

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.

\$2.00 Per Year, Postpaid, to any address. 5c. Per Single Copy.

Editor: T. T. SHIELDS.

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

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada

Vol. 9. No. 30.

TORONTO, DECEMBER 11th, 1930.

Whole No. 447.

The Jarvis Street Pulpit

THE COMING OF CHRIST OR A GREAT REVIVAL—WHICH SHALL IT BE?

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 30th, 1930.

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

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

(Stenographically Reported)

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

"And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you."

II Peter 3: 14, 15.

To all things human there has been a beginning, and there must sometime be an end; for all that is human is death-stricken: "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."

There is but one source of information respecting the beginning of things, and that is the divinely-inspired record of the beginning, the "Genesis" record with which this holy Book opens. And, equally, there is but one source of accurate information respecting the end of things, and that is to be found in the prophetic record which deals with things that must yet come to pass. Between the beginning and the ending lies the present, and that cannot be properly interpreted save as it is related to both. One cannot well understand the present without some knowledge of the past, for "the thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun". There arose a king over Egypt in ancient times who knew not Joseph; and Pharaoh's defective knowledge of history, his lack of historic perspective, led him into a great deal of trouble, and resulted in the ultimate ruin of his dominion. It is very important that we should know something of the past, that we should not be ignorant of the times which have preceded ours, in order that the present may be interpreted in the light of history.

It seems that most of us are naturally disposed to excessive emphasis. I heard it said of one man that he always spoke in italics. I have known some people to speak in capitals, capitals underlined, double underlined, and so on. How common is it to hear it said that it is the coldest day of winter, or the hottest day of summer; that it is the wettest November there ever was, or it is the driest August! Those who speak thus judge of the present, and have no memory of the past. But when the meteorological bureau has consulted its record it is discovered that a fair average has been maintained, that the use of the superlative degree was quite unnecessary.

There are movements in human life that cannot be measured by the vicissitudes of day and night, nor determined by the annual march of the seasons; and which, therefore can be understood only in the light of the record of the past.

We live in a superlative age. There are some who tell us that this is the wisest generation that ever lived. Others are perfectly sure that it is at least the cleverest. And there are some who are disposed to tell us that beyond all peradventure it is the most wicked. There may be an element of truth in these things, but what I am insisting upon this evening is that we should learn to view things relatively, to relate the present to the past, in order that we may arrive at a proper appraisal of its value. It is easy to impress the superlative degree, and

the superlative is always impressive. What have we?—The biggest, the costliest, not the supreme but the supremest, not the top but the topmost, not merely the acme but the climax, and the climax of all climaxes! Such plethoric superlativeness usually argues historical shortsightedness.

We live in a hard and difficult day, do we not? These are hard times we are now enduring. We are facing great difficulties. We are challenged to the solution of great problems. Are you sure you are quite right? that you would be quite accurate were you to write these things in the superlative degree? Are they the hardest times? Are they the most difficult? Are our problems such that there never have been others so difficult of solution? This old world has seen a good many hard times, and it has passed through a great many difficult days.

I readily admit that the present is perplexing. The war that was waged to end war has left the world certainly as warlike as ever, and such peace as we now have we are permitted to enjoy mainly because it is cheaper than war. If that be so, let God be thanked the world is so poor! It may be somebody's salvation that a certain man has not money enough to buy a gun—and the same may be true of nations.

If you view the world politically, you see men's hearts failing them for fear, because of the things that are coming upon the earth. The world is in an ugly mood politically wherever you look—Europe, Asia, South America; and I do not know that we are excessively amiable even in North America. There seems to be everywhere an unusual disposition to quarrel. I wonder sometimes if Russia is not a kind of interim judgment, if somehow in the ordering of things God has not allowed the present chaos there in order to bring about the situation that now obtains, for it is a factor in the world's affairs which cannot be ignored. I wonder if China is not a kind of chastisement upon the nations of the world for its long neglect? Wherever you look you will find the world is troubled politically; there is real tranquility nowhere.

The same is true economically. The trade systems of the world seem everywhere to be breaking down, and, with the multiplication of new economic systems and the erection of tariff walls, the only ray of light I can see is that the unemployed may be able to find employment in the Customs Department of all nations!

But look at the situation in our own country. Our elevators are full of wheat, overflowing with wheat—yet the stomachs of the people are empty. The coffers of great financial concerns are overflowing with money, not knowing where to invest it—and the public pocket almost empty.

If one looks upon the world religiously, there is not much more to encourage him. Revealed religion, by which I mean the religion of the Bible, is generally at a discount, and in many quarters held in utter contempt. Men are working out a religion of their own which has nothing of God in it. A certain man, a graduate of a university that used to be in Toronto, wrote a book some time ago about what he calls, "humanism", in which there is to be no God.

What is to be the end of these things? How long can the world get along without God? I say, it would be very easy to paint a very dark picture and say that

this is the blackest day that ever was; but we must not forget the past. We must remember the days preceding the dawn of the Christian era were very black. So were the dark ages; so were the middle ages; so was the end of the eighteenth century, and so was the beginning of the nineteenth. Whether this is to deepen into that dense darkness which is to precede the rising of the Sun of Righteousness, I do not presume to say: I only say that the too general employment of the superlative degree indicates often a want of acquaintance with historic circumstances which would necessitate our occasional use of the comparative.

I.

But it is a dark day—and what of it? However long delayed, I remind you THE CONSUMMATION OF THIS AGE WILL BE REACHED BY THE PERSONAL RETURN OF THE LORD. The day of the Lord will come. Let us fix that in our minds. Let us cherish that hope steadfastly and without wavering: that surer than to-morrow's dawn is the coming of the Sun of Righteousness. Jesus is coming again. It may be to some but that "one far-off divine event to which the whole creation moves", but the fact is, the whole creation is, in the providence of God, moving toward it, and sooner or later, by His good pleasure, the day of the Lord—indeed, the Lord Himself will come.

And this, according to my context, *notwithstanding a very general disbelief of the doctrine*, for "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation". In some quarters there is scarcely any doctrine of the Bible that is more cordially hated than the truth of the personal return of Jesus Christ. For a man to believe it, to be profoundly convinced of it, is, in the view of some, a sure evidence, an indisputable proof of his incorrigible fanaticism. We are willing to be so described. But notwithstanding men mock at the great truth, Jesus Christ is coming again. In this place we hold it without compromise, we believe that the day of the Lord will come; and we are surer of the fulfilment of His promise in this respect than we are of anything else in this mundane sphere.

Do not allow yourself to be laughed out of cherishing the "blessed hope" of the glorious appearing of the great God and our Saviour Jesus Christ. It is the "blessed hope". It is the only hope of a sin-cursed earth. And we gladly anticipate the day, and reckon ourselves among the number of those who "love his appearing".

I say, He is coming again *notwithstanding many plausible arguments against the doctrine*, for they shall say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." I know of scarcely any doctrine which it is easier to ridicule than the doctrine of the Lord's return, for the reason that men have entertained such fantastic ideas about it, and have preached so many strange notions. The truth of the Lord's return has been associated often with so many vagaries that cannot possibly be entertained by sane, well-balanced, and spiritually-enlightened minds, that really good people have rejected the truth. It is easy to refer to the Millerites and all sorts of adventists, and to hold the doctrine of

the Lord's return up to contempt because things do "continue as they were from the beginning". But notwithstanding the long delay, the apparently slow march of events, the promise remains written, and the day of the Lord will come in spite of everything.

Then I would remind you, too, that the writer of this chapter calls attention to the fact that *this great truth will be discounted because of erroneous ideas respecting the origin and the ultimate of things*. He says that certain people are "willingly ignorant" of the story of the creation, and are also "willingly ignorant" of the fact that the same Word reserves this world against the day of judgment as first of all brought it into being. I believe the mother of all Modernism, the prolific mother of all heresies, is to be identified in that mad philosophy which seems to be little short of a philosophy of fools, which is known as the evolutionary hypothesis. It is because of that, because men conceive of God as being shut up within a mechanism of His own creation, and fail utterly to apprehend God as He is, personal, and transcendent over it all, that men hold this precious truth of the Lord's return so frequently in contempt. Notwithstanding, Jesus is coming again.

His advent into the world by supernatural power, His miraculous birth, His miraculous life, His miraculous death and resurrection and ascension, are the crowning and unanswerable disproof of that theory of evolution. That philosophy cannot account for Incarnate Deity anywhere,—and He will come again in His own good time.

So also *because men insist upon measuring God by human standards*, and are unable to understand the principle of divine infinity, the everlastingness, shall I say, the eternity of Deity, that a day is as a thousand years, and a thousand years as a day—men would fain measure God by their time-pieces, and shut Him up to their schedule; and if His train does not arrive at the time they think it ought to arrive, they say He is not coming at all. But let us cherish this great truth that Jesus is coming again.

II.

Further: the postponement—or, let me rather say, **THE DELAY OF HIS COMING—IS, IN ITSELF, A REVELATION OF HIS MERCY**. We are to "account that the longsuffering of our Lord is salvation". The reason Jesus does not come is, this chapter tells us, that He is "not willing that any should perish, but that all should come to repentance." When Jesus Christ is come this day of grace will reach its end. I cannot find between the pages of God's Book—some orthodox people believe they find it, but I cannot find anywhere in the Bible—any authority for the assumption that any space will be allowed for anyone's repentance after the coming of Jesus Christ. This gospel age, this day of grace, will once and for ever close when Jesus Christ shall come again. I do not believe there is any warrant in the Scripture for the idea that after His coming, and after the alleged withdrawal of the Holy Ghost, there is any power in the universe that can save a solitary soul. Men are all saved, if they are saved at all, in precisely the same way, by the regenerating power of the Spirit of God, and on the ground of the atoning sacrifice of Jesus Christ; and that day of grace must continue until the consummation of the age, until Jesus Christ shall come again—and when He comes there

will be no place for repentance, and no chance of salvation for any man, of any race, of woman born, anywhere. "Account that the longsuffering of our Lord is salvation." He delays His coming, He tarries, for He is "not willing that any should perish, but that all should come to repentance."

The day of the Lord will be a day of light, of gladness, and of rejoicing, to all who have been washed in the blood, and who are apparelled in His robe of righteousness, who have been adopted into the divine family, who are members of His body, the bride; but for such as are out of Christ, the coming of the Lord will be a day of judgment, a day of darkness, a day of indescribable terror, a day when God shall summon all men to judgment. I beg of you, my dear friends, study diligently the Word of God. Accept no man's theory; save yourself from what I verily believe is a terrible delusion affecting the minds of supposedly orthodox people, when they assume that the day of grace extends beyond the coming of our Lord Jesus Christ. It will be only judgment then for all who are out of Christ.

But the argument of my text is this, that while the bridegroom tarries, while the longsuffering of God waits, in the confidence that notwithstanding the delay, some day there will be a new heaven and a new earth wherein dwelleth righteousness—notwithstanding the apparent slowness of the movements of God's purposes, this old earth is going to be cleansed some day, cleansed of all sin, and the whole creation is to be delivered into the glorious liberty of the children of God; so that not only shall we be saved as individuals, but we shall live in a regenerated world from which sin shall be forever banished ("Hallelujah!").

What, then, ought we to do? "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

How the prospect of the Lord's return ought to solemnize our hearts! How it ought to lead us to the purification of our lives! How we ought to live, giving all diligence that when He shall come we shall be "found in Him in peace, without spot, and blameless"! My brethren and sisters, who have named the name of Jesus—I am concerned to see people saved. God grant us thousands of souls! But oh, let those of us who profess to have been washed in the blood, and to be living for that day of His appearing, let us live as those who are always "looking for and hasting unto the coming of the day of God," unto that glorious consummation. So as we are concerned for ourselves, we ought to give ourselves diligently to prayer and effort for the salvation of others. Why does the Lord tarry? To give you a chance, and to give me a chance, to be more earnest than ever in seeking to bring souls to Christ. He gives us another day—and another day—and another day, not that we may selfishly employ them in seeking our own ease and comfort, but that

we may give every flying moment something to keep in store, that we may give ourselves unsparingly to the task of getting this old world ready, so far as it is possible to do so, by the power of God, through the preaching of the gospel, for the appearing of our Lord Jesus Christ.

Keep your eyes on Him, and on His coming, but *do not join the company of star-gazers who are so intent upon the coming of the Lord that they forget there are hundreds of millions of people in this old world who are not ready for His coming.* Let us save as many as we can (speaking after the manner of men); let us evangelise as many as we can in our own family, in our own city, in our own country, in all the regions beyond even to the uttermost parts of the earth, remembering the Lord is eagerly looking for the marriage day, longing to come for His beloved, that that great day may be accomplished. What are we doing in the meantime? "The longsuffering of our Lord is salvation." He waits that His people, by the power of His Spirit, may be used to bring multitudes to the feet of Christ. Let us be in earnest about it.

As for you who are not saved, who hear me over the air, and who are present in this assembly this evening, how good He is to wait for you!

"Lord, what am I that with unceasing care
Thou didst seek after me?
That Thou didst wait wet with unhealthy dew
Before my gate,
And pass the lonely night of winter there?"

Why does He wait? Why does He not cut short His work in righteousness? Why does He not gird His sword upon His side and go forth conquering and to conquer? Why does He not come down the skies in flaming fire, taking vengeance on them that know not God, and obey not the gospel of Jesus Christ? Why does He not come? Because He wants you to be saved. He is waiting, waiting for you, waiting for others.

Would you be glad to see Him to-night? Would you rejoice to welcome Jesus Christ this evening? If you knew He were coming, what would you do? How may you get ready to meet the Lord? What raiment would you put on? What would you carry in your hands to meet Him, and to greet Him? What constitutes readiness, spiritual readiness to receive the Lord? Would you read your Bible a little more? That would be well. Would you pray more earnestly? That would be advisable. Would you give more generously of your substance to the work of the Lord? That would not be a bad thing. Would you be more mindful of the poor and the needy? Would you be more sympathetic toward the troubled? more kindly disposed toward your enemies, readier to forgive those who do you an injury? But that would not prepare you for His coming. No such self-confidence can be a ground of peace to any one of us. There is only one garment we can wear; there is only one preparation we can make. We sang of it this morning,—

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

Have you on the robe? Are you washed in the blood of the Lamb? He will not ask you if your hands are full. God grant that we may bring our sheaves with us! God grant that many of us may be permitted, of His grace, to build upon the sure Foundation, gold, silver, and precious stones, so that we may not be ashamed at His coming. Yet, paradoxical as it may seem, the best of all preparation is to come empty-handed, saying,

"Nothing in my hands I bring."

The best preparation for the second coming of Christ is to believe in His first coming, with all its implications, with all your heart, and to be busy proclaiming the good news of the coming of the Saviour. Let us pray that God may bring His own people to a deeper consecration, and that He may lead the unconverted to His feet.

Lord, we thank Thee for the promise of Thy return. We thank Thee that once in the end of the age Thou didst appear to put away sin by the sacrifice of Thyself. Help us to advantage ourselves of all that Thou hast wrought for sinners by Thy incarnation, by Thy life of righteousness, by Thy expiatory death, and by Thy glorious resurrection and ascension. O Lord, we would appropriate all these benefits to ourselves afresh this evening, and rejoice that it is written, If any man sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and for the sins of the whole world. O Lord, help every unconverted man and woman who has shared this service with us this evening to fall prostrate at the feet of Christ, praying the old prayer, God be merciful to me a sinner. Help those of us who believe these great matters, and who profess to believe too that Thou art coming again—oh, help us to live as though we held loosely by the things of time and sense, as though our treasure and our citizenship were in heaven, from whence also we look for the Saviour. Help us in the invitation. Help many to respond, for Thy name's sake, Amen.

RADIO NEWS.

Encouraging radio news has reached us recently from many quarters. We are now reaching past many powerful stations in the United States, and touching the Atlantic Coast in Massachusetts. We have also received news of a perfect reception of our service at Halifax, N.S.; and, over the short wave, VE9GW 6095 K.C. 49.22 metres, we have recently been heard quite clearly at Wells, Somersetshire, England. We were informed a week or so ago that we were being heard quite well in the north of Ireland. We shall be greatly obliged if our readers in remote places will try to pick us up by long or short wave. We are hearing each week of multitudes of people who listen in to our services Sunday nights, so that the gospel is broadcast by this means to tens of thousands. We shall greatly appreciate the financial co-operation of our readers in continuing this ministry.

THE PHILOSOPHY OF TEARS.

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

Preached in Jarvis Street Church, Toronto.

(Stenographically reported.)

"And they knew not that Joseph understood them; for he spake unto them by an interpreter.
 "And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes."

—Genesis 42: 23-24.

We have often turned to the story of Joseph to find therein illustrations of the doctrines of grace, for it is a story which illustrates in the most striking way God's method of dealing with His children. I have frequently suggested to you that it only confirms one's conviction of the inspiration of Scripture to find the ultimate revelation of God's purpose of grace, as contained in the New Testament, illustrated in the Old. It is impossible to understand how the principles of the gospel could have been anticipated so long in advance, apart from the assumption that God is speaking in Genesis as in Revelation, and in every chapter between.

There are few sections of Scripture with which we are more familiar. The children know the fascinating story of Joseph and his brethren; how he was sold for silver by those who envied him and who resolved that his prophetic dreams should never find fulfilment. He was numbered with the transgressors, and he bare the sins of others; but he was promoted to great honour and to a position of great authority. The day came at last when the lives of all men were in his hand, and they were dependent upon his grace for their sustenance.

The chapter before us is one that I think may be taken to illustrate God's way of bringing His own children into closer fellowship with Himself.

I.

I want you, first of all, to take the point of view of these ten men, who, driven by the barrenness of their own country, the emptiness of their own granaries, the urgent need of their own families, go down into Egypt because they have heard that corn may there be obtained. And they come into the presence of him who is governor over all the land: To them *He is a Stern-faced Governor*. They do not know his name; they feel no affection for him; they have no desire to commune with him; they find no pleasure in his presence; they have no desire to enlist in his service: they come into his presence and find him merely a governor of great power and of rough speech. Is not that comparable to the view which many have of Him Whom we know to be our Saviour? Why is it that so many regard Him as having "no form nor comeliness; and when they see him there is no beauty that they should desire him"? They speak of God as "the Almighty", as One Who is to be regarded at a distance, and Whom it were impossible to love. How grossly, how terribly misrepresented God has been! From the very beginning the tempter whispered his lie, and man believed it; that God was unwilling that men should be happy, that they should enter joyously into the use of all that He has given in this beautiful world: "God

doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil". And he has ever suggested to men that God has arbitrarily locked doors against us, that He has shut away His most valuable treasure from our possession; and that He is not to be loved nor His will to be adored. I take this story as illustrative of God's way of dispelling the mists, of scattering all the fogs, God's way of leading us into an understanding of His plans and purposes for us.

"They knew not that Joseph understood them; for he spake unto them by an interpreter." He did not speak to them in their own speech, nor did they know that he was able to understand their speech. He was a stranger, as God is a stranger to many. He was, however, *a stranger with whom they were compelled to deal*. They came into his presence because they could not help it. Their wives and their little ones were starving; the earth refused to yield her fruit, and they were driven by sheer necessity into the presence of this stern-faced governor. Thus do men come to God. I know it is popular to-day to say that the way to win men to God is to preach the love of God. These men were won at last by the governor; but it was not love which, first of all, brought them into his presence; even as I venture to say that it is not love which, first of all, brings us into the presence of God. We come because we have to come; we think of God because we are compelled to think of Him, because there are circumstances in life which drive us into His presence. Just two weeks ago this morning, I met at the close of the service, a gentleman in New York, a fine-looking man he was, of about fifty-five or sixty. And you could not see him without feeling that he was a man of commanding presence, who would be sure to find some influential sphere. And I was introduced to him by a man who was a member of the Calvary Church, and about his own age; and this Christian business man put his arm around the shoulder of the other, and as he introduced me to him said, "I have just been talking to this brother about the joy of serving the Lord. I have lived the past two years myself more than I have lived in all the other years that went before. And", he said, "you know this brother is not on the Lord's side avowedly as yet." And this other splendid man said, "Well, for ten or fifteen years I never crossed the threshold of a place of worship. But", he said, "I wandered in here about a year ago and the word of the Pastor found my heart somehow, and I have been coming ever since". He said, "I have a son, and he was terribly wounded in the war. And—oh, well, sir, I suppose it is the old story, that we think of God when we have to. And", he said, "I have just had to think of Him". He was a man of

means. And this other man said, "Now the Lord wants you, He wants to claim you, and He wants to use the rest of your life for His glory". I trust he may yet come. But that was a great truth: "It is the old story", he said, "we think of God, I suppose, when we have to". You will remember the old hymn:

"I can but perish if I go,
I am resolved to try;
For if I stay away, I know
I must for ever die."

That is how most of us came, saying, "My soul is hungry, my granaries are empty, the fields I tilled with all my might yield nothing that can satisfy the hunger of the soul. I have come down to Egypt because I heard there is corn here: I turned my thought toward religion because I found nothing else to satisfy, and I just have a faint hope that perhaps I may find something that can nourish this immortal part of me, as I can find no nourishment elsewhere".

They came then into the presence of the governor *only for his corn*; they came with empty sacks; they came as proud merchants from a far country with money in their scrip ready to pay for all they received. They asked only that of the fulness of Egypt's storehouses they might receive and return to their own country, and hold no further converse with the governor of the land. They had no interest in him personally. Salvation, to them, was not in the governor, but in his corn. Ah, that is the conception many people have of religion—that it is merely a way to satisfy the soul, that it is a kind of insurance against the future, an insurance policy providing certain sick benefits, and salvation after death; but the Person in whose Name the policy is issued is a stranger; he has no interest in Him. How often you hear people saying, "Is it essential to salvation?" What do they mean? Simply this: "What is the price of corn, please, How much have I to pay? Name your price, and I will pay the money: I want to save this soul of mine." Multitudes of people have never passed beyond that. And when you talk to them about the delight of the Word of God, about the joys of communion and fellowship, about the luxury of prayer, they look at you in blank amazement, as though they would say, "We are not interested in the Governor. We have not come for that. All we want is His corn. Tell us how we may escape the consequences of our sin, our folly—that is all. Tell us how we may be saved. What are the strict terms upon which we may pass within the gates of pearl? And when you have told us that you have told us all the gospel we need. We do not care anything about the Governor". But the idea of salvation's consisting in a personal relationship to God, in personal fellowship with God, in delight in the presence of God, in a real vital and everlasting union with God, O they have no such conception of salvation as that. But they will have to have it before God is done with them. This Governor has something to say to any man or woman whose religion has not led them beyond that. There they are, these selfish, scheming sons of bargain-driving Jacob, and over the door of entrance into the governor's presence they see inscribed the words, "Positively no admit-

tance except on business"; or like those gilded tools that you see hanging up in a glass case in a railway car, "For use in cases of emergency only". We think of God when we have to think of Him.

They communed with him, the story tells us; they talked with him and he talked with them through an interpreter. They did not understand him, and they did not know that he understood them. *It was a joyless communion*; it was the most uncomfortable hour they had ever spent in their lives. Long ago, perhaps more than twenty years ago, something had happened. They had seen their own brother coming to them wearing a coat of many colours, significant of heirship and of the fact that he was their father's well-beloved. And they said, "Behold this dreamer cometh". And you know the story, how they first of all cast him into a pit, and then changed their minds and sold him to the Ishmaelites. And as they saw him going away there in the dim distance in a caravan into a far country, they said mockingly, "Let us see what will become of his dreams". And in that day God answered and He said, "You shall see what will become of his dreams". God always answers the challenge of unbelief. He always vindicates His word.

And now, as they come into the governor's presence, the past is forgotten. And this stern-faced governor asks them, "Whence come ye? And they said, From the Land of Canaan to buy food. . . . And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. . . . And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with his father, and one is not". "You say that the youngest is this day with his father, and one is not—what about him?" "Well, he passed out of our lives twenty years ago, and we have not thought of him since. It has been agreed among us that we should never mention that day. When we came home there was the coat red with blood, and our father took it and examined it, and he said, 'Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins and mourned for his son many days . . . and he said, I will go down into the grave unto my son mourning'. "Ye are spies", said the governor again. And they said, "No, we are true men; we are not spies". And I can almost fancy their standing up and saying, "We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan—and that is the whole family history". And then one of them, he did not know why, turned to the others, and, suddenly, the years rolled away and that long-distant day was in the present, and he said, not knowing that the governor understood it, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us". You can almost imagine their saying, "But Reuben, what possible connection has this with that? What possible relation has this day to that day of twenty years ago?" Mark, to-day always has a relation to every other day in which sin was committed, which is unrepented of and unconfessed. It may be twenty years ago, it may

be fifty years ago; but you cannot come into the presence of our Governor without remembering the past. Do you know why some people do not like reading the Bible? Because it speaks with rough speech, like Joseph; because it imputes iniquity; because it charges us with being spies, with insincerity; calls us sinners. Do you know why some people do not love to pray? I will tell you why. Because it is impossible to come into the presence of that stern-faced Governor without saying what Reuben said, "We are verily guilty". I cannot tell you how it is, but I know it is so. There is a remembrance of sin when we come before Him, if the only reason for our coming is to get corn.

"And he put them all together into ward three days." And these proud and free men *were deprived of their liberty*. They said, "When we came down to Egypt we were free men, and now we cannot move; we are just fettered in every direction". Some people came to church because somebody else invited them. And if it was a place where God was, they had this experience: they came into the presence of a Governor, and He had something to say to them. And when they went away from church, they said, "I have not been comfortable since". I did not read the letter, but somebody told me that there was a letter in the paper some months ago objecting to that text our Brother Davis has painted on the wall of the Yonge Street Mission: "The wicked shall be turned into hell, and all the nations that forget God". He said that it was outrageous that anybody should be permitted to put a text like that before him. It made him uncomfortable all day, when he went down to his business in the morning. Why, of course! "He put them all together into ward three days". They could not be other than uncomfortable when they came into the presence of the governor.

And further: "He took from them Simeon, and bound him before their eyes", as though he would say, "You say you are all the sons of one man. This will make you one less. Now go home and your brother will stay here until you come back again". And as they went home I fancy as they took down their sacks and they found their money, every man in his sack's mouth, they said, "We wanted to pay him but he has thrown it back". And another said, "Ah, yes, but you have to pay pretty dearly when you go down into Egypt. We were ten men going down but we are only nine coming back, and we had no power to resist him. His strong hand was laid upon us and here we are. True, we have got corn, but oh, we have had to pay a fearful price for it". Did you ever feel the hand of the Governor in your life like that? He took from you some Simeon and bound him before your eyes. It may have been your money; it may have been some pecuniary trouble; it may have been a reverse in business; it may have been the loss of somebody's friendship; it may have been an empty chair—and sometimes an empty chair means an empty world!—and to-day, perhaps you cannot see that the darkness of His providence is starlit with benign intent. You say, "I have no doubt whatever that there is a Power beyond me, apart from me, that controls human life and destiny—call it fate, call it what you will. But a

Hand came out of the unknown and came into my life and I had no power to resist it, but—

'I cannot so forecast the years,
To find in loss a gain to match;
Nor reach a hand through time, to catch
The far-off interest of tears'.

My Simeon is gone, I am bereaved! That is all I know about your God, that He has dealt harshly with me." How often I have heard men talk like that!

Now, that is one point of view—the view of these men with the empty sacks who looked into the face of the stern-faced governor, in whom they did not recognize a friend.

II.

But let us just draw aside the veil. The text tells us that he understood everything they said—not a word fell from their lips but he understood them. And when he could endure it no longer, "he turned himself about from them and wept". Behind the scene, the heart of the governor overflowed. Tears rolled down those stern cheeks, and he was convulsed with emotion: "He turned himself about from them, and wept". Oh, if they could have seen him then! *There is always another side of what we see God doing before our eyes*. If we could see behind the scene, what a different view some of us would get of our Governor. Somebody will ask, "Well, why did the governor weep? He had it in his power instantly to dispel all their doubts, and to introduce himself, and to right the past." Ah, no, this governor had something to do with them; for I want to remind you that *there was nothing in Joseph's past that was inconsistent with those tears*. We may call him by his name now. He is Joseph now, the long-lost brother, and they will find him out some day. And there was nothing in his past, I say, inconsistent with his tears, as he turned about and wept. He had been true in his attitude toward his brethren in all the years gone by. You will remember how he "brought unto his father their evil report". How do you interpret that? It was not in the spirit of a malicious tale-bearer that he told the story of his brothers' sin. But thus early God had implanted within him that love of righteousness and hatred of iniquity which he so nobly expressed when, at a later day, he said, "How then can I do this great wickedness, and sin against God?" "Thou lovest righteousness, and hatest wickedness: therefore God, even Thy God, hath anointed thee with the oil of gladness above thy fellows". And, my friend, the love of God is such that it cannot look upon our sin without abhorrence. Can a mother look upon her child afflicted with some fatal malady and love the thing that promises to bring that body down, a mass of reeking corruption, to the grave? I have known mothers who almost shuddered at the very mention of some diseases. Go into the presence of some woman and just mention the word, Diphtheria. She hates it, because it left her cradle empty, perhaps because it left two or three chairs empty. God hates sin because it emptied heaven of its glory, it bereaved God: and He cannot, because He loves us, look upon our sin without dealing with it.

It cost Joseph more to bind Simeon than it did Simeon to be bound. I do not think Joseph ever did a harder

thing than when he "took from them Simeon, and bound him before their eyes". I think he said in his heart, "Oh, that the hours, the days, the weeks would flee away, that I might have them where I want them, that I might fall upon their necks and cry, 'I am Joseph, your brother'." But not yet! Thus, my dear friends, I venture to believe that Jesus the Sanctifier suffers more than Jesus the Justifier. Mark what I say. In justification, the pain is His alone; in sanctification, the pain is ours, and therefore it is doubly His. For he suffers in our suffering: "And looking up to heaven, he sighed, and saith unto him, Ephphatha". Associated with that cry was the sigh of His loving heart. It cost our Lord Jesus many a sigh, oh, many a sigh, to open our ears to His word, and our eyes to His glory, and our lips to speak His praise.

I called one day at a home and found a father in terrible distress. One might have supposed that he was bankrupt, that he had been bereaved of his family, that everything was wrong. You could see that his eyes were red and that the whole man was shaking. Why? Because he had a wilful boy. He had postponed the day of chastisement for a long, long time, but at last out of love for the boy he had taken the rod into the hand of love and he had applied it. But for every stroke he had laid upon that boy he had laid one hundred upon his own back; his heart was bleeding because he had to do it. That is the story of our text. "He turned himself about from them, and wept". And some of us are making Him weep every day; some of us are causing Him such grief—I had almost said, as He had never experienced save at the cross.. My brethren, our God wants us to know Him. And I remind you that behind all this discipline of life, these heavy burdens, these afflictions, these overwhelming sorrows, these bitter and inexplicable bereavements, these overwhelming floods of grief, our Governor is weeping tears of love: it is because He wants to separate us from our sin.

II.

THE EXPLANATION is the best part of my story. They came to him without confession of sin. They said, "Now, let us forget it; it is buried in the past, and we will leave it there". And during those twenty years if anyone ever referred in the presence of the others to the action of that day, I feel sure they said, "Do not mention that. Let us not talk about that. We went home to our father, and we told him that Joseph was dead, and we gave him the blood-soaked coat, and he believes it. Let it remain buried." Ah, you have not done with it, my brother. You will never be done with it until that sin is buried in the grave of the Lord Jesus. There is no other place where you can bury it. There is no other place from which sin can have no resurrection, but in that grave from which the sinner's Substitute was raised. "When I kept silence," said the Psalmist, "my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer—it is famine with me; life is blighted and blasted; its greenness, its beauty, its fruitfulness—it is all gone, because I kept silence". That is why famine came. Don't you see that famine came to make them break their silence? And God will send

famine to you, or to me, to compel us to break our silence.

And as I said at the outset, they came thinking of corn. I do not suppose they ever asked the question as they came down to Egypt, "I wonder who has the key of the storehouse?" I do not suppose they ever stopped to enquire what sort of governor it was who dispensed the riches of Egypt. But they came into his presence, they communed with him, and they turned their faces homeward. What are they talking about now,—on the way home?—the glories of Egypt, the great storehouses, all the wonders of the land? Not a word. What are they talking about? About that governor: he is more than all Egypt. And God will deal with us until we have learned thus to speak of Him; He will deal with us until He has taught us to speak of the Lord Jesus. Oh, the gospel of grace, the doctrines of the Word are all important. Let us not underestimate their value. But remember, we have not been brought to where God would have us to be, until we have learned that

"The Lamb is all the glory
Of Immanuel's land."

Have you learned to talk about the Governor? People talk about their church; about their Pastor; about all sorts of religious institutions; they will talk about the Bible; but turn them aside from all these things and press home upon them this question, What think ye of Christ? What do you know about Him? What have you to say about Him? What is your experience of Him? Do you walk with Him? Do you live with Him? Is he your all? What is *your* answer to such questions? If you are His, He will put you to school until you have learned that lesson, my brother. You will cease to talk about the sacks of corn; you will get away from that meagre, mean, impoverished conception of salvation expressed in the habit of asking what is essential. They did not care how much the corn cost. After a while they talked only of the governor.

And then, *he kept Simeon there to make sure they would come back again.* There is the human side of it, you know. I fancy Joseph said, "Well, I have got them now. They have come for corn. It may be that they will be so afraid of my presence, so uncomfortable—because he had heard them talking, he knew they had been reminded in his presence of the past—maybe they will not come back again. Maybe they would rather die than come back again. I will keep Simeon". And he "bound him before their eyes". And Joseph said, "I will keep Simeon here, and they will come back again". And that is how the good Shepherd does. They say that yonder in the East sometimes when the shepherd wants to lead the flock from a piece of outworn pasture to a pasture that is green, he goes into the flock and gently lifts a lamb and puts it on his shoulder and walks ahead into the new pasture, and then the sheep follow. A few months ago we saw the Good Shepherd do that here. There was a father who cared nothing for God. And the Governor laid His hand upon his little Simeon and carried him away into the glory. And that unconverted father followed that child up to the gates of pearl, and he said that

day, "I will go to him, though he cannot return to me". That little boy's home-going resulted in the father's conversion. He was baptized the next Sunday, and the next week left the city, but became the centre of a prayer-circle in the village where he went to live, and soon a revival broke out in which seventy souls were converted. He "took from them Simeon". Are you going to see your Simeon again, my brother?

But that was not all. He kept Simeon *because he wanted to see Benjamin*. "Now", he said, "take your corn and go, and the next time you come down to Egypt bring your youngest brother with you, for except your brother be with you, ye shall not see my face". And so they went back home, and when the corn was spent, their father said, "Go again, and buy us some corn". "Well", they said, "we will go if you will let Benjamin go". "O no", he said, "Benjamin shall not go down with you; for his brother is dead, and he is left alone. I cannot let Benjamin go." "Well", they said, "we cannot get any corn without Benjamin. We cannot buy corn with money down in Egypt. The governor said, 'Ye shall not see my face, except your brother be with you.'" "Well," said the father, "why did you tell him you had a younger brother?" They said, "Could we certainly know that he would say, 'Bring your brother down. We had no idea that he had any interest in us'. 'But why did you tell the man all your family history?'" I think Reuben would say, "Father, we do not know. We did not intend to, but he just made us. Somehow or another, when we got into his presence he seemed to know everything, and we felt so uncomfortable that we were glad to be away".

You know why Joseph wanted Benjamin. He was his youngest brother, the son of his own mother, bone of his bone, flesh of his flesh: he yearned over him. It is the old story: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of". And some of us perhaps have been coming with our empty sacks to the storehouse, and we have brought much money, and we have prayed, and we have worked, and we have done a hundred things. And we have said, "I get no rest, no joy in my salvation; I cannot be happy in the Christian life; and I do not know why it is". I will tell you why it is. You will never see the face of the Governor until you bring your Benjamin; never until you bring your last and best,—your all—will He reveal Himself to you. And He is going to deal with you until you do it, and you might as well do it now. If you are truly a child of grace, He will never let you go until He brings you there.

What about the twenty years of separation? Oh, how lonely Joseph had been, how his heart had yearned for his brethren when he went down into the prison house! He said, "It will not be to-day that I shall see them. But I remember my dream, and somehow or another, in the plan and purpose of God, it is all for the best." And then when at last he came into the presence of Pharaoh and interpreted his dream, he saw God drawing the veil—revealing the years of plenty and the years of famine. He made his pro-

posal, and when at last Pharaoh took the signet ring from off his hand and put it on the hand of Joseph, and the gold chain about his neck, and exalted him to be the first in the land, I think Joseph looked upon that signet ring and said, "The authority that represents is all for them. He has given me authority that I should give life to those whom I love, and some day they will come". And then when the years of famine began to come, I can fancy that Joseph said, "I wonder if this is the day they will come?" Then at last the messenger came and said that ten men had come from a far country. They were ushered into the presence of the august governor, and as he looked upon them he knew them: "Joseph knew his brethren, but they knew not him." And oh, how he longed to put his arms about them! That is the picture of my Lord Jesus. He yearns after us. He is not content with an occasional visit: He wants us to come and live with Him. He said, "Abide in Me. O stay with Me, stay with Me. That is why I died, that is why I loved you with an everlasting love. I want you to come and live with me". When shall we get away from the idea that the Lord Jesus is merely a merchant selling corn? He is the Lover of our souls, and He will never be satisfied until He folds us to His loving breast.

And so the old man said, "Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. Me have ye bereaved of my children—this is the blackest, darkest day that ever was". However, Benjamin went, and when at last the governor saw them—not ten, but eleven—we read that he commanded a feast, and he set them all in order of age, and gave a double portion to Benjamin. Then he sent them away again, their sacks full, but with a special measure for Benjamin. But soon a messenger was sent after them, and they were overtaken, and charged with the theft of the governor's cup, and when they took down their sacks the cup was found in Benjamin's sack. So they came back again. And the governor said unto them, "What deed is this that ye have done? Wot ye not that such a man as I can certainly divine?" And you remember what Judah said, "I pray thee, let thy servant abide instead of the lad, a bondman to my lord; and let the lad go up with his brethren." "No", said the governor sternly, "the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father". Then Judah drew near, and he told the story of how he had become surety for Benjamin and he said, "Thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. And now", he said, winding up his great argument, "how shall I go up to my father, if the lad be not with me? I won't go. I will take Benjamin back, or I will not go". Interpreted, he said, "I did it once. I went into his presence with the blood-red coat, and we lied to him, and we said that Joseph was dead. We bereaved him of Joseph, but we will never bereave him of Benjamin: I will never go and face him again the second time. I will never repeat that sin of twenty years ago. I will die before I will do it. How shall I go to my father, if Benjamin be not with me?" Then Joseph

knew that they had repented, that they would never repeat their former sin. I do not wonder that Joseph could not refrain himself: "Then Joseph could not refrain himself before all that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren". He said, "I am Joseph your brother, whom ye sold into Egypt". And you know the rest of the story. He gave Simeon back, he gave Benjamin back, and himself besides. And when at last Jacob came down into Egypt, the day came when he crossed his hands and laid them upon the heads of Joseph's sons, whom he had never seen, and said, "The Angel which redeemed me from all evil,

bless the lads". May the Angel redeem us from all evil, and bring us at last, without spot or blemish or any such thing, into the presence of Him Who loved us and gave Himself for us. Amen.

THE WEEK END IN JARVIS STREET.

There was a crowded prayer meeting Saturday night, every seat being occupied and extra chairs brought in. Sunday morning the attendance at the School was 1,542; there was a large congregation, and several responses to the invitation. At the evening service the church was crowded; two were baptized; and at the close of the regular service, beginning at about 9.15, we held the Monthly Communion Service, at which the Pastor gave the hand of fellowship to eleven new members. The attendance at the Communion Service was 827.

The Union Baptist Witness

These pages, 10 and 11, are the official organ of the Union of Regular Baptist Churches of Ontario and Quebec.
337 Jarvis Street, Toronto, Canada.

W. GORDON BROWN, Editor.

HERE, AND THERE

In *The Globe* of last Thursday there appeared a splendid picture of our missionaries taken on board the S.S. Alaunia just as they set sail for England. Those of us who saw the picture were again reminded of the prayer burden which it is our responsibility to assume on their behalf as they take their journey to join Mr. and Mrs. Davey in Liberia.

* * * *

Rev. A. J. Lewis has recently received a call to the Benton Street Church, Kitchener. Let us remember him and his people in prayer as together they begin a new phase of the Lord's work in that church.

* * * *

The services at Annette Street for the past weeks have been exceptionally fruitful in spiritual results. A week ago last Sunday the hearts of the people were rejoiced as they saw seekers after salvation line the front of the church. Last Sunday a young man, who was recently converted at Kirkland Lake, was baptized, and three professed conversion. This young man expects to start a course of study in the Toronto Baptist Seminary. That the radio ministry of Pastor Brown is being much appreciated is shown by the large number of appreciative letters he is constantly receiving from those who are listening in. Pastor Brown broadcasts every Sunday at one p.m. over CFRB.

* * * *

On Friday evening, December 5th, a most successful Conference was held in Immanuel Church, Hamilton. We hope later to publish a fuller report of the sessions which brought rich spiritual blessing to all who gathered.

* * * *

A letter from Mr. Samuel Jeffery, a graduate of the Toronto Baptist Seminary, who has recently arrived in China, gives an interesting account of his journey, and tells of the tremendous need of

the Gospel, which he found in all places through which he passed. Mr. Jeffery is now at Anking, about four hundred miles up the Yangtse River from Shanghai, where, along with several other new missionaries, he is attending a training school of the China Inland Mission for the purpose of language study. Mr. Jeffery is enthusiastic about the work to which he has been called and is longing to be able to preach the Gospel to those sin-sick hearts which so eagerly await the message. Mr. Jeffery needs our prayers for this work, and we are sure our readers will remember him at the Throne of Grace.

* * * *

ORDINATION SERVICE.

On Thursday, December 4th, a large number of delegates gathered in the Providence Regular Baptist Church, Second Markham, for the purpose of ordaining to the Gospel ministry Pastor W. S. Whitcombe, of Second Markham and Baker Hill Churches.

In the afternoon the congregation was deeply touched as Mr. Whitcombe, when he had been introduced to the audience by Deacon Seneca Baker, told of his conversion—a result of the prayers and influence of a Christian mother—and of his call to the ministry. In a masterly style and with deep conviction, he gave his statement of faith, one which was of unusual quality and entirely satisfactory to the delegates present. Toronto Baptist Seminary is surely to be congratulated, having upon its faculty one who has such a deep insight into, and clear knowledge of, the verities of our Christian faith.

At the evening service the charge to the candidate was given by Rev. A. Thomson, of Mount Pleasant Road Baptist Church; Rev. W. J. H. Brown, of Annette Street, led in the ordination prayer; Rev. A. C. Whitcombe, of Barrie, gave the right hand of fellowship to the candidate. As the two brothers clasped

hands the congregation rose and sang, "Blest Be the Tie That Binds". Dr. T. T. Shields preached the ordination sermon, stressing particularly the pastor's place in the leadership of the church, basing his remarks upon the incident which took place during David's visit to Ziklag.

* * * *

CONFERENCE AT WHEATLEY.

From Wheatley there comes to us an enthusiastic report of the Pastors' and People's Conference held there on Thursday, November 27th. Rev. William Fraser, president of the district association, gave a warm welcome to Rev. W. E. Smalley, who has recently assumed the pastorate of the Wheatley Baptist Church. The morning session was spent in singing and prayer, with a short talk by Mr. Smalley on the Shepherd Psalm. In the afternoon Rev. William Fraser gave an address on the text, "Then God remembered Abram". A social hour followed when the delegates partook of a bountiful supper provided by the ladies of the church. At the evening service a number of delegates from Essex were able to be present, when Rev. F. W. Dyson spoke earnestly, stressing the urgent need for a revival of true interest in the Word of God. The delegates feel that these conferences are an inspiration and a spiritual blessing to all who are able to attend.

* * * *

OWEN SOUND.

Although the members of South End Baptist Church, Owen Sound, felt keenly the loss occasioned by the departure from their midst of Rev. and Mrs. E. Hancox, they are grateful to God for sending to them another of His faithful servants, Rev. John Dodds, formerly of Wheatley. Under Pastor Dodds' ministry the work of both South End and Bayview Churches is steadily gaining in power and influence.

A week ago Sunday night two married women, one of them from Bayview, put on the Lord in baptism. Five men also responded to the appeal publicly to confess Christ for the first time. The two churches have made it possible for the pastor to purchase a car,—an essential requirement for pastoral visitation over a scattered district. The Sunday School is growing apace and each week shows an increase in attendance and interest. For the past month at the evening services the building has been filled to overflowing, with evident spiritual results.

The church has recently launched upon a religious census of the city in order to obtain prospects for the church and Sunday school. Let us pray that God may richly bless this as well as the other efforts of the church for the salvation of souls.

* * * *

BAYVIEW.

A letter from Bayview brings good tidings of blessing there. A spirit of conviction is felt as the Word of God is proclaimed, and sinners are inquiring the way of salvation. At a recent baptismal service held in the Owen Sound Church, a young mother from Bayview confessed Christ in His appointed way. A young man, converted in Bayview, now engaged in Christian service, expects to enroll at the Toronto Baptist Seminary. Another prayer meeting has been added to the regular church services. The church is grateful to God for the fruitful ministry of Rev. John Dodds.

* * * *

WINGHAM.

After two weeks of special prayer in the Victoria Street Regular Baptist Church, Wingham, Rev. R. D. Guthrie, pastor of Courtland Baptist Church, commenced special meetings on Sunday, November 16th. Large crowds which attended the meetings revealed that much of the prejudice against the work in Wingham is on the wane, and the Christians there are hoping that the decisions which were made during the meetings are but the beginning of a larger number of real conversions.

On the first Thursday evening of the campaign, when Pastor Guthrie made a strong appeal based on James 5:20, some twenty people walked the aisle as an indication of their rededication to the real task of soul-winning, and one young man took his stand for Christ and was later baptized.

As the services continued, increasing attendance evidenced a growing interest in the messages. A number of definite decisions for Christ were made and a general spirit of revival was manifest in the church and community. Let us pray with the people of Wingham that the results of these special meetings may continue to be manifest in renewed spiritual power and the salvation of many souls.

* * * *

KENORA.

Our readers will remember that last week there appeared in the Union Baptist Witness a splendid "cut" of the Kenora Baptist Church, with a short account of the work which is being done under the pastorate of Rev. E. E. Hooper. The Kenora church is maintaining a Regular

Baptist testimony in the vast Northwestern territory eleven hundred miles from Toronto. A recent note reports much blessing since the last Convention. Two have been baptized upon profession of faith in the Lord. The members of the church are trusting God for still further spiritual results from the Word which is being faithfully proclaimed.

The people of Kenora are thankful also for material blessing upon the work; at a delightful gathering on Wednesday evening, November 26th, they had the joy of burning the mortgage on the parsonage and thus wiping off all indebtedness against the church property.

Let us thank God also with our Kenora friends for His mercy in safely protecting Pastor Hooper from danger and even from death when he was recently lost in the Northern wilds.

This church is isolated from our Baptist Churches farther east, and for this reason its members especially solicit our most earnest prayers that they may keep alive the light of a Gospel testimony for the Lord in this Northern district.

* * * *

TABERNACLE BAPTIST CHURCH, FORT WILLIAM.

A letter from Fort William bears testimony to the splendid work done there by Pastor L. Roblin. While the church regretted Mr. Roblin's departure, they thank God for sending them another of His in the person of Rev. Mr. Watts, who is now carrying on a faithful ministry in the Fort William Baptist Church.

* * * *

BLESSING AT HUGHSON STREET.

Hughson Street Church, Hamilton, reports much blessing at the services on the past Sunday. Pastor Bower preached powerful messages morning and evening. At the evening service the church was filled, and the presence of the Holy Spirit was markedly manifest when three women and two men walked the aisle as an indication of their desire for salvation.

A week ago one young lady was baptized and last Sunday five young men followed Christ in this His appointed way. Hughson Street is more than ever determined to go with Christ and to trust Him for the salvation of many souls in the district to which the church ministers.

* * * *

FORWARD MOVEMENT MEETINGS.

On Tuesday evening, December 9th, the Rev. David Alexander, Rev. P. B. Loney and the Secretary of the Union, Rev. W. E. Atkinson, went to Mountsberg Regular Baptist Church and were joined by the Rev. Clifford J. Loney, President of the Convention, Rev. Alfred J. Milligan and Mr. Dodds of Hamilton. Rev. David Alexander gave a heart-searching message on consecration, after which the Rev. Clifford J. Loney spoke on "Why Speak Ye Not a Word to Bring Back the King." When the appeal was given over twenty responded for the consecration of their lives in soul-winning and one young man came forward at the close and surrendered himself to Jesus Christ as Lord and Saviour. It is a source of joy to know that the labours of the Pastor, Rev. R. K. Gonder, are being blessed upon this field.

Thursday, December 11th, a Conference is to be held with the Scotch Line Church where Pastor Roy Hisey ministers, and on Friday, December 12th, the Fenelon Falls Church will be visited.

* * * *

WORD FROM THE MISSIONARIES.

A cable has been received from our missionaries en route to Liberia advising that they reached Liverpool Sunday morning, December 7th.

* * * *

EMMANUEL, VERDUN.

An unusual time of blessing was experienced in the services at Verdun, the last Lord's Day, when the Rev. A. J. Milligan of Immanuel Regular Baptist Church, Hamilton, was the preacher. At the close of the evening message six responded to the invitation and Mr. Milligan had the great joy of leading them to a definite decision for Christ. The hearts of all were greatly encouraged and the people generally are rallying around the officers in their effort to carry on until a settled Pastor is located on the field.

* * * *

STANLEY AVE., HAMILTON.

Anniversary services of the Stanley Avenue Baptist Church will be held on Sunday, December 14th. Rev. Clifford J. Loney, President of the Union of Regular Baptist Churches of Ontario and Quebec, has been Pastor for more than fifteen years, during which time the present magnificent building has been erected, and in recent months has been enjoying especial blessing. The blessing of God has been resting upon all of the services and quite a number have responded to the evangelistic messages delivered by the Pastor. This Church was never in a better condition for a great revival than at the present time. Already the people are praying that during the visit of Rev. Anthony Zeoli they will experience a great ingathering of precious souls in the city of Hamilton. On Monday evening, December 15th, Rev. A. J. Lewis, now Pastor of Benton St. Baptist Church, Kitchener, will be the special speaker. A cordial invitation is extended to all to be present at these services.

OAKLAND CONFERENCE, MINN.

On November 12th, 13th and 14th a conference was held at Oakland village, sixteen miles west of Austin, Minnesota, where Rev. Lester McCauley is the resident pastor. The sessions were largely attended and the delegates enjoyed a time of rich spiritual blessing and fellowship. Pastor Dahlberg who, by the way, came a distance of six hundred and seventy miles for the round trip, brought an inspiring message on the first chapter of John, which he entitled the Theophany—God in the flesh. His message was delivered with the blessing of inward conviction. The Regional Bible Conference for the Baptist Churches of Minnesota are proving a blessing which is filling the need of the hour for teaching preachers with a rich message from the Word of God, as an antidote to the subtle modernism of the Minnesota Baptist Convention.

AN ALL-THE-YEAR-ROUND CHRISTMAS PRESENT

We will send *The Gospel Witness*, and a copy of one of the books listed below, personally autographed by the author, to any address in the world for one year for \$2.00.

We will send the first copy, which will be a special Christmas number, by first-class mail, in a special Christmas envelope, enclosing a Christmas card conveying Christmas greetings of the donor, for delivery Christmas morning, and the book, similarly wrapped, by same mail.

Select one of the following books by Dr. Shields:

“The Adventures of a Modern Young Man”

“Christ in the Old Testament”

“The Most Famous Trial of History”

What better Christmas present could you select than fifty-two visits of *The Gospel Witness*, carrying spiritual instruction, inspiration, and comfort, into the home every week for a year?

The price of the above books without the paper is fifty cents per volume.

Send in your orders at once, using the form below.

Please send *The Gospel Witness* for one year and “The Adventures of a Modern Young Man”, “The Most Famous Trial of History”, “Christ in The Old Testament”

(Cross out two, leaving the one desired)

to:

Name: _____

Address: _____

for which find enclosed \$2.00

(Signature of sender) _____

