunderstood in what is to follow. Certain people talk much about being "led of the Spirit". They boast that they do nothing until they have offered much prayer. Some who thus speak then endeavour to impose their will upon other people on the ground that since they have prayed about it, and have the mind of the Spirit, their plan must be right. Some, indeed, go so far as to charge others with resisting the Holy Ghost if they venture to differ from those who so loudly profess to have the mind of God.

This article is written to protest as strongly as the English language will permit us against such cant. We believe as strongly as anyone can believe that it is the Christian's privilege to be guided of God, and to be guided so clearly that he himself, in respect to a certain course of action, may be absolutely sure what is the will of God. But that does not clothe him with any measure of infallibility which may be vicariously communicated to others. The principle that every believer is personally responsible to God, which involves the right of private judgment, cannot safely

be surrendered to anyone. The Holy Spirit can communicate it to everyone.

We are not arguing in favour of an individualism that would make cooperation impossible. But let us suppose the case of a certain organization under the leadership of a certain person. That person may seek the mind of God respecting the programme which that organization should carry out, and then make his proposals to his fellow-members. But he has no right to demand submission on their part on the ground that he is infallibly led of the Spirit of God. If he is a really spiritual man he will probably say nothing about how much he has prayed on the subject. True spirituality abhors cant of every sort. Such an one will bring forth his proposals, and will urge his fellow-members to seek the Lord's guidance; and if he is right, to the extent to which those associated with him are really obedient to the Spirit of God, they will be led into agreement with his proposals.

But such a leader has no right to assume that he monopolizes the mind of the Spirit, and that those who share with him the burden of the organization of which he is the head, must blindly follow his leading. He has no right to expect his followers to accept divine guidance vicariously. That would imply an infallibility which only the pope himself is bold enough to claim.

We have a conviction that people who pray the most, say the least about it; and that those who most certainly feel the goings of God on their own spirits, and are the most deeply assured that the secret of the Lord is with them, are likely to say nothing about it. It is usually necessary for a man to fight many a battle in secret with himself, that pride and ambition and every form of selfishness and self-will may be subdued in order that he may be in a proper attitude of mind to receive the direction of the Holy Spirit. These are the lions in the way which roar upon him when he would fain listen to the "still small voice". But the man who is given victory over these things will be like Samson, who said nothing of his conflict with the lion, but was content only to bring to his father and mother the honey which bees had hived in the carcass of the enemy he had slain.

This writer confesses he is not in the least impressed with the argument that he should blindly accept other people's decisions respecting vital matters, on the ground that such people do nothing without prayer.

Moreover, in matters of divine guidance, even the Lord Himself does not superimpose His will upon ours. The grace of God never, in any of its operations, converts men into mere automatons. Salvation is for the whole man. Hence the Spirit of God enlists the exercise of all the qualities of the mind. He opens our understandings in order that we may understand the Scripture. He engages our affections, making us to love the will of God. He strengthens our wills, that we may be enabled to do that which we love, and which we love because we know.

So also when we would be guided in the right way in respect to any question of Christian duty, it becomes necessary for us to search the Scripture to

understand the principle of right conduct, to use the best judgment that God may give us, and in the light of all the facts, take the course which we have thus come to believe is right. The pietistic goody-goodyism which "feels led" to do this or that, and often to take such absurd and contrary courses that to follow their avowed impulses, one would sometimes need to attempt to go east and west at the same time, is far from being honouring to God. The grace of salva-

tion, which includes the grace of divine guidance, puts no premium upon ignorance, nor upon an unintelligent sentimentalism, nor upon a mercurial emotionalism. Even when we praise God, it should be after this fashion, "Bless the Lord, O my soul, and ALL THAT IS WITHIN ME, bless his holy name". For the Philippians Paul prayed that their whole spirit, soul, and body, might be preserved blameless unto the coming of the Lord Jesus Christ.

## CHURCH MANNERS

The Apostle Paul wrote his first epistle to Timothy, in part at least, that Timothy might know how he ought to behave himself in the house of God. There was, of course, no reference here to a material structure. The house of God to which Paul referred was a spiritual house, the church of the living God. We have fallen into the habit of calling the meeting house in which the church assembles by the name of the church itself. We see no objection to this: it serves only to identify the meeting-house as the place in which a certain church worships.

But we write this article to suggest that when the Lord's people come together to worship, as they put on their best clothes, they ought also to wear their best manners. We do not believe in the substitution of mere sociability for spirituality. We have little enthusiasm for the church that hopes to accomplish its mission by mere hand-shaking. Notwithstanding, it must be admitted that genuine Christians, that is, people in whom Christ is formed the hope of glory, and who therefore daily keep company with the King of kings, ought to be ladies and gentlemen.

There is a place for at least ordinary politeness in the house of God; and yet sitting upon the platform as we do, looking over a great congregation, we are compelled with humiliation to confess that we have frequently observed the bad manners of people called Christians.

For example, in a large congregation, the work of an usher is by no means easy. To discharge his duties effectively, an usher needs to exercise great patience and much tact. The usher is at his post early. He knows the particular aisle for which he is responsible. As the church fills up, he knows where the vacant seats are, and when, after seating one person or a company of persons, he returns down the aisle, an alert usher will mark every place where another person may be seated. When he meets, at the end of the aisle, those who desire to be seated, and he beckons to them to follow him, he does not invite them to an exploring expedition, but has definitely planned where he will seat them.

But how is he treated frequently by those whom he seeks to serve? He cannot well take them by the hand, or by the arm, or by the collar; nor can he, with becoming dignity, look behind him while walking forward. He must depend upon those whom he desires to seat to be courteous enough to follow him to the seat appointed. Instead of that, how many there are who act in a most ill-mannered fashion by dropping into any seat they can find, leaving the usher to go on alone to the end of the aisle, and suffer the

embarrassment of discovering that he has not been followed! Such conduct on the part of Christian people is inexcusable. It is shockingly bad behavior for which they deserve to be rebuked. Such conduct would not be permitted in places of entertainment. Even though they may have paid for a seat, people are required to occupy the seat assigned to them. We venture to suggest that Christian people ought to make it a matter of conscience, and learn how to behave themselves in the house of God in this respect. Of course we are writing of those who profess and call themselves Christians. They ought to exert themselves and remove every obstacle from the path of non-Christians.

The usher deserves every consideration at the hands of those whom he would serve; and Christian people, at least, ought to be willing to co-operate with those who are responsible for seating the congregation, to the extent of following the usher to the seat to which they are assigned.

Another very unlovely habit for which some people are remarkable is that of glueing one's self to the end of a pew. It is possible that the end seat of a pew is a little more comfortable than one in the middle, and it may be argued that those who come early are entitled to the best seats. But in the Lord's house there should be no manifestation of selfishness. Every Christian should desire to do everything possible to contribute to the spiritual effectiveness of the service.

If one is a Christian he ought to be just as anxious to see souls saved while sitting in the pew, as is the preacher in the pulpit. It is a most unseemly thing for a man or a woman to hold fast to the end of the pew as though chained there, while the pew is empty, and force perhaps eight or ten others to squeeze past him in order to get a seat. It may seem only a very little thing, but our Lord noticed that some people displayed their characters by seeking the chief places at the feast.

Every Christian ought to come to church earnestly praying that he or she will somehow be used of God to lead someone nearer to Christ; and he ought to be ready to do anything to make people feel that they are welcome in the house of the Lord. We have known people who, as hosts or hostesses, were politeness itself, they could not be content with offering their guests anything less than the very best they had. Hence the guest is assigned to the easiest and most comfortable chair in the house. Surely we ought to be as polite in the house of God!

(Continued on page 14.)

# Jarvis Street Broadcasting

**SHORT WAVE VE9GW 6095 K.C. 49.22 METRES NOW OPERATING  
SIMULTANEOUSLY WITH CKGW 690 K.C. 434.8 METRES**

Since Sunday, May 25th, every Sunday evening service of Jarvis Street Church has been broadcast from Station CKGW 690 k.c. 434.8 metres. When we announced our broadcasting programme in our issue of May 15th we intimated that the station would soon be using the new short wave simultaneously with the long wave as given above. While it is still in the experimental stage, our services are now broadcast by both long and short wave. The short wave call letters are VE9GW—6095 kilocycles, or 49.22 metres.

A short wave receiving set is necessary to take advantage of the short wave; but we have just been informed by the station that by the short wave programmes of CKGW have been reported from New Zealand and from Leeds, England. It is within the bounds of possibility that our services may now be heard in any part of the world. We therefore republish the time table which we arranged in May in consultation with experts of the Meteorological Bureau of Toronto.

We ask our readers in all parts of the world to assist us in this matter. If you have not a short wave receiving set of your own, perhaps you can get in communication with someone who has, and persuade them to try to pick up our service. The **WORLD TIME TABLE** given below will be of value in this matter. With a short wave receiving set it ought to be easily possible now to hear our service anywhere on the American continent direct from the one station without linking up with others. We should be greatly obliged if our readers at great distances, if they hear our service, would send us a telegram or a cable; and please let us know whether the services are heard distinctly or not. We shall be glad to receive criticisms as well as compliments.

Let it be understood, however, that both the long wave and the short wave are used simultaneously, so that those who have been hearing our services by long wave will continue to do so.

Following is the time table:

## WORLD TIME SCHEDULE.

For the Time Schedule which follows we are indebted to the courtesy of the Meteorological Bureau of Toronto. We call attention to the fact that this schedule is based upon Standard Time in every case, not upon Daylight-Saving Time. For example: Toronto is on Daylight-Saving Time, and by that time our broadcasting hours will be from 7.00 to 9.00 Sunday evening. But instead of taking 7.00 to 9.00, as our starting point, we are taking what that time is by Standard Time, namely 6.00 to 8.00. And all the figures we give in this time schedule are Standard Time figures. Therefore, any place that is governed by daylight-saving time will add one hour in each case to the time given.

The names of places in the following list given in black type represent places where *The Gospel Witness* has subscribers.

## CANADA AND THE UNITED STATES.

This paper goes to every Province in Canada, and to every State in the Union. There are five divisions of time across this Continent, and the same divisions apply both in Canada and the United States. They are: **Atlantic, Eastern, Central, Mountain, and Pacific** times. Proceeding westward from the Atlantic to the Pacific, you subtract from the face of your watch one hour from Standard Time. Moving eastward you add one hour to the face of your watch. For example: 12.00 o'clock noon Atlantic time would be 11.00 a.m. Eastern Standard time (Toronto time); 10.00 a.m., Central; 9.00 a.m., Mountain; 8.00 a.m., Pacific time. Our broadcasting hours will be from 6.00 to 8.00 Eastern Standard Time (or 7.00 to 9.00, Daylight-Saving Time) each Sunday evening. That will be 7.00 to 9.00 Atlantic time; 5.00 to 7.00 Central time; 4.00 to 6.00 Mountain time, and 3.00 to 5.00 Pacific time. This applies both to Canada and the United States.

We repeat: places on Daylight Saving Time will add one hour.

## OTHER PARTS OF THE WORLD.

We now name other parts of the world beyond these two countries; and the hour of our broadcasting is given in the time of the country named (names in black type indicate places where we have *Gospel Witness* subscribers):

**ALASKA**:—1.00 to 3.00 Sunday afternoon.

**MEXICO**:—Eastern part, 5.00 to 7.00 Sunday evening; Western part, 4.00 to 6.00 Sunday evening.

**SOUTH AMERICA**:—**BOLIVIA** and **ARGENTINE**, 7.00 to 9.00 Sunday evening. **PERU** and **CHILI**, 6.00 to 8.00 Sunday evening. For **PARAGUAY** we were unable to get the exact figures, but it is, presumably, the same as Peru and Chili.

**CENTRAL AMERICA**: **SALVADOR**, **HONDURAS**, 5.00 to 7.00 Sunday evening.

**CENTRAL BRAZIL**: 7.00 to 9.00; **WESTERN BRAZIL**, 6.00 to 8.00; **EASTERN BRAZIL**, 8.00 to 10.00; **COSTA RICA**, 7.00 to 9.00 Sunday evening.

**WEST INDIES**: **JAMAICA**, 6.00 to 8.00, same as Toronto. **TRINIDAD**, 7.00 to 9.00 Sunday evening. **BERMUDA** has a time all its own, 7.40 to 9.40, Sunday evening. **BARBADOS**, **ANTIGUA**, and other West Indian Islands in the same longitude, 7.00 to 9.00 Sunday evening.

**CUBA:** 6.00 to 8.00 Sunday evening, same as Toronto.

**HAWAIIAN ISLANDS:** 11.30 to 1.30 Sunday afternoon.

**NEW ZEALAND:** 10.30 a.m. to 12.30 p.m. Monday.

**AUSTRALIA: TASMANIA, VICTORIA, N. S. WALES,** (except Broken Hill Area and Queensland), 9.00 to 11.00 Monday morning.

**SOUTH AUSTRALIA: BROKEN HILL AREA,** of New South Wales, **QUEENSLAND** and **NORTHERN TERRITORY** of AUSTRALIA, 8.30 to 10.30 Monday morning.

**WESTERN AUSTRALIA:** 7.00 to 9.00 Monday morning.

**PHILIPPINE ISLANDS:** 7.00 to 9.00 Monday morning.

**INDIA:** (except Calcutta) 4.30 to 6.30 Monday morning; **BURMA,** 5.30 to 7.30 Monday morning. **CEYLON,** 4.30 to 6.30 Monday morning. **CALCUTTA** has a split time of some sort, and the hours corresponding to our broadcasting hours are 4.53 to 6.53 Monday morning.

**CHINA:** There is no standard time in China, except on the coast. **HONG KONG, SHANGHAI, FORMOSA,** 7.00 to 9.00 Monday morning.

**JAPAN, and KOREA:** 8.00 to 10.00 Monday morning.

**PERSIA, (IRAK)** 2.00 to 4.00 Monday morning.

**GREECE, PALESTINE, SYRIA,** 1.00 to 3.00 Monday morning.

**KENYA and UGANDA,** 1.30 to 3.30 Monday morning.

**EGYPT, SUDAN,** 1.00 to 3.00 Monday morning.

**NIGERIA, PORTUGUESE WEST AFRICA, FRENCH EQUATORIAL AFRICA, BELGIAN CONGO,** 12.00 midnight Sunday to 2.00 Monday morning.

**SOUTH AFRICA: RHODESIA, PORTUGUESE EAST AFRICA,** 1.00 to 3.00 Monday morning.

**IVORY COAST and LIBERIA, and GOLD COAST,** 11.00 Sunday night, to 1.00 Monday morning.

**ENGLAND, SCOTLAND, IRELAND, TOGO-LAND, ALGERIA, MOROCCO, FRANCE, BELGIUM, SPAIN, PORTUGAL, GIBRALTAR,** 11.00 Sunday night to 1.00 Monday morning.

**MID EUROPE: NORWAY, SWEDEN, DENMARK, GERMANY, POLAND, CZECHOSLAVAKIA, JUGO-SLAVIA, AUSTRIA, HUNGARY, SWITZERLAND, ITALY, SARDINIA, SICILY,** 12.00 midnight Sunday to 2.00 Monday morning.

**EAST EUROPE: FINLAND, ESTHONIA, LATVIA, ROUMANIA, BULGARIA, TURKEY, CYPRUS;** 1.00 to 3.00 Monday morning.

**HOLLAND** also has a time of its own, which is 5 hours, 19 minutes, and 32 seconds ahead of Eastern Standard Time, which would make our broadcasting hours in **HOLLAND,** 11.20 Sunday night to 1.20 Monday morning.

Three other places are on odd time: **UNITED STATES OF COLUMBIA** is 3 minutes and 8 seconds ahead of Eastern Standard Time, or 6.03 to 8.03 Sunday evening.

**ECUADOR** is 14 minutes and 7 seconds behind Standard Time, or 5.46 to 7.46 Sunday evening.

**NEWFOUNDLAND** and **THE COAST OF LABRADOR:** 7.29 to 9.29 Sunday evening.

Once more: add one hour to all time given for places on Daylight-Saving Time.

### LET US HEAR FROM YOU IF YOU HEAR FROM US.

We ask every one of our readers who listens in on our services, whether five miles away or five thousand, to write us at once giving as full information as possible about how clearly the service was heard. Don't delay, but advise us at once. Address Jarvis St. Baptist Church, Toronto 2, Ontario. It will help us if you will write on the outside of the envelope, Radio Dept. Jarvis St. telephone number is ELgin 3531.

Of course we shall appreciate any contributions to the Radio Fund our readers may send. But please don't send currency. Send either cheque or P.O. order. Two men are serving sentences in Kingston Penitentiary now, we regret to say, for robbing *The Gospel Witness* mail.

### The Radio and "The Gospel Witness".

Each Sunday evening sermon will be printed in the issue of *The Gospel Witness* following the Sunday, so that anyone receiving blessing through the sermon may obtain a printed copy of the message. If the morning sermon is printed at any time it will be printed in addition to that of the evening.

### Help To Extend Our Radio Ministry.

We ask our readers to tell their friends about CKGW and multiply the number of our hearers. Of course we hope no one will stay home from his own church to listen to the Jarvis St. service; unless, of course, he has a Modernist preacher, in which case by all means urge him to hear CKGW.

### Readers In Remote Places.

We should esteem it a special favour if our friends in remote places—of course we mean remote from Toronto—would endeavour to pick us up, and if successful, let us know. Say especially anywhere across the Atlantic in Europe, or across the Pacific, New Zealand or Australia. In the Old Country they would have to stay up till midnight and after. They would not, of course, do that regularly, but we should appreciate their doing so a few times to endeavour to tune in on us.

We shall hope to hear often from our friends on the Pacific coast, because they can get us at three in the afternoon.

Perhaps that will do for now, so the Editor will sign off.—Meet us in the air!

# THREE GREAT WONDERS

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

The three great wonders of which I write are contained in one beautiful passage in John's first epistle, chapter three, verse one. These wonders characterize the children of God. In chapter five he says, "Whosoever believeth that Jesus is the Christ is born of God." Then in chapter four he says, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." Again the apostle says, "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." Linking these three scriptures together we have this, that they are the children of God who believe in the Lord Jesus Christ, who love God and the Lord's children, and who are the doers of righteousness. Those who can assure themselves that they are possessors of these things may know that the wonders of being "born of God" are theirs.

The first of these great wonders is the wonder of Divine Love. The apostle will speak later of the believer's life in the world, but before he does so he shows the child of God this plan of unspeakable honour of being loved of God. Observe, he does not say that some great gift has been bestowed upon the child of God: the wonder is the Father's love. "What manner of love hath the Father bestowed upon us!" It is more than loving gifts: it is love itself. It is not merely an expression of His kindly heart, but the heart of love itself.

Is not this in harmony with our relationship? What does the child in the home need? He may receive many gifts in which he takes delight, but there is one thing which the child needs more than all the father's gifts, however beautiful they may be, and that is the father's love. It is in the atmosphere of love that the child finds rest, and unfolds. So note again: "Behold, what manner of love the Father hath bestowed upon us!" It is His heart of love which the Father delights to pour forth upon His children. He *loves* them. How precious this is! However weak or feeble, or ignorant, or uncultured, or young or old, or lovely, or despised by others, the Father *loves* His children.

And that love of His is indescribable. John does not know how to speak of it. He says, "What manner of love!" When any of us begin to speak of the love of God to His people, we feel how utterly feeble is human speech, or human thought, or feeling, to set it forth. What language can we borrow to praise this heavenly love? It is surpassing in its excellence, and infinite in its measure. Who can scale its height, or fathom its depth, or comprehend its breadth and length? Who can explore its unsearchable mines of wealth?

How strange too is a love that will pour itself upon the rebellious, and the defiled, and make them His children! How utterly undeserved also is the Father's love, for even if we had been faithful to Him from our earliest days we could never merit His love. It is an expression of pure grace. A hundred other things might be said about the love of God, but who can find an adjective sufficiently strong and deep and wonderful to describe a love which is beyond all knowledge?

Those who have travelled in mountainous countries have seen a lofty snow-clad mountain-peak standing out as the one commanding feature of the landscape. It is touched by the earliest rays of the morning light, and by the latest glory of the golden sunset; but it is entirely inaccessible, and baffles all power to describe or paint. Its pale delicate tints, the soft shadows, and the matchless glory of the summit, are beyond the power of imitation. But though the spectator may not be unable to scale its heights, or compass its base, or paint its scenery, he may admire its changeless form and its ever-varying beauty; indeed, he may live upon its lower slopes and drink of the streams which flow down from its pure snows.

So the love of God towers upward from the plains of Divine Revelation conspicuous, beautiful, and everywhere touched with a radiant glory; but its summit who can reach? And its burning glory, who can possibly describe? Yet we may admire its wonders; we may live upon its verdant slopes, and drink of the water of life clear as crystal that finds here its eternal source: "Behold, what manner of love!"

But if this love of the Father to His children cannot be described, it can certainly be admired. "Behold it", says the apostle. Study its features. Let it be the theme of affectionate meditation. The Apostle John lived in a realm of wonders. His whole life was a scene of wonders. From his first vision of the Saviour, his life was a series of wonders. His intercourse with his Lord on earth, the place which Jesus gave him as "the one whom Jesus loved", his experience at Patmos, the revelations given to him there were surpassingly wonderful. Yet when he comes to speak of the love of God to His children it is utterly impossible to find adequate language to describe it, and so he exclaims, "Behold, what manner of love!"

Those of my readers who are students of Nature have often been filled with wonder at what they have discovered. When by the aid of a mighty telescope they have swept the sky, they have been overwhelmed by the immensity of the creation of God. Then they have taken a powerful microscope and looked into a little dust of sand, and the small things have filled them with wonder equal with the greatness of the universe. And so, however we study the love of God, it baffles all description, and makes us exclaim with the apostle, "Behold, what manner of love the Father hath bestowed upon us!" It will take a whole eternity to form any true conception of the greatness and the beauty of this love, and through all eternity we shall still exclaim, "Behold, what manner of love!"

The second great wonder is the wonder of our sonship,—"That we should be called the sons (or children) of God." There is infinite wonder in the term itself as applied to us sinful, worthless, souls. A Danish missionary along the Malabar coast of India was translating a Catechism into the vernacular, and was being assisted in his work by a native of the country. They came to a question in regard to what God's people became through the infinite grace of God when they

(Continued on page 12.)

# The Jarvis Street Pulpit

## "A PRINCE AND A SAVIOUR."

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

Preached in Jarvis Street Baptist Church, Toronto, Canada, Sunday Evening, July 13th, 1930.

Broadcast from Station CKGW 690 k.c. 434-8 metres.

(Stenographically Reported)

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.  
"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:30, 31.

### Prayer Before the Sermon.

We thank Thee, O Lord our God, for the knowledge that Thou art always the same; Thou art the same, and Thy years shall not fail; the same yesterday, to-day, and for ever. We thank Thee for all the mercies which have characterized our yesterdays. There are many in Thy presence who are able to say, I love the Lord because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live. We thank Thee that Thou hast heard our cry, and again and again hast delivered us.

We thank Thee for the blessing of forgiveness. For the washing away of our sins, for the privilege of adoption into the divine family, for the honour Thou hast put upon us in giving us Thy name, for the assurance we have that we are made joint-heirs with Him Who is Heir of all things, for the multitude of Thy mercies, for Thine innumerable loving kindnesses, we render Thee this evening humble and hearty thanks.

We cannot understand the ways of God. We cannot understand why Thou dost take pity upon us, why Thou hast had compassion upon us, why Thou hast shown us such favour when we have so often been disobedient, even since we have named Thy name. But we come with gratitude into Thy presence this evening, and pray for a larger measure of grace, in order that we may become more faithful as followers of Jesus Christ. We thank Thee, O Lord, for all Thy goodness to us this day. Thou hast blessed us with health and strength, and with the privileges of Thine house. How we thank Thee for Christian fellowship, for the church of God, for the house of God, for all those whom Thou hast called out of darkness into light, and whom Thou hast bound together by a common interest in Jesus Christ! For the fellowship of the saints we bless Thy holy name this evening.

We thank Thee that all Thou hast been, and art now to us, Thou wilt be for ever. To-morrow shall be as this day, and yet more abundant. The path of the just is as a shining light, that shineth more and more unto the perfect day. Help every believer this evening bowed in Thy presence to face the future with confidence and cheer because the goodness of God abideth for ever.

We beseech Thee, O Lord, to make this service a means of grace to men and women whose hearts have not yet been opened to the Lord Jesus. We pray for little groups gathered in homes to share with us the service of the hour, as it shall reach them by radio. May Thy presence be with them! Answer the prayers of father and mother this evening in the salvation of some of the children. Mayhap an unconverted neighbor has been invited in to hear Thy word. We pray that Thou wilt break such an one's heart and find entrance for Thyself. It may be someone listens to this service, as he thinks, by accident; yet it is all in Thy plan and purpose. Make such an one to know that Thou art near, that Thou art speaking to him.

We pray especially for those in sorrow, for the afflicted among Thy children, for those in hospitals, in sanitariums, in asylums, or in sick rooms at home. May the Lord be graciously near to them. Thus use this service wherever Thy word shall reach, to the salvation of souls, in the upbuilding of the faith of Thy people, and above all things, to the glory of Thy name.

Bless us now in the study of Thy Word. May we be conscious that the place is filled with Thy presence as Thou

shalt speak to us out of Thy Holy Book. We ask it in the name of Jesus Christ our Lord, Amen.

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." When our Lord Jesus had been nailed to the cross, men put the superscription of His accusation on the cross above His head: "This is Jesus the King of the Jews." So that in His deepest humiliation, in the darkest hour of all the world's history, God sovereignly proclaimed the dying Victim of men's hatred to be a King. But after that there followed the awful fact of death. He bowed His head and gave up the ghost. They took His body from the cross and laid it in the tomb. And it must frankly be admitted that while He lay there it seemed to those who knew not the counsels of God that the death of Christ invalidated all His claims, and seemed to justify the assumption that He was a false, or at least a mistaken, prophet, for as yet even the disciples believed not the scripture that He should rise again from the dead.

Other men have died. Many men have died gloriously, and, like Samson, in their death they have accomplished more than they achieved in their life. But none could say that of Jesus Christ while His body lay in the grave. His resurrection was absolutely necessary to the completion of His task, and for that which He came to accomplish. His death was vastly different from that of any other. The fact is, Jesus Christ was raised again, as our text declares, raised again from the dead, and exalted by God's right hand to session on the right hand of the Majesty on high.

The apostles so preached. They preached an exalted Saviour. Their testimony must have been wonderfully effective, for you will remember as yet but little time has passed since our Lord was crucified, and now it is everywhere reported that He has been raised again from the dead. The religious leaders complained: "Ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." It must have been an extremely difficult thing for the apostles to obey their Lord's injunction to begin at Jerusalem. Their gospel was more unpalatable to the ruling classes in Jerusalem than in any other city in the whole world. Yet they began in Jerusalem, and in Jerusalem the gospel won its initial triumph.

May I enter a plea for a little more apostolic courage in our day? The gospel is not palatable to natural men even now. There is nothing that runs so counter to the carnal mind, nothing that so humbles human



pride, nothing that is so revolutionary in its effect in human life, as the gospel. Therefore it is not surprising that it should be unwelcome to men and women until their hearts are opened to its reception by the power of the Holy Ghost. But these apostolic preachers apparently made no effort whatever to placate the hostility of the opponents of the gospel. They did nothing to make the gospel more acceptable to their hearers. Apparently it never entered their heads that it was part of their duty so to modify their message that men would be pleased with their preaching. They simply proclaimed the gospel as it had been committed to them, contenting themselves with preaching the story of the ascended Saviour.

I would fain emulate their example this evening, and content myself with expounding these great principles, while we shall all depend, I trust, upon the power of the Holy Ghost to make them acceptable to men: "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

### I.

Let me begin, then, with the assertion that JESUS CHRIST HAS ALREADY BEEN EXALTED. There are some who speak as though the issue of the death of Christ were still in doubt, as though His coming to the world, His dying on the cross, rising from the grave, and returning to the Father, were but different aspects of a sublime experiment; and as though it were necessary for us so to study the susceptibilities of men, their likes and dislikes, as to be able to present the gospel in a fashion that would be pleasing to them, that thus the gospel enterprise may succeed.

My dear friends, whether men like it or not, whether they will it or no, the great fact is that Jesus Christ is even now exalted. He is not upon earth, but in heaven; no longer in the grave, but in the glory; not before the bar of human judgment, but on the throne of God. And I do not come to you this evening as a salesman seeking your patronage. I do not come to you as His representative, seeking your suffrage; for whether men will that He should wear the crown or not, it makes no difference to the result. However many books men may write, however they may rail against the gospel, whatever contrary opinions they may entertain respecting Jesus of Nazareth, God has already, by His own right hand, exalted Him to the throne. When word issues from Him, while, in one sense, it may be regarded as a word of entreaty, it is in reality a word of command. I come to you this evening preaching the name of One Who is your sovereign Lord and King, exalted to God's right hand.

I would remind you that *He is exalted by divine power*. No man helped to put Jesus Christ where He is. "Him hath God exalted with his right hand." One might suppose, to read that which issues from the press in our day, that Jesus Christ is in some way dependent upon human suffrage, upon human co-operation; but no man helped to exalt Jesus Christ to the throne. All that was done by God's right hand. His birth, His incarnation, His whole ministry, His death upon the cross, were a colossal failure apart from His resurrection. His triumph depended upon His being raised from the dead; and that was accomplished by divine power without any human aid.

We need to refresh our minds at this point. We need to get back to a recognition of this tremendous truth, that Jesus Christ is what He is by God's eternal decree. He is where He is because God has willed it so. In spite of all human opposition, by His own right hand, Christ is exalted. Our text does not say that He shall be; He *has been* exalted: "Him hath God exalted." He is already in the glory.

And all this *in spite of the opposition of all the religious leaders of the day*. It was the scribes and the Pharisees who brought Jesus to the cross. It was by their official command that He was brought to Pilate's bar. It was, in fact, religion which nailed Jesus Christ to the cross of wood.

There is much religion that is opposed to Christ to-day. There is much that is called Christianity that has nothing in common with the teachings of the New Testament. On every hand you will find men and organizations bearing a Christian name, steadfastly set against the simplicity of the Christian revelation,—denying His virgin birth, denying His blood atonement, denying the miraculous character of His ministry, denying the expiatory value of His death, mocking at the precious blood, and endeavouring to explain away His literal, physical, resurrection. You will find, if you endeavour to bear simple witness to the gospel of Jesus Christ to-day, that you will meet your chief opposition from those who profess to be religious. It is not necessary for me to explain: you come in contact with them every day. "Be not righteous over much", say they, "why shouldst thou destroy thyself? Why commit yourself to that old-fashioned doctrine of the new birth? Why stultify yourself by accepting that outworn theory that men are saved by the blood?" Preach it, try it: declare the whole counsel of God, and you will meet with very much religious opposition.

But will you not find encouragement in this, that in spite of the religious opposition of His day, Jesus Christ was, by the right hand of God, exalted? I am not at all concerned for the future of the Christian religion. I am not at all troubled about the future of the true church of Christ. I have no anxiety whatever about His ultimate glory, for the reason that His exaltation does not depend—never did depend—upon human consent. That is secured to Him by the eternal decree of the Almighty: "Him hath God exalted." And in spite of all the professors, and all the universities, and all the "religious press" so-called, that would make light of these great verities, Jesus Christ is exalted; He is on the throne over all, God blessed for ever ("Hallelujah!")

I remind you also that He was exalted *in spite of the enmity of the state*. Church and state, if I may so say, conspired, joined hands, to put Him to death; and yet, though all the power of the religious world, and all the power of Caesar, were against Him, and though the Roman soldiers guarded the sealed sepulchre, God, by His own right hand, removed the stone and exalted Him to the throne.

We hear much nowadays about "social service"—and there is nothing new about that. Every true Christian has been a social worker from Pentecost until now; for no true Christian can ever live unto himself. He must minister to those who are about

him. But that term very often involves the employment of legal processes and of legal force. Yet you cannot make men good by law. Nor is it necessary that we should invoke the arm of the law in order to exalt Jesus Christ. No matter what the legislation of the day may be, or how unfavourable the conditions of life may be, my Lord Jesus was never yet beholden to Caesar—nor ever will be! Caesar to the contrary notwithstanding, "Him hath God exalted." He is sovereignly independent of all human organizations, whether it be of the church or of the state; He will come to His own because He is Himself God.

It may humble us, and yet at times encourage us too, to reflect that *even His own disciples had nothing to do with His exaltation*. When the women came with their spices to the sepulchre, that they might re-anoint His body, they said to each other, "Who shall roll us away the stone from the sepulchre? If only we had Peter and James and John with us! If we had some strong men, some men of great power, they might roll back that mighty rock! But what can we women accomplish?" But when they came to the sepulchre the stone was already rolled away, for God had willed that no human hand should participate in any way in the exaltation of His Son. He would show Himself to be entirely independent of human effort.

It is a great condescension on God's part that He should permit us to have anything to do whatever with the dissemination of His gospel; that He should permit us to make Jesus Christ known; that He should allow us, so unworthy as we are, to have a little to do in witnessing for Him. He does permit us so to do; but whether we are faithful or not, He abideth faithful. Whether we do His work or not, His will shall ultimately be done on earth even as it is in heaven. I weary of hearing men speak as though the ultimate triumph of Jesus Christ, as though the ultimate establishment of His kingdom, were in any sense, at any point, at any time, dependent upon human consent or effort.

If it were, it would fail. But from the foundation of the world God has ordained that the kingdoms of this world should become the kingdom of our Lord and of His Christ. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." What is the divine answer to that proposal? "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." In spite of all conferences, and synods, and assemblies, and conventions, and legislations, and universities, and every other high thing that may exalt itself against the knowledge of God, by the sovereign will of Him Who cannot be defeated, Jesus Christ is even now exalted to God's right hand.

## II.

Let me tell you WHY HE IS EXALTED. Were He exalted to be a Judge, were He brought to the throne and clothed with authority that He might execute vengeance upon all His enemies, how filled with fear we well might be to-night! If One Whom we have spurned, Whose overtures we have repeatedly rejected, Whose truth we have denied, and Whose name we have dishonoured—if He were brought to the throne to be our Judge, how terrible would be our situation this evening!

But that is not what my text says. It was not for this purpose that Jesus Christ was exalted. "Him hath God exalted . . . to be a Prince and a Saviour." That is why He has taken the throne. And before I speak to you briefly of His Saviourhood, let me remind you that *He is a Prince clothed with universal authority*.

You must not think of Christ as though He were limited in power, for did He not Himself say, "All power is given unto me in heaven and in earth"? Jesus Christ is a Prince. He has been exalted that He might wear the crown and wield the sceptre, and as I speak to you in His name I bring to you a word which is clothed with the authority of Heaven, the highest authority, not only in this land or in this world, but in the entire universe—for there is no more authoritative word on any subject than the word of the Lord Jesus Christ Whom God hath exalted to be a Prince.

I was once, for a brief period, the guest in an ancient Irish castle of one of Ireland's noblemen. As we were coming down the old oaken staircase which had stood for nearly a thousand years, our hostess led by the hand her little curly-headed boy of about four or five years of age. It was just after lunch, and the little chap had been awakened from his sleep, and, like ordinary children, there were some tears in his eyes; he was just a little bit fretful. His mother said to him, "Now, you must behave or I will tell the king about you, for you know the king will be here to-morrow." Then she turned to me and said, "King Manuel of Portugal will be our guest to-morrow." Well, he was a king, but he had no kingdom, he had no throne, and he had no sceptre; he was a king in name only. Not so of our Lord Jesus: He has been exalted to be a Prince and a Ruler.

His authority has been abundantly attested by His resurrection. It was after His resurrection that He said to His disciples, "All authority is given unto me in heaven and in earth." The resurrection and ascension of Christ justify all the claims He made in His own behalf, and sets Him apart as the supreme Authority in the universe. What a foundation for the feet of faith that is, to know that He Who is our Saviour is above all, and has been exalted "above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

*What significance this fact gives to the cross of Christ!* If you look at the cross from one point of view you may well be filled with wonder, and ask what its meaning can be. Study the life-record of Him Who died thereon, and you will see that He went about doing good; that when He challenged men, saying, "Which of you convinceth me of sin?", when He bade men point to a single flaw in the perfection of His moral

character, there was no voice to answer. And yet, though He never sinned, though He was holy, harmless, undefiled, and separate from sinners, He went to the cross and died.

What explanation can you give of that fact? If there be a God at all—and there is—if there be a supreme Ruler of this universe to Whom all things are subject, here is a problem for you: one human Character standing out on the page of history universally acclaimed as an absolutely sinless man, Who never at any point violated the law of God, and yet, Himself the incarnation of all virtues and all graces; the embodiment of absolute perfection, He died at the place called Calvary! There is no explanation apart from His resurrection and ascension. Apart from that, Calvary would impugn the moral government of the universe. But when you view the cross from that point of view, and hear this word from heaven, "Him hath God exalted . . . to be a Prince and a Saviour", you know that He "died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures", that He has ascended into heaven, and that God has accepted His sacrifice and attested His approval of His whole redemptive work, and has received Him to session at His right hand that thence He might exercise His authority as a Prince and a Saviour.

What a blessing it is that we have such a Saviour!—not a man merely to set us an example; not an angel merely to offer us his aid; but God Himself in the person of His Son, undertaking our redemption, living our life for us, dying our death for us, being raised again for us, and ascending into heaven in our behalf to make intercession for us. I would rather have a Saviour in heaven than a helper in the person of the mightiest monarch of earth ("Hallelujah!").

You have seen great buildings which have been erected by some architect of renown which after their erection needed some alterations. Errors were made in estimating the heating or the lighting or the sanitation of the building. But God never made a mistake. When He set the lights in the heavens, the one to rule by day, and the other to rule by night, He created such lights that they have been sufficient from then until now. Some time ago we had to have this building re-wired and re-lighted—and re-everything, I think—because it was fifty years old! But I have never yet read of any astronomer's suggesting the necessity of any improvement to the sun, or proposing that any repairs be made to the moon. "I know that, whatsoever God doeth, it shall be for ever." And just as God has made provisions which are adequate for our physical needs in the natural world, so He has anticipated our utmost requirements in the spiritual world, and because no one else could do it, He sent His Son to accomplish our redemption; and when He had finished it, He welcomed Him back into His presence, and thus "exalted Him to be a Prince and a Saviour".

Why do I say this? Because I want you to trust Him; because I want you to see that He is independent of all earthly conditions, of all human, or even Satanic influences; He is above all God! Therefore all that you and I have to do in order to be saved is to trust Him, by faith receive Him as a Prince and a Saviour.

You remember that on the day of Pentecost, when cloven tongues like as of fire rested upon the apostles and they began to speak with other tongues, and Peter rose to explain that strange phenomenon, he spoke thus: "Having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Although He is in heaven, He hath sent His power to earth that here we may be partakers of His abounding grace, and be saved with His great salvation.

### III.

HOW; THEN, DOES HE EXERCISE HIS MINISTRY? What does this Prince and Saviour do for us? He gives "repentance unto Israel, and forgiveness of sins". That is the method of grace, that is the way of salvation: repentance first, forgiveness afterwards, and all on the basis of simple faith in the sinners' Saviour.

Does any man who hears me this evening, whether in this building or through the air, flatter himself that he can repent himself when he likes? There are some people who have repented in another way in recent months. They invested a great deal of money in stocks,—and they have had plenty of room to repent since. They lost much money, and are a great deal wiser now than they were before. Why did you do it, my friend? What has made you repent now? You say, "I have a larger knowledge now. Had I been apprised of the truth I should never have invested my money as I did." Your repentance is due, then, in some measure, to an illumination, to an enlightenment of your understanding which you did not previously enjoy? Once you said, "That is a good investment. I shall obtain large profits if I put my money there." Since then you have learned that you were mistaken, and you have repented—perhaps in secret even with tears.

The truth is, dear friends, sin has inverted the laws of order. It has turned this world upsidedown. Hence men have no way of determining the true values of life; they put light for darkness, and darkness for light. That which they think to be of value will effect their destruction, and that which would really enrich them they reject as beneath their notice. Sin seems to be pleasing to their eyes, and they go on in their evil course because they think it profitable.

How shall we awaken them? How shall we turn them back? Only God can give repentance. When light from Heaven shines upon them, when men look upon things in the light of this Book, by the illumination of the Holy Ghost, they are led to see that values have been inverted, and that that which they thought would for ever enrich them promises utterly to destroy. The man then turns right-about-face; he has a different estimate of sin and of the values of life. He turns back to God.

Jesus Christ has been exalted to give you repentance, and if it be that to-night some gleam from Heaven shines into your darkened mind, if you begin seriously to ask about the profitableness of your course, then God's own day-light is coming to your soul. Take full advantage of the illumination from above, let God teach you what life is, and what its meaning, and what its values are. Turn to Him Who, having given repentance, leading you to repent of your sins, stands

ready to speak the gracious word, "Thy sins, which are many are all forgiven. Go, and sin no more."

Joseph was exalted to the throne, and a herald proclaimed before him, "Bow the knee." Mordecai was made to ride on the king's horse while one went before him crying, "Thus shall it be done to the man whom the king delighteth to honour." Both of them used their exaltation, and the authority with which they were clothed, for the salvation of their people. Joseph opened all the storehouses. Thus God has given Jesus Christ authority over all flesh—what for? "That He should give eternal life to as many as God has given him.

Will you trust Him? "How may I know I am forgiven?" someone asks. There is a man who hears me to-night who has had a case at court which he won. A friend congratulates him and says, "I am glad to know that you were successful in your suit." "Oh", he says, "do not speak too soon. My opponents have appealed the case, and it goes to another court." Not until it reaches the last court to which it may be appealed does that man really know whether he has won his suit or not.

How may you know you are saved, that your sins are remitted, that the law has been satisfied, the penalty paid? How may you know that you are right with God? Can the church tell you? No! Can a priest absolve you? No! Can a preacher assure you? No! Can any institution or organization grant you remission? No! They all may be mistaken; but when you get the word of Him Whom God hath exalted to be a Prince and a Saviour, *you have heard from the Supreme Court*. You have received a judgment from which neither earth nor hell can appeal. It is the last word in the universe on the subject of your salvation. Hear it: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Let heart and conscience receive it, and intellect as well; and, the will consenting, rest upon the promises of God "that cannot lie", and know beyond all peradventure that you have, this very night, eternal life.

Let us pray: O Lord, we pray Thee to bless Thy word. We know many have heard it who need this simple authoritative gospel. Lift our hearts above all human agencies, above all human and visible instrumentalities; enable us to fix our faith upon the risen and exalted Saviour, and to receive from Him the assurance of the remission of our sins. Bless us as we sing our invitation hymn. Incline many to repentance, we beseech Thee, and to Thy name we shall give all the glory. We ask it for Thy name's sake, Amen.

### THREE GREAT WONDERS.

(Continued from page 7.)

put their trust in Christ. The answer to the question stated that they became "the sons of God". The native helper of the missionary had not discovered this before; it was a new revelation to him; and he was so filled with wonder that he said, "Oh, let me not translate it, 'They became the sons of God', but let it read, 'They are permitted to kiss His feet'."

A few Sunday evenings since a fine young Dutchman came into the room where anxious souls are helped at Jarvis St., Toronto, and we had the joy of conversation with him. After he had actually accepted the Lord Jesus as his own Saviour, we pointed out a few scriptures to him for his encouragement. Among them, we turned to this word: "But as many as received him, to them gave he power (or the right or privilege) to become the sons of God, even to them that believe on his name." This young Dutchman had never seen, or, at any rate, had never noticed this passage of scripture before, and so, after reading it, he exclaimed, "Oh, we cannot be sons of God!" He was eager to see his Dutch Bible to assure himself that such a word was really the word of God. But when he grasped that fact, that *he* had become a child of God through faith in Christ Jesus, he was overflowing with a perfectly radiant gladness. To newly-born children of God it seems to be too wonderful for them to believe that they—sinful, defiled, utterly unworthy, souls—can and do become children of God through trusting the Lord Jesus.

And how do the sinful, wayward, sons of men come to enjoy the privilege of being the children of God? That privilege comes through redemption. Listen: "God sent forth his Son, made of a woman, made under the law, to redeem that that were under the law, that we might receive the adoption of sons." It is by the death of Christ that God can bring us sinners unto Himself, and cause the flood of His love to flow forth into us. Until the Lamb of God was slain, the life of God was, so to speak, pent up in Him; but, speaking figuratively, the spear which pierced the Saviour's side opened the channel whence there flowed out to us the very life of God. We are made sons as the result of redemption. Our Lord once said, "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Christ was "alone" before He died; but when He died He brought forth abundantly. He was the one "grain of wheat", and by His death He opened the way to a new life, and rising from the dead He bore with Him a myriad other grains of wheat. So we become the children of God as a result of the Saviour's death.

(To be continued next week.)

### RADIO REPORTS.

We continue to receive encouraging reports from many radio hearers. We should be glad to hear from all who hear our services over the air. We invite the co-operation of all our radio hearers in meeting the expense of broadcasting. The smallest or the largest contribution will be thankfully received.

We have heard this week that our service has been heard in Vancouver, B.C.

**Spend your Holidays at  
FISHER'S GLEN  
JULY 26th—AUGUST 4th**

# The Union Baptist Witness

These pages (13 and 14) are the official organ of the Union of Regular Baptist Churches in Ontario and Quebec.  
337 Jarvis Street, Toronto, Canada.

W. GORDON BROWN, Editor.

## WHAT'S THE NEWS?

As you read your *Gospel Witness* through, and come to these columns, your question is, "What's the news?" And that is a question that this editor has formed a strong habit of asking! Now if we could get one regular correspondent in each of our churches, who would send us a few lines written on the very Sunday evening when conversions, baptisms, additions and other things of spiritual interest, have taken place, we believe that our section would be more informing and interesting, and a greater incentive to earnest prayer and liberal giving.

## WHAT'S THE COST?

Speaking of gifts, we are reminded of the great and increasing financial expenditure necessary to carry on an aggressive Gospel witness at home and abroad. We have more than one interest to support: there are home mission stations scattered from Fort William on the West to Montreal on the East; there is our foreign mission station in Liberia, for which we alone are responsible, and to which we must send new workers; there is our work among the French in Montreal, a very needy field; there is our fellowship in the Regular Baptist Convention of British Columbia, where many small churches need our help; there is our work among the Jews, and the Bible says "to the Jew first"; there is our Toronto Baptist Seminary, from which we must draw preachers and missionaries for our future work; and, to carry on all these and other ministries, our office must be maintained. Our feeling is that there ought to be an equalizing of gifts. If one of our churches gives only to Liberia, how will our home mission churches fare? If one Sunday School gives only to Western missions (B.C.), how will the work among the French be carried on? All these things are our responsibilities, and the best way to bear your share of each, is to send your money undesignated. Then the office will use it as the need may be greatest, or divide it according to our budget. But above all, "See that ye abound in this grace also". Recently we heard of a well-to-do member of a certain church, who gives one cent per Sunday on the plate, and Five Dollars a year in a lump sum! Approached about her giving, she replied that if they did not leave her alone, she would not give at all! We hope that that woman, who professes to be a Christian, never dares to sing the hymn that says:

"Were the whole realm of nature mine,

That were an offering far too small."

But really, there are very few who take our Lord seriously when He said, "It is more blessed to give than to receive".

## FERGUS.

Our workers in Fergus, where Rev. F. Kendal continues as evangelist, have

secured a large tent, erected it on a vacant lot on the main street, and furnished it with floors and chairs, platform and piano. The first night the meeting was in the tent, a former Baptist from Windsor came to the service at the close to say, "I am a backslider, and I want to come back to the Lord".

## "A FULL COURSE".

Pastor H. C. Slade finds a full programme in the work of the First Baptist Church of Timmins. "Sundays we have morning service at eleven, Sunday School at two-thirty p.m., evening service at seven o'clock, and an open-air immediately following; Monday night at seven o'clock a lantern lecture for children; at eight o'clock the men's prayer meeting and Bible study. Tuesday is left for open-air, either in or out of the town; Wednesday evening is the prayer meeting for all; Thursday night the Women's Bible study and prayer meeting, and on Friday evenings there are two meetings for the young people to study the Word, the first one at seven o'clock, and the other at eight o'clock. How is that for a full course?" Well, we think it is pretty good. There is nothing like being busy for the Lord, busy about our Father's business. The workers in this church have been making a canvass of their town and have found homes where the children were not attending Sunday School. Their object is to teach the children the Gospel, and through them to reach the parents also. On July 6th the Sunday School reached its best attendance so far. What a joy it is to work when our work is in the Lord!

## MAPLE GROVE.

Student-pastor C. S. McGrath preaches at Maple Grove Baptist Church Sunday mornings, and at Providence United Church in the evening. Until recently he has been conducting services also at Rock Union Church, but now the plan is that the third appointment will be at a schoolhouse in a section where there is no church for four or five miles. At the other two appointments the congregations are encouraging, even at prayer meeting. A number of unsaved young people attend regularly, and special prayer is asked that they may soon be brought into the Kingdom.

## MITCHELL SQUARE.

On Wednesday, July 9th, a mother, her grown son, and her daughter who is a High School student, were together baptized by Pastor A. T. Finlayson in Mitchell Square Baptist Church.

## WESTPORT.

Our missionaries elect, Rev. and Mrs. E. Hancock, have been untiring in their efforts to visit our churches before leaving for Liberia. They "visited the Westport Church Tuesday evening, July 1st,

and to a good congregation presented a stirring missionary appeal, calling God's people to realize their responsibilities. Everyone remarked upon the presence and power of God in the meeting".

Under the ministry of Student-pastor J. H. Garbig, the Sunday School has grown from twenty to forty, open-air work is carried on Saturday evenings, and it is planned to begin Gospel meetings in the town hall at Fermoy, seven miles distant, next Sunday.

## WELCOMED BACK TO JAMAICA.

Rev. R. Whaites, pastor of the "Balaclava Sphere" of the Jamaica Baptist Union has kindly sent us news of the reception of one of our Seminary graduates, Rev. O. T. Johnston, on his return to his native land. *The Daily Gleaner* for June 23rd said: "Sunday, June 15th, will long be remembered by the people of Balaclava and surrounding districts. Almost an hour before the 11 o'clock service, the Balaclava Baptist Church was more than half full of people; and at 11 o'clock the building was filled, every available seat being occupied. The officers of the Church had to bring in all the seats from the large vestry to accommodate the congregation of some eight hundred people who came to welcome the Rev. O. T. Johnston—a former member and officer of the church.

"The service was most impressive throughout. As the Rev. O. T. Johnston entered the church from the vestry, the choir rose and sang as Introit, 'Praise the Lord,' which was most fitting, expressing as it did, the thanks of the people for Mr. Johnston's return. . . . For some thirty-five minutes the congregation sat spellbound while Mr. Johnston put in a strong plea for consecration, basing his remarks on Romans 12:1, 2. . . .

"At 2 p.m. the people assembled again and filled the church building to its utmost capacity. . . . Rev. R. Whaites welcomed Mr. Johnston and read an address to him and presented a few books from the friends at Balaclava. At the 7 p.m. service Mr. Johnston again preached. . . . Thus closed a happy and successful day, the memories of which will linger long in the minds of the people".

## HOLLAND.

After a long drought, how refreshing the rain! Since the defection to undenominationalism nearly a year ago of the majority of this church, the struggle has been against great odds. Pastor J. Zuiderhoek has been caring for the church for a number of months, faithfully preaching the Word. His heart was greatly cheered recently by the salvation of a soul, the first since he came. New faces are appearing in the congregation, and the outlook is brighter than it has been for a year.

**MISSIONARY LEWIS.**

*The Missionary Bulletin* for July 12th reports that on July 10th Rev. A. J. Lewis arrived safely in New York.

**MICHIGAN NOTES.**

By Rev. C. R. Peterson.

**FLINT.**

The Edwin Avenue Baptist Church was organized November 1, 1929. Rev. L. M. Gough was called as pastor of the mission in July of the same year, and continues as pastor of the regularly organized Baptist church. During his ministry the work has grown, the Sunday School averaging 90 or 95 now crowding the building each Sunday. Plans for enlargement of the building are being made. There have been about 25 professions of faith in Christ since Bro. Gough came to this field.

**FLINT.**

Rev. R. C. Montague was for a time pastor of both the South Church and the

Riverdale Church. The work of the South Church soon demanded all of his time, and it became necessary to resign the work of the Riverdale Church. Bro. Montague has been with the South Church for about a year and a half, and in that time the membership has doubled. He reports 26 baptisms during the past year. They are now repairing and improving the church building at a cost of \$400. The Riverdale Church has called Rev. A. K. Scott as pastor.

**QUARTERLY CONFERENCE.**

The regular quarterly conference of the Grand River Valley Association of Regular Baptist Churches was held in the First Church, Kent City, June 10th. Brethren Minot, Hill and Cutler spoke at the forenoon session. The afternoon programme was given over to Dr. T. Austin Sparks, of London, England. To come under the ministry of this Spirit-filled man is indeed a blessing, and life can

never be the same afterwards. Many of the ministers present expressed themselves as believing that the meeting was a crisis in their lives. Dr. Sparks raised the question at the afternoon session, "What is God concerned with?" His conclusion was that the Lord is calling for a return to His testimony. The Altar, the House, the Name, covers it all. The Altar is the Cross, the House is the Church, the Name is the Sovereignty. No report of his message could give an adequate idea of the spiritual concept thereof. The messenger was scarcely seen, but the Lord Jesus Christ was visualized in a real way. It seemed almost as if we had been with Him on the mount of transfiguration. Unlike many Bible teachers, Dr. Sparks lays great stress upon the divinely instituted ordinances of the church. The evening session of the conference was a young people's meeting. Reports were given from the different societies in the association. Dr. Sparks gave another great message, which closed the session.

**"GOSPEL WITNESS" FUND.**

This is just a reminder to our friends everywhere that *The Gospel Witness* Fund does not lose its appetite even in the summertime! We always need more. If any of our readers have a part of the Lord's tithe they do not know what to do with, we suggest it may usefully be invested in *The Gospel Witness* Fund. When will the day come when someone will invest a few thousands in such an enterprise?

**TORONTO BAPTIST SEMINARY.**

The autumn term of the Seminary will open Monday, September 29th, for registration; Monday evening, meeting of welcome for the students; lectures will begin Tuesday, September 30th. All intending students who have not done so, should send for application forms immediately. Copies of the Prospectus will be sent to all applicants. Write: Secretary, Toronto Baptist Seminary, 130 Gerrard St. East, Toronto.

Incidentally it may be remarked that the Seminary Fund, like all our enterprises, is but another Oliver Twist—always wanting some more.

**CHURCH MANNERS.**

(Continued from page 4.)

Furthermore: it ought to be everybody's concern to show every consideration for the stranger and visitor in the great assembly. We should be glad to share our hymn book with the visitor, to find the hymn for the late comer, to share one's Bible with the person beside him. These are simple matters, but they are matters which indicate what men and women really are at heart.

This, therefore, is our counsel: when you go to the house of God, find time for prayer before you go, and ask God to make you useful. Then put on your best clothes—yes, your very best. Nothing could be too good for the Lord's house, and the Lord's day. Cleansed by the blood, let us be clean and well appar-

elled without, so far as it is possible. Albeit, a man may not be able, or a woman either, to dress very well; but whatever we have, let us wear our best. And then, be sure to take your best manners with you to church also. Be ready to be used of the Holy Spirit in any and every way possible, so that souls may be saved and God glorified.

**WEEK END IN JARVIS STREET.**

Early rain and threatening skies reduced the attendance at the morning School tremendously, the number being 886. The weather had cleared somewhat by church time, and a large congregation assembled. There was a great congregation in the evening. It would be large at any time of the year, but in July it was really great. The sermon preached appears in this issue.

**"Go Ye Into All The World and Preach the Gospel to Every Creature"**

**Read Our Radio  
World Time Table**

on pages 5 and 6

and

**SEND IN CONTRIBUTIONS**

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**JARVIS ST. PULPIT**

to

**COUNTLESS THOUSANDS**

## Baptist Bible Union Lesson Leaf

Vol. V.

No. 3

REV. ALEX. THOMSON, Editor.

Lesson 31. August 3rd, 1930  
Third Quarter.

### THE GENERATIONS OF ADAM.

Lesson Text: Genesis, Chapter 5.

Golden Text: "Male and female created he them; and blessed them; and called their name Adam, in the day when they were created." Genesis, chapter 5:2.

#### I. THE LONGEVITY OF THE PATRIARCHS.

##### The Fact.

The study of a genealogy is looked upon generally as being somewhat dry and uninteresting, but it need not be so if we note its purpose and its characteristics. There are lessons to be derived from the dryest portions of God's Word if we have spiritual discernment to see them, for there is nothing in the Bible that is valueless. A genealogy makes clear the line of descent and certifies to the right of individuals to position and privileges. The genealogy in this chapter is that from Adam to Noah through Seth, establishing the fact that Noah came in this way and not through Cain, only the main individuals being named in the list. This is important in that the two lines of descent are significant, the one of the worldly, the other of the spiritual element of mankind.

In this account we note among other things the longevity of the patriarchs, a fact which is disputed by some, but perfectly reasonable. It is somewhere recorded in reference to man's physical system, that there is nothing in it which would lead us to expect death to affect its being; that there is nothing to prevent the conception that it would continue to function indefinitely. We can readily appreciate this statement, for as we shall see later, a definite cause has intervened to disrupt God's plan concerning man. These men of the early history of the world were privileged to live for a very long time upon this earth. Adam lived for nine hundred and thirty years; Methuselah, the longest lived of any, saw nine hundred and sixty-nine years; while Enoch was translated at the comparatively early age of three hundred and sixty-five years. Compared with the present, the average age of that time was very long indeed and implies great privilege for those antediluvians. It is of interest to note that no ages are stated in reference to Cain and his descendants.

##### The Reason.

The reason for such longevity cannot be stated positively. It may have been due to the nearness of those persons to the creation, to the fact that sin had not affected the constitution as at present, to the salubrious climate, or perhaps and most likely to the simple fact that God intended them to live such long lives. He may have used such contri-

buting features, however, for the accomplishment of his ends. In later years man's span of life was reduced to three score and ten (Ps. 90:10), whence it has remained unto this present day.

##### The Consequences.

The consequences of such a long span of life would be both good and bad. In the case of Seth's descendants it would tend to have a beneficial effect in that good men living to such a ripe age their example and teaching would have a good influence upon the younger generation. In the case of Cain's descendants the opposite would be the result. There would eventually be contention between these two influences, and the individual would have to make a personal choice as to which he desired to follow. Unfortunately the evil influence gained the supremacy and corruption at last affected the whole human race, Noah and his family alone being excepted. God was forgotten, His service neglected, and men chose to serve sin. But this they did in spite of example and precept. Note the significance of Adam begetting a son in his own likeness (v. 3); also the naming of Noah by Lamech. In the latter case it would seem the burden of the curse was being felt greatly, and expectation of relief was evidently centred in this son; for the meaning of his name is "rest" or "comfort"; and the reason for naming him thus is given as, "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." The Lord worked through Noah, although probably not in the way his father anticipated.

#### II. THE PREVALENCE OF DEATH.

##### The Cause.

It is most significant that notwithstanding the long life of each patriarch, with but one exception, it is recorded of all, that he died. The cause of this we discover in the warning of God given to our first parents, that if they disobeyed Him they would die, implying more than physical death (ch. 2:17) in the pronouncement of sentence after the fall (ch. 3:17-19), and in the explanatory statement of Paul, that "as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned"—(Rom. 5:12). Sin therefore was and is the cause of death in the human family.

##### Some Implications.

Certain implications arising from the prevalence of death are very clear. First, the truth of God's word is emphasized. God had warned of the consequences of disobedience, and Adam discovered when it was too late that God meant exactly what He said. Adam's fellowship with his Maker was ended, he was spiritually dead, and he was doomed to return to the dust of which his body had been made; and his whole posterity suffered with him. Men are doubting and disbelieving God's word in the present time, but some day they also will realize that God means what he says. Emphasis should be placed upon the necessity for obeying the word of God. In the second place, we note the certainty of death, the rap-

tured saints alone excepted (1 Thess. 4:13-18). For all others death is sure and preparation is necessary on the part of every one. It follows in the third place that man's sojourn on this earth is but temporary, and all the pursuits of life should therefore be engaged in with this in mind. Fourth, the awful nature of sin stands out distinctly. There is too much indifference to this on the part of saint as well as sinner. It should be hated by all, first in ourselves, then in the world around us. Note its heinousness, power, and penalty, and its dreadful consequences throughout history. In the fifth place our dependence upon God is manifest; and sixth the necessity of salvation from the power, penalty and presence of sin is clearly seen. Further implications will be noted as study is given to the subject.

#### III. THE NOTABLE EXCEPTION.

The notable exception to the general rule of death manifest in this chapter is found in the case of Enoch who was translated that he should not see death. It is said that "he was not, for God took him" (v. 24). The brief record of this man of God is worthy of careful study, historically and typically. It may be as well first to keep clearly in mind that two Enochs are mentioned in these early chapters, the one of Seth, the other of Cain. Sometimes these are confused and wrong conclusions are arrived at as a consequence. It is of further interest to note the contrast between Enoch, the seventh from Adam through Seth, and Lamech, the seventh from Adam through Cain (ch. 4:18). Such a contrast emphasizes the character of each line of descent, and manifests the possibilities for good and evil in family life, largely dependent upon parental example and precept.

Concerning Enoch several things are evident. First, he was a married man, with all the cares attached to that relationship upon him, and the husband and father of that day would undoubtedly have his share of responsibility equally with the same of the present time. Second, he walked with God. This denotes close fellowship with his Maker. His communion was of an intimate nature. He knew God, conversed with Him, was conscious of His presence, and this despite the fact of his earthly responsibilities, so often in these days given as excuses for not living in touch with God. Third, he was a holy man. He pleased God. (Heb. 11:5), and no man could do this who was of an unholy character. Fourth, he was a man of faith, he was translated by faith. This is in contrast to walking by sight. Fifth, he was a prophet, prophesying of the return of the Lord with His saints (Jude 14), thus giving evidence to the fact that God had his witnesses among the antediluvians. And sixth, he is a type of the church in rapture. He did not see death, neither will the saints on earth when the Lord comes (1 Thess. 4:17). It is of interest also to note that Enoch was taken away before the judgment, while Noah was carried safely through it; both men being typical, the one of the church saved from the tribulation judgment, the other of Israel carried safely through it.

# ABOUT THE GOSPEL WITNESS

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The Gospel Witness has grown since its first issue in May, 1922, from a small church paper into a 16-page weekly paper, circulating in 43 different countries, having about 3,000 ministerial readers alone.

The regular weekly issue contains: A Sermon by Dr. T. T. Shields, preached in Jarvis St. Pulpit—usually the preceding Sunday, and stenographically reported.

Hundreds of Preachers find in these sermons wheat from which they grind their own flour and make their own bread. Many find in the illustrations useful windows for sermons.

Each issue also contains An Exposition of Scripture in the Whole Bible Lesson Course, by Rev. Alex. Thomson, B.D., of Mount Pleasant Baptist Church and Toronto Baptist Seminary.

Canadians especially will be interested in the two pages The Union Gospel Witness, edited by Rev. Gordon Brown, B.A., Teacher of Greek in Toronto Baptist Seminary; and Book Reviews and other occasional contributions by Miss Olive Clark, M.A., Teacher of Greek, Toronto Baptist Seminary.

Beside these special features every issue contains many pages of editorial matter by Dr. Shields, dealing with the Fundamentalist-Modernist Controversy throughout the world, as well as theological, ecclesiastical, and devotional matters in general.

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The Gospel Witness,  
130 Gerrard Street East, Toronto.

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Enclosed please find \$2.00 for which send The Gospel Witness for one year as follows:

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Note: If cheque, please add fifteen cents for exchange.