

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.

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

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Vol. 9. No. 52.

TORONTO, MAY 14, 1931.

Whole No. 469.

The Jarvis Street Pulpit

WILL ANTICHRIST SOON BE REVEALED?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 10th, 1931.

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

Short Wave: VE9GW, 6,095 k.c.—49.22 metres.

(Stenographically Reported)

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son."—I Epistle of John 2:22.

Prayer before the Sermon, by Rev. E. E. Shields.

O Father, we approach Thee in the name of Thy Son. We thank Thee that He has taught us to call Thee, Our Father which art in heaven. We bless Thee that through the Cross we are not only made nigh, but we are adopted into Thy family; and we are not only adopted, but we are given the spirit of sons, whereby we cry, Abba, Father. We thank Thee, Lord, that Thou hast taught us that all things are ours, and we are Christ's, and Christ is God's.

We thank Thee for the Cross. We thank Thee for the complete redemption which is in and through Jesus Christ. We bless Thee for the shedding of the precious blood. We thank Thee, our Father, that in and through Christ those who once were afar off are made nigh, and those who are still far off may be brought—yea, are, in Thy purposes, made nigh by the blood of the cross.

We pray that Thou wouldst reach us to-night as Thy word is preached. May Thy Spirit attend, not only in this place, but in the far reaches of the land where this word is heard—may that Spirit Who moved upon the deep in the beginning and caused that there should be light, operate in the hearts of those who hear Thy word! Grant that there may be many who shall hear and believe, and, believing, shall fear, and look to God and find redemption through the precious blood.

We pray that Thou wilt bless everyone in this place to-night. Thou knowest all our circumstances. Thou knowest every heart. Thou knowest our thoughts afar off. Thou knowest the intents of the heart. Thou knowest us altogether. Thou knowest the relationship of every one to Thee, and all the life-history of each one. And Thou art reaching out after us to-night, after every one. We thank Thee that the Son of man is come to seek and to save that which was lost. We pray that Thy word may reach the lost, and bring them in by the power of Thy Spirit.

It may be that some are discouraged because of the roughness of the way. We pray that Thou wilt meet them

in their place of need to-night. Some, perhaps, are cast down. It may be some have met with great adversities in these dark times, and they need Thy cheer, Thy special strength. We pray that Thou wilt meet them in the time and place of need. Reveal Thyself to them, O Lord, and help them to see that even though the way is dark Thou art still the Light of the world. Teach them how to trust in the Lord, and to stay upon our God.

We pray that Thou wilt save men from sin, that the Spirit of Pentecost, the power without which we cannot even repent, by which men are born again, may deal with individual men and women to-night, that there may be joy in the presence of the angels over many who have turned to the Saviour this evening.

Bless Thy servant as he shall preach Thy word. Give power and unction. Grant that Thy word may run swiftly, and reach the hearts of all who listen. We pray for those who listen over the air wherever they are. Thou knowest them, everyone, though unknown to us. Thou has said, Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. Thou hast told us that God so loved the world, that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life. We pray, O God, that Thou wilt teach every one that he cannot put himself outside of God's 'whosoever'; that that means every one. Lord, reach them by Thy power. Grant that this service, the singing of the hymns, the reading of Thy word, and the spoken message, may be used of Thy Spirit to carry cheer and conviction and salvation to men this evening.

Remember those who are shut in, who for years have not heard Thy word at a public assembly. We thank Thee for this means by which they may be reached with the message. Lord, we praise Thee for the opportunity that comes to these through this marvel of this day without which they could not in this fashion hear the word of God.

Grant that if any hear for whom there is little hope of healing in this world, the cheer of Heaven's Light and Life

may come to them. In their captivity may the heavens be opened, that they may see visions of God. Visit them where they are. If they are unsaved, let Thy salvation come to them where they are to-night. We thank Thee that the word is nigh us, even in our mouths and in our hearts: that is, the word of faith, which we preach; that if we confess with our mouths the Lord Jesus, and believe in our hearts that God hath raised him from the dead, we shall be saved. So, Lord, bring Thy salvation to them to-night, we pray Thee, through the preaching of Thy word by the power of the eternal Spirit. Bring them peace and everlasting life. We ask it for Christ's sake, Amen.

I have frequently warned you of the danger of being too dogmatic in your prophetic interpretations. It is so much easier to speak oracularly of the future which is still veiled in mystery than it is to deal accurately with the records of the past which concern themselves with facts that are susceptible of proof.

Many of the ancient prophets by divine inspiration spoke of matters beyond their own knowledge, "searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven."

But we do not believe in special heavenly revelations to-day outside of the Book—at least, I do not. We believe that God has spoken to us in this Book, and that from Genesis to Revelation it contains "the faith once for all delivered to the saints." In our day our task is, by the illumination of the Holy Ghost, to interpret that which is already written, and in this a reverent caution is needed. I believe the ultimate import of much in the Bible no one knows. There are vital and abiding principles which may be applied to everyday life, by those who are Christians, but the ultimate significance of the prophecy will be understood only in that great day when it is being fulfilled before men's eyes.

But while we should be cautious, we must not, on the other hand, allow ourselves to become careless, and make no effort to understand. We may not understand all the details of prophecy, but in broad outline we may at least understand something of God's plan for the future. On the one hand, there are some who seem bent upon shutting us up to a prescribed programme, the last item of which they profess to understand; while others mock at the idea that it is possible, even with the open Bible before us, to know anything at all about the future.

It is well that we should find the happy medium to which I believe any sane interpretation of the Word of God will lead us. If we can it will save us from those extravagances which so often bring the prophetic word into disrepute, and which too often are due, not to a superior faith, but rather to an inferior knowledge, coupled with an impatient infantile curiosity to know what the parcel of the future contains.

I speak of this matter this evening because I meet many people from day to day who are troubled. People are everywhere inquiring, "Are we on the eve of the closing of the age? What is coming to-morrow?" It must be admitted that even people who are irreligious, who have little or no interest in

Scripture, seem now to be troubled by conditions which everywhere prevail. Let us think of that a moment as introductory to a very simple exposition of this text.

Look at the wide world to-day politically. When our prophetic interpreters look abroad many of them are fond of turning to Italy; Mussolini is a favourite subject of speculation. Personally, I look upon him as a first-class business man who is doing for Italy what our own Sir Henry Thornton, with some degree of success, is doing for our National Railways—making a success out of what had been a failure.

Look, on the other hand, at Russia, another field of speculation. She will probably work out her own salvation in time. Fifteen or twenty years is a short time in the history of a nation. There have been in other nations perplexing political conditions, not on quite as large a scale as that which Russia presents to-day, perhaps, but they have found, at length, by the natural outworking of things, a satisfactory solution.

I am not speaking of Russia economically for the moment, but politically. She will have to find her own place politically. I think it does us good to dip into history. I told my class this morning about the Pharaoh that "knew not Joseph". When he saw a nation rapidly increasing he said, "We will suppress them. We will deal wisely with them." He thought he was dealing wisely. It would not be difficult to put a cap on a quiescent volcano. I suppose a king might build a palace on the peak of it, and glory in his success; but when the set time for Vesuvius, or some other volcano, to become active, is come, both the king and the palace will probably have to find other quarters. The experiment of sitting upon the safety-valve has been tried by individual rulers and by groups of rulers in times past, and I have no expectation that the present rulers of Russia will be any more successful than those who have preceded them in the same sort of political attempt. Of course that is only an opinion. It is not worth very much. It may be worth as much as yours—and that may be nothing at all.

But difficult political situations have always existed, and it may reasonably be doubted whether the situation in Europe is more difficult to-day than it was in the days immediately following the Napoleonic wars. It takes the world a long time to recover from such severe wounds as were inflicted by Napoleon, or as have been more recently inflicted by the Great War. We become alarmed, and are ready to leap to almost any conclusion, because we lose our historical perspective. The thing is so close to us that it looms large, and we forget that the world has seen other difficulties like this, from which it has safely emerged.

If you view the world economically, things are still more depressing. Perhaps there never was a time when more people were out of work, and I suppose there is not an economist in the world who can explain it. Whether it is the war debts, the mechanization of life, the multiplication of machinery, who can tell? I suppose no one in the whole world can speak with authority. As a layman in respect to these matters, and being only a preacher, I know little about finance—no preacher does, of course. It is

difficult to understand, especially when one knows that the banks are overflowing with money, and the elevators are overflowing with wheat, while the people have no money in their pockets, and millions have no food in their stomachs. It looks as though there were something wrong with existing economic systems.

Diagnosis is difficult enough, but it is very often easier than to prescribe a remedy after the disease has been identified. Personally, I do not believe that Russia will succeed in her five-year programme. But suppose she does? Suppose she floods the world's markets with the products of slave labour, producing goods at so low a cost that no nation can possibly compete with her? Who can say what effect that would have upon the world? Nobody wants to see a fire anywhere; but sometimes when a fire breaks out among some old shacks in a slum section, though it occasion immediate loss, much distress and still more inconvenience, by its temporary dislocation of traffic and other matters, in the end it turns out to be a blessing, for on the ashes of the old a new and nobler order of things is erected. The great London fire of the sixteenth century purged the city of the great plague, and what seemed to be a catastrophe, in the providence of God, became a real redemption.

Though I lay no claim to expertness in economic matters, and fear almost to express an opinion, it does seem to me that when the earth has not withheld its fruits, when there is no direct "act of God", as the phrase is, to account for the present universal distress, when it seems to be due, at least in no small measure, to human failure somewhere, who knows but that even the horrible experiment of Russia, while it will bring trouble, sorrow, and distress, in its train temporarily,—who knows, I say, but that it may be God's way of rectifying some evils, and of bringing about a better condition of things. That is, of course, supposing it is in the plan of God that this dispensation shall continue yet a while. I do not know, but I can see possibilities in that direction which make me very cautious about predicting that to-morrow the great cataclysm will come. I say, I do not know; it may.

There is more that is alarming in *the religious outlook*. Wherever one turns there seems to be a very rapid spiritual declension. I may go farther than that and say there is not only a spiritual declension, having in mind the evangelical view of Christianity, but a very rapid religious declension, a turning away from all religions. There was a little furor in Toronto the other day because a young man wrote an article in a university paper to the effect that there was "practical atheism" in the University of Toronto. No doubt there was and is, for certainly many of the churches are full of practical atheism.

I read last night of a church in Illinois or Indiana where a dramatic society was rehearsing a play they were to put on in the house of God. One of the young men, as part of the play, flourished a revolver; and, not knowing it was loaded, pulled the trigger—and a young lady, one of the actresses, was shot dead. You say, "They do not do things like that here." But what are the churches becoming? In large measure some of them are agencies for the theatres. The preacher gives place of a Sunday evening to a dramatic recitation, and during the week there are all kinds of plays.

Surely God has forsaken His house where that is true. If I have the ear of any preacher this evening who permits these abominations in his church, irrespective of denomination, I say this to you, my brother, if that is the best thing you can do, abandon your profession and become a theatrical manager; be at least honest and straightforward, and do not pretend to stand for God when you are sponsoring something that is an agency of the pit.

I say, the churches have fallen upon evil times, beyond all peradventure; and as for our colleges, it is a rare thing to find a college nowadays where the Bible has any place at all, except as an object of ridicule. The damnable doctrine of Evolution, which properly viewed, in my judgment, is nothing less than the philosophy of fools, for it is based upon speculation, and has nothing but speculation to support it, lies at the root of most of the heresy of the day. It crowds God out of His universe, and denies the supernatural everywhere. It must be admitted that our colleges are turning out men who are not only not evangelical, not only anti-Christian, but anti-God, atheistic, with a hatred of God and all that God stands for. Surely there is abundant evidence of the presence in this old world of a spirit of antichrist.

I know what people will say about the Pastor of Jarvis Street Church. I know that the Pastor ought to say, "Peace! Peace!", when there is no peace. I know that it is popular to say that this is the best day that ever was. But, religiously, surely we have fallen upon evil times; and one cannot help thinking of the scriptural question, "When the Son of man cometh, shall he find faith on the earth?" When I see men whom I supposed to be orthodox, first compromise, then capitulate, and presently advocate the very opposite of what once they preached, I wonder what would happen if this present generation should live until *the Antichrist* shall come? (For he is to come some time; that is the teaching of Scripture as I see it.) Before the last times there is to be an almost universal apostasy, a falling away from the faith, reaching its climax in the revelation of the Antichrist who will rule over this old world, but whose short-lived ascendancy shall suddenly be terminated by the sign of the Son of man when the white horse and his Rider shall come down the skies.

How are we to adjust ourselves to these conditions? Are we to go on carelessly, without any thought of the possibility of the future? And if not, are we then to insist upon all the particulars of it, and on the basis of mere assumptions bring the Word of God into disrepute by our false predictions?

What is the sane and reasonable attitude toward such conditions as now prevail? There is something in the atmosphere. The man of business knows it. Everybody knows it. It is like the heavy atmosphere that precedes a storm. Men's hearts are failing them for fear, for looking at the things that are coming upon the earth.

I said just now that the banks are overflowing with money, but go down and ask the banker for some to-morrow, tell him you are hard up. He has more than he knows what to do with—ask him to give you some, or to lend you some. That is his business, to lend money. He wants his money to be out earning

something. Why cannot you borrow it? Because he is afraid, because there is no confidence, because he cannot see a month in advance. He has no guarantee that if he advances you some thousands of dollars for the enlargement of your business, both your business and the money he lends you would not be lost in a month or two.

What is back of the banker's refusal? It is the want of confidence. It is because men's hearts are failing them for fear. That is the thing that is paralyzing the world to-day. Some of the nations have too much gold—as Canada has too much wheat. And, if you please, we have come to hard times because we have produced too much—enough and to spare somewhere, and nothing at all somewhere else. That fearfulness is in the atmosphere. Tell me if that is not so. The wisest financier, the man who has his hand upon the world's pulse, trembles. The biggest financial man on the Continent of America, or in the world, to-day, does not know what is going to happen. Fear grips his heart just as much as the heart of any other man. It is because of that he is holding on to what he has: he is afraid to let it out of his hand.

There is also an attitude that is not only anti-Christian, but that is utterly irreligious—against God. People are afraid of Russian atheism, afraid it will spread like a plague, because it finds its affinity everywhere. Our colleges are immediately responsible for it—our theological colleges, our pulpits, our religious literature. For a generation men who have borne the name of Christian have been sowing the wind, teaching men to doubt God, to doubt His Word. What wonder if the world must now reap the whirlwind?

I say, no thoughtful man can afford to be indifferent to these matters. And yet surely the Christian man ought never to be in a panic ("Hallelujah!") I love to read that story of the Apostle Paul on shipboard—a poor preacher in chains, on the way to Rome, and when he cautioned the centurion and the master of the ship not to set sail, for he was sure it would result in much damage, the centurion believed the master and owner of the ship rather than the things that were spoken by Paul, and so they went to sea. At last there came that fearful tempest upon them, Euroclydon, which was so severe that when many days had passed and neither sun nor stars appeared, all hope that they should be saved was taken away. Then the Apostle Paul found his opportunity. He stood upon that rolling and pitching ship when every heart was gripped with fear and said, "There stood by me this night the angel of God, whose I am, and whom I serve. Saying, Fear not, Paul . . . wherefore, sirs, be of good cheer." He said in effect, "You have thrown your ship away. Your ship will be broken. You ought to have hearkened unto me, and not have loosed from Crete; but, seeing you have done it, your ship must be dashed to pieces, but there will be no loss of life." So it came to pass that "some on boards, and some on broken pieces of the ship . . . they escaped all safe to land."

Surely; dear friends, we who are Christians ought to have a message for our day, not an extravagant speculative message, but there ought to be some standing-place where we can put the feet of our faith, and look into the darkest day and the blackest night without alarm.

I.

THERE HAVE ALWAYS BEEN ANTICHRISTS. The spirit of Antichrist has always been abroad, a spirit that not only

would extinguish revealed religion, but that would persecute and kill the man who worships God in the way of His appointment. That has been so since the day that Cain slew his brother Abel. Noah was saved from the judgment of his day by divine grace, but the world was so antagonistic to God that He visited it with vengeance. When the race began its course again, you will find the same spirit persisting. Abraham had two sons: one was Isaac, but the other was Ishmael. Isaac had two sons: one was Jacob who saw the ladder set up upon earth whose top reached to heaven, and the other was Esau who never even looked at the stars. All down through the record of sacred history you will find these two principles opposing each other.

If we revert to our morning lesson we find the principle there. The rapidly increasing race began to alarm the Pharaoh of that day, and he gave his order for the destruction of the male children, "but the more they afflicted them, the more they multiplied and grew." And Moses, apart from our Lord, the greatest man of all time, the only mortal whose name is sung in heaven where they sing the "song of Moses and the Lamb"—Moses began his career in this world, himself a type and prophecy of the Christ, at a time when a sword was unsheathed for his infant head: "At which time Moses was born."

It was a strange time for the divine appointment, but He cared for that life, and nurtured it, and brought him through. So all the way down through sacred history it has always been true. It is true to-day. There have always been antichrists. There will come the Antichrist at last, however. At the beginning of the Christian era there were people who believed Nero was the Antichrist. Napoleon was looked upon as the Antichrist by many of the Christians of his day. Now some people say it is Mussolini! Antichrist will come, but there have always been antichrists.

You ask me whether Antichrist is soon to be revealed. Let me answer your question by telling you how we may be wise in our day and generation, and able to meet the emergencies of life as Christians ought to meet them.

It is well for us to *Identify the Spirit of Antichrist*, and to see where that spirit is working, in order that we may assure ourselves that we are not co-operating with it.

What is the spirit of Antichrist? "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." *The spirit of antichrist is the spirit which rejects the supreme and final revelation of God in the person of His Son.* Wherever you find that spirit, you will find it preparing the way for the coming of Antichrist, just as surely as John was sent of God to prepare the way for the coming of Christ.

The man who admires the character of Jesus, and is fond of calling Him "Jesus"—not the Lord Jesus Christ, but "Jesus", while denying the scriptural record of His birth and all the implications of that divine record; is moved by the spirit of Antichrist, although he may be a very amiable gentleman. Whoever denies the virgin birth of Christ, that Jesus Christ came into the world exactly as God says He came, is speaking by the spirit of Antichrist. He may be a very excellent gentleman, he may be very good to the poor, he may be exceedingly religious, he may be very scholarly, but the denial of that stupendous miracle of divine intervention in the affairs of humanity when Jesus Christ came to become the Head

of a new race—the man who denies that, I care not who he is, what pulpit he preaches from, whether he be called a Baptist or what he is, the man who denies that is inspired of Antichrist, and is preparing the way for Antichrist.

There are *those who magnify the humanity of Jesus—of "Jesus" understand—while denying His deity.* They speak of Him as the greatest Man who ever lived. They class Him with great teachers and great reformers and great philanthropists, and talk of His going about doing good. But when they have said it all they have spoken of Him only as a man, not God.

Who is the Christ? You cannot deny the supernaturalness, the essential Deity, the eternal Sonship of Jesus Christ, His everlasting oneness with the Father, without denying the Father at the same time. Do not tell me the man who does so is a Christian. He is not a Christian. There is nothing Christian in his teaching: it is essentially of antichrist, and whatever influence he wields is preparing the way for the Antichrist to come.

The man who exalts the example of Jesus—of "Jesus", at the expense of His divine Saviourhood, and implicitly or explicitly denies His Saviourhood, has missed the very genius of the Christian gospel, and that which is fundamental to all true faith. He does not preach Christ: he preaches a human example, and his teaching is of the Antichrist. A failure to recognize the purpose of the Incarnation, the redemptive work of Christ, the atonement wrought by blood, however artfully disguised, is essentially anti-Christian; and whoever takes that position is preparing the way for Antichrist.

If these principles be true, then it looks at the present, I must confess, as though this old world were being very rapidly prepared for the revelation of Antichrist, for the great mass of the professing Christian churches of to-day have departed from evangelical principles, and are preaching in the name of the Lord that which is itself decidedly anti-Christian.

II.

What shall we do? THE SUPREME DELUSION TO WHICH ANYBODY ANYWHERE MAY BECOME SUBJECT IS THE DELUSION GIVEN US IN THE TEXT. "Who is a liar?" Who is the man who goes right in the teeth of truth? who denies the truth that comprehends all truth, the alpha and omega of truth? Who is a liar? Some common, vulgar, man who does not know very much? The Bible asks who is the supreme liar. Who is the biggest liar in Toronto? the biggest liar in Canada? the biggest liar in all the world? Who sets himself directly against the truth? It is the man who denies that Jesus Christ is come in the flesh, the man who denies the record of the Book.

You say, "There are many learned men who do that." Quite so! I know some men who are professors and preachers who do so. I will not mention his name, but I could tell you of one of the most famous preachers on this Continent who says that the virgin birth of Christ involves a biological miracle that is unthinkable to the modern mind. And I answer that the denial of that virgin birth involves the denier in, and makes him subject to, the greatest delusion that can come upon the mind of man; for Jesus Christ is the truth, and the Bible is God's word of truth, and to deny that is to deny everything that is fundamental to a true understanding of anything; to deny that is to leave the world without a Christ. Jesus Christ is either the God-man or else He is not a good

man. He is either all that He said He was, or He is the greatest imposter who ever lived. He is either the supreme, the ultimate, Revelation of God Himself, or else He is someone whose name ought for ever to be blotted out.

But He is what He said He was. He is the Son of God. I humbly, and with gratitude, confess that I want to be on His side. I want to stand with Him in the day when He "shall be 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."

Are you troubled when people laugh at you to-day, and call you names? Somebody told me the other day about some friends, who, when they discovered that this particular person was a regular worshipper here, very charitably remarked, "Oh, only the scum go there." Can you stand that? Can you go without the camp bearing His reproach? Can you afford to be laughed at? mocked at? persecuted for your faith?

"Who is a liar?" Are you? Come now, are you? You who hear me over the air, that is the question of my text, "Who is a liar?" You men down there in Oswego, you folks in Hespeler, that dear brother who listens on the sly in Brantford—good evening, sir; I greet you—who is a liar? Not you, of course! You are too respectable for that! He is the man who denies the verities of the faith, the essentials of the gospel, no matter how respectable.

Who is the man of truth? The simple believer. They have a way of saying things down South that I rather like. They have borrowed much from the negroes, a bit of music from them, too. I have heard a Southerner say, "I take the Bible just like it is,"—just take it at its face value. Oh, you young people, no matter what anybody may say, abide by the truth as it is in Jesus Christ. You cannot deny Him without denying God.

What, then, ought our attitude to be? Simply to receive Christ first of all into our own hearts and lives, to put Him first, to make Him the Standard of life in everything, to be attentive to every whisper of the Spirit, to every principle of the Book, to bring the events of every day into the light of the Scripture, to view life through the medium of Jesus Christ. That is, to know nothing, to see nothing, except through the medium of Jesus Christ. If you are Christ's man, if you are Christ's woman, if you are altogether His, it will not matter when or how Antichrist comes. Then you will be sure of this, that all will be well in the end.

Do you remember what our brother, Dr. Stealey, of Oklahoma, told us? I was really jealous of that remark, because I had thought of it, but had never said it. Did you ever have anybody get ahead of you? He said, "I am fond of reading a good story. I begin, and get through a few chapters, and by and by the hero of the tale gets into a terrible box. He is beset with difficulties and with enemies, and it seems certain that he is going to die. But I know he is not. I know very well that the author would not write that book to kill the hero in the fifth chapter. He will bring him through all right—because I looked at the end of the book! There are wedding

bells in the last chapter!—and they will live happily ever after.”

It requires a little skill to unravel the story, but we have a God Who does that not only in the individual life, but in the world at large. It is a dark day. I know it is. We are like Paul on shipboard: it is rather stormy. There are not many stars—at least, not many of the right kind of stars. There are not very many stars shining in our day. It is difficult to find our way through the murk. I am not surprised that some men should be sounding the fog-horn to keep themselves and others awake, and to keep everybody at sea alert. It is dark enough. As I turned to my Bible and read the chapter my brother read this evening, I said, That is a terrible chapter. That is the blackest day that ever was. But it is recorded in the Book in the life-story of the world. But do as you are in the habit of doing with a story book when you are impatient and cannot wait: turn over and read the last chapter of Revelation, where there are no tears, and no pain, and no death, and no night. Our God will bring that to pass.

I may not know all about the intermediate processes—I do not know. And if you will not be offended with me for telling you, I do not believe you know either. Some people think they do. But remember: in the first creation “the evening and the morning were the first day”, and the second day, the third, and fourth, and fifth, and sixth, and seventh. God moves from evening to morning. The Bible closes with a divine description of the morning-land, from which

all griefs and all shadows are forever banished, and I have no hope that that can ever be brought to pass by any other power than the power of God, and that, inseparable from that glorious consummation, is the coming of our Lord Jesus Christ “in power and great glory”.

Be of good cheer. Go back to your toil in the morning like men and women who have seen the King in His beauty, and have beheld the Land that is very far off. While other people groan and grumble, see to it that your mouth is continually filled with His praises.

Is there an unsaved man here this evening? I bid you come to Christ. He is the only Saviour. His blood will cleanse you from all sin. Will you not come? You who hear over the air, you come too. Let us ask His blessing.

O Lord, teach us from Thy Word to be ever watchful, that as Thou dost reveal to us little by little Thy plans and purposes, and as we see them coming to pass unmistakably as Thy Word foretells, may our faith be strengthened and established in the light of the events of the day! Make us true Christians. Make us stalwart in the faith. Help us in our daily task in the office or the shop to behave ourselves as those who are the children of God. Bless any who are unconverted. Oh, that every heart may be opened to the reception of Jesus Christ, that His name may be glorified! Hear us all, for we ask it for Thy glory's sake, Amen.

The Ministry of the Holy Spirit

A Bible Lecture by Dr. T. T. Shields.

Fifteenth in a Series of Week-Evening Lectures on the Doctrines of Grace.

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, April 30th, 1931.

(Stenographically Reported)

Lesson Read: John 14:15-18; 16:7-11; Acts 1:4-8.

I was to speak to you this evening on the subject of the ministry of the Holy Spirit, a very large subject that could not possibly be treated in one, or, indeed, in a good many addresses. I think for this evening I will content myself with a mere outline of the Spirit's work, and then when we come to a study of the biblical doctrine of sanctification we may see there something more of the Spirit's operation in the believer's life.

There are to-day two extremes among professing Christian people. On one side there are those who deny the supernatural in the Book, and as an element in Christian experience. The Christian religion is reduced to a mere system of ethics, a laborious striving toward the attainment of an ideal. There is a concept of Christianity from which the supernatural is excluded. Then, on the other hand, there are those who believe in nothing but the supernatural. It is all supernatural. The doctrine of the Holy Spirit particularly is carried to unreasonable extremes.

It is important for us to know the teaching of Scripture in respect to this matter, and to know that

Christianity, while it is supernatural in every aspect of it, never does violence to the natural, to the laws which God has written in our own constitutions.

I shall cover some familiar ground this evening, for the refreshment of your memories.

I need not, surely, remind you of the distinctively Trinitarian position which recognizes in the Father, Son, and Holy Ghost, one God, three equal subsistences in one divine Personality; or, as it is more commonly expressed, three Persons in One. The Holy Spirit is revealed in the Scripture as a divine Personality. All the qualities of personality are attributed to Him. He is much more than a mere benevolent influence: with the Father and the Son, He is one God.

The Holy Spirit was the agent in creation: “The Spirit of God moved upon the face of the waters.” The Holy Ghost was the Inspirer of the Holy Scriptures: “Holy men of God spake as they were moved by the Holy Ghost.” He was also the Revealer of divine secrets to the prophets. There is a distinction between revelation and inspiration. Abraham received many revelations from God, but he was not inspired

to write any of those revelations. He himself preserved no written record of the revelations which were communicated to him.

Revelation has to do with that which God divinely discloses, that which He makes known to His people, which they could not discover for themselves. Inspiration is that operation of the Spirit of God upon the minds of men by which they were moved to write the record of that which was revealed. So, while Abraham wrote nothing, neither did Isaac, nor Jacob, nor Joseph, God in due time moved Moses by the Holy Ghost to write for our learning a record of all that God had revealed to the patriarchs. In the doing of that, the Holy Spirit must have exercised His peculiar office of bringing to the remembrance of Moses that which had been formerly revealed to those who had preceded him. But the Holy Ghost is at once the Revealer of the substance of the Book, that is, the Revealer of the truth; and the Inspirer of those who were moved to write a record of that which was revealed.

Then, in some measure, the Holy Spirit dwelt in the lives of the Old Testament saints. The Spirit of the Lord came upon Samson. We read at a later time that "he wist not that the Lord was departed from him". When the Spirit of the Lord withdrew from that mighty man he was weak as other men were.

You will find many references in the Psalms, for instance, to the Holy Spirit. David prayed, notably in the fifty-third Psalm, "Take not thy Holy Spirit from me." So that even in Old Testament times the saints of God were subject to the ministry of the Holy Ghost.

Our Lord Jesus was not as fully revealed in the Old Testament as He is in the New, and yet you will find Him in the Old Testament. He appears again and again as "the Angel of the covenant". He speaks in the Old Testament. The Jehovah of the Old Testament is the Jesus of the New. But the New Testament era, the parenthesis in our Lord's life which we speak of as the Incarnation, was distinctively the era of the Son, when God appeared among men, when God was manifest in the flesh.

I read to you how our Lord promised that He would return to the Father, and that He would receive the promise from the Father: "Behold, I send the promise of my Father upon you"; "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." So our Lord departed, and on the day of Pentecost we read of the coming of the Holy Spirit, when the promise of the baptism of the Holy Ghost was once and for all fulfilled to the early church.

Let me pause here, however, to say what perhaps I should have said a moment ago, that as the Holy Spirit was present in the Old Testament dispensation, so He was present in the life of our Lord. He was the Agent in the incarnation. At our Lord's baptism He appeared in the form of a dove, lighting upon Him. Jesus Christ went up into the wilderness and was tempted of the devil, but He was sustained by the power of the Spirit. It was also said that the Lord gave not the Spirit "by measure" unto Him. So that the Spirit of God, the Holy Ghost, was with the Son even as the Son and the Holy Ghost were ever with the Father, for Jesus said, "The Father hath not left me alone; for I do always those things that please

him." You see, therefore, these three elements in the divine essence, these three distinct personalities—I think it was Joseph Cook who used the word "subsistences"—in the Godhead were never separated the one from the other: Father, Son, and Holy Ghost, were always one.

But there are, in the course of the divine revelation, special manifestations of the Son and of the Spirit. The Holy Ghost came at Pentecost to take up His administrative work. He is represented in the New Testament as the Executive of the Godhead; He is the Administrator of His church, and carries on the work of God in the believer's life.

In the first place, it is by the power of the Holy Ghost that sinners are made alive, that they are quickened: The Holy Ghost is the life-giving Spirit. No one is saved by preaching. No one is saved merely by reading the Bible, without the quickening of the Holy Spirit. No one is saved, or can be saved, by any sort of human effort. These are but agencies employed by the divine Agent, whether it be the preacher, or teacher, or the written word, or the truth of the written word in sermon or lesson; the quickening power, the Agent in conversion, in regeneration, is the Holy Ghost.

I think it was Henry Drummond who said that God had reserved a point at the genesis of life for His own direct appearance. He has delegated to no one else the power to give life: that is His prerogative. When the soul dead in sins begins to live again it is because that soul has been quickened into life by the Holy Spirit. The miracles of the incarnation, of the virgin birth, of the resurrection—each of which is ascribed in the Scripture to the power of the Spirit of God—are repeated and combined in the personal experience of everyone who is born again.

That which we are accustomed to speak of as conversion, sometimes as regeneration, is described also in the Word as a new birth. We are begotten of God, and it is said that we are born of the Spirit: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." We must be re-created, spiritual, men and women; a new life must be imparted. "If any man be in Christ he is"—not only a new creature, but he is new creation, so made by the power of the Holy Ghost. So that the Holy Ghost is not only the Agent in the first creation, but also in the second creation. His is the creative power by which dead souls are quickened into life.

Then, *the Holy Ghost is the sustaining power.* He dwells in the believer. "If a man have not the Spirit of God he is none of his." We all, if we are Christians, have the Holy Ghost resident within us. He may not be recognized as He ought to be. We may not obey Him as it is at once our duty and our privilege to do; but if we are Christians, the Holy Ghost dwells within us, and without Him there can be no spiritual life whatever, for He is the living, the vital, principle as well as the living personality, dwelling in His people always.

Let me briefly explain the verses I read. His work in conversion is analyzed in the sixteenth chapter of John, and is said to be threefold. He convinces the world of sin, and then that sin is defined—not theft, not untruthfulness, not lechery, or anything of that sort. The Bible is written in pregnant speech. The Lord can pack

a volume, not into a sentence, but into a syllable. I once heard my father say, "The Lord is a great Packer. He can pack an oak into an acorn." Neither you nor I can do that.

The Holy Spirit convinces us of sin, and that sin is the fundamental sin upon which all other iniquity rests. It is the cardinal sin upon which everything else hinges; it is the mother-sin from which all other sins issue: "Of sin, because they believe not on me." You and I may persuade people that it is wrong to steal or lie, but a good many people think they ought to be given the degree of Doctor of Philosophy because they refuse to believe. They make a virtue of their unbelief and plume themselves upon their superiority; yet unbelief is the only thing that can shut the doors of heaven and open the doors of hell. The Holy Ghost has come to convince men that they are sinners because they believe not on Christ.

"Of righteousness." Ah, nobody knows what righteousness is. Were we to ask the opinion of this congregation this evening in respect to any course of conduct we might have as many opinions as we have persons. The difficulty is, we are without a standard of righteousness. We are each a law unto himself in that respect.

There is a popular theory that whatever the majority decide upon is right. I heard of a man once who used to travel with a pack on his back, selling what we should call in this country, dry-goods. It was before one could find a store on every corner, and before business was done by mail. He carried a pack on his back of calico, dress goods, and that sort of thing. So that he might not be too heavily laden he used his walking-stick for a measuring stick—and the farther he travelled the shorter his yard became, for he was wearing off his stick all the time.

The farther we travel the more our standards are reduced, because our sense of the oughtness of things, of that which is right and righteous, is likely to be dulled; and we become at last accustomed to short measure. Our Lord said in effect, "When I am gone nobody will know what a righteous man ought to be. When I have ceased to be manifest among men the world will be without a standard of righteousness; there will be no scales by which a man can weigh himself, no norm by which he can compare himself and judge whether he has fallen short of the glory of God or not. Therefore the Holy Ghost will come and convince the world, negatively, of sin, and then of righteousness, because I go unto My Father, and ye see me no more." The Holy Ghost is to give to our hearts and consciences a revelation of what we ought to be, a standard of righteousness.

"And of judgment." That verse is often quoted in prayer-meeting—and a good many people misquote it by saying, "and of judgment to come." The text does not say that. The Holy Ghost has come to convince us of a judgment that *has* come, not of a judgment to come. "Of judgment, because the prince of this world is judged." If there were two men, participants in the same crime, equally guilty or innocent, as the case might be, and they were both awaiting trial, and one man were tried first and found guilty, and condemned, the other would say, "That is what awaits me. I am as guilty as he. I did exactly the same thing he did. I am subject to the same law as he is. If he is judged and condemned, I shall be judged and condemned too."

The Holy Ghost shows us ourselves judged and condemned at the cross where God's wrath is poured upon sinners, and where the prince of this world is judged. You remember our Lord's saying, "Now is the judgment of this world: now shall the prince of this world be cast out." At the Cross that was effected. The Holy Ghost comes to do His work in the hearts and consciences of men, convincing them of sin, because they believe not on Christ; of righteousness, because they have no one by whom to measure themselves any more! He says, Stand up beside that. He shows that we are short measure; of judgment, showing us to have been judged and condemned at the place of a skull.

That is a simple analysis of the work of the Holy Spirit in regeneration. It is conversion, regeneration, resolved into its elements.

And now you will see what I meant a moment ago when I said there are people who would reduce the Christian religion to a merely natural plane, and that there are others who would make it wholly supernatural. What the Holy Ghost comes to do is to spiritualize the natural. It is supernatural, but in that process of regeneration, convincing the world of sin and righteousness and judgment, He so operates upon the minds of people that their judgment becomes active and their consciences quickened, and the man responds, apparently spontaneously, as though he were co-operating with the Holy Ghost, when, as a matter of fact, the Holy Ghost is enlightening the mind, and engaging the affection, and energizing the will.

The man says, "I saw that I was a sinner, and I repented." No! No! "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." That is how He gives repentance, by showing us that we are sinners. We do repent, but only through His work.

So of the mind and of the will—of all the faculties of the complete man. The Holy Ghost comes and makes them all alive, and they operate on God's side instead of against God. That is regeneration.

Then He dwells in the believer. "Howbeit when he, the Spirit of truth, is come, he will guide you," into all *the* truth. He comes thus to dwell within us.

Let me pause a moment to speak of that great outpouring, that effusion, of the Holy Ghost on the day of Pentecost. Our Lord promised that the disciples would be "baptized with the Holy Ghost not many days hence". I wish we could see this clearly. I would not strive about words to no profit, nor be pedantic in censuring people who use words unwisely; but I cannot see that it is ever appropriate that any of us should ask to be "baptized" with the Holy Ghost. "In one Spirit we are all baptized into one body." The promise of the baptism of the Holy Ghost was fulfilled on the day of Pentecost. When the gospel was preached to the Gentiles, and they were led to repentance, in signification of the divine acceptance of the Gentiles, when Peter went to Cornelius, as he later declared, "The Holy Ghost fell on them, as on us at the beginning." He identified that with the baptism of the Spirit, for he remembered that it was said, "Ye shall be baptized with the Holy Ghost." Nowhere, later in the Acts, or in the epistles, will you find any apostolic preacher, or any of the New Testament writers, commanding or exhorting anybody to be baptized with the Holy Ghost.

The baptism of the Holy Ghost was for the whole body of God's elect, and once and for all at Pentecost the Holy Spirit came; and He does now abide in the heart of every believer.

You say, "Many people who profess to be Christians do not act as though they were spiritual men." Quite true! No doubt many people who profess to be Christians are not, and many who are Christians sometimes behave as though they were not. I have seen a little boy who comes from a good family, whose parents are well-to-do, and who could well afford to keep him spick and span, go out and play with little street urchins, and become as black as any of them. But he was not the same. He belonged in another sphere. Thus the Lord's children may soil their garments.

If you are a Christian you have within you, by God's sovereign grace, all the potentialities which will make you the perfect saint God designs you shall be. We are admonished to be "filled with the Spirit". We do not need to pray for fresh air in this building. What a stupid thing that would be, would it not?—"Lord, fill this place with fresh air." All we need to do is to open the windows and the air will come in.

The Spirit of God is abiding with His people. Oh, the tragedy of it!—if you and I are not being used as the divine instruments, if we are not growing as Christians, it is not because of any straitness in God, for He has "given unto us all things that pertain unto life and godliness". He has "blessed us with all spiritual blessings in heavenly places in Christ Jesus." He has given us a light that is adequate to our full and complete illumination at last in respect to the divine purpose in our lives. He has given us in the Word the "exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." He has made every necessary provision, and it is for us to yield ourselves to the Holy Ghost, and to permit ourselves to be used.

In our study of sanctification—it is a large subject, it is a subject which I fear is greatly misunderstood, and sometimes grotesquely treated, the subject of sanctification—we shall find that it is the process of spiritual education; it describes what God the Holy Ghost does for the princes of glory. Born to a high vocation, destined at last to judge angels, we ought to become thoroughly educated in divine things, and to know something, by God's communications to us, of the divine mind,—and all that is included in the process called sanctification. But we will leave that for another evening.

The Holy Spirit dwells within us in order that He may enable us to understand the mind of God, and deliberately to choose the will of God, and then voluntarily to do God's will, having chosen the better part.

The temptation in the other direction is to assume that the Holy Spirit has come to nullify, to negative, to make unnecessary, all human effort. We may become authorities over night! Some little boy or girl of a few months' experience of divine grace—let us charitably assume they have it—suddenly becomes an expert, an authority, and talks about when they "obtained their sanctification"! Oh, the crass ignorance that abounds to-day! I sometimes wonder where the devil does the deadliest work: whether by his denial of the supernatural, and his reduction of everything

to the naturalistic plane,—or whether by the teaching that the supernatural may be super-imposed by the divine will upon the human will so that we become nothing but automatons.

God is always sovereign. But the idea that God ever dispenses with my reason, my judgment, my memory, my will, and super-imposes Himself upon me, and makes me a mere puppet in His hands is erroneous. There is nothing in the Scripture to justify that view.

People speak about being "led",—"I am not led to do so-and-so." Therefore they sit down until they are led, as though the Lord may be expected to come and by some supernatural revelation take them out of themselves until they see and do something that is quite beyond their own understanding. God leads us by His Spirit, but He leads us through a legitimate spiritual exercise of an enlightened intelligence, through the energizing of our surrendered wills. He always respects the powers with which He has endowed us, and works through us by securing their cooperation with His divine plan and purpose.

How wonderful it is! That, after all, is the simple lesson of this evening. We have not an absentee Saviour, for Jesus said, "I will not leave you comfortless (orphans): I will come to you." Did you ever go into a home where there was no mother? and where father has just been laid in the casket, or in the grave? The little children are there, but they do not know what to do or where to go. They are children, but they are orphans, they are left alone. Our Lord said in effect to His disciples, "I know how you depend upon me, therefore I will not leave you alone." In His high priestly prayer He said, "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost. . . Holy Father, keep through thine own name those whom thou hast given me."

Our Lord knew that His disciples had depended upon Him. I suppose during those three years it had become instinctive with every one of them upon each and every occasion to go and tell Jesus. What a beautiful word that is: when the disciples had buried John, "they came and told Jesus."

Dr. Keirstead told me that he once heard Dr. Joseph Parker preach on that text, "And they came and told Jesus." They had been to a funeral, they had buried their master, their great teacher, and the world was empty—and "they came and told Jesus". Dr. Keirstead said he could never forget Dr. Parker's closing word. After he had spoken at length of the privilege of telling Him everything, of going to Him always, he concluded his sermon like this: "And they went and told Jesus—and discovered they had told God".

Is it not a great privilege to be able to talk to God? The disciples had depended upon him, and He said, "Now I go my way to him that sent me . . . but because I have said these things unto you, sorrow hath filled your heart. You will have no one to depend upon after I am gone. There will be no one to whom you can tell your sorrow, nobody to help you after I am gone,—so you think. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you (the Paraclete, the One Who comes to stand by); but if I depart, I will send him unto you."—"I will not

leave you orphans; I will come to you." And he did come to His disciples again, in the person of the Holy Ghost.

While we believe the Bible, and rejoice in its promises, and through the medium of this divine revelation look into the future and rejoice in the prospect before us, yet it is our present comfort that we are not alone. He has come to us; He is with us; He will be with us as we pray, when we praise, when we are in temptation, and when we are almost beside ourselves with some excessive joy—whatever our experience we have a Saviour Who is with us. The Holy Ghost is with us.

That, dear friends, is the lost note in the modern church. It is as though the power had been cut off. The first Sunday I preached in this church, nearly twenty-one years ago, there was a severe thunderstorm, and the electric lights went out. There were a few gas jets in the building; we had a dim religious light, enough to make the darkness visible. The gas jets were lighted in substitution for the electric light. That is what the modern church is doing, cutting off or ignoring the divine power, and lighting their little candles,—and they are not even "dips", half of them,—as though the church were engaged in an afternoon bridge party.

Individually and collectively we must do what we do by the power of God. He has not left us alone: He has come to us.

CHEER UP, BROTHER! DON'T DO IT!

For the encouragement of pastors in general we publish herewith a little clipping from one of the Toronto papers, credited to *The Renfrew Mercury*. The writer is evidently an observing man:

HE HANGED HIMSELF

From *The Renfrew Mercury*

The National Editorial Association's Bulletin says that a young man down east hanged himself because some people found fault with him, observes an exchange. Should this practice become general, the trees would be full of preachers, school teachers, doctors and editors. The preacher, teacher, doctor or editor with whom nobody finds fault ought to hang himself, because he is dead and doesn't know it.

TWO ANNIVERSARIES

We wonder whether our friends will regard us as being too personal if for once we write a little about Jarvis Street Church and *The Gospel Witness*? We are writing the evening of May 13th. To-morrow we shall hold our Seminary Graduation Exercises, and that day (May 14th) will mark the completion by this writer of twenty-one years in the pastorate of Jarvis Street Church. We assumed the pastorate May 15th, 1910.

The years have been filled with much joy, and not a little sorrow. Through no choice of our own, we have been thrust into several severe conflicts; but the Lord has brought us safely through.

During the twenty-one years 1,381 members have been added to the church by letter, 626 by experience, and 2,063 by baptism, a total of 4,070, an average of 194 per year for the twenty-one years. But of the total for twenty-one years there have been added during the last ten years, or since our great church revolution: by letter, 604; by experience, 515; by baptism, 1,618; a total of 2,737, an average of 273 per year.

The year's revenue twenty-one years ago was between \$25,000 and \$30,000. The year just closed, ten years after "all the wealth" had withdrawn, it amounted to \$86,081.02. Only just now did it occur to us to write a note about this anniversary, and we have not time to go back over our records to give the total amount of money raised for the twenty-one years. It is enough to say that we gratefully acknowledge the goodness of God through all these years, and we give all glory to Him for whatever good has been accomplished.

We ought to add that the Sunday School twenty-one years ago averaged 195 per Sunday, and increased during the first ten years until it reached an average of about 300. Then came the revolution, and a great reduction, and the introduction of a morning Sunday School, inspired by a new spirit, with the result that the average attendance for the year ending March 31st was 1,273.

"The Gospel Witness" Nine Years Old.

With this issue of the paper, *The Gospel Witness* completes nine years of publication. We began without a cent of capital—and have so continued until this day. The Editor began his editorial work without a salary—and he has gone on from nothing to nothing until now! On the other hand, he found great delight in preparing the first modest issue of the paper, and has found an increasing joy in editing every subsequent issue.

The Gospel Witness has done some deep plowing, some heavy bombarding, and occasionally a bit of sharp shooting; and even our critics will bear witness that they have not all been "duds".

The paper began as an enlargement of the church calendar for local circulation, and without advertising has spread itself over the earth to about sixty different countries. Thousands of ministers and missionaries have been, and still are, numbered among its regular readers.

In the nine years it has published 483 of the Editor's sermons, not counting many weeks when it has published two addresses, so that approximately five hundred sermons have been published. We have to plead guilty to most of them being long metre—a little longer than the average sermon of today. If these 500 sermons were put together in book form, twelve of them would make an ordinary volume of sermons such as is published today. Were they all thus issued, they would make 41 volumes, or a little over a volume every three months. If the editorial articles were published in the same form it would add many more volumes to the total.

During the years *The Gospel Witness* has been cordially disliked by some people, and greatly loved by others. It has engaged in controversy, it is true, but its chief mission has been to give a clear gospel testimony. We have heard of its messages being translated into other tongues. We have heard of its messages being blessed to many lonely missionaries, and in some instances of its being actually used by them, and then by their native workers in other tongues. Only last week a lady handed us a letter from the veteran missionary of the Congo, Rev. Thos. Moody, in which he said he had read one of the sermons to his prayer-meeting the week before. One brother writes this week that he has thirty-two names on his mailing list to whom he sends *The Witness* in turn. One gentleman in Australia sent us a cheque some months ago for \$200,—\$146.00 was for seventy-three subscriptions, and the balance a contribution to *The Gospel Witness* Fund. Sermons and editorials and other articles are frequently quoted by

other papers, so that *The Gospel Witness* has become pretty widely known throughout the world.

Our largest edition of a single issue numbered seventy-five thousand, and that issue was three times the ordinary size, or equivalent to two hundred and twenty-five thousand copies of this week's paper. One notable issue of the paper was that which carried the report of the Northern Convention at Washington, D.C., in 1926. That edition exceeded in number the combined circulations of *The Watchman-Examiner*, of New York, and *The Baptist*, of Chicago; and was the first religious paper on the Continent to publish an account of that Convention.

Perhaps the issue that involved the greatest amount of labour was that which was known as the "Ichabod" Number, following the Baptist Convention of Ontario and Quebec held in First Ave. Baptist Church, Toronto, 1926. (Vol. V, No. 26, Whole No. 236, Nov. 4, 1926). At that time the size of the sheet was exactly half the present size. By taking this paper and folding it in two the reader will have the exact shape of that paper. That issue contained one hundred and seventy-six pages. There was a great deal of quoted matter in it, including a verbatim report of a debate which lasted from eleven one morning until two-thirty the next. All the quoted matter was in 8-point type, and the comments in 10-point. It was a difficult job, but was rapidly produced; and for that issue the Editor worked at his desk continuously for thirty hours, not leaving either for sleep or food.

The nine years have passed quickly. It has taken many thousands of dollars to maintain the paper, yet, having obtained help of God, we continue unto this day.

All this has been carried on in connection with the pastorate of a great church, and a great and growing Sunday School; and, for the last five years, a theological seminary beside; and thrown into the time, for two years the care and financing of a university, involving in the two years (June 1927-29) not less than eighty thousand miles of travel. For the nine years—and one year before—the Editor's only vacation was a hurried trip to England late in September, 1928, returning the first week in November.

We have written these simple facts to show that the last twenty-one years, and particularly the last ten, have had for us few idle hours. We are happy to record that we have heard of numberless cases of conversion and restoration through the influence of *The Gospel Witness*; and from not a few quarters ministerial brethren have been good enough to write and tell us it has proved to them as iron in the blood.

God willing, we shall begin the tenth volume next week, with the determination as the Lord may give us strength and ability to make *The Gospel Witness* more serviceable in the future than hitherto.

How would it be for those who have received a blessing through its pages to send *The Gospel Witness* Fund a birthday present? Like Oliver Twist, it always wants some more!

HEARTIEST CONGRATULATIONS.

The Gospel Witness extends hearty congratulations to the beloved veteran of the Cross, Rev. D. G. Macdonald, of Vancouver, B.C., who celebrated his eighty-eighth birthday by preaching at the morning service of Broadway West Baptist Church, February 15th last. By some means notice of this escaped our observation until to-day.

It has been our pleasure to meet Brother Macdonald a number of times in the West, and to have the most delightful fellowship with him. When but a youth we remember seeing him when he was Pastor of Ontario Street Baptist Church, Stratford—just long enough ago to throw a certain vagueness around the exact number of years.

Mr. Macdonald has maintained his intense spiritual passion throughout the years, and when we saw him last we found him the same gracious, intensely spiritual minister of Christ whose genuineness impressed us so much now many years ago.

Brother Macdonald is the father of our Regular Baptists in British Columbia. His praise is in all the churches. We are sure no Baptist in British Columbia would be jealous were we to describe him as the best loved Baptist in that great province. *The Gospel Witness* and Jarvis Street Church, and, without receiving a particular commission to say so, we venture to add, our Regular Baptist brotherhood of Ontario and Quebec, send our veteran champion of the faith heartiest greetings. Brother Macdonald still has a good innings ahead of him should he live to the age of the saintly Presbyterian divine, Dr. W. T. McMullen, of Woodstock, who has passed the century mark.

The following excerpt has been forwarded us, and we presume it is from *The B.C. Baptist*.

"On Sunday, 15th February, our beloved and veteran brother, Rev. D. G. Macdonald, the Pastor-Emeritus of Broadway West Church, celebrated his 88th birthday by preaching at the morning service. Our brother's testimony to the goodness of the Lord through more than 60 years of Christian life and service was very inspiring, and we were all helped by his earnest exhortation to "trust in the Lord with all thy heart, and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

"We would like all the readers of our paper to remember Brother Macdonald in prayer, and to give thanks to God for His grace so richly manifested in his life. Our brother has preached the Gospel in eight provinces of the Dominion, also in four of the American states; and has had a share in the establishing of a number of Baptist churches in Canada right along from East to West, also in the erection of church buildings. He has been honored by the Regular Baptists of British Columbia by being made a life-member of the Convention, of which he was unanimously elected the first president, filling that office 1927-1928. We give this information as we think that many friends, especially those in Eastern Canada, will be glad to have word concerning brother Macdonald."

RADIO LETTERS.

Harrisville, W. Va., April 13th.

"Dear Sir:

For several Sunday evenings my husband and I have been enjoying your worship over the air. Usually it comes in very clear even away down here; and it surely seems to us to 'ring true'. We thank our Father for your sermons, and also for the wonderful music and worship in song.

Am enclosing one dollar and would like *The Gospel Witness*. Would it be possible to send us the Easter sermon, and also the one given last night? Hope to send you more money later; and we will enjoy having the sermons to read again and again."

"Dear Sir:

Being one of the many who may have listened-in to your regular Sunday evening broadcast of April 12th, I am desirous of receiving a copy of *The Gospel Witness* which contains this broadcast.

Surely this message has been a source of help and blessing to many. And we trust that the Lord may use the message, spoken in such tones of love, in the salvation of many precious souls, who are as yet in darkness."

St. John's, P.Q., April 13th.

"Radio Station, CKGW.

To all in Authority:

I have just listened to as much of the service from the Baptist Church in your City as I could get, which was terribly broken up by the interference from Station WLW, Cincinnati.

I have resolved to abstain from the 'so-called' innocent pleasures which might be the cause of the downfall of some innocent soul for whom Christ died. I have often listened to your service, and have been greatly benefited; but to-night's service has deeply impressed and awakened me along these lines, regarding being our brother's keeper."

Altoona, Pa., April 12th.

"Dear Dr. Shields:

I listened with interest to your radio service last Sunday evening. We need more such sermons to awaken people to their responsibilities as Christians."

Ontario, N.Y., April 16th.

"Dear Sir:

Will you please send me a copy of the sermon you preached last Sunday evening on dancing and card playing, picture shows, and theatres. I wish more of the preachers would preach against those things that are leading people astray."

Milton, Ont., April 15th.

"Dear Dr. Shields:

Enclosed please find \$2.00 as a small contribution to your radio fund. I would appreciate very much if you would mail me a few copies of *The Gospel Witness*, say a dozen, containing your sermon on worldly amusements. I wish to mail, or hand, a copy to some worldly Christians."

Welland, Ont., April 13th.

"Dear Sir:

We listen-in every Sunday, and get great blessing from your message. We would be pleased to have your message of Sunday evening in print. We always remember you and your work in our prayers, and may God's richest blessing rest upon you, and the seed you sow."

Peterboro, Ont., April 13th.

"Dear Pastor:

Tuning in on the radio we got your church Sunday night.. My husband and I are Baptists. We were very hungry for a good sound talk, and we did get it. Pen can not write of how much we did enjoy it. I want to congratulate you on not being afraid to preach the gospel in a way that it cuts its way through."

Mountonsville, Pa., April 14th.

"Dear Dr. Shields:

The great God and His Son, Jesus, bless you. What a sermon! It is what is needed to-day. Oh, if more preachers would cut the cards and dancing out of the church. If they loved Jesus they would do so. I wish it were in all the papers. I was praying hard all the time with you and your church. I pray every Sunday that the next will be the best ever in the church, and over the air. God bless you all!"

Dunnville, Ont., April 12th.

"Dear Dr. Shields:

I have been unable to attend church service for some months owing to an accident. I want to tell you of the great blessing received over the radio, by listening to your sermon. I was very much inspired by the sermon you preached last Sunday evening, and would like to receive a copy of *The Gospel Witness*."

Peterboro, Ont., April 17th.

"Dear Sir:

About Christmas time we purchased a radio. Since that

Saxtons River, April 18th.

we have listened to your broadcasts every Sunday evening I am not able to attend our evening services on account of weak eyes. I have received great help and inspiration from your services."

Kingfield, Me., April 14th.

"Dear Brother in Christ:

How we praise God for your sermons broadcasted Sunday evenings, and for the dear ones who come back to the Lord."

Springdale, Conn., April 17th.

"My Dear Sir:

I did not get your name over the radio, but was much interested in your sermon last Sunday evening, the 12th. I am in hearty sympathy with your attitude and teaching. Am glad some few, at least, are taking such a firm scriptural stand. Will you kindly mail me several copies of the sermon. Would gladly pay for them if I could know what the price is."

Cobourg, Ont., April 20th.

"Dear Dr. Shields:

Please find enclosed money order for five dollars with our thanks for blessings received through your ministry over the air."

Belleville, Ont., March 16th.

"Dear Sir:

Enclosed you will please find one dollar as our radio thank-offering to your church. We listen to your services nearly every Sunday evening; and since we have all attended your service in person at different times, we appreciate them slightly more and enjoy them greatly. We have heard of many who do not attend church services who listen to your broadcast."

FIFTH ANNUAL CONFERENCE F.B.Y.P.A. WOODSTOCK, MAY 25TH, 1931.

Programme

"For ever, O Lord, Thy Word is settled in Heaven."
Psalm 119:89.

Entertaining Church Oxford St. Baptist
Conference Building Knox Presbyterian
Leader of Singing Mr. F. Bell, Toronto
Mr. and Mrs. Lacey, of the Cleveland Colored
Quintette, will sing at each session.

Programme

Morning Session

- 10.00 a.m. Song Service.
- 10.30 a.m. Devotional Exercises—Mr. T. E. Harley, Barrie.
- 10.45 a.m. Addresses of Welcome — Mr. George Tait, Woodstock, Rev. J. H. Peer, Woodstock. Reply—Mr. Norman Duncan, Hamilton.
- 11.00 a.m. Announcements, Music and Offering.
- 11.15 a.m. Address—Rev. A. J. Lewis, Kitchener.
- 11.45 a.m. Quiet Half-Hour — Rev. T. E. Summers, Hespeler.
- 12.15 a.m. Adjournment.

Afternoon Session

- 2.00 p.m. Song Service.
- 2.30 p.m. Devotional Exercises — Rev. A. J. Loveday, Boston.
- 2.45 p.m. Announcements, Music and Offering.
- 3.00 p.m. Presidential Address—Rev. J. F. Holliday, Toronto.
- 3.30 p.m. Reports—Annual, Summer Bible Conference.
- 4.30 p.m. Adjournment.

Evening Session

- 7.00 p.m. Song Service.
- 7.30 p.m. Announcements, Music and Offering.
- 7.45 p.m. Introduction of New Officers, Summer Bible Conference.
- 8.15 p.m. Address—Dr. Albert G. Johnson, Pastor of Temple Baptist Church, Detroit.

All Sessions of the Conference are on Standard Time.

Baptist Bible Union Lesson Leaf

Vol. 6

No. 2

REV. ALEX. THOMSON, EDITOR.

Lesson 22

May 31st, 1931

SECOND QUARTER.

THE EXCUSES OF MOSES.

Lesson Text: Exodus, chapter 4.

Golden Text: "And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?" (v. 11).

I. THE FIRST DIFFICULTY, (vs. 1-9).

The nature of the difficulty, (v. 1) "And Moses answered and said, But behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee". As far as may be gathered from the record, the Lord had not appeared unto any Israelite for over four hundred years, therefore the statement of Moses seems to set forth a real difficulty. The people would not believe him, and if such would be their attitude it was useless to send him to them. The difficulty seemed great, but Moses was yet to learn that nothing was too great for God. Under the presentation of the difficulty there is manifested an unwillingness to go on this mission, and this spirit is seen in the further conversation with God. When such unwillingness is present, it is remarkable how easily difficulties vanish when we really desire to do some particular thing. It must also be remembered that when God sends anyone on a mission, He knows all about the difficulties, and has made provision for overcoming them. Note the necessity for the surrendered will, and implicit trust in God.

The answer of God, (vs. 2-9). The unwilling attitude of Moses was probably due to timidity, and the Lord deals with him most graciously. In order to encourage him, and give Divine attestation to his mission before the people, He furnished him with three signs. The first sign related to the staff which Moses carried in his hand, (vs. 2-5), which being thrown upon the ground, became a serpent, and then being grasped by the tail it returned to its former condition. The second sign related to the hand which grasped the staff, (vs. 6, 7), which, becoming leprous, was restored to its former state, in both cases by being thrust into the bosom. These two signs were wrought at the time of the call, the third was to be performed in Egypt, power being given to Moses to take of the water of the Nile, pour it on the dry land, and turn it into blood, (vs. 8, 9). By these signs, wrought by supernatural power, the people would be convinced of the divine authority of his mission, and Moses himself would have increased confidence in the performance of the duties assigned him. Note God's power herein displayed, over the lower creation, over disease, and over the forces of nature. He is the Omnipotent One, and in Him His

servants are able to do all things, (Phil. 4:13). Note also present day evidences of the divine favour in relation to the servants of God.

II. THE SECOND DIFFICULTY, (vs. 10-12).

The nature of the difficulty, (v. 10). The signs recorded in the previous verses ought to have been sufficient to assure Moses of the success of his mission, but there was still an unwillingness to obey. Another difficulty is advanced as a reason for not complying with the command. He said unto the Lord, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue." He does not doubt God's power, but he lacks faith in his own ability. To plead the cause of Israel before Pharaoh would require speech of a high order, and Moses knew he was not gifted in this matter. He was stating a fact no doubt, but again he was failing to trust God. The divine command implies the divine provision to carry it out.

The answer of God, (vs. 11, 12). It is not a sin to realize our inability to do the work of God, but it is wrong to plead that as an excuse for not doing our duty, when God is calling us to do some particular thing. The Lord is able to remedy any deficiency: "Who hath made man's mouth?" he said, "or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?" The Lord is man's creator, and can fit him for any duty. The command is therefore given, "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say". God gives the necessary gifts for His work, (I Cor. 12:4-11); and we need not fear to venture forth on any errand at His command. Note the nature and danger of present-day excuses, their cause, and their manifestation of reluctance to obey God; also the wondrous provision in God for every need, and the confidence which that begets. God's promises are many, gracious, wonderful, faithful, inspiring, encouraging, conditional and precious, (2 Pet. 1:3, 4).

III. THE REFUSAL OF MOSES, (vs. 13-17).

The refusal, (v. 13). The difficulties raised by Moses were removed by the assurance of God; there was no longer reason for delay in the carrying out of God's command; but Moses yet manifested an unwillingness to obey, and said, "O my Lord, send, I pray Thee, by the hand of him whom Thou wilt send". This was tantamount to saying, "Carry out Thy mission by whomsoever Thou wilt; and implied refusal to obey. This was a serious and dangerous attitude to adopt, and might have led to drastic consequences. Moses probably did not realize the seriousness of his attitude, and many who are acting in a similar manner these days are equally conscious of the nature and possible consequences of their disobedience. The commands of God are meant to be obeyed, not to be questioned, and disobedience brings consequences here, (I Cor. 9:27), and thereafter, (I Cor. 3:15). The blessedness

of obedience should be explained and emphasized.

The attitude of God, (vs. 14-17). The Lord had been very patient with Moses, and had sought to remove each difficulty in the way of his service, but on his clear refusal to obey His anger was kindled against him. He might have smitten Moses, but continuing to show mercy toward him, He set forth a plan to aid him, "And he said, Is not Aaron the Levite thy brother? And also behold, he cometh forth to meet thee; and when he seeth thee he will be glad in his heart", (v. 14). The Lord would have given Moses the gift of faith, but since he had manifested such unwillingness to comply with the divine command, another plan had to be put in operation. Aaron, the older brother, (7:7) is to be used as Moses' assistant. Undoubtedly he was of use to him, and later was chosen as the high priest, (28:1), therefore he must have been worthy of such high service; but he proved himself weak at a certain crisis in the history of Israel, when he permitted the people to worship the calf, (Ex. 32:2, 21). He was the gifted member of the family, yet not the one chosen for leadership. The Lord does not judge as man judgeth. He looketh on the heart, (I Sam. 16:7). Moses is instructed to speak to Aaron. God promised to be with both, and teach them what they should do, (vs. 15, 16). Moses was thus to speak unto Pharaoh through an intermediary, sharing the honour of the work of liberation with another, and also any defects liable to be made manifest in such dual work. Note the initiative of God in this whole matter. Salvation always finds its source in Him. Note also His patience in dealing with His servant, His method and manner of choosing His servants, and the unmistakable nature of Moses' call, which was clear, direct, purposeful, and divine.

IV. THE RETURN TO EGYPT, (vs. 18-31).

With every difficulty cleared away, and with the assurance that God would be with him, Moses yields obedience to the command of the Lord, and prepares to fulfil the mission assigned him. He first sought the permission of Jethro, his father-in-law, to return to Egypt, (v. 18). This was readily granted, and then, being encouraged by receipt of information from God that all those who sought his life were dead, (v. 19), he took his wife and his sons, and returned to the land of Egypt, (v. 20). Evidently he lost no time in setting out on his journey. It took him a little time to decide to go, but once the decision was made, action followed quickly. Obedience to the command of God ought to be instant and complete. It may also be pointed out that the action of Moses was one of faith, based on the word of God. It was also bold, confident, hopeful, courageous, momentous, merciful, and obedient. Direction is given Moses concerning the procedure in approaching Pharaoh, (vs. 21-23). He is to do the specified wonders before him, and request him to let Israel go, the consequences of refusal being stated. The

(Continued on Page 15)

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.

DEATH TAKES A HOLIDAY.

This is the title of "a fascinating comedy" which recently appeared in one of the Toronto Theatres. We do not know what the development of such a play would be, but its startling title arrests one's attention and it can be well imagined, because of the tendency of many churches to borrow from the theatre, that before many moons, one of the so-called Christian churches of the city will be advertising that its Dramatic Society is producing this "humorous, laugh-provoking comedy".

In the event of this, the public will be advised that permission has been obtained from the Company and that tickets will be thirty-five cents. The usual photographs of the cast will be run in the local papers and one of the choir singers will in all probability be starred. The church's billboard will lend itself to the announcement of the play for several weeks, blotting out any notice of the Prayer Meeting and only giving way on Saturday night for a notice of the Sunday services. Then, when "the fascinating comedy" has been presented, the actors will be widely commended and one will hear how the church's treasury has been enriched. Enriched? A crowded church for the play on Wednesday and Saturday evenings, and on Sunday, rows and rows of empty pews.

How deplorable that churches, founded for the proclamation of the Good News of Salvation through the Redeeming Blood of Jesus Christ, should become the agency of the theatre and its young people nourished on these "fascinating comedies" and their amateurish attempts at producing theatrical productions applauded and patronized at the cut-rate charge.

But when does Death take a holiday? Is it when sin collects its wages? "The wages of sin is death".

Yes, this and other "fascinating comedies" may be presented, but Death is that which separates, that which destroys, that which robs the world of joy, that which makes hearts forlorn and homes empty, and it cannot be made take a holiday, even when it is paid as the "wages of sin", but praise God, it will be destroyed in His own time, "the last enemy" and with Him in glory, there will be "No more death". Such is the only Message regarding Death that defies the Powers of Darkness, for in Christ Jesus "Death is swallowed up in victory".

May the Lord preserve the churches of our fellowship being ensnared with sketches, playlets, and the dramatizing of Biblical themes, for these lead shortly to the borrowing from the theatres of such "fascinating comedies".

* * * *

MISSION BAND WORK.

The presentation of the Missionary work to children is an opportunity and the leaders of the Mission Band work not only have an absorbing task but one

which brings much encouragement. The leader must have much initiative to make meetings interesting and lessons must be presented again and again. Memorizing of Scripture portions should have a large place in Mission Band work and the place of personal work should never be lost sight of.

That the work in Liberia may be followed with the greatest interest, the children should be familiar with the name of each missionary, the location of the stations, the routine of the daily life of the missionaries, the difficulties of the work and the nature of the country.

When the children seem restless and need a change, on special occasions it might be well for the leader to allow them to try and imitate the Liberian boys and girls who carry things on their heads. If there are not too many children, five at a time may be allowed to walk across the room trying to balance a book. This will give one the opportunity of telling how the little girls on the Station carry on their heads containers holding five gallons of water, up a hill and do not spill a drop.

A review conducted like a school spelling match, substituting the correct answers for the spelled words, is interesting and enjoyed.

The Home Mission work can make a strong appeal also, but it is absolutely essential that the leader give much time to preparation and be well-informed regarding it.

The Western work, the Educational work, the French work, should all have a place on the programme and the evangelization of God's ancient people, and the responsibility of Christians to the Jew, must not be forgotten.

Handwork may be the means of deepening interest and there is no reason why, in addition to the pasting of pictures, the stringing of beads and the preparing of garments, some of the suggestions given in graded lesson books may not be appropriated, if the purpose of the Band is kept uppermost and everything is secondary to the winning of the children for Christ and the instilling of an interest in the missionary work of the church and its obligation to evangelize.

* * * *

BOBCAYGEON.

From our Home Mission work at Bobcaygeon comes the following work of appreciation from the Pastor and Deacons:—

"The Deacons and Pastor of the Bobcaygeon Regular Baptist Church wish to express on behalf of the members of the Church and the Galway people, their sincere appreciation of the visit of Rev. W. E. Atkinson and for the service he rendered during his three day visit with us.

A number had never seen pictures of any Foreign Mission work and all were greatly impressed with the Lantern Lecture given in the church. We believe

a greater interest in Missions and the work of the Union as a whole, will be shown as the result of this visit.

We rejoice in the privilege of having the representative of the Union and for his messages which were an inspiration to all. As most of our members are young in the Christian life such services as rendered by Brother Atkinson mean a great deal.

We would be glad if it were possible for any member of the Board to come to us soon for special services, and we believe much could be accomplished.

In closing, we again wish to thank Brother Atkinson for his ministry in our midst, and his kindness in bringing the Hymn sheets which will prove so useful in our cottage meetings." Signed on behalf of the Deacons of the Bobcaygeon Church, M. B. Gillion, Pastor.

* * * *

FAITH CHURCH, LONDON.

Pastor Robert Brackstone of Faith Baptist Church, London, exchanged pulpits with Pastor Leander Roblin last week-end and had a good day supplying the Otterville and Rosanna churches, while Mr. Roblin had the joy of seeing five profess Christ at Faith Church and one other at its Mission.

* * * *

ADVANCEMENT.

Rev. W. S. Whitcombe, Pastor of the Second Markham and Baker Hill Baptist Churches has also been serving at Mount Albert, where a splendid group now gather from Sunday to Sunday. Last week a Sunday School was organized with a goodly attendance in spite of a heavy rain storm. The Whole Bible Lesson Course has been chosen for the school and its future is promising.

Mr. Whitcombe's circuit now covers thirty miles each Lord's day, for the Baker Hill church is four and one-half miles from Second Markham and Mount Albert eleven miles further on, and there is the return journey. Services have been carried on all winter with but one Sunday missed, the Sunday of the heavy snow storm which tied up all means of transportation and interfered with services even in city churches.

* * * *

MAY 10th.

The following churches were supplied on Sunday, May 10th, with helpers from other fields of labour:

Long Branch—Rev. W. Gordon Brown.
Westport—Mr. A. J. Layzell.
Wingham—Rev. James Gibson.
Walsh—Student W. Lemprier.
London (Faith)—Pastor Leander Roblin.

Otterville—Pastor Robt. Brackstone.
Miner's Bay—Mr. Charles Hardie.
Chatham—Mr. James Forrester.
Stratford—Rev. W. N. Charlton.
Scotch Line—Mr. Clem Wright.
Mt. Pleasant, Toronto — Dr. T. I. Stockley.

Mt. Dennis (a.m.)—Rev. W. E. Atkinson.

Waverley Rd. (p.m.)—Rev. W. E. Atkinson.

North Bay—Mr. W. Wellington.

* * * *

MOUNT PLEASANT ROAD.

Special services featured the gatherings at Mount Pleasant Road Baptist Church, Toronto, last Sunday, when the Junior Department of the Sunday School held an open session, different classes and scholars taking part. Five were presented with Bibles for Church attendance reckoned since last November, Mr. William Inrig making the presentations on behalf of the Senior School. The Senior Department listened with profit to a presentation of the Gospel in story form given by Miss Hilda Broad, a student at the Toronto Baptist Seminary.

In the evening a large congregation greeted Dr. Stockley, Dean of the Seminary, who was visiting Mount Pleasant Church before leaving for England. The Pastor, Rev. Alexander Thomson, when introducing Dr. Stockley, referred to his pleasant association with the Dean during the past four years. In responding to this, the Dean stated that the pleasant association had been mutual.

Dr. Stockley's message was uplifting and inspiring and was listened to by an appreciative audience. The Seminary quartette was also present and contributed much to the service by the very helpful messages brought in song. Two members of the quartette are valued members of the Mount Pleasant Church.

On May 3rd, the Intermediate and Adult Departments of the Bible School were privileged to hear Master Maxwell Bowman, five years of age, repeat the 103rd Psalm. Max gained the valued prize of a Bible, presented on behalf of the school by the Pastor. This child is still too young to read but not too young to memorize the Scriptures. What a marvellous preparation to meet life has already been stored in this lad's mind.

* * * *

CENTRAL, WINNIPEG.

The Central Regular Baptist Church, Winnipeg, is located in a section of the city which has long been neglected and visiting the homes offers a great opportunity for service. The church has a splendid Visiting Committee and is endeavouring to interest the careless ones. The Sunday School now numbers about one hundred and the church membership forty-five, two having been received recently, one by baptism and one on experience.

Pray that this church may indeed be "as a light set upon a hill". The Old Convention is doing in the West as it is in other places, trying to regain the confidence of the people by putting here and there near-fundamentalists into churches and positions, while continuing to compromise all along the line.

May the Lord speak to the hearts of those who have valiantly stood for the Truth as it is in Christ Jesus and main-

tain them in a position which knows no compromise and will tolerate only the Faith once for all delivered to the saints.

* * * *

MISSIONARY BULLETIN.

With the May issue of the Bulletin, the mailing list reaches two thousand copies, necessitating two stencil runs on the mimeograph machine. It is hoped that clearer stencils will be possible and that the Bulletin generally more readable. The indulgence of the readers is, however, asked, for by running on both sides of the paper the cost is materially reduced, although we are aware that it makes the Bulletin somewhat difficult to read at times. Those who are not already on the Bulletin mailing list, and those who require extra copies, should advise the Office without delay, that the May issue may be supplied.

Any personal testimonies regarding soul-winning, as well as news briefs from our churches, will be welcomed for use in the Missionary Bulletin. Continue to pray for its ministry and preparation.

MICHIGAN NOTES.

By. C. R. Peterson.

LANSING.

For some time Deacon Geo. A. Parmelee, who was formerly member and deacon of the church in Jackson, where the writer was then pastor, has been in charge of the work being carried on in a schoolhouse in the outskirts of Lansing. At the Easter service this year, Brother Parmelee, after having spent most of the night before in prayer over the matter, felt led to give the invitation for any to accept and confess their faith in Christ. It seemed at first as though no one would respond, but as they sang the last verse, one young lady came forward and by faith accepted Christ as her Saviour. Then her sister came. The invitation was continued, and the meeting came to a happy close with twenty-two young men, women and children rejoicing in a new-found faith in the Lord. If all of our churches were blessed with deacons like Brother Parmelee, things would be different. George is yet a young man, but is fully consecrated to do the will of God, and is a Spirit-filled man. He stands for the verbal inspiration of the Bible as the Word of God, and teaches the truth without fear or favour. May the Lord continue to bless the labours of this devoted servant of His to the salvation of many more souls.

* * * *

NEW ASSOCIATION.

The urgent need of fellowship among the Regular Baptist churches of the eastern part of Michigan has resulted in the calling of a meeting at Lapeer, May 11 and 12, to formulate such an organization. At a recent conference held in Flint, the following resolution was unanimously passed: "Whereas; There is a growing tendency towards centralized ecclesiastical authority and domination of our Baptist churches, and also an increasing departure from the historic Baptist faith among our East-

ern Michigan Baptist churches; Therefore be it Resolved: That a conference of Baptist churches, ministers and laymen, be called at the First Baptist Church, Lapeer, Michigan, May 11-12, 1931, for the purpose of considering these matters of vital importance to Baptists, and to find ways and means by which Bible-believing Baptist churches may have fellowship together and give an uncompromising testimony to the Gospel of our Lord Jesus Christ." Pastor Peter McL. Clasper, of the First Church, Lapeer, is also putting on a Regular Baptist Conference at the same time, the time being divided between the conference and the meeting described in the above resolution. A state-wide convention of Regular Baptists is also being called at the same place, to convene May 13 and 14, to plan for the extension of our missionary work, and to complete the organization of the Union of Regular Baptists of Michigan.

* * * *

BAY CITY.

The writer is conducting evangelistic meetings at the time of this writing at the South Baptist Church, Bay City. The Michigan Baptist Convention has done its utmost to wreck this church, and that it has succeeded only too well is evidenced by the situation that exists to-day. The convention officials instituted suit several years ago against the faithful members of the church to take the property away from them. Not only did the court dismiss the suit, but publicly reprimanded the executive secretary and his assistants for their unlawful and un-Christian acts in endeavoring to deprive the South Church of its property. With these things, together with the removal of so many of the members, the church has not been able to maintain services, though the Bible school has been faithfully kept up. Much of the credit for the preservation of the property and the maintenance of the work must be given to Mr. and Mrs. D. H. Trombley, who have continued the work under the most discouraging circumstances. It is hoped that the present effort may serve to revive interest, and may result in the salvation of many souls.

IV. THE RETURN TO EGYPT, (vs. 18-31).

(Continued from page 13)

prediction is made that he would not let the people go, the hardening of Pharaoh's heart being due to the action of God, but directly related to the action of the king, as shall be seen in future lessons. An incident which occurred in the journey is then related, (vs. 24-26; Gen. 17:11, 14). The closing verses of the chapter relate the meeting with Aaron, and with the elders and people of Israel, (27:31). The people believed and bowed their heads and worshipped. Their prayers were answered, and they gave thanks. Note the certainty and blessedness of answered prayer, and the need for patience to await the answer.

All Aboard for Woodstock

F. B. Y. P. A. CONVENTION

MAY 25th



Special Speakers: REV. A. J. LEWIS, Kitchener,
DR. A. G. JOHNSON, Detroit.

MEETINGS IN KNOX PRESBYTERIAN CHURCH

SPECIAL TRAIN FROM TORONTO, \$3.00 RETURN FARE

Leave Toronto 7.15 a.m. Standard Time, (8.15 Daylight)
Arr. Woodstock 9.15 (Standard), 10.15 (Daylight). Returning
train should arrive Toronto about one o'clock Tuesday morning.
Train will stop at Brantford each way.

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.