

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. STOCKLEY, ALEXANDER THOMSON.

"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. 50.

TORONTO, APRIL 30, 1931.

Whole No. 467.

Jarvis Street Service Heard in Nigeria

Think of a gospel message reaching out through the air from Jarvis Street pulpit over six thousand miles without being relayed!—to be exact, according to the measurement on our map, about six thousand, four hundred miles as the crow flies, or as the radio travels.

This week we received a letter from our good friend, Rev. George C. Reeve, a Missionary in the Sudan, who, until about two months ago, was for some years a member of Jarvis Street Church, when he transferred his membership back to the church in his home town whence he came. Mr. Reeve writes as follows:

"Dear Dr. Shields:

"You will, I am sure, be glad to know of one of your Sunday evening services being heard at Jos, Nigeria, by folks of the Associated Tin Mines, who live a very short distance from our mission headquarters at Jos. There being about six hours' difference in the time, accounts for their having heard the radio message about two o'clock Monday morning. The service referred to was heard early in February of this year.

"This word came in a letter from Mrs. H. K. Dancy, of the Sudan Interior Mission, located at Jos."

We are not sure whether the Jarvis Street service was received by long or short wave, for the service is broadcast over both waves simultaneously; the short wave, of course, having a longer consistent reach than the long wave.

It will interest our readers to know that our station is increasing its short wave power eight to ten times its present strength, and the management informs us that when the new short wave equipment is in operation—which will be in a few weeks' time—there will be no reason why the message of Jarvis Street should not be heard distinctly, without relay, in any part of the world.

Jarvis Street Church has been broadcasting from station CKGW—690 k.c.—434.8 metres, every Sunday evening since last May. The above figures, of course, are for the long wave. But this station broadcasts by short wave

simultaneously with the long wave. Its short wave call letters are VE9GW—6095 k.c.—49.22 metres. A short wave receiving set is necessary to take advantage of the short wave broadcast. We have been informed by the station that, by the short wave, programmes over CKGW have been received in New Zealand and in Leeds, England; and our own services have been reported from several places in the north of Ireland, from Wells, Somersetshire, England, and from Oslo Norway; and now, as the foregoing letter shows from Nigeria.

All this, by the present power used in broadcasting the short wave. But the station is now installing new short-wave equipment by which the present power is being increased from eight to ten times. The management informs us that this will be in operation in a few weeks, and that then our services may be heard consistently by anyone who has a short wave set anywhere in the world. We therefore republish the time-table which we arranged in May in consultation with experts of the Meteorological Bureau of Toronto. We publish this world time-table now because, by the time this issue of *The Gospel Witness* reaches New Zealand, Australia, and other countries remote from Canada, the new powerful short wave will be in operation.

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 service 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 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**, **TOGOLAND**, **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.

EQUADOR 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. Send either cheque or P.O. order.

The Radio and "The Gospel Witness".

Each Sunday evening sermon is 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; 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.

The Magic Reach of the Radio.

Evidence accumulates with each passing week that the Jarvis Street radio ministry supplies a real need. Out of hundreds of letters our office has selected those we publish herewith as affording some indication of the place the radio ministry is finding in the experience of many people. With the exception of the first appearing immediately below, these were selected before last Sunday.

In one far north district a missionary wrote, sending a contribution to the radio, saying that in his visitation in that mining town, he had found many people under conviction of sin as a result of hearing the Jarvis Street service—and this in a town hundreds of miles away.

Only to-day there came to our hand a letter from Rochester, N.Y., from which we publish the following extract:

"Dear Pastor:

April 27th, 1931.

"I would like the Sunday evening broadcast continued. Not many people in Rochester go to Church Sunday evening. Most churches are only open in the morning. It would give some ministers a chance to listen in. The old time religion is good enough for me. Is it not for you?"

"Your broadcasting has given me and some of my friends some light on the Bible that we never had. Some people had never heard of immersion until you mentioned it when the invitations are given. Baptism is a burning question to a few listeners here; they go to their pastors and tell them what they hear you broadcast."

From the above it will be seen that our Baptist radio testimony is having its effect.

We are most grateful to all our radio hearers who helped us to close the year in our Radio Fund without debt and we shall appreciate their continued support.

On Sunday last, half playfully, we asked for a ballot postcard vote from hearers as to whether we ought to continue the broadcast. This is only Wednesday, and already we have had votes enough to settle that question.

We believe our readers will find every one of the following letters interesting:

Batavia, N.Y., March 30th.

"Dear Dr. Shields:

The children at Children's Home, Batavia, often listen-in to your services on Sunday evenings. As you were singing, 'Just as I am' last night, one of my little lads said, 'Why is he begging them like that to come forward? Don't they like Jesus?'

We all enjoyed the way your congregation sang, 'Where He leads me, I will follow'."

Keen, N.H., March 30th.

"Dear Dr. Shields:

I listen-in to your sermon on the radio every now and then, and as it is not well to always look for things for nothing, I am sending along a dollar for luck for the Radio fund."

"Dear Sir:

I am writing to thank you for your sermon on Justification that came to us over the air very clearly last Lord's Day evening.

I have been a Christian for many years, and a gospel mission worker twenty-five years, and I can truly say your sermon on Justification was the clearest, most comprehensive, helpful sermon on that subject that I have ever listened to. Although I have 'read my title clear' for many years, your clear exposition brought me a larger illumination and great blessing. I trust that many who 'listened-in' received as great a blessing as I did. May God bless your ministry in preaching the grand old gospel of the cross of Calvary. When you are giving the gospel invitation at the close of your service we are praying in our home that the unsaved may take their stand for Christ in fully yielding. God bless you. I enclose two dollars to aid in broadcasting."

Central Falls, R.I., April 1st.

"Dear Brother:

I heard your broadcast last Sunday night for the first time. I picked it up a little before you gave the altar call. I was praying while you were giving it, that God would put somebody under conviction. The radio is a wonderful thing for getting the message to the sick and shut-ins. Praise His Name."

Buffalo, N.Y., April 1st.
 "Dear Sir:
 I greatly appreciate your broadcasting. I am a Civil War Veteran at the age of 88, and am nearly blind. . . . I have been a member of the Baptist Church for seventy-six years."

Rochester, N.Y., April 6th.
 "Dear Sir:
 Your Sunday evening broadcast is something I look forward to each week, and enjoy very much. The music and choir are a joy and comfort. . . . To be able to have this wonderful service brought across the water is indeed a great privilege. I am enclosing \$5.00 to help your good work."

Hamilton, Bermuda, March 26th.
 "Dear Sir:
 Please find enclosed \$10.00 toward your radio fund. Glad to have a share in this good work, and only wish it was larger."

Webster, N.Y., March 31st.
 "Dear Dr. Shields:
 The enclosed sum was left to me by a dear friend when she passed on. Enclosing it was a slip of paper with the words, 'For your heart's desire.' I've had it now almost two years, and now I know what fits this legacy, viz., that the gospel may be preached to listeners as it is from Jarvis Street Baptist Church; and although it is small, 'little is much when God is in it'. May God bless your testimony to His word.
 We hear your services wonderfully, nestled here close to the lake shore."

Pottstown, Pa., April 5th:
 "My Dear Brother:
 I just listened to your sermon with exquisite pleasure. I thank God that it goes forth in many places, in simplicity and power. It was a great joy to hear you emphasizing the atoning value of the precious blood of Jesus."

Toronto, Can., March 25th.
 "Dear Dr. Shields:
 Enclosed find small cheque, a contribution toward your radio fund. . . . We cannot afford to allow the work to cease because when I talk to people that six months ago refused to listen to your message over the radio, I find they are now doing so. When I talk to respectable people living in hotels and in their own homes, who have lived in Ontario for fifty years, and have not yet heard the gospel until of late, as it comes pouring in over the air into their living-rooms—with great spiritual power—I say we cannot see the work go down, but must broadcast the message as you are doing."

Carthage, Indiana, April 8th.
 "Dear Sir:
 I would like to have you send me this week's copy of *The Gospel Witness*. We received the service quite well. . . . I was glad it came in so well, for my mother is unable to go anywhere because of her condition of health, also she is past her three score and ten years. It seems wonderful to hear a preacher talk who preaches the 'Bible' as it should be, and not as a few would like to have it. We all received a great blessing from Sunday evening's service, for many things were told and explained which we had not heard explained before."

Toronto, Canada.
 "Dear Dr. Shields:
 I was afforded the pleasure of listening-in this evening and wish to thank you for the message. The challenge and unwavering thought throughout was an inspiration. It surely placed man in his proper relation to God."

Rochester, Pa., April 9th.
 "Dear Dr. Shields:
 We are getting much help from your radio service, and pray God will continue to bless you in His work, and may many souls be born again through His word. Thank you for *The Gospel Witness*.
 We are sending \$5.00 for broadcasting."

Knowlesville, N.Y., April 13th.
 "Dear Sir:
 I do enjoy your sermons over the air so much. Please send your sermon of Sunday night, April 12th. I think it was fine; and it was the truth, every word of it."

Toronto, Canada, April 13th.
 "Dear Sir:
 Last night God came very near to me, and I got such a rich blessing to my soul. Only God knows what a blessing your service was to me. I am glad to hear of the souls being won for God."

Peterboro, April 12th.
 "Dear Sir:
 I very much enjoyed the service to-night. It came in very well indeed, and my only regret was that the time was up at nine o'clock, so that we could not hear the finish of the meeting. I would like to know how many made the great choice."

On the Lake, April 13th.
 Dear Pastor and Friends:
 While coming up Lake Ontario last evening . . . with a cargo of coal, we listened-in and enjoyed your service very much. So you see you help the sinful sailors as well as a great many more.
 Captain and Chief Engineer of Steamship ———"

Hamilton, Ont., April 12th.
 "Dear Sirs:
 Enclosed please find cheque for a small amount toward your broadcasting expenses, from one who thoroughly appreciates an opportunity of listening to the gospel of Jesus Christ. I am a mother of small children, and cannot get to church in the evening. I would be very much obliged if you would send me about three copies of your paper with this evening's sermon. I want to put one away for my children to read when they are old enough, then I hope to make use of the others."

Rochester, N.Y., April 5th.
 "Dear Sir:
 This is an earnest effort to express our appreciation of the pleasure and benefit we derive from your services over the air. We have a dear old lady, eighty-three years of age, to whom your pastor's message is especially welcome. She loves the many old hymns you sing. We hope our little offering is helpful"

Hamilton, April 12th, 1931.
 "Dear Sir:
 I listen-in every Sunday evening, and it is a most enjoyable time for me. I like to catch every word you utter. I hope you had some new converts. . . .
 I will continue to send \$2.00 per month so long as the Lord permit me.
 Enclosed find \$5.00 toward your radio broadcast."

Rochester, Pa., April 13th.
 "Dear Sir:
 I just want to tell you how much we enjoy your sermons on Sunday evenings, and also the music. We especially enjoyed your sermon last evening. We were brought up in Christian homes, where we were never allowed to play cards, nor even to have them in the house. We never went to dances, or picture shows. Now that we are older and have families of our own, I appreciate being brought up without these temptations. I have brought up my children so far the same way. But what worries me is the sad fact that these things are so closely connected with our churches here to-day."

Massena, N.Y., April 13th.
 "My Dear Sir:
 I was helped by your sermon of last evening. The reception was fine; and I agreed with you in the truth as expounded by you."

Newmarket, Ont., April 12th.
 "Dear Dr. Shields:
 To-night I had the pleasure, for the first time, of listening-in to your service over the air, and I was so impressed with your sermon on amusements that I would very much like to have a written account, which I understand is printed each week. It is one of the best sermons I ever listened to on that subject."

The Jarvis Street Pulpit

ARE WE ON THE EVE OF THE GREAT TRIBULATION?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 26th, 1931

Broadcast from Station CKGW, 690 k.c.—434.8 metres

Short Wave: VE9GW, 6095 k.c.—49.22 metres.

(Stenographically Reported)

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. . . .

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:21, 29, 30.

I have announced that I would speak this evening on the question, Are we on the eve of the great tribulation? I am aware that the discussion of this matter raises not a few delicate questions, in respect to which there are differences of opinion. Therefore I announce at the beginning that I shall not quarrel with you whether you agree with my view or not. There is a legitimate contention for the faith. There are principles of the gospel which are indispensable to saving faith, without which, indeed, there is no gospel at all. And for these principles we do well to contend, to stand for them even at the cost of life, if that must needs be. There are other matters revealed in the Scripture which are by no means unimportant, for nothing that God has said is unimportant, but which are not fundamental to saving faith. I would not be understood, therefore, as belittling the importance of this subject concerning which many devout believers differ; but I submit that it is not in any true sense a fundamental of the faith.

The second, personal, coming of our Lord Jesus Christ is as essential to the completeness of the gospel as His first coming, because our redemption will not be completed, nor shall we have our resurrection bodies, fashioned like unto His glorious body, until He Himself shall come. But there are other matters, which, while they are important, are not indispensable to faith.

I wonder if I can make that plain by a very familiar figure? The locomotive of a train is a fundamental. The train is intended for transportation, to make progress from one point to another; and without the necessary driving power the train, as such, must fail utterly in the fulfilment of its purpose. It may serve as a house to live in, but it does not serve as a train. Therefore the engine and its driving powers are fundamental to that train's efficiency. The wheels of the coaches, the axles upon which the wheels turn, the bearings—the boxes, as they are called—and the couplings which join the cars together—all these things are fundamental and indispensable to that train's efficiency. The same is true of the brakes which control it.

But there may be different kinds of cars in the train. There may be a "colonist" car containing wooden seats. There may be a "tourist" car equipped with hard leather seats. There may be a few day coaches that,

for small people, are quite comfortable—but they were never intended for six footers! There may be pullman cars attached. The man who rides in the colonist car will arrive at his journey's end just as safely as the man who rides in the pullman, but not quite so comfortably. He is equally safe, for the material comforts provided in other cars are not essential to a man's arrival at his destination.

There are people who say to me sometimes, "It makes little difference to what denomination one belongs. We are all going the same way." Let us be charitable and concede that to be true. I believe that in all denominations there is a "remnant according to the election of grace"—and I hope it is a very considerable remnant. But I confess to being a little bit particular about the way I travel, and I have a slight preference for the pullman, because I rather like first-class things. That is why I am a Baptist! Of course, the rest of you may come along in the other coaches if you like, and I have no doubt that if your faith is fundamentally based, and you are trusting in Christ, you will arrive safely at your journey's end. But I covet for you the largest measure of comfort and peace while you are *en route*. That is why I bring these things to your attention: I desire you to go to heaven as the Lord has designed we should—travelling first-class.

I use another figure, that of a steamship. The hull of the ship is fundamental to its usefulness as a ship. It must be water-tight. It must be so constructed as to be able to accommodate itself to all the buffeting of the wind and waves. You cannot neglect the hull of the ship. If you fail there you go to the bottom. The engine is indispensable too, as indispensable to the ship's progress as to that of the train. It must be adequate to drive that great mass of steel through the waves and against the wind. You cannot dispense with the engines. You must not economize in the ship-building there.

The fuel—coal or oil—is likewise fundamental to the ship's efficiency. The same would be true of the rudder, and the same of the mechanism that connects the rudder to the wheel. The ship's compass is necessary to the ship's navigation. So also is the chart. Equally necessary is the skill of the navigating officer. He must know how to pilot that ship from port to port.

But there are many things in the ship's construction that are not absolutely necessary to its safety. There are bunks where the stokers sleep. I have been down below deck in a liner, and have been rather thankful that I was not called to be a stoker. But they are there, and they get through safely and come out into the fresh air when they get into port at the other side, and come out as safely as the first-class passenger.

There are different kinds of food on board. One must have some kind of food, of course, but he may subsist on pretty plain fare—if he must. Hence the third-class passengers get to their journey's end as safely as the first-class, but with a lesser degree of comfort.

I shall not quarrel with anybody about the deck chairs when I go to sea. I may walk the deck while another sits on his deck-chair—and we shall both get to our journey's end safely.

There are principles enough for which we must contend without dragging within the realm of controversy matters that, while important in themselves, are not indispensable and concerning which there is wide room for differences of opinion. I am prepared to hold a controversy with any man who disputes the inspiration and authority of the Book, the virgin birth of Christ and its corollary, the deity of Christ, the expiatory atonement, His physical resurrection, His ascension into heaven, His mediatorial work before the throne, and the certainty of His second personal coming to this earth. All these are indispensable to evangelical faith, and for any of them we do well to contend. But in respect to these other matters, while they minister to our comfort, and to our greater peace, if we properly understand them, I venture the assertion that it is not wise for us to break fellowship and part company because we are unable to agree on matters concerning which even the most devout people entertain sometimes quite opposite opinions.

If there are any dear friends who hear me over the air, or here in this building, this evening, who are determined to make their passage upon a very comfortable pre-tribulation rapture deck chair, blessings on you! Sit there until you are called away. I shall not quarrel with you about your view. I hope you are right. I wish there were a reasonable prospect of all believers being taken out of the world before the Great Tribulation comes, but after more than thirty years of diligent study of this Book I have failed to find for myself any scriptural warrant for that assumption. If you have found such warrant, or think you have, and it satisfies you, all right; we must agree to disagree. I speak to you this evening of this great and dreadful period here predicted, for it is said there shall be a time of incomparable tribulation, "such as was not since the beginning of the world to this time, no, nor ever shall be."

I.

IF THERE BE A GREAT TRIBULATION, *the* Great Tribulation, YOU HAVE IT DESCRIBED HERE, for our Lord says there never was anything like it before, and there never shall be anything like it afterward. Therefore that must be the blackest hour of the world's history, and we may well make that the starting point for our brief study this evening.

There is, I believe, *no scriptural warrant for the calm and complacent assumption of some that we are gradually improving*, that we are going to sluff off all that is sinful, and that this world is going to become an earthly paradise by degrees. Our Lord declares clearly that this dispensation is to end, that it is not to go on for ever and ever. The evolutionary figures are not at home in the twenty-fourth chapter of Matthew. There will come a time of clear termination of this age.

The age *will not end in comfort and in a universal reign of righteousness*. That is what makes me a convinced and confessed premillennarian. I cannot see from the teaching of Scripture that it is the plan of God that the evil of this world should be gradually eliminated, whether by the preaching of the gospel and the wholesale regeneration of whole nations at a time, or by the gradual dissemination and interpenetration of the principles of the gospel into all forms of life, thus gradually bringing about a golden age,—I cannot find any scripture to support that view of things, because our Lord explicitly tells us that a condition of life comparable to that of the days of Noah, and of Sodom and Gomorrah, will obtain immediately precedent to the days of His return: "As it was in the days of Noah, so shall it be also in the days of the Son of man." Therefore I conclude that there are dark days ahead for this old world.

Of course if we shut the Bible and form our own opinions, we have no certain ground on which to stand at all, and your guess is just as good as anybody else's—and neither of them is worth the ink and paper it would require to record it. But if this Bible be the word of God, and here we have some forecast of the future, if there be an apocalyptic principle here at all,—and I know some of our Modernistic friends would gladly dispense with that, if the Scripture foretells the things that shall yet come to pass, and if we accept it at its face value, we are driven to the conclusion that the conditions of life in this world immediately before our Lord's return will not in any sense be that of a golden age, but that it will be a time of darkness, of great distress of nations, and of real and incomparable tribulation.

Let it be remembered that in the study of these matters, *in the study of prophecy, it is very necessary that we should not lose the perspective of history*. I venture the affirmation that some understanding of history, reliable history, as recorded in the Bible, is indispensable to any true understanding of prophecy, 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."

If you turn your thought toward history you will find that the people of God have always had to suffer tribulation. That was true of the Old Testament saints, and it was equally true of New Testament saints.

This vile world has never been a friend to grace to help us on to God. It was not kind to the Lord Jesus. He Himself said, as we observed in our study a week ago this morning, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Thus the people of God have always been a peculiar and separate and distinct people, and the tides of life have always been against them. Had I time I could call the roll of the martyrs of the Old Testament, but you have a summary of them all in the concluding verses of

the eleventh chapter of Hebrews: "For the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae, of David also, and Samuel and of the prophets." There he gathers up all history, and it is a dark story, the story of men and women who sealed their testimony with their blood, "of whom this world was not worthy."

When you come into the New Testament you will find that just as persecution was poured upon the head of the infant Saviour, so the world poured its fury upon the infant church. Scarcely was it established until the blood of the martyrs began to flow, and from then until now in all ages it has cost something to be true to Jesus Christ. We are told in the Word that we must through much tribulation enter into the kingdom of God. We are told to "glory in tribulation also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." If we have rather a hard time we must not count that some strange thing has happened unto us, nor must we too readily jump to the conclusion that we have come to the hardest time of all. So far as I am able to judge we are not now suffering anything like men and women have suffered in days gone by. These hard times are not to be compared with times that have preceded these so far as the attitude of the world at large toward the saints of God is concerned.

Yet I remind you that this verse tells us that there will be a time of unprecedented tribulation. There will be a period before the final consummation of things when the powers of darkness, the powers of evil, will be let loose upon this world, and when men will suffer as they have never suffered before.

Nearly all expositors very naturally, and, as I think, logically too, identify that *Great Tribulation with the period in which Antichrist will rule*; for there is to come an Antichrist. And again, do not leap to conclusions too readily. Do not be sure that Mussolini is the Antichrist! Such fanciful assumptions and identifications drag the Word of God into the mire, and make the prophetic scriptures utterly ridiculous. Do not be too sure that you have the last and only possible interpretation of some prophetic word. Otherwise when the time passes when a certain prophecy was to have been fulfilled, without its fulfilment, people will pour scorn and contempt upon your prognostications; and it will leave your teaching without any influence at all.

As you consider the Antichrist, therefore, I remind you that *there have been many lesser antichrists*, chips off the old block who is yet to be revealed, forerunners of the Antichrist. Just as there were human personalities who, by the abounding grace of God, were able to give some preintimations of the splendour and glory of the coming Christ, so the lesser antichrists have been preparing all down through the ages for him who is to gather up in himself all the powers of evil, and who will be worshipped among men as though he were God. Glance at history, and you will find there were those who thought that Nero was Antichrist, some thought that Napoleon was Antichrist. In my humble judgment Mussolini is a mere pigmy in comparison with these giant personalities who have made history in days gone by.

I would warn you against such fantastic interpretations of Scripture. Such wild speculations will gather a crowd, and people will open their mouths in wonder, mar-

velling that the preacher should know so much. I share their wonder! We must remember that we are dealing with the word of God. We cannot afford to play with the Scriptures.

Let me say another word in this connection before I come to my further thought. *There are scriptures which are difficult to understand*. Peter said that some of the sayings of Paul were hard to understand, and that those who are "unlearned and unstable wrest them as they do also the other scriptures, unto their own destruction." There are scriptures that are easily understood if we have the Spirit of God with us; but this is the word of the Infinite, and it provides for endless, and, I believe, for eternal progress in the knowledge of spiritual things. In the nature of the case, there must be many things in the Word of God which no mortal has ever yet understood. I believe many of the prophetic scriptures will never be understood until they are fulfilled.

The prophetic words which fell from the Lord's lips, notwithstanding His hearers had the advantage of tone and gesture, and the play of countenance—notwithstanding that special advantage, those who sat at His feet misunderstood and misconstrued His prophetic words. There was not one of His disciples who understood Him when He said, "Destroy this temple, and in three days I will raise it up." But it is said that after Jesus was risen from the dead, "his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said."

I believe *many of the scriptures, both of the Old and New Testaments, were given to us for the confirmation of faith in the difficult times through which many are now passing, and the still more difficult times through which we may all pass in days yet to come*.

So do not be sure, dear friends, that you have the one and only interpretation of Scripture. I once asked a man never to come to this church again. He came into our prayer-meeting one evening, and delivered himself oracularly. When the prayer-meeting was over and I shook hands with him at the door, I said, "You are a stranger among us?" "Yes, sir; I have never been here before." "I thought not", I replied, "and I fear you know too much to be comfortable with us." He said, "Do you refer to the scripture I expounded?" "Yes, sir." "That is absolutely the only possible interpretation of that verse." I said, "I have no doubt about it, but if you will give me time I can find you a thousand others who have 'absolutely the only interpretation' of that same verse—and no two of them agree. In this place we are sure of some things: we are sure that we are sinners; we are sure that Jesus died for sinners; we are sure that the power of the Holy Spirit makes men new creatures in Christ Jesus." I went over the fundamentals of the faith, then said, "But in all this institution we have not room enough for a faddist, for a fanatic, to set his feet. We do not want to hear your oracular pronouncements." He never came again—as you would expect he would not.

What folly to set ourselves up as oracles in respect to the meaning of these scriptures which portray such tremendous occurrences that they stagger the human imagination! Some little man says, "I have the one and only possible interpretation of that scripture." I do not believe there lives a man who can interpret adequately, finally, the book of Revelation. It will be interpreted when the Lord shall come. In the light of these tre-

mendous events we shall say, "There it is. That is exactly what the Word says."

I say again: *in these delicate matters it is dangerous to make the highly symbolical passages of Scripture the standard of interpretation.* I may name the book of Daniel; or the Song of Solomon; or Ezekiel's prophecy; or the book of Revelation. These scriptures are full of such tremendous figures that I venture to say—and I would not say it ironically—that only the imperfectly informed, only the superficial student of Scripture, will ever dare to be oracular, or even dogmatic, in respect to the ultimate significance of some of these tremendous words.

The Bible was written for all time, and who knows but for eternity as well? And we shall know it better in the ages that are to come.

There are great principles in all these scriptures that may yield their treasures to our understanding. We ought to understand them, and abide by them, because they run all through life. But I lay down this principle, that *we ought to interpret these highly symbolical scriptures by the plain statements of Scripture,* and not accommodate the plain statements of Scripture to our imagination of what these somewhat difficult scriptures mean. If you would know what Daniel means, so far as you are able to know it, you will be most likely to learn it through the plain unmistakable teaching of Scripture. If you would know what Revelation means, you will do well to familiarize yourself with the plain statements of our Lord, and of the apostles speaking by the Holy Ghost.

You will find that the Scripture never contradicts itself. Many of these vagaries, the discussion of which has caused the split of many a church and been the means of people's going off at a tangent—will be avoided, and we shall avoid dishonouring the Word of God by reading into the Scripture that which is not there, if we form our major premise of the plain and unmistakable statements of the Word, and let our argument proceed therefrom.

II.

THIS TRIBULATION IS IMMEDIATELY TO PRECEDE THE COMING OF OUR LORD. That is what He said: He will come immediately after that tribulation. I want you to follow me very closely here, as we look at the twenty-fourth chapter of Matthew. If you have your Bibles with you, turn to that chapter.

The tribulation there spoken of will be so severe that if it were to last over a long period of time our Lord says that no flesh could be saved. I suppose it will be a little bit of hell on earth. It will be indescribably terrible, and He says, "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

Very well, then, *when that tribulation takes place the "elect", whoever they are, will be upon the earth,* because the tribulation will be shortened for the elect's sake. I know exactly what my pre-tribulation rapturist friends will say: "Matthew's gospel is for the Jews." Will you be good enough to give me your authority for that statement? Who said Matthew's gospel was for the Jews? "The 'elect' are the Jews." Will you find me one passage of Scripture that will support that contention? There is not a passage in the entire New Testament that will support the assumption that the 'elect' referred to here are the Jews. Do not read into the Scripture your own

ideas. We want exegesis, not eisegesis. Jesus said that people, called the 'elect', would actually be on earth, they would not be caught away in the clouds before this great tribulation should come; and that it would be shortened for their sakes. It is, of course, true that the Jews are sometimes called the "elect", as in Isaiah forty-two and forty-five and sixty-five. But all the saved, whether Jew or Gentile, are "elect". When Paul wrote to the Romans, "Who shall lay anything to the charge of God's elect?" he was not referring particularly to Jews. Nor was Peter writing to such exclusively when addressing "strangers scattered" throughout certain countries.

Christ said further that during that period while the Antichrist is reigning—if, indeed, the Great Tribulation synchronizes with Antichrist's reign—that many false Christs will arise: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not."

I could tell you many a story of the false Christs I have met. Very probably most of them have gone to the asylum, but they have believed themselves to be special revelations from God. But there will be false Christs of another order entirely, whose claims cannot be settled by saying they are out of their minds. Christ says there will be false Christs. He says that in that day there "shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

That is a tremendous statement.

Take that principle I have been discussing into the book of Revelation, and interpret the thirteenth chapter by that statement. The beast that rises out of the earth has power to work miracles, he even has power to give life to the dead. Just as the magicians in Moses' day did actually work miracles by superhuman power, so in that last day there will be many who will be possessed of superhuman power. Able to heal? Yes! Able to do wonders? Yes! Able to control the material universe? Yes! Able to give life! These agents of the Antichrist will actually have power to give life in those terrible days, and will deceive many.

When I find how readily people are deceived to-day, when I see how easily people are carried away by the slightest emotional appeal, by the spectacular announcement that some one is going to heal the sick, when I see how devout people are carried away with that sort of thing, I tremble in contemplation of that terrible day when false teachers will be enabled to work miracles by the powers of darkness.

The Lord says, "If it were possible, they shall deceive the very elect." Blessed be God, His elect—His elect—by the power of His grace, and by the illumination of the Holy Ghost, will be able to discern between the precious and the vile, and will not be carried away by these delusions. They may be but a little flock, but they will be spiritually enlightened, and will be able to stand against all the machinations of the enemy.

I would remind you too that *we are especially warned against believing in a secret coming of Jesus Christ:* "Wherefore if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers; believe it not"—why?—"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." I affirm that Scripture properly, fairly, reasonably, interpreted, cannot be made to support the idea of a secret rapture, or the secret coming of Jesus Christ: "Behold, he cometh

with clouds; and every eye shall see him." His coming shall be manifest; as He went in the clouds of heaven, so will He come again, but not to a few, for "every eye shall see him."

Do not quote to me the verse about the "secret places of the stairs" in the book of the Canticles. What do you know about that? I do not know what it means—do you? it is very useful because the word "secret" is in it. Let us rather look at the plain teaching of Scripture. I suppose I tread upon delicate ground, but I conclude from these considerations—this is my opinion, and if you do not agree with it I will not quarrel with you. I will shake hands with you, and will not fight over it—I conclude there is no scriptural warrant for the theory of the pre-tribulation rapture.

Somebody said to me, "You do not believe in the rapture of the saints?" I certainly do. I nearly always read the glorious promise of the rapture at the graveside when we lay a believer away. It is in the fourth chapter of second Thessalonians: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

"The Lord himself shall descend from heaven with a shout"! Is that enough? "With the voice of the archangel"! Is that enough? "And with the trump of God"! Is that enough? I say, if anybody can make a secret coming of that, he can make the Scripture say whatever he wants to make it say. Language has ceased to have any significance to such an one. The man who can read into that great rapture passage of Thessalonians a secret coming can make the Scripture say anything.

The Lord will not come until after the tribulation: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

I am quite familiar with the distinction that some of our friends try to make in Thessalonians between the *epiphany*, the *parousia*, and the *apocalypse*. I am convinced these are three aspects of the same event. I have not time to go into it particularly, but I remind you of one thing. In the second of Thessalonians, chapter two, we read, "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," with the *epiphany* of His *parousia*. It is the very coming of Christ, the *parousia*, that is to destroy the Antichrist. When Christ shall come Antichrist will be in full flower and flood. There will be a pitched battle between the Son of God and the acmé of satanic power, whoever he

may be. And, Hallelujah, we shall see it. I want it to be open. I delight to believe I shall be there to witness the mighty triumph of my glorious Lord.

Imagine the bride being taken away secretly! I do not like secret weddings! I am always suspicious of them. As a member of the bride of Christ I do not want any secret rapture. As I know my own heart, I am willing to die for my faith; but I am confident that there will be a day of vindication. I am confident that when He shall come down the skies He will come "to be admired in all them that believe," and we shall be raised, and shall meet Him in the air, and we shall be with Him as He goes forth conquering and to conquer.

I cannot find that the Scripture has anything to say about three comings of Christ. He came once, and He will come once more: "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." For the popular idea of Christ's coming for His saints, and with His saints, I, at least, have been utterly unable to find any scriptural warrant. The Scripture does not put an extended period between the *parousia* and the revelation of Christ. I repeat: these are but two aspects of an event which will be as the lightning both in respect to its universal observation and in respect to its suddenness.

The Lord will return to reward His servants. Over and above the gift of eternal life the faithful in Christ will be rewarded according to their works; for thus saith Paul in the second of Thessalonians: "We ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."

Observe, therefore, the "rest" which remaineth to the people of God, the "rest" which God will righteously recompense to such as are troubled, we are here told will be given, not by means of a secret rapture, but "when the Lord Jesus is revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

I cannot in this sermon go minutely into the question as to the identity of the one "who now letteth", or hindereth, and of whom it is said that "he will let until he be taken out of the way". I am familiar with the interpretation which identifies the hinderer as the Holy Spirit, and with all that goes with that interpretation. But what an astonishing assumption is involved, that the dispensation of the Spirit is ended, the church shall be gone away, and that after the church has thus been raptured, and the salt of the earth removed, and the Holy Spirit, Who alone can quicken the spiritually dead, has been withdrawn, during the most awful tribulation the world has ever

seen, it is alleged there will be such a mighty turning of people to God as has not been witnessed in all human history! Such an interpretation appears to me to be utterly grotesque, and, if carefully analyzed, to set at naught many of the great fundamental principles of the gospel.

Surely had the Lord intended that we should know who the hinderer is He would have identified him Himself by name. All that is necessary for us to know is that in the providence of God that "mystery of iniquity" which "doth already work" is now kept in check; and when the fulness of time shall come that restraining power will be withdrawn and Antichrist shall then be revealed; and, as I at least believe, "then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be". And when Antichrist "who opposeth and exalteth himself above all that is called God, or that is worshipped . . . as God sitteth in the temple of God, shewing himself that he is God", our glorious Lord shall come, even as it is written, "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Again I say that from these considerations I conclude that the Great Tribulation will precede the revelation of our Lord, and will be terminated by His triumphant appearance.

The question before us, then, is this, Are we on the eve of that Great Tribulation? Are these the last days? If we take but a partial view of things we may readily conclude that they are. But we shall be wise to be careful. Life is much more complicated than it was formerly. It is very much more difficult at many points to live the life of our day than of days gone by. Once when a motor-salesman tried to sell me a motor-car his principal argument was that there were fewer parts in his car than in any other, and therefore it was less likely to get out of order. The more complicated the machine, the easier it is for it to get out of repair. And life has become so complicated in our day, with the multiplication of means of communication which have made all the inhabitants of the earth next-door-neighbours to each other, that the possibility of friction and the dangers of conflict have been largely increased. There was a time when the world could not have been upset by any five-year national programme in Russia, or anywhere else, but it may quite easily be disturbed to-day. Indeed, it seems to me that the success of the five-year programme might easily paralyze the industries of the world. But much can happen in the next five years. The greatest war of all history was fought in less time than that. And who knows but that in a shorter period Russia may work out her own salvation? She threw off the yoke of Czarism, and may yet free herself of the more galling yoke of Sovietism.

I repeat: we must not lose our perspective. We must keep always in mind that the distresses of the world are served to us in our morning paper for breakfast, as they were not served to those who went before us. The day is dark enough. It may, of course, continue to grow darker to that pregnant hour when the cry shall be heard, "Behold, the Bridegroom cometh." Or it may be but a "cloudy and dark day".

God in His mercy may yet lift on us the light of His countenance. The clouds may be dispelled, and the Sun may shine upon us.

But what of it? What matters it to the blood-washed child of faith whether these hours of shadow shall give place to another sunny afternoon before the last dark night of all shall settle down upon the earth, or whether we have even now reached the world's eveningtime, and the noise we hear and the distress we feel be but the beginnings of the world's last sorrows? the rumblings of the distant thunder, pre-saging the final storm, the greatest of all tribulations? In any case, "it shall come to pass, that at evening time it shall be light."

As to the interpretation I have brought to you this evening, let me again urge upon you the necessity of remembering that, important as this matter is, a difference of opinion here will not jeopardize the salvation of a child of faith.

Suppose my pre-tribulation rapture friends are right? Suppose that my interpretation is all wrong? What then? I cannot but believe that if I am really one of the redeemed, washed in the precious blood, and regenerated by the Holy Ghost, endeavouring by His grace to be faithful to the Lord, should I be wrong, and you be right, that would not debar me from the privilege of being raptured with you! Gladly I promise that if our pre-tribulation raptured friends should prove to be right I shall be most happy to acknowledge it. I will venture, indeed, to whisper a secret in your ear: I have had tribulations enough! I have really experienced all the tribulation I want, and it would be no disappointment to me were I to be raptured out of it at any minute, if so our gracious Lord should decree.

I only fear that the assumption of the believer's immunity from the tribulations that are to come may have a tendency to develop in some of us rather a smugly complacent attitude toward world events. I heard, a couple of years ago, a very eminent man speak in Old London on the subject of the Advent, in which address he described the Great Tribulation in words which I would not attempt to employ. Surely it is terrible enough, terrible beyond all human imagination. Notwithstanding, he exhausted the vocabulary of sombre and terrible words in order to describe the horrors of the tribulation period, and then, clasping his hands with a complacent smile, said, "But, my brethren, we shall not be in it."

I know a great many people who seem to be getting ready to keep out of the tribulation, because they are keeping out of it here! If the faith must be defended, if there is a difficult task to be done, you may be sure some people will be looking toward the stars saying, "The tribulation is coming, but we will not be in it." I am not so sure: let us be ready. Whatever may be involved in following the Lamb whithersoever He goeth, we must be prepared to endure.

Is all this beyond you, my unconverted friend? Do some say, "I cannot follow you in these views of the future?" I do not expect you to do so just now. What I want to know is, Are you on the train? Are you on board the ship?—first-class, second-class, third-class, down in the stoke-hole—are you saved? Are you washed in the blood? Are you regenerated by the

power of the Holy Ghost? That is the main consideration: other things will be understood in due course. We can afford to wait until God shall unfold them. Meanwhile, my desire is that we shall all get so close to the Lord that He can use us to bring about a great revival. If a great revival would sweep the world it would settle all our difficulties, and God would be glorified. Let us sing an old-fashioned hymn,—

"Have you been to Jesus for the cleansing power?
Are you washed in the blood of the Lamb?
Are you fully trusting in His grace this hour?
Are you washed in the blood of the Lamb?"

A NEW BEGINNING—HOW CAN IT BE?

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

Jesus was at Jerusalem. He had been teaching and "doing signs" during the day, and His work had made a profound impression upon many. In the evening of the day He withdrew from the city, and retired to some quiet olive grove, or some humble home near Olivet. While thus quietly resting with His disciples there came one to interview Him. It was Nicodemus, a man of wealth, of education, and of good repute in Jerusalem. He was a Pharisee, a member of the Sanhedrin, a "Master in Israel." This man of culture, of influence, and of religion, had apparently felt the insufficiency of the Rabbinic schools. He listened with profound interest to the words of this new Teacher, and watched His works. He was impressed with His deep insight into spiritual things; His teaching was heavenly; so he cautiously approached the Prophet by night. He opened the conversation with an elaborate and courteous introduction, and on lines which he had, no doubt, thought out carefully: "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Jesus deeply sympathized with Nicodemus; and lavished golden teaching upon him; but His opening sentence was uttered with such startling suddenness, with such directness of thrust, that Nicodemus must have felt amazed.

In the closing part of the second chapter of John's Gospel, the evangelist tells us that Jesus knew what was in *man*. And now that this "*man* of the Pharisees" comes to Him, we have a vivid illustration of that knowledge. "Verily, verily, I say unto thee," said Jesus, "except a man be born again, (or from above) he cannot see the kingdom of God". Nicodemus replied, "How can a man be born when he is old?" What does the Pharisee mean? Some think that Nicodemus misunderstood Jesus, and thought that He spoke of physical birth. But is not Reith nearer the truth when he puts it thus: "How can an old man alter the character which years have formed?" Someone has paraphrased it thus: "How is it possible for a man to make an absolutely fresh start in life? His present is the sum and result of a long past. He began life with certain tendencies, and with the current of life set in a certain direction. The current has been flowing for years in one direction; and it has cut a deep channel for itself. How can the stream be suddenly turned another way? What he is now is the result of influences, tendencies, forces, wishes cherished, habits formed, nature developed. Can the accumulated results of long years be suddenly changed? Is it not

as impossible as for a man to be born again physically?" This is perhaps the real meaning of the question of Nicodemus. Jesus sets Himself to answer the question, and to answer it with wonderful depth and winsomeness.

First: HE EMPHASIZES THE NECESSITY FOR SUCH A NEW BIRTH. The question raised by Nicodemus is both old and new. Away back in the early centuries of the Christian era, some men ridiculed the claim of the gospel to transform the lives of evil men; and to-day some men write thus: "Nothing is gained by disguising the fact that there is no remedy for a bad heart." Many men tell us that it is quite impossible to reclaim a confirmed drunkard, and that many men are quite beyond the reach of all redeeming influences.

Now our Lord says, "However impossible it may seem to man, the necessity is vital: a man must be born from above before he can see the kingdom of God." It *must* be so, not only for the openly sinful, but also for the moral and religious, like Nicodemus. Will you notice the word our Lord uses? He does not say that a man must be altered, improved, reformed, convicted, educated: He says a man must be BORN again. Jesus showed that the kingdom of God is spiritual, and can only be understood by spiritual men. And you can only become a spiritual man by a spiritual birth.

There are many analogies of this. One writer remarks, "A well educated man once said to me, 'I cannot understand poetry; I just pass it by.' Another man said to the same writer, 'Before I was seventeen I had read, with delight, all the poetry I could lay my hands upon.'" Now it is truly said, No education could make these two men alike. One of them would require a mental new birth. Again, two men may listen to the same music. The one will be entranced, swept almost into the seventh heaven by its wonderful charm; the other hears nothing but a noise, and is impatient until it has ceased. So some men are spiritual, and some are earthly, and the earthly need to be born gain, born of the Spirit, before they can understand and enjoy spiritual delights.

Dr. Joseph Parker quotes the following words of Mr. Huxley, "Any tyro can see the facts for himself if he is provided with those not rare articles, a nettle and a microscope." Dr. Parker asks, "Why the microscope?" Suppose one of Mr. Huxley's students should insist on examining the nettle without the aid of the microscope, and should declare that he is unable to verify Mr. Huxley's observations. Mr. Huxley would properly reply that the inner structure of the nettle must be microscopically 'discerned.' So, unless a man is born again, and supplied with a spiritual organ, he cannot see the kingdom of God. "*Cannot*" is the right word. It is quite impossible for him to see, for spiritual vision there must be a spiritual organ.

And note that the birth must be from above. Professor Drummond directs our thoughts through natural science in this direction. He says that there is no such thing as "spontaneous generation." Dr. Dallinger established that fact years ago, namely, that life can only come from the touch of life. "And yet," says Professor Drummond, "a thousand modern pulpits every Sabbath are preaching the doctrine of Spontaneous Generation in the spiritual realm, that is, that life is not something added *al extra* to the natural man, but is a matter of education, or of becoming gradually better and better, until he becomes

(Continued on page 14.)

Baptist Bible Union Lesson Leaf

Vol. 6

No. 2

REV. ALEX. THOMSON, EDITOR.

Lesson 20

May 17th, 1931

Second Quarter

THE BIRTH OF MOSES.

Lesson Text: Exodus, chapter 2.

Golden Text: "And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water." (v. 10).

I. THE TRAINING OF MOSES: (vs. 1-10).

Moses' parents, (vs. 1-2). It is of real interest, profit, and importance, to note the unfolding of God's plan in relation to His people, and to man's redemption. A complete history of Israel is not given in the Bible, but sufficient is recorded to enable us to trace that plan. An important link in the plan is found in the chapter before us, in the person of Moses. He was the divinely chosen leader of the Lord's people, and matters of interest are recorded concerning him in relation to his birth, his youth, and his manhood. His parents were Levites, (v. 1) by name, Amram and Jochebed, (6:20; Numbers 26:59); and judging by the record they were of a godly character. In Moses they saw a proper child; and not fearing the wrath of the king, the mother hid the child three months, (v. 2; Heb. 11:23). This must have been a very trying period for this household, with the daily danger of discovery, and consequent death for the child. Note the guidance and protecting care of God, and the manifestation of mother love.

Moses' preservation, (vs. 3-6). After three months the mother could no longer hide Moses; and another plan had to be devised for his preservation. This was of quite an ingenious nature, well calculated to accomplish the desired end, and undoubtedly was due to divine guidance, when we think of its full consequences in relation to training, as well as preservation. An ark of bulrushes was made, and daubed with slime, and with pitch, to make it water-tight; the babe was placed therein, and then it was laid in the flags, or weeds, by the river's brink, (v. 3). The sister, Miriam, then took up her stand some distance away to see what would be done to him, (v. 4). Note the tender solicitude on behalf of the child, and the purpose of the same as disclosed in the result.

We know not how long the sister had to wait, but the daughter of Pharaoh, coming down to wash, the child was discovered, (v. 5). This was possibly some ceremonial washing in a protected part of the river. On opening the ark the child wept, and the heart of the princess was touched with compassion; and although she knew it was a Hebrew child, she spared its life, (v. 6.) Note the appeal of childhood, and the providence of God in that a woman, and not some hardened servant of Pharaoh, found the child.

Moses' training, (vs. 7-9). At the moment of discovery the sister was prepared to put into execution the ultimate design of her plan; or perhaps it was something which came to her on the instant when she realized the circumstances of her brother's discovery. Whichever it may have been, it was most suitable to the occasion, and worked splendidly. She approached Pharaoh's daughter, and, without disclosing her identity, asked if she might call one of the Hebrew women to nurse the child, (v. 7). This seemed a wise thing to do; and receiving the consent of the princess, she called her mother, (v. 8), to whom Pharaoh's daughter gave the command, "Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it", (v. 9). The child thereafter would be under the protection of Pharaoh's daughter, and no one would be able to molest the mother in nursing her son. Beside, she was receiving wages for doing the work.

By the providence of God the child's life was not only spared, but provision was made for his proper training. In early life he was trained for God. Note the sister's love, wisdom, and alertness, also the necessity and importance of child training in the home, by parents' example and precept. There should be a family altar in each home.

Moses' adoption, (v. 19). After a certain period of nursing and training at home, Moses was brought unto Pharaoh's daughter, and by her adopted into her family. "He became her son, and she called his name Moses: and she said, Because I drew him out of the water". This meant further training for Moses in the learning of the palace, and exaltation to a position of honour and influence, (Acts 7). Note the hand of God in this in reference to the future work of leadership. Moses was being prepared for the responsible task of leading a nation.

God always prepares His leaders. It may seem as if such leaders came upon the scene suddenly, but if we only knew it, God has been preparing each one for a considerable time before the public assumption of it. Note Joseph, David, Paul, and others. Moses altogether had eighty years of training for forty years of leadership.

Let us not become restless in obscure positions. God will in due time promote us, if He desires us in places of leadership, (Ps. 75:6, 7). The subject matter of this whole section may be put in a simple manner: as, Moses born, Moses hid, Moses placed in the ark, Moses found, Moses drawn out, Moses preserved, Moses nursed, Moses trained, and Moses adopted. Note also the plan of God, His providence, and His purpose.

II. THE RENUNCIATION OF MOSES. (vs. 11-15).

The effect of early training is seen in the case of Moses. We are enjoined to "train up a child in the way he should go: and when he is old, he will not depart from it", (Prov. 22:6). Moses had been trained as an Israelite, a follower of the true God, and "when he was come

to years", he "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward", (Heb. 11:24-26). His training is seen in his attitude toward his brethren. (When he was forty years old he visited them, and seeing one of them suffer wrong, he avenged him and slew the Egyptian. The next day he again visited them, and seeing two striving together he sought to set them at one again; but the one who was in the wrong refused his mediation, and chided him with killing the Egyptian the day before. This alarmed Moses, and he fled to the land of Midian. (Acts 7:22-29).

The killing of the Egyptian cannot be condoned. It was due to the conviction of Moses that he was called to be the leader of his people. But it was a case of running before God. He was the divinely chosen leader, but the time had not yet arrived for the deliverance of the Israelites from Egypt, and God intended using different methods for their liberation. Forty years more of training was necessary before Moses was fit for his responsible position.

We require to exercise care that the flesh does not intrude into the realm of the spirit, and that we do not run before God. Much trouble might be avoided in Christian work if there were more waiting upon God on the part of His people. Such waiting is necessary, for the work we are endeavouring to do is His work, (I Cor. 3:9), and we must do it in His way if it is to be acceptable to Him.

III. THE FLIGHT OF MOSES. (vs. 16-25).

On his arrival in the land of Midian, situated on the eastern border of the gulf of the Red Sea, Moses sat down by a well. This must have been a favourite resting and meeting place, as witness Abraham's servant, (Gen. 24:11), Jacob, (Gen. 29:2), and our Lord, (John 4:6). An analysis of the thoughts of Moses at this time would be interesting. He was an exile from home: by his own deed he had seemingly destroyed his usefulness; and now there was nothing for it but permanent retirement in the desert from active service. But God has not forsaken him, and his very retirement was being used as a preparation for his great work. We need not despair, therefore, if we seem to be in a corresponding position. Trust in God, and remain ready for His service, and in His own good time He will lead us forth where He desires us to go. The meeting of Moses with the daughters of the priest of Midian is here recorded, leading to his marriage to one of them, named Zipporah, and to his taking up residence in that land, (vs. 16-22).

The closing verses of the chapter record the death of the king of Egypt, the state of the Israelites in their bondage, and the attitude of God in relation thereto, (vs. 23-25). God always takes note of the events of this earth. He never loses sight of His own, and in due time He acts on their behalf.

JARVIS STREET ANNUAL MEETING

The one hundred and third Annual Meeting of Jarvis Street Baptist Church was held Friday evening, April 24th. The Jarvis Street Church Year closes March 31st, and the Annual Meeting is usually held the last Friday in April. There was a large assembly of members, and the whole service was felt by those present to be an excursion into the heavenly places. A spirit of praise and thanksgiving for the Lord's blessing upon the work during the year characterized the entire evening.

Ten years ago the Jarvis Street Church abandoned the principle of electing deacons for varying terms, and the plan was adopted of electing deacons to serve for two years. The First Baptist Church at Jerusalem must have had at least eight thousand members before it had any deacons at all, and then they selected the **modest number** of seven. While Jarvis Street is a large church, it was decided when the change was made some years ago that if the First church at Jerusalem could get along with seven, that number ought to be adequate for Jarvis Street; and that has been the number elected each term since.

It may interest our readers to know how Jarvis Street deacons are elected. The scriptures defining the duties of the office, and the standard of character required of its occupants, are read. Then a time of quiet prayer is spent, after which several lead in prayer. Following this, nominations are received. Anybody may nominate anybody, whom he believes approximates the Biblical standard, the only limitation being that the consent of each nominee must be obtained before ballots are marked. The ballots are passed, and the entire slate of nominees is copied on to each ballot. Then after another time of prayer everyone is instructed to vote either for one or for every one appearing on the slate, providing only that the voter believes that such an one approximates the standard.

A two-thirds vote is required to elect deacons. If more than seven receive a two-thirds vote, the seven receiving the highest number of votes are elected. This principle makes it almost impossible for anyone to be elected as a deacon in Jarvis Street who has not, in his life lived before the church, given evidence of his fitness for the position.

This year only seven accepted nomination, and a motion instructing the Secretary to cast a ballot for the seven nominees was carried. But in order to fulfil the two-thirds requirement this motion had to carry by a two-thirds vote. The brethren elected as deacons were as follows: Charles H. Brownlow, George Greenway, J. G. Hyde, J. E. Jennings, A. E. Maton, O. L. Raymer, Fred Turney. In this way there was elected the best body of Baptist deacons in the world!

Financial Report.

Toronto has not escaped the universal trade depression. Perhaps we ought not to mention it. We saw in Dr. Norris' paper some time ago that dire punishment of some sort was to be meted out to any member of First Baptist Church, Fort Worth, who dared to use the word "depression"! We are inclined to think that is rather a good regulation. To be safe, we will put it another way: money has not been found lying around loose in the streets of Toronto this last year. But the Lord has plenty of money; the silver and the gold are His.

The Treasurer's report was submitted by Deacon Fred Turney. It showed total receipts for the year of \$36,081.02. Of this amount \$38,977.24 was spent for the general operating expense of the church, and \$47,104.02 was given to missions and benevolences. For the benefit of our English friends, and the advantage of ready-reckoning, it may be said, that the total amount in English money would be £17,822.3.1, of which £9,752.7.9 was spent on missions and benevolences, and £8,069.15.4 on church operating expense. All church accounts were closed with a balance on the right side.

The Sunday School Report.

The Sunday School report was exceedingly encouraging. There was an aggregate attendance for the fifty-two Sundays of 66,196, or an average per Sunday of 1,273, including, of course, the cold and stormy Sundays of the winter, and the hot Sundays of the summer. This was an increase in the average attendance per Sunday over the preceding year of 104.

The additions to the church for the year were somewhat fewer than usual, the total being 151. This gives us serious concern, and we ask our readers to join with us in praying that this year may be more fruitful.

It is neither possible nor necessary to give the figures of the various organizations within the church and auxiliary thereto, as the Deacons' report published herewith gives a discerning survey of the life of the whole church.

REPORT OF THE DEACON'S BOARD OF JARVIS STREET BAPTIST CHURCH

For Year Ending March 31st, 1931.

Presented at Annual Meeting, April 24th, 1931.

Praise waiteth for Thee, O God in Zion, is the language of our hearts, as we present this Report. We are filled with gratitude and thanksgiving, as we record the continued favor of our God to us as a Church. The year just closed has been an exceptional one, in many respects. Wheresoever the people of God set up a standard, Satan is sure to show himself, and we as a Church have not been free from his attacks; but to the glory of His great Name, we unhesitatingly declare that "If God be for us, it matters not who is against us." With Christ in the Vessel, we smile at the storm!

Jarvis Street Church has never lowered its standard, and, with unabated fervor, the Gospel of God's grace has been faithfully preached by our Pastor, and sinful men and women have been pointed to the Lamb of God who taketh away the sin of the world; and that the Gospel is still the power of God unto salvation is made manifest, by the many who have, through faith in the Lord Jesus, been born from above. Besides this, our people have fed on the Word—and grown thereby—so that a higher spiritual life has developed, and shown itself in a deeper consecration to God and His service.

Work among the young people has been specially encouraging, and the large attendance of young men and young women at our Church Services is very gratifying. Our great Bible School is one of the most important branches of the work. The devoted attention of the teachers and officers, is worthy of all praise, and that the Lord graciously owns and blesses their labours is very evident. The systematic visiting by the teachers to the homes of absent scholars is of tremendous benefit, and amply repays the time and labour given.

Toronto Baptist Seminary continues its good work and has had a larger attendance of students than in previous years.

We would especially mention the broadcasting of the Sunday evening service. From its very commencement, the Lord has signally blessed this part of our Service, and scores of letters every week testify how much this Radio Service is appreciated; and best of all, many have been brought to know the Lord through the message over the air.

In this connection (and also as part of our own Church work) we would call attention to the splendid service rendered by our Choir and Organist and Choir Leader, who so faithfully and efficiently lead in the praises of the Lord.

We would also record with gratitude and thankfulness the increased attendance, and deeper interest, at all our Prayer Services. We are convinced that this is in accordance with the mind of God, Who has said, "Seek ye My Face", and that soon gracious answers will be given, and we shall have to praise His Name together for greater blessings than we have yet seen. An innovation has recently been made in setting apart our Tuesday Night Prayer Service each week, as a "Missionary" prayer meeting, when news from the Mission Field, both Home and Foreign, is given, and much prayer made for those who are our representatives. It will be interesting for many to know that no fewer than 28 members of our Church are serving the Lord in the Foreign Mission Field, as follows:

China	18	Belgian Congo	2
Jamaica	3	Palestine	1
Africa	2	On furlough	1
Brazil	1		

We lovingly place on record the names of fifteen of our members who, during the Church Year, have "Gone Home". We miss them and mourn their loss, but look forward with glad certainty, to a great meeting by and by. Their names are, as follows:

Mrs. Farewell,
Mr. Croker,
Mr. Longman,
Mr. R. N. Moore,
Miss Alice Southall,
Miss Edith Brownlow,
Mr. Roy Lak,
Mr. Mahaffy,

Mr. John McKay,
Miss Phylliss Tucker,
Mrs. John Allen,
Miss Lena Guthrie,
Mrs. Mark,
Mrs. Fred Nurden,
Mrs. Warriner.

In closing this Report, we would gratefully record our continued love, and deep appreciation of our Pastor, Dr. Shields, and also for Mrs. Shields. For them both, we give thanks continually! We do not forget that our Pastor will complete on May 15th, the 21st year of his Pastorate in Jarvis Street. Words fail to express our love, our appreciation, and our admiration, for this God-given Pastor! Jarvis Street is highly favoured (much more so than most churches) in having one who knows the truth, and preaches it fearlessly! Our prayer is that for many years yet to come (if our Lord delay His coming) Dr. Shields may remain in Jarvis Street to preach the doctrines of Grace, and the efficacy of the all-atoning Blood. His ministry through the *Gospel Witness* is world wide, and is greatly used of the Lord. We praise God for the unity, and spirit of love that abounds among us as Pastor and people, and to our Covenant Keeping God we ascribe all the glory for every blessing granted to us as a Church.

Signed on behalf of the Deacons' Board,
GEO. GREENWAY,
Vice-Chairman.

A NEW BEGINNING—HOW CAN IT BE?

(Continued from Page 11)

spiritual." This writer shows that in order for a new birth to take place in nature, the power must come "from above." For example, there is no passage whatever from the mineral world to the plant world on the mineral side. It is only as the plant life bends down to the mineral that

the mineral can rise to the vegetable world. The mineral must be born "from above." The door from the inorganic to the organic is shut: no mineral can open it.

So it is with man. He must have the touch of the Holy Spirit before he can become spiritual. He cannot live without the touch of life. He must be regenerated; and "regeneration," says Dr Thomas Binney, "is the implantation of the life of God in the soul of man."

Do we know what this means? Our Lord places great emphasis upon the necessity for this. He says, "*Verily, verily, . . . ye must be born again.*" Have we received the touch of the life from above? Can we see the kingdom of God?

THE WEEK-END IN JARVIS STREET.

There was a great meeting Saturday evening, as usual, with a fine spirit of prayer, and Sunday was a day of much blessing. For the first time in ten years the Pastor, being slightly indisposed, was unable to be present in the morning. His place was acceptably taken in the morning class by Deacon Geo. Greenway, and Dr. T. I. Stockley preached at the morning service to an appreciative congregation who were much blessed by his fine message. The day was a rainy one, but notwithstanding there was a great congregation in the evening, when the Pastor delivered the sermon appearing in this issue. Four were baptized.

A large company remained for the after-meeting, and especially enjoyed the singing of sixteen boys from England who had just arrived from Mr. Fegan's home. For over thirty years Mr. Geo. Greenway has been the Superintendent of the Toronto Distributing Home, and for a shorter period Mr. W. J. Hutchinson, Jarvis Street's choir leader, has been his able and devoted assistant. Mr. Fegan's boys sang many choruses during the after-meeting, and the after-service was greatly enjoyed, reminding hundreds of people of similar happy hours spent of a Sunday evening, singing the songs of Zion about the organ or piano at home in their father's house. One could not help feeling that if Mr. Fegan had done nothing else in his life than set in operation an organization that could rescue these sixteen splendid boys, giving them all a fine Christian training and a new chance in life, his life would not have been spent in vain. But what a useful life when used to do this for thousands of boys!

The Union Baptist Witness

Is the Official Publication of the Union of Regular Baptist Churches of Ontario and Quebec. Send all communications to the Office Secretary, 337 Jarvis Street, Toronto 2, Canada.

A STORY.

The stately mansion was taking on signs of beauty. Its foundation had been well and truly laid and the unity of purpose of the several workmen, following the architect's design, made for straight and pleasing walls. The many windows were beautifully set and their glass was either clear and sparkling, or of a design composed of many colors artistically arranged.

The Master Builder rejoiced that so much care had been taken and the plans so carefully followed. He had dreams of the finished structure, a joy to all who beheld its beauty.

After many days, however, as the Master Builder inspected the walls and again and again consulted the original plans, he noticed with amazement a little confusion among one group of workmen. Now and again they were putting aside

a brick or two and the pile was growing rapidly. He noticed also that occasionally one would leave his work and carry the bricks away—some here, some there. The Master Builder was somewhat perturbed by this, but finally passed on, for had he not confidence in his workmen?

Days elapsed before he again visited that part of the building but on this occasion, he found that a portion of the wall was out of plumb and that here and there a brick was missing. He also noticed that the workmen had a peculiar plan in that they worked industriously on the wall for a while and then left and worked on the smaller buildings for which the bricks had been laid aside. Indeed some became so concentrated upon the smaller buildings that they utterly neglected their greater work. The foreman was called to account by the Master Builder but instead of seeing the danger,

he merely assured him that everything was all right; the wall did not suffer much and the few bricks taken for the smaller buildings would never be missed; that the workmen could very nicely work on both jobs and that by so doing more would eventually be accomplished than otherwise.

The Master Builder again consulted the Architect's plans. He counted the cost. He estimated the material at hand and required. The group of workers were called into conference. The plans for the finished structure again submitted. He pled for unity of purpose, but the one group of workmen engaged for the building of part of the wall felt that their plan was the perfect one and that a brick here and there would not spoil the symmetry of the building, nor would a day or two of the workmen's labour be missed from week to week.

The Master Builder with sorrow pondered over the matter. He again consulted the Architect's plans. He again dreamed of the finished structure with straight unbroken walls and every detail carried out according to the principle if necessary and asked that the unsightly wall be torn down and new bricks put in place.

To the workmen, concentrated on the other buildings to be erected with a brick set aside here and there, he said, "Build your houses, if you must, but please get your own bricks and let only those workmen with unity of purpose, work on the greater building. We will follow the Architect's plans for his greater glory."

* * *

LATEST NEWS FROM LIBERIA.

From a letter from Rev. H. L. Davey, dated March 17th, the following interesting excerpts are taken. What a challenge to prayer and gifts for the work:

"No doubt you will have long since received the cable from us and the letter from Brother Mellish explaining in as much detail as possible all our hopes and plans concerning the new station. You will also, no doubt, have received my first letter relative to this matter in which I stated our thoughts concerning the need of this new station and our tentative proposals."

"As expressed in my first letter dealing with this matter, we feel that the Board will be delighted with the good news of progress, and despite the fact that all countries seem to be suffering from a great financial depression, we feel that the time is ripe for an advance and, we believe the people in the churches at home will back this advance to the very full!"

"I know that Brother Mellish must have written you a great letter, and I feel sure that he has left nothing out of that letter that would cause you to doubt the need of these people in the district which we visited. I know also that he sent you a map and on that map he has marked out for your convenience, the towns in the district between here and the proposed new site."

"Mrs. Davey, Brother Mellish and myself, left here a week ago last Monday. We had never travelled the section before, so were uncertain of the distances and did not know very much concerning the route, but we had done all possible to find out the most suitable district, and the district with the most need."

Walking over Hill and Dale.

"We all walked. It is the first time that a white woman has done so in this country, but we felt that it would be too expensive for the Board if we took carriers for Mrs. Davey, so she bravely walked with Brother Mellish and myself."

Glimpses of Inland Life.

"Our trip inland took us four days. We were delayed by townmasters and sub-chiefs who were all desirous of having the honour of entertaining us. In many cases they had never seen white men and none had seen a white woman, consequently, we were, or at least, Mrs. Davey was, the centre of attraction. Unfortunately, one must not be proud here, or perhaps I had better say, fortunately, for if one is, there will surely come a

fall. In one of the towns we visited, the people said that they liked Brother Mellish and I, but they did not like my dog (my wife)."

"Finally we arrived at the town which we had set out to reach. I carried a letter with me from the Superintendent of this County, and this entitled us to all the respect possible, and I must say that conditions have certainly changed since we first came to this country. In those days, we were treated with scant unconcern, but now we are received with respect and courtesy by officials and natives."

Welcomed by the Chief.

"The Chief came out to meet us, or at least, he was sitting on the verandah of his house when we arrived. He had some of his counsellors there to receive us and we were welcomed with that dignity which all Africans can display when necessary. Houses were placed at our disposal, the village swept in honour of our arrival and the people came crowding around. After the usual exchange of compliments, we were permitted to retire to our own places where we could shake off some of the dust and wash our hands and drink the welcome cup of tea. By the way, we prefer the unfinished houses and usually some are to be found in every town. They consist of the roof, some sticks tied underneath and around to support the framework and this is all. These places are nice and cool and as they have not been occupied, are free from company."

"Shortly after our arrival and settlement in the house, the chief with his counsellors came and his call was accompanied by a great deal of bleating for he had brought as a gift a nice goat. We thanked him and told him how much we appreciated all his kindness and he thereafter withdrew in the same dignified manner as he welcomed us."

Twenty-one Towns.

"We were able to visit some of the towns in this Chief's section. He has altogether, twenty-one towns under his control and from survey, we believe these towns are about one mile and a half apart. The district is about two days' walk for Europeans from the New Cess Station and it could be done in less time in a case of emergency. Mrs. Davey did this journey with us and was as good as Brother Mellish and myself in the end. I have served overseas, and thought I knew something about walking, but I am just learning what a country can be like when its roads are undeveloped. In many places we had to crawl over the so-called bridges on our hands and knees. Then in one place where we crossed on a raft, the old man bumped us into a tree and laid down. He purposed to begin again the raft, only tied together with bark rope, started to submerge. I am sure that I could now give a graphic description of what it must feel like to be in a submarine."

The Sunday Service.

"On Sunday, we spent a happy day in the service of our Master. The people came in from the surrounding towns, the Townmasters in their robes of glory and everybody dressed up. I took the first service and the people listened well. After

this, more people came, so Brother Mellish had the joy of speaking to some of his future church members, for we believe that many of these who have heard, will hear again and believe and be saved."

A Soul For Christ.

"I had the great joy of leading one soul to Christ, an old woman. She came in after the services and said that she was old and knew she had not long to live and that she was not ready. Would I tell her more? What a request! What an unspeakable privilege! I can tell you I prayed as I spoke that this poor old soul would see the Light. She did, and even as the Ethiopian of old, went on her way rejoicing. Who dare refuse these people the knowledge of Christ? Who dare deny them this privilege? Do you wonder that we are going ahead?"

PASTORS' AND PEOPLE'S CONFERENCE.

The Pastors' and People's Conference for April, was held in the Shemstone Memorial Baptist Church, Brantford.

The morning session opened with a splendid attendance. Rev. J. K. Yalland, the new Pastor at Springfield and Brownsville, gave the message. Mr. Yalland is a new accession to our Convention. His message on prayer was thoroughly enjoyed by all present. Welcome, Brothel Yalland, to our Union. We are glad you have come and rejoice in your ministry. Mr. Yalland was introduced by the Pastor of the Church.

At the afternoon session the address was given by Rev. Gonder of Flamboro on "The Holy Spirit". Mr. Gonder had a Bible Reading and had his audience read references to the place and work of the Spirit as recorded in the New Testament. The "Ministry of the Spirit" by A. J. Gordon was read from and recommended by Mr. Gonder in the study of a subject ably presented.

Dr. T. T. Shields brought the message of the evening from the passage not at all easy of exposition in Luke 14, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." It was a masterpiece that might be summed up thus, that in all things and with all people, in all circumstances and relationships, He might have the pre-eminence. It was a great day.

The next meeting will be in Immanuel Baptist Church, Hamilton, on Tuesday, May 12th.

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ORANGEVILLE.

The Orangeville Regular Baptist Church is busily engaged as by "all means" it seeks to "save some". The Sunday services are well attended and the Sunday School is steadily growing in numbers. On Monday evenings the Young People's Society holds its meetings and these are profitable meetings. A large delegation is looking forward to going to Woodstock for the Convention meetings on May 25th. The young men of the Orangeville Church do much open air work during the summer months.

The Young Women's Missionary Society and the Senior Women's Society are having splendid meetings. The Missionary Bulletin is found most helpful

and the plans are being made for coming meetings.

A Friday afternoon meeting for children is being instituted and through this means, it is hoped, that an entrance will be gained to many homes where the parents are not in attendance at any church.

On Friday afternoons, there is another important meeting. The ladies of the church go from home to home holding prayer meetings and each Friday afternoon finds this group interceding for the work at large and for their local church.

Rev. A. C. Whitcombe had the joy of seeing two young people accept Christ in the Sunday services.

MICHIGAN NOTES.

By C. R. Peterson
FLINT.

Berean Church held a successful Bible Conference April 13th to 15th. In addition to the local pastors who participated in the conference, addresses were given by Pastors Francis B. Cutler, of Orion, John Clasper, of Rochester, Harvey F. Morrison, of Hazel Park, Detroit, and Wm. Fraser, of Windsor, Ontario. Brother Clasper brought the key-note address of the conference, speaking on the subject, "Was the Bible Intended to be an Infallible Authority of the Twentieth Century?" Brother Cutler stirred all hearts with a tender message on the atonement. His subject was, "Who are the Real Michigan 'Reds', and what Should be Done with Them?" Brother Morrison spoke on the subjects, "Is the Substitution of Amusements for the Old-Time Religion a Blessing or a Curse?", and "Present Day Pentecostalism Under the

X-Ray of Scripture." Brother Dyson, of Essex, Ontario, substituting for Bro. Morrison, spoke on the theme, "Wherein do the Churches of Today Differ from those of Apostolic Days?" Brother Fraser brought three really great messages on the subjects, "Is an Old-Time Revival Possible Now-a-days?", "Are Modern Churches Elevators to Heaven or Toboggans to Hell?", and "Will America Ever see Jesus Christ in Person? How and When?" Pastor James A. Lamb, of Flint, spoke on the subject, "Is the Baptism of Babies Scriptural?" The conference was a time of spiritual edification and inspiration. During the time of the conference, two families brought out their church letters and united with the church. A young married woman professed conversion and will be baptized into the church. A great interest has been awakened, and the church has taken on new life.

GRAND RAPIDS.

Pastor Wm. Headley reports several baptisms at Calvary Church at Easter time. One of the number baptized was delivered from the snare of Seventh Day Adventism, and is now no longer under law, but under grace. The work of the church is going on apace.

NEWAYGO.

Early in the year, a small minority of the church at this place went out with the pastor and started an interdenominational work in this village. Since that time regular services have been carried on in the church, with the assistance of

laymen from Calvary Church, Grand Rapids. Brethren Burt Gardiner and Garrett Flokstra alternate in conducting the services. It is reported that the conditions in the church are better now than they have been in years.

GRAND RAPIDS.

After being pastorless for months, Berean Church has called to the pastorate, Brother C. E. Wood, who began his work March 2nd. That the work is going forward under the ministry of the new pastor is evidenced by the fact that seventeen have been buried with Christ in baptism since March 2nd. At a recent Sunday evening service, a young woman was wonderfully saved. Brother Wood has been an evangelist and Bible teacher for nine years, laboring from New York to Iowa, and into Canada. We pray for him a blessed ministry at Berean Church. The church recently held a three-days' conference, directed by Philip Sidersky, of Los Angeles, who is a converted Russian Jew.

ST. LOUIS.

Sunday, April 19th, was a blessed day at the First Church. The pastor's daughter made profession of faith in Christ at the morning service, and was received for baptism and church membership. At the evening service a young man of high school age asked for baptism and church membership. He was received by the church. A baptistry heater is being installed, and it is expected that these two, together with three others awaiting baptism, will soon be buried with the Lord in baptism.

All Aboard for Woodstock

F. B. Y. P. A. CONVENTION

MAY 25th

MEETINGS IN KNOX PRESBYTERIAN CHURCH

SPECIAL TRAIN FROM TORONTO, \$3.00 RETURN FARE

We urge every member of every Church in the Union of Regular Baptist Churches of Ontario and Quebec to endeavour to be present to make this the greatest Young People's Convention we have ever had.

Full particulars next week.