

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND
IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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THE GREAT TRIBULATION

This article is contributed to "The Gospel Witness" by a writer of great distinction, whose name is known throughout the Christian world. He is a scholar of repute, whose name would give great authority to this article; but he prefers that his views on this subject should be weighed for their own intrinsic worth, without his name.—Ed. "G. W."

In connection with the Great Tribulation spoken of in Matthew and in Revelation, it is a much discussed question whether the Church is to pass through it or not. Much depends in this discussion upon the meaning of the word "great". Does it mean extended, and long-continued; or can tribulation be called *great* because of its intensity and world-wide character, even if it is of comparatively short duration? In examining this question it should not be overlooked that the Tribulation has already had a wide historical fulfilment, throughout the Christian era, in relation both to believers in Christ and to the Jewish people. These nineteen centuries have largely been characterized by persecutions and religious wars, to "wear out the saints of the Most High". The Jews likewise, since the destruction of Jerusalem by the Romans in 70 A.D., have been ill-treated everywhere and without even the rights of citizenship in any country during seventeen long centuries. Surely the term "great" may well apply to tribulation extending throughout Christendom for so long an age. If understood in this way, the tribulation, historically speaking, would fill in the whole interval between the destruction of Jerusalem and the Second Coming, in the foreview which Christ gives in Matthew 24.

The fulfilment of Prophecy up to the present, shows very clearly that we are now in the last days; and distress and perplexity of world-wide extent, just as predicted, are now apparent. There are many who believe that this will culminate in a time of unprecedented tribulation, and that even persecution may break out again. It is in such a time of crisis in the last days that the Lord Jesus will appear, to deliver His People and to put down the rebelliousness of evil doers, who say: "We will not have this man to reign over us." In the Coming of Christ, there are necessarily two aspects, the deliverance of His own, and the destruction of His enemies. This is clearly brought out in the Parables of Christ, and explained in the two epistles to the Thessalonians, and in Revelation.

If we compare these two aspects of the Coming of Christ with the deliverances of the people of God in

the past, it seems to indicate that they remain on earth till the close. For at the Exodus from Egypt, the Israelites remained in the land during the whole course of the plagues until the end. They were not told in advance how many plagues there would be, and they did not know just when their deliverance would come. Yet they were marvellously shielded throughout; and when afterwards the Egyptians pursued them, the Pillar of Cloud intervened between them and their pursuers; and was darkness and difficulty to the one, and light and help to the other. At a later deliverance, from the Captivity in Babylon, the people of God remained in the land till Babylon fell, when "the kingdom was numbered and finished"; and afterwards their deliverance was completed by the decree of Cyrus, allowing them to return to the land of Palestine.

It appears to be scriptural to take these as types of the final deliverance when Christ returns; for the Exodus is referred to in Jude (verse 5) in this connection; and the triumph song of the saints, is "the song of Moses . . . and of the Lamb," in Revelation; evidently referring to the Red Sea. (See Rev. 15:1-4.) In Revelation also, the judgment of those who have persecuted the true witnesses is depicted under the figure of the fall of Babylon; for "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

Herein, then, is the faith and the patience of the saints; for we are told that "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

It would seem throughout Scripture that evil-doers are looked upon as an intrusion in God's world, "to be consumed out of the earth", as in the Parable of the Tares. The righteous are to inherit the earth; it properly belongs to them. The saints of the Most High shall possess the kingdom; they shall reign *on the earth* (Rev. 5:10). Hence, although believers are caught up to meet the Lord in the air, their reign will be with Christ in this world, when "the kingdoms of this world are become the kingdom of our Lord and of His Christ."

VOLUME TEN, NUMBER ONE, WHOLE
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With this issue *The Gospel Witness* begins its tenth volume. It will interest our thousands of readers throughout the world to read the words with which *The Gospel Witness* introduced itself May 20, 1922. The article appeared on the front page of the paper as follows:

The Witness Introduces Itself

This little weekly messenger is an attempt to meet a growing need of the members and friends of Jarvis Street Baptist Church. It has pleased God to raise up many hundreds of intercessors all over the continent, in Great Britain, and elsewhere, who have earnestly prayed for blessing upon us. In addition, the members of Jarvis Street, like those of the first church at Jerusalem, are "scattered abroad"—in India and China, and distant parts of our own land. Beside these, in a large church like this, there are always the aged and infirm, as well as occasional "shut-ins." To all of these the church desires to minister by conveying to them at least a little of the blessing which comes to us who worship within the walls of our much-beloved sanctuary. This little publication is designed to meet this need, and to form a medium of weekly communication between the church and its increasing multitude of friends.

But this is not the only mission of *The Gospel Witness*. Jarvis Street is a Baptist Church. Baptists will be found the first to acknowledge their want of perfection. Notwithstanding, we believe profoundly that the heart of the denomination to which we belong is true to the doctrines of the evangelical faith. For that reason we are deeply interested in every Baptist church which stands for the principles we hold in common with them. We believe in our missionary enterprises, and that our mission contributions can most usefully be devoted to furthering the interests of those enterprises. We are a part of the denomination which holds in trust our educational institutions, which have been committed to the trust of those who hold the truth we hold, for the purpose of propagating the principles for which this church stands. All these considerations impose upon this church the obligation to instruct all the members of the church in the wealth of our missionary and educational heritage to which our faith makes us heirs. We must together learn fairly to estimate our responsibilities and privileges, that we may play a worthy part in our larger denominational life.

There is, however, a still further reason for the issue of this weekly visitor. We believe that what is good for ourselves is good for others. That principle underlies all missionary enterprises. The truth which makes us free in Christ Jesus can make others free. Of the truth of which we are convinced we ought to endeavor to convince others. It is of value, therefore, that we should have this little medium available for the dissemination of the truth as we may be given to see it.

The Editor is constrained to offer this further explanation of what will be found from week to week in these pages. In authorizing this publication, the church expressed the desire that it should contain some echoes from the Jarvis Street pulpit. With

this request the Pastor gladly complies. Space will forbid the publication of any sermon in full; but an epitome of one or both sermons of the preceding Sunday will be made available to those who wish to send the message to their friends.

The Capital Available

— The question will arise as to where the money is to come from to pay for this new venture. Our answer is: "Where all the rest of our money comes from—the Author and Finisher of our faith." Jarvis Street is richer than she ever was before. We have discovered that the President of all sound banks belongs to this church—or rather, that this church belongs to Him. Hence, it is possible for us to do whatever He wants done. We have only to be sure of His will, and then go ahead, confident of success. The cost of this paper in its beginning will be borne by our general fund; but we propose to establish, with this issue, a *Gospel Witness Fund*. If we are able, as we believe we shall be, to make *The Witness* a messenger of comfort and inspiration, we feel sure many will desire to contribute to its support. *The Witness* is designed to be a missionary, and we therefore urge everyone to pray God's blessing upon it, as it shall go everywhere preaching the Word. And if it fulfills our hope, as individuals we might well make it one of our mission objects, at least until its circulation is sufficiently enlarged to make it self-supporting. We estimate that for about \$800.00 a year, or \$15.50 a week, we could send *The Gospel Witness* to every Baptist minister in the Convention. In this way we could inform our brethren of what God is doing for us, and thus put ourselves in the way of serving members of out-of-town churches who may move to this city. The actual cost of printing and mailing one copy of *The Gospel Witness* weekly for one year will be about \$2.00. We do not solicit subscriptions for the present; but we believe we shall be ready by the first of August to assume the responsibility of sending *The Witness* weekly to any address for that amount. Meantime the heroic spirits who desire to help lay the foundations of this new enterprise may send any contributions to the office marked "The Gospel Witness Fund." Please do not receive the suggestion as a burden. Take it to God in prayer, and He will give *The Gospel Witness* wings. We believe that people who have no money may pray thousands into the Lord's treasury. There is no stopping what God ordains, and He never lacks funds. We may so lay hold upon God as to have all we need for the carrying on of His work. When we do our work by yielding to the Spirit's power the hardest labor becomes easy and delightful. In proportion as we realize this principle we shall discover that the additional responsibilities we assume become not weights but wings to speed us on our way. This is the meaning of the Saviour's saying, "My yoke is easy, and my burden is light." It is possible thus to find rest in the most strenuous labor.

It will be noted we said in that article: "Space will forbid the publication of any sermon in full. But only four issues appeared without a "sermon in full." Since the issue of June 10th, 1922, every issue has contained a sermon in full as delivered.

We begin this tenth volume, as we began the first, in faith, with a humble prayer to God that He will enable us to continue another year. To this end we solicit the hearty cooperation of all our readers in the sixty countries to which *The Gospel Witness* goes week by week.

TORONTO BAPTIST SEMINARY GRADUATION EXERCISES.

On Thursday evening, May 14th, Toronto Baptist Seminary graduated its third class, numbering nineteen. The exercises were held in Jarvis Street Baptist Church. There was a large congregation present, practically filling the downstairs, with several hundred in the gallery.

The Scripture was read by Rev. David Alexander, of Waverley Road Church; prayer was offered by Rev. W. E. Atkinson, Secretary of the Union of Regular Baptist Churches of Ontario and Quebec. The President, Dr. Shields, presented the diplomas to the graduates, offering each in turn the congratulations of the Trustees and Faculty. In calling upon Dr. Stockley to deliver the address of the evening, the President read the following statement which had been passed by the Board of Trustees:

"The Trustees of Toronto Baptist Seminary have received and accepted the resignation of Dr. T. I. Stockley, as Dean of the Seminary, with profound regret. Dr. Stockley's departure under any circumstances would be deeply regretted, but when his leaving us is necessitated by the ill health of Mrs. Stockley, his resignation becomes the occasion of a double sorrow.

"Dr. Stockley came to the Seminary four years ago, when the institution was in its infancy. During the years of his incumbency of the Deanship we have all felt that his dignified presence, his fine biblical scholarship, and his gracious personality, constituted a great Seminary asset. We are sure that both his direct teaching and the influence of his personality upon the students have made a lasting impression which will do much to determine their character, and to direct the whole course of their ministry in all the years to come.

"Two years ago the President intimated to the Trustees that Dr. Stockley feared the severity of the Canadian climate, together with the fact that his family were all on the other side of the sea, might necessitate his returning to England at an early date. It was then hoped that Dr. and Mrs. Stockley's going to England for the summer months each year might make it possible for Dr. Stockley to continue for some years as Dean of the Seminary. But as Mrs. Stockley was unable to return with him in the fall of 1929, early in 1930 the Trustees were informed by the President that Dr. Stockley had intimated that Mrs. Stockley's condition of health would compel his return to England. We then prevailed upon him not to resign, but if Mrs. Stockley's health required it, for him to take a year's leave of absence. He wrote from England, however, last summer, saying that Mrs. Stockley's condition of health made it practically certain that he would not be able to return. We were all most happy shortly afterward to receive a cable to the effect that Mrs. Stockley's health had so greatly improved that they would both return in the fall.

"We welcomed them back in the fall with great delight, and now regret profoundly that the improvement in Mrs. Stockley's health has not been maintained.

"Dr. Stockley will have a warm place in the hearts of the Seminary Trustees, members of the Faculty, and students; and while we shall greatly miss him, we shall earnestly pray that he may be spared yet many years to minister the things of God.

"The Trustees extend to Dr. and Mrs. Stockley their warmest thanks for the splendid service they have rendered, and assure them both of our abiding affection.

"On motion it was agreed that this statement be spread on the minutes of the Trustee Board, and that it be read by the President at the meeting to be held for the graduation exercises Thursday, May 14th, 1931."

Following this, Dean Stockley delivered his address, urging the students to a life of full consecration to Christ. Following Dr. Stockley's address the President spoke briefly respecting the work of the Seminary for the coming year. He expressed his own personal regret that Dr. Stockley's return to England had been necessitated by the condition of Mrs. Stockley's health, and paid a warm tribute to Dr. Stockley for the character of the work accomplished during his brief incumbency of the Deanship of the Seminary.

The President announced that the Trustees had already invited two members of the Faculty, Rev. W. G. Brown, B.A., and Rev. W. S. Whitcombe, B.A., to give their entire time to the Seminary next year. He intimated also that there was a possibility a third full-time instructor might be called, announcing that he, the President, would teach Homiletics next year, as well as probably giving one or two lectures in theology weekly. He intimated also that there would probably be some change in the curriculum; that a complete course for a preliminary year would be provided: and that while first and second year students would be given their diplomas on graduation for the three-year course, the regular course would probably be made a four-year course beginning next fall; while a three-year Bible course, without languages, would also be provided.

The nine trustees of the Seminary, with the Faculty, occupied the platform, and the whole service was one of intense spiritual enthusiasm. It was by far the greatest Seminary service yet held, and Trustees, Faculty, students and friends, look forward to the next year with the utmost enthusiasm.

Following is a list of the graduates: Edward Vernon Apps, Paul Wetherbee Abriel, Edith Matilda Cliff, Dalton Clifford Crosby, John Harold Garbig, Sarah Gavriloff, William Joseph Edward Gomme, George Francis Gorman, Harold Percival Hawkins, William Lorne Hisey, Bernard Jeffery, Walter Reginald Lempriere, Annie Marks, William Carlyle McIvor, Howard Neely, Charles Milton Oliver, Elizabeth Rogers, Byron Welch, and Jean Letitia Weston.

THE NORTHERN BAPTIST CONVENTION AND THE PRE-CONVENTION CONFERENCE.

The "Fundamentalists' " Annual Church Parade.

The Northern Baptist Convention is to meet in Kansas City, June 3rd to 8th. There is nothing challenging or in any sense distinctive about the programme. The names of the same outstanding Modernists, such as Dr. F. W. Padelford, Dr. W. S. Abernethy, Dr. P. H. J. Lerrigo, Dr. D. J. Evans, Dr. J. H. Rushbrook, Dr. J. H. Franklin, and others, appear as usual. The Editor of *The Watchman-Examiner*, Dr. Curtis Lee Laws, is sandwiched in to conduct a pre-communion devotional service, a kind of evangelical flower on the Modernist table—the menu is Modernistic enough.

We can see no place in the programme for any sort of genuine evangelical testimony, unless it be in the downtown noon-hour evangelistic services. Modernism has won overwhelmingly in the Northern Baptist

Convention, and so far as its official attitude is concerned, it might almost as well run a Unitarian flag to the masthead and be done with it.

But there is to be a Fundamentals Pre-Convention Conference as usual. So far as we can see, the best thing on the programme is to be an address entitled, "The Saving Sense of Humour", by Rev. J. Whitcombe Brougher. We hope Dr. Brougher will do the Pre-Convention Conference justice by describing it as the funniest thing in the world. The whole performance reminds us of the duel between Ella Cinders' two lovers, who went out into the wilderness to settle an affair of honour, properly armed with pistols loaded with blank cartridges! The Fundamentals Pre-Convention Conference has been bombarding the ramparts of Modernism for more than ten years. The thunder of their guns would be truly terrifying sometimes were it not that everybody knows that every shell is a "dud".

Dr. Curtis Lee Laws and all the rest of the heroic Convention-First Fundamentalists will be there, and every word uttered is likely to be thoroughly orthodox; but when they have thus salved their consciences they will go into the sessions of the Northern Baptist Convention, and the same Unitarian Baptists will be re-elected to the same Modernistic Boards, which will use the people's money for the same Modernistic programme—and Convention-First Fundamentalists, like good little boys, will vote for it all.

The Unitarian, anti-supernatural, machine of the Northern Baptist Convention will be about as much influenced by the discussions of this "Fundamentals" Pre-Convention programme as the whole German army set in battle array would be affected by a little boy's pop-gun. But keep it up, brethren. Having supplied yourselves with military uniforms you are entitled to your annual church parade, even though you have resolutely determined that you will never go to war!

THE MENACE OF RELIGIOUS TOKENISM.

Arsenic, in various forms, seems to have been for a long time a favorite poison for those who would destroy life gradually and privily. Very few people have been killed by drinking a glass of water green with arsenic. A very small quantity mixed with one's daily food is more likely to effect the removal of someone whose presence on this planet is unwelcome.

Thus frequently does the devil employ his poison, and even when administered in small quantities it is usually wrapped up in some sort of religious disguise. We are told of a day when false teaching would, "if it were possible, deceive the very elect." Much boasted orthodoxy is tintured by grains of poison. We do not suggest it is deliberately administered by the human agents in the matter; but a mind that has no capacity for logic, and whose functioning is never in harmony with logical processes, is incapable of safe and sound teaching. Such an one may teach much that is true, while disseminating the veriest poison unconsciously.

We believe there are few heresies more vicious or pernicious than the demand for religious "tokens". The Lord Jesus described the seekers after signs of His day as "a wicked and adulterous generation". The

nobleman of Capernaum was implicitly rebuked by the words, "Except ye see signs and wonders ye will not believe." We read of those who rejected the counsel of Paul, "And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed for Crete. But not long after there arose against it a tempestuous wind, called Euroclydon."

In an account on page nine of *The Regular Baptist Call*, of a certain meeting, among the topics for discussion, we find this question, manifestly suggested by the Editor of the paper, "Has God given to our Women's Missionary Society any definite tokens during the year that we are in His will?"

We have always supposed that Regular Baptists were guided by the precepts and principles and promises of the Word of God. What has been the history of many missionary societies which have been used of God to bring multitudes of people to Christ? What if William Carey had asked the question to which we have referred? What "tokens" did he receive that he was in God's will the first year of his missionary service? Many of the most faithful servants of God have had to toil long without any tokens at all, apart from the clear teaching of the Word of God as to what they ought to do. What if John Bunyan had year by year asked for tokens that he was in the will of God while he was in Bedford jail?

Even on the negative side this doctrine of tokenism is extremely dangerous. The preacher or teacher, either at home or abroad, may have to toil for many weary years before he is given unmistakable external evidence that the blessing of God is upon his testimony.

Suppose the wife who prays for her husband were to ask for tokens that she was in the will of God in so doing? or the mother for her child? And suppose at the end of one or two years, or more, there were no signs of repentance? She might then seriously question whether it were the will of God that she should continue to pray. Recently a man was converted in Jarvis Street, and he and his wife were baptized together last Sunday evening. His mother prayed for him all his life, and went home to glory without seeing him converted; and his wife testified that she had prayed for him continuously for thirty-two years. This tokenism will paralyze the ministry of prayer, and will cut at the root of all Christian perseverance.

But once again: Who is to determine what is and what is not a token? Are we to be assured that we are in God's will only when the south wind blows softly, or when circumstances are pleasing to us? Suppose Joseph had asked for a token that he was in God's will? Would he have found it in the act of his brethren in selling him to the Ishmaelites? What if he had regarded his promotion in Potiphar's house as a token of divine favour—what would have happened to his faith when he found himself cast into a dungeon? Suppose Moses had asked for a token of divine favour—would he have found it in the attitude of his brethren whom he tried to save? As a matter of fact, God promised Moses a token, but he had to do his work first, and receive the token afterward, for God said, "Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out

of Egypt, ye shall serve God upon this mountain." But until then he was to walk by faith, not by sight.

Suppose Dr. Harry Emerson Fosdick should ask for a token that he is in the will of God? He has the richest church in the world. He has the most costly non-Episcopal church building in the world. He has the largest congregation in the American metropolis—but is that any indication that he is in the will of God? Suppose the Christian Scientists were to ask for a token—they do! And they claim they have plenty of tokens. We pass by a certain Christian Science Church every Wednesday evening when coming to the office to edit this paper, and the streets adjacent to that church for blocks are lined with cars. And we venture to say that that church has the largest week-night attendance of any church in Toronto. It must have a multitude, judging by the cars: But is that a token of divine favour? If so, the theatres also are in the will of God. And as for the hockey matches in the arena, they must enjoy the divine favour in a very special degree!

Where will such nonsense end? The gambler throws his dice, and if he wins it is open to him to claim divine sanction for his gambling. If success be a token of divine favour, then the touts of the race-track, and every sort of criminal on earth, may claim to be in partnership with the angels.

But what shall we say of Stephen? Could the stones which battered out his life be looked upon as tokens? And what of James, the brother of John, whom Herod killed with a sword?

This doctrine of tokens is very plausible, and very attractive to many people; but we are positive that it is without scriptural warrant. The only safe position for any of us to take is to bring the proposed course of action into the clear light of Scripture, and let it be judged by the principles of the Word of God.

Judged by the standard of Scripture we are convinced that the Women's Missionary Society of Regular Baptists (so-called) of Canada, in the genius of its organization, in its extreme feminism, in ecclesiological aspect, is thoroughly out of harmony with the teaching of Scripture. Of course those who are sentimental, who unconsciously are subject to modern forms of magic and enchantment, and who substitute these things for a spiritually-enlightened intelligence, will find a great appeal in the principle of tokenism. And when, of course, one selects his or her own token, and declares, "If such and such a thing shall come to pass I shall be sure that I am in the will of God," a course is taken by which the foulest crimes of history could be justified and clothed with religious sanction. Let us abide by the teaching of the Book.

THE WEEK-END IN JARVIS STREET.

The Editor of this paper began his pastorate in Jarvis Street Baptist Church, Toronto, Sunday, May 15th, 1910. The evening of the Seminary closing, referred to elsewhere, exactly rounded out twenty-one years in Jarvis Street. So occupied were we with the Seminary exercises that we confess we completely forgot it. It was, however, remembered by the good friends of Jarvis-Street on Sunday. The platform was decorated with palms and flowers, and Deacon George

Greenway read the following address to the Pastor and Mrs. Shields at both services—extravagantly appreciative, of course, but blame the seven Deacons who signed it:—

Dear Dr. Shields:

We are not unmindful of the fact that on Thursday last you completed twenty-one years of ministry in this church. In a family, when a son attains his majority, as you have now done as Pastor of Jarvis Street Church, there is usually much rejoicing, and many congratulations offered.

We, who comprise this church family,—deacons, officers, church members, the Bible school staff, and scholars, and all connected with Jarvis Street Church, join in expressing our joy and thankfulness that you are spared to us, "strong in the Lord and in the power of his might".

We would assure you of our continued love and esteem for you, and our heartfelt appreciation of your splendid work for the Lord in our midst. Particularly do we admire your fearlessness, and your willingness to stand alone, if need be, in defense of the Word of God. We do not doubt but that God has raised you up for this present day, just as He raised up Moses and Joshua to lead His people in the days of long ago; and we count it a privilege to recognize your leadership, and to do our humble part in the battle for the Lord.

Your indomitable courage in the face of all opposition is an inspiration and incentive to each of us to fear no foe,—

"But press the battle ere the night
Shall veil the glowing skies."

We know that this courage and fearlessness which is so characteristic of your ministry is grounded on the sure word of God, and that He will never fail.

We would also assure you of our love for the old gospel as proclaimed by you. In these days of declension and departure from the old paths, we thank God for one who declares the "whole counsel of God", and does not hesitate to speak of the atoning Blood.

Your ministry of late has extended almost to the ends of the earth. Through the medium of *The Gospel Witness* you have reached many thousands outside Jarvis Street Church, and now over the air by radio message you reach tens of thousands weekly.

We congratulate you on having reached your twenty-first birthday, and on having attained the age of manhood as Pastor of this church; and your loyal people look forward confidently into the future.

They love and esteem you more highly than ever, and are prepared to stand by you in your service for the Lord, and to follow your leadership, knowing assuredly that you are being led by Him.

We would also gratefully acknowledge our indebtedness to Mrs. Shields, who through these twenty-one years has been your true helpmeet. You have given so much attention to the work of the church that your time at home must necessarily have been very limited, and Mrs. Shields has graciously allowed herself to be deprived of your company that the work dear to your heart and hers might not suffer. In a quiet, unobtrusive way, Mrs. Shields has meant much to the life of the church, and we thank God upon every remembrance of her.

Unitedly we pray that the great Head of the Church may graciously permit you to continue as our Pastor and leader for many years yet to come, unless in the meantime our Lord Himself shall come, then, Pastor and people together will see Him, and—

"Day without night
Shall dwell in His sight
And eternity seem as a day."

With every good wish,
On behalf of the church and congregation,

(Signed)	Charles Brownlow	A. E. Maton.
	George Greenway	O. L. Raymer
	J. G. Hyde	Fred Turney.
	J. E. Jennings	

The morning text was Acts, twenty-sixth chapter, verses twenty-two and twenty-three: "Having therefore obtained help of God, I continue unto this day,

witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles"; and in the evening, Acts twenty, verses twenty-six and twenty-seven: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." The evening sermon appears in this issue. Two were baptized, husband and wife, at the evening service.

A GRACIOUS WORD FROM THE DAILY PRESS.

A minister who endeavours faithfully to expound the Word of God, and earnestly to contend for the faith once for all delivered unto the saints, must not expect to be very kindly treated by the daily press.

The Globe, of Toronto, has the largest circulation of any morning paper in the Dominion, and is by all odds the most influential of all Canadian journals. We met a friend in the United States some years ago who told us that he was a regular subscriber to *The Globe*, because he found more reliable news of the United States in *The Globe* of Toronto than he could find in any United States paper. This man lived in the State of Michigan.

So many vicious things have appeared in the press from time to time about Jarvis Street and its Pastor that we may be excused for appreciating even one kind word. We print below a brief editorial which appeared on the editorial page of *The Globe* of May 19th:

"AN EVERYDAY PASTORATE."

"The completion of a twenty-one-year pastorate is a matter of real interest to any church in any religious denomination. In the case of Rev. T. T. Shields, D.D., of Jarvis Street Baptist Church the anniversary has been given unusual importance by the nature of the message sent to the minister in question by the members of his own congregation. It is impossible to read the message without realizing the unusual place won by Dr. Shields in the hearts and lives of the people he serves.

"As a militant champion of evangelical fundamentals the pastor of Jarvis Street Baptist Church has frequently found himself a storm centre in Christian controversy. But the spotlight of such publicity sometimes diverts the outside eye from equally or even more important facts in relation to any religious enterprise.

"In recent months a secular agency conducted a confidential investigation into the welfare activities of all the Toronto churches. The facts and figures of the investigation showed that Dr. Shields's church was and is playing an amazing and vital part in the workaday lives of its thousands of adherents. Its connection with its people is a seven-day-week affair.

"Dr. Shields is loved by his own folk because he not only tells them what to believe, but also interests himself in how they live."

BOOKLET BY DR. HAGUE WANTED.

Some years ago Rev. Dyson Hague, D.D., Rector of the Church of the Epiphany, Toronto, published a very able booklet on, "The Higher Criticism". Copies of

this booklet were in such general demand that Dr. Hague parted with his own last copy. If any reader has a copy of this booklet by Dr. Hague we should be greatly obliged if he would send it either to *The Gospel Witness* office, or directly to Rev. Dyson Hague, D.D., 27 Maynard Ave., Toronto, Canada.

RADIO LETTERS.

Rochester, March 12th.

"Dear Sir:

I cannot tell you how much I enjoy and look forward to your true gospel messages each Sabbath, and in fact, the whole service. May God continue to bless your ministry, and the church you are serving."

Palmyra, N.Y., March 18th.

"Dear Minister:

I am one of your hearers. And I am glad I am. I am old, and have many sufferings, so I am compelled to stay at home. But I receive many blessings on Sunday evenings. I am sorry I can not do much. It is worth a lot, but I can not work and make money any more. Enclosed please find one dollar and fifty cents. But my prayer goes with it. May I have a copy of *The Gospel Witness*."

Toronto, April 12th.

"Dear Dr. Shields:

How rich we are in opportunities! Will close my eyes to all needs and send this gift, praying with all prayers that you may be mercifully sustained and long spared to speed the gospel."

Toronto, March 18th.

"Dear Sir:

We have enjoyed your radio broadcasts from your church so much. I beg to enclose cheque for \$5.00."

Rochester, N.Y., March 16th.

"Dear Dr. Shields:

I am sending you the sum of one dollar for radio. May God so bless this mite that it will more than double. I only wish I could write out a large cheque for your splendid work; but I have not the money."

Claremont, Ont., March 17th.

"Dear Dr. Shields:

We listen with pleasure to your sermons on the radio, and pray that your good work may long continue. You cannot estimate the good that may come from the ministry over the air. I expect there are many you don't hear from who would be pleased to have the chance of going to hear you in person."

Williamson, N.Y., March 16th.

"Dear Dr. Shields:

I enclose a little gift toward your broadcasting expenses. We are glad to know so many are being helped by your messages. They are a bright ray in these trying times of so much worldliness. It is truly sad. But we are thankful there are some true believers yet."

Roscommon, Mich., March 17th.

"Dear Dr. Shields:

I had great pleasure in listening to your splendid sermon over the radio last Sunday evening, and can assure you that it did me a world of good. This is the first time I have had the pleasure of hearing a sermon broadcast from Jarvis St. Church since I have been in Michigan. And as I listened I told my friends, who were listening in with me, that the voice sounded familiar. Then after following your service through, I told my friends how I had been greatly helped through attending your church while in Toronto during the years nineteen hundred and twenty eight and twenty-nine."

I might also add that I attended your service while visiting Toronto during February of this year, and I have received more blessings from Jarvis Street Church, than at any church I have ever attended in my life, and that is quite a statement, but true."

The Jarvis Street Pulpit

"ALL THE COUNSEL OF GOD."

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 17th, 1931.

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

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

(Stenographically Reported)

"Wherefore I take you to record this day, that I am pure from the blood of all men.
"For I have not shunned to declare unto you all the counsel of God."—Acts 20: 26, 27.

Prayer before the Sermon.

We thank Thee, O Lord, for grace abounding to the chief of sinners, for such we all confess ourselves to be. We thank Thee for the

Fountain filled with blood
Drawn from Immanuel's veins—

and this evening, as believers, we rejoice in the Lord because we are made His children; we are made heirs of the grace of life through faith in the Lord Jesus Christ.

We thank Thee for the hand of God which has been upon us during these twenty-one years to which reference has publicly been made. We thank Thee for every trial and every burden, for every rough place in the road, for every difficulty, for every bit of opposition to Thy truth. It has all been within the circle of Thy providential ordering of events for us. We worship God, to Whose sovereign will all things are subject. We rejoice to know that all things work together for good to them that love God, to them who are the called according to His purpose.

We pray that Thou wilt forgive us for all our sin, for our faithlessness, for our want of stability and courage in hours of difficulty and danger. Forgive us that we have ever been fainthearted, that we have ever for a moment feared. With such a God we ought never to be afraid. Help us this evening to say, I will trust and not be afraid.

Bless the membership of this church. We desire that this place shall, increasingly, be a witness to the power of the gospel. We pray that all who belong to this church family may divinely be enabled every day, and in all the relationships of life, to live to the praise of the glory of Thy grace. Make us, we beseech Thee, true men and true women. Enable us to be manifestly genuine Christians. Remove from us all sham and artificiality. Help us to live as children of the light, and to walk in the light as Thou art in the light. Help us to be honorable and straightforward. May our lives bear witness that the Spirit of truth dwells in us, and works through us the sovereign will of our gracious God.

Bless all Thy dear people this evening. We especially pray for the afflicted, for those who are in pain and in much weakness, for the aged, about whom the evening shadows fall. Let it please Thee to fulfil to them Thy word that at evening-time it shall be light.

Use the message of the hour to bring comfort and inspiration to those who worship within these walls, and to all who hear at a distance. Send to the whole church of God, we pray Thee, a gracious spiritual revival. Bring us back to Thy holy Word, and to the cross of Christ, to a new confidence in the atoning Blood. Oh, send to us a special visitation from God! May the Spirit of God be poured out upon us.

Now in this evening hour bless us with a sense of Thy presence, with an experience of Thine illuminating ministry, so that even the deep things of God may be clearly revealed to us by the Spirit. Save the unsaved; give repentance to such as are hardened in heart, and faith to those who see but dimly, men as trees walking. Give us a gracious vision of the Lamb of God Who taketh away the sin of the world. We ask it in the name of Jesus Christ our Lord, Amen.

It may be that I am preaching to some who used to worship here, who now hear by radio and to others who

are scattered abroad who at some time belonged to this church family; and in view of what our Brother Greenway read a few moments ago, you will not think I am immodest or too personal if I deal with a text of scripture this evening somewhat reminiscently. It is the word of a minister to the people to whom he has ministered: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

Here a minister speaks of himself and his work. Perhaps there is scarcely any subject dealt with in the Scripture concerning which the majority of Christian people are more ignorant than the teaching of Scripture in respect to the work of the ministry. I suppose it is because ministers naturally shrink from dealing with matters that relate so closely and directly to their own personal duties. Yet it may be well for us to look at this word spoken by the Apostle Paul, the ideal minister of all time, for it sets up a standard to which every true minister of the gospel ought, by God's grace, to endeavour to attain.

I.

Paul speaks of A COMMISSION RECEIVED FROM THE LORD, and measurably fulfilled. "I have declared unto you", he said, "all the counsel of God." It is by no means easy to be a minister, although some people think it is. It requires less training, less knowledge, less skill, to criticize a minister, to pronounce judgment upon his work, than it requires to criticize anybody else. Everybody knows what a minister ought to be, and what a minister ought to do; and there are thousands of people who stand ready at any time to offer the minister their counsel and advice.

In respect to the minister, the average church is full of what we have become accustomed to call "back-seat drivers". There are plenty of people who know how a thing ought to be done, although perhaps they have no special skill in executing the task themselves.

I have read somewhere a story of the Civil War, that when President Lincoln was at a certain social function he was approached by one of the Senators of the day who found fault with the way the administration was conducting the war. He began to tell the President how it ought to be done, when the President said, "Senator, you are the man for whom I have been looking for a long time. Will you be good enough, when you return to your home, to sit down

and carefully elaborate your programme? Take everything into consideration, and bring to me in black and white all your proposals. I have been looking for a man who knows how to win the war, and I promise you that I will give effect to your plans; the war thereafter shall be conducted according to your proposals."

The Senator felt two or three inches taller for the moment. He went home, and sat down to his task. But as he worked out his plan it occurred to him that, after all, he might be mistaken; that perhaps there might be some defects in his proposal. It might involve the loss of thousands of lives. It might involve the loss of the war, and if so, the responsibility would be his, and his alone. The more he thought of it, the less sure he became of the wisdom of his plans. He thought he would allow a little time to pass before meeting the President again. Days passed, and weeks, and even a month or two, without his going to meet the Chief Executive.

Some time after, they were thrown together again accidentally. As the President greeted him he said, "Why, Senator, I have been expecting a visit from you." "I am not coming, Mr. President." Lincoln sadly said, "No? I did not expect you."

I remember during the Great War when Mr. Lloyd George was Prime Minister, and people were passing resolutions here and there, telling him how to manage the affairs of the nation, he said, "They speak in resolutions, but I have to reply in acts of Parliament."

It is easy to offer irresponsible suggestions. It is easy for people to picture what a minister ought to be and do, but it is another thing week after week, month after month, year after year, to hold forth the word of life with any degree of faithfulness and freshness.

Here was a man who had been divinely commissioned. He declared that it had been his business to proclaim the counsel of God. I, too, confess I am old-fashioned. I have no reason whatever for preaching unless it be that there is committed to me from Heaven an authoritative gospel, a gospel which has the authority of a final revelation from God. We are not here to devise a new gospel, nor yet to improve upon the old one.

The Apostle Paul was a man of unusual natural powers, a man of marked and almost incomparable mental capacity, a man who was recognized alike by his friends and his foes as a man of great scholarship. "Much learning", it was said by one, "doth make thee mad." And even to-day the critics admit the evidence of mental vigour which characterizes his writing. But, great as he was, he never presumed to improve upon that which God had given him. It was ever his way to say, "I have delivered unto you first of all that which I also received." To the Galatians he said, "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Paul insisted always that the message he delivered was the counsel of God, that God had stooped to speak to men, teaching them the way of life.

We are conscious of many failures here. We have no perfect people. We have had a few. They come, but stay only a little while; they soon feel uncom-

fortable with us. We are a company of poor sinners in Jarvis Street who have been saved by sovereign grace. We confess our faults. We do not pretend to perfection. But one thing we insist upon, that we have ever endeavoured to declare the counsel of God. I hope that during the years that have passed our knowledge has increased and our experience has been enriched, but so far as I know I am unaware of having changed my message one whit from the day I preached my first sermon.

After all, we learn the alphabet in the kindergarten class, and no matter how far we go in later life we are but concerned with variations of those letters. So the man who is really saved by sovereign grace has the truth of God in him. The anointing which he received of the Lord abideth in him. He knows the difference between light and darkness, between truth and error, between that which is from God and that which is from man; and while his understanding of the Word of God, with the passing years, becomes deeper and richer and fuller, yet there should be nothing contrary to the fundamental principles with which he began when he believed, let us say, for the saving of his own soul, such a verse as this: "God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life."

A little boy came to me this morning at the close of the service. He is not quite nine years of age, but he said he wanted to be baptized. I asked him a few questions, and he quoted with beautiful simplicity the sixteenth verse of the third chapter of John, which I have just quoted. He is only a child. He does not know much about it, but if the truth of it has entered into his heart—as I believe it has—and he could live to be one hundred years old like the great centenarian of Woodstock, Dr. McMullen, and could go on in the study of the things of God from now until then, he would never outgrow the sixteenth verse of the third chapter of John's gospel.

That is what I mean when I say that a minister's testimony, if he is really born of God, ought to be an unvarying testimony to the truth as it is in Jesus Christ. By this standard, I think even our opponents will allow that we have sought in this pulpit to abide by the Book. If anybody could absolutely demonstrate that the Book which we call the Holy Bible is not the inspired, inerrant, infallible, and sovereignly authoritative Word of God—if it could be shown that that is not true, I should be ready to resign and to propose that the doors of this place be closed, for I would never consent to mock the hungry souls of men by offering them something of man's origination as a substitute for that which comes down from heaven. But such disproof of the Bible as the Word of God Who cannot lie is as impossible as that God should cease to be.

We have declared, then, the divine counsel. But Paul said he had declared *all* the counsel of God. It is not enough that we declare part of it. The defect of many ministries to-day is not that what the minister says is untrue, but that he leaves so much truth unspoken. It is quite possible to preach that which is true, and yet fail to preach the gospel. I may declare the humanity of Jesus, and it may all be true—

but it is a half truth. I may declare that Jesus is the highest possible example that any man can set before him—that would be true. Pilate spoke better than he knew when he pointed to the Man of Nazareth and said, "Behold the man." The world has never seen another man, a real man, than Jesus. He is the only perfect man the world has ever looked upon since Adam's day. But that is not all the gospel.

Thus, also, we may deal with the ethical teachings of Christ, and quote the sermon on the mount, and yet fail to present a full-orbed view of the revelation of God in Christ.

It is the minister's business not only to declare the counsel of God, but to declare *all* the counsel of God. His ministry should be characterized by a symmetrical presentation of the truth. The truth should be presented symmetrically and relatively, so that men may see the whole counsel of God as it shines in the face of Jesus Christ.

That means therefore that the man who does that must be a *doctrinal preacher*. That is not very popular. We have many shallow people who decry doctrine. Yet doctrine is but the teaching of God's Word in respect to the soul and its relationship to God. How can we know these things unless the preacher give line upon line, and precept upon precept? He would do well to learn from the public school teacher who teaches the same lesson over and over and over again until the children understand the lesson that is taught. So the faithful preacher must preach the same doctrine repeatedly. He must declare *all* the counsel of God.

I think I can say without immodesty that we have endeavoured to do that from this pulpit. We have not been behind in magnifying the splendidly symmetrical, gloriously proportioned, manhood of the perfect Man; but you will bear me witness that I never fail to declare that Jesus Christ is God. We must hold fast to the truth of His Deity. We still sing in this place,—

"Forbid it, Lord, that I should boast,
Save in the death of Christ my God:
All the vain things that charm me most
I sacrifice them to His blood."

We believe that Jesus is divine. We used to use that term, but now we use the stronger word, and speak of His Deity, of His essential unity with the Father and the Holy Ghost, one God. I trust we shall never have a service here when any man or woman can go away with a shadow of doubt in his or her mind as to whether we believe in the glorious Trinity as present at Christ's baptism, and named in the Great Commission, and assumed or implied throughout the Bible.

We have heard much discussion about the virgin birth of Christ. I make no apology for saying that I declare the counsel of God as it is therein revealed. I believe it with all my heart. I believe the Bible literally in that respect, that Jesus had a human mother, but that He had no human father. The story of the nativity is an integral part of the gospels that contain it, and where the virgin birth is not specifically declared, it is everywhere assumed in the New Testament. There is no accounting for the person of Christ other than that He was begotten of the Holy Ghost.

We have endeavoured to expound all the doctrines of grace, but I have not time now even to enumerate them. I think I may without exaggeration claim that I have tried to be somewhat of a systematic theologian. Some of our modern preachers seem not to know anything about theology. Apparently they have not read theology. Some of them stand on their high heels and sneer at the great scholars of the past who were as great saints as they were scholars. I know of some who are always taking flings at Christian orthodoxy who know not even the alphabet of it. All they know of it they have learned from a study of its caricatures. To understand the profound sayings of this man Paul, who was inspired of the Holy Ghost, to march with him, in step with his irresistible, inexorable logic through the epistle to the Romans, for example; or to spread one's wings with him and fly through Ephesians or Colossians, you must have intellectual depth, and breadth, and height. One must have intellectual capacity, as well as capacity of soul. To understand these great verities requires all there is of a man. Away with the superficial chatter of these modern ministerial pigmies who discuss this little book and that little book which, if they are not still-born, will be dead five years hence; while this old Book marches triumphantly on, ever challenging our intellectual and moral qualities to new adventures and holier achievements. The Bible at this hour is the best seller of all the books in the world.

I say, we need to preach these old doctrines, to declare all the counsel of God. If you do not like doctrinal preaching, you will not be very comfortable with us here; but if you want to learn what is in the Bible, if you want to become wise in the things that God has said, we stand ready, depending upon the ministry of the Spirit of God, to help you to a larger knowledge of God. The gospel of Christ is our theme; the counsel of God is our authority, and we have no other.

All these doctrines are related to the person of Christ. A mere system of truth, however good in itself, or however attractively presented, is of no value unless it leads us to the living, throbbing, all-conquering Saviour. The preacher's business is to preach Christ. The doctrines of grace are but the teaching of the Word of God in respect to the person of Christ. I trust I can say, without any fear of objection or dissent on the part of any member of this congregation, that in these twenty-one years you have never yet come to this place at any time and heard any other story than that of Jesus Christ and Him crucified.

I have in my mind one service for which I rebuked myself then, and for which I have rebuked myself ever since. It was in the days of the war when we had many young officers here of the Officers' Training Corps. I know I preached Christ on that occasion. I did set forth the way of life. But there was a little more of the patriotic appeal in it perhaps than usual. One man came to me afterward, offering me a compliment. I think the Lord permitted him to come, for it humbled me in the dust for many weeks afterwards. He said, "That is the kind of thing, Pastor; give us more sermons like that; do not give us quite so much religion." I said, "God helping me, no man shall ever be able to say that of me again." I think it was hardly a fair criticism. I think he must have been half asleep

when I sounded the evangelical note,—but he was awake to the other.

The minister's business is to preach Christ. Why talk about Gandhi or Mussolini or any other mere man—big as they are—why trouble to preach about them when we have such a glorious subject as Jesus Christ and Him crucified? He never wears out. "All the counsel of God" has been and shall ever be our theme.

Then if you read this address of Paul's to the Ephesian elders you will find *that he did not preach before people: he preached to people*. He says that he testified to the Jews and to the Gentiles repentance toward God and faith toward our Lord Jesus Christ. A great many preachers to-day preach before their congregations. They do not preach to them, or *at* them—not at all.

You remember there was a prophet in olden times who got along very well with a certain parable which he related to the king,—up to a certain stage. He held up a word-picture, and the king enjoyed it; and was swift to pronounce judgment upon it—until the preacher came to the application of his principle, until he said, "Thou art the man." That involves another kind of preaching, does it not?

People have said to me in time past, "You must not interfere with my personal affairs. You must not make me uncomfortable. You dealt with something this morning that is entirely beyond your province. Preach the principles of the gospel, but you must not make application of them to everyday life." I understand such objections because when the man goes to his office Monday morning, that kind of preaching will make him rather uncomfortable if he wants to do something shady. After a week at business, when he has turned a few sharp corners—though the preacher knows nothing about it, if he testifies to the Jew and to the Gentile, and preaches the word of God to the heart and to the conscience, the man may say, "I thought I left my business in the office yesterday, but that preacher drags it into the pew where I am sitting."

What is the gospel for if it is not to smite the consciences of men and lead them to repentance toward God? That is the need of the hour. There is too much orthodoxy that is but orthodoxy so-called. Men are not saved by the preacher's saying, "Come to Jesus! Come to Jesus!" By all means, come to Jesus. But sin is a reality, and I have greatly misconceived the preacher's mission if he be not called of God so to preach that everybody who hears him will face the question of his personal relationship to God, so that where there is sin he will repent of it, and turn toward God, and exercise faith toward our Lord Jesus Christ.

I know there is much insistence to-day about our displaying more love—more love—more love. Of course! But is there no love in the surgeon's lancet? Is there no consideration for the interests of people in the clanging fire alarm that wakes people out of their beds at night? Why not leave them alone and let them sleep—and burn? Why disturb their repose? Is it not the preacher's duty so to declare the counsel of God that a man's life will be brought under divine review, and that then he may be introduced to the revelation of divine grace?

I have had to preach on the serious and severe side of truth sometimes. I still believe that such a passage as, "In hell he left up his eyes, being in torments," be-

ing in the Book, ought to be preached. I have no authority to delete it. When men become too polite to commit sin, the pulpit may be too polite to mention it; but so long as men are sinners they need to be warned of the consequences of sin, and called to Him Who is the sinner's Saviour. Bear me witness, will you, that I have not shunned to tell you of the—

"Fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

It is not for me to say that a sinner may be saved without the blood. I have repeatedly quoted George Whitfield's saying that Jesus Christ would receive the devil's castaway; that when a man is so corrupt and so abominable, and such a horrible advertisement of the devil's works that the devil himself is ashamed of him,—that even then Jesus Christ will receive him, and wash him whiter than snow. If I could preach to the worst criminal on this Continent—and who knows but that I have the ear of one of them—that man in the garage who has driven in to have his car repaired, who knows who he is? He knows that his heart is as black as hell,—shall I not say, My dear friend, the blood of Jesus Christ can wash your soul so white that even the angels will be unable to see a spot upon you. There is no other gospel than the gospel of the blood. And we have not shunned to declare all the counsel of God.

II.

I rather think that Paul implies A CERTAIN TEMPTATION here when he says, "I take you to record this day . . . that I have not shunned to declare unto you all the counsel of God." As though he would say, "I have been tempted sometimes to withhold some things." In another part of the address he calls them to witness that he has "kept back nothing that was profitable to them." Sometimes he seems to say, "I was tempted to speak softly. Sometimes I was tempted to be a little more gentle in my speech, yet I felt under the compulsion of the Spirit of God to be faithful, so I shunned not to declare all the counsel of God."

Do not suppose that a minister has no temptations. I believe there is no one in the world more tempted than the minister. You remember when the Syrians went out to do battle against Ahab, the king gave commandment, "Fight neither with small nor great, save only with the king of Israel." Do not be too hard on your minister if sometimes he is tripped up, and if sometimes he does speak softly where he ought to cry aloud and spare not. That is what you have asked him to do! That is what the modern church has demanded of its minister. Before God, he ought not to do it, and if he is first of all God's man, he will not do it; but he will have many temptations to soft speech.

I have been tempted myself to please men. I like to please people. Of course, many people will not believe that! I know very well that the Pastor of Jarvis Street Church is very frequently represented as being somewhat like the Irishman when he saw a fight and asked, "Is this a private fight, or may anybody join in?" (laughter) Yet for years he used to be known as the champion conciliator of the Baptist denomination. I visited churches of two provinces again and again and presided over their councils

when there had been disputes—as there are sometimes—between opposite parties in the church, or between some party and the minister. They used to send for me, saying, "If he cannot settle their troubles, nobody can." Somehow or another I have been given the opposite reputation now. I do not know how I got it! I love to please people. It was good of you to put these flowers and palms here to-day. Would it not be lovely to be among flowers and palms all the time? I should love to "say it with flowers" to you all the time! But the minister must be faithful, and I say there is a real temptation to avoid giving offense.

A minister has his intellectual affinities. I used to have a man in my congregation, one of the finest men I ever knew, and one of the most distinguished lawyers in Canada, a man whose name was known everywhere. He was a very able and very prominent man. He and I for many years were great friends. He was somewhat critical of the Book, and yet he had had a vital experience, I am sure, of the grace of God, and I think was theologically sound. We had many, many talks together. He used to wait for me after prayer-meeting, and we would walk home together. He would wait also Sunday evenings. He was such a charming man that I found he was becoming a snare to me.

I used to have an old gentleman here, the clerk of the church. He was eighty years old or thereabout. He was past seventy-five, I believe, when I became Pastor. He always used to precede me in state to the pulpit door and open it. He said it was his business to get the minister on the platform! He used to do it faithfully,—and I delighted to have him do it. But there came a time when I used to pause behind that door, and ask the Lord very definitely to enable me to preach, and to help me keep my eyes off that man who was my best friend; for I found my eye turning toward him to see how he was receiving it, to see whether the sermon was pleasing him. I got into the habit of looking in another direction, saying to myself, I must not care whether it pleases him or not; there is Somebody else here Whom I must please."

A minister may be ruined by his best friend if he allows consideration of his pleasure to take precedence of his obligation to please God.

Some of you hear me to-night who used to worship here. I love every one of you. I longed to please you, when I could do it consistently with my duty of pleasing Christ. It always pained me when I could not. I was compelled to displease some of you, for you would not endure sound doctrine; those who thus opposed themselves to the gospel were relatively few, the rest who left us, followed the others like sheep.

There are many temptations to turn aside. There is a temptation sometimes in an intellectual direction. I remember during the war lecturing a little in different places, I have seen this place packed so that you could not find standing room, for three hours at a time, when as many as two or three thousand people were turned away from the doors. Some of my friends came to me and said, "Pastor, you lecture better than you preach. We would rather hear you lecture than preach." I said, "Then I will not lecture any more."

There is a temptation in that direction, to be entertaining rather than instructive. I have read a few books. I love to browse among them. If I do not quote Shakespeare, or Tennyson, it is not because I have not read them: it is because I have something better than that for you.

I say, the minister is beset with temptations. It is delightful to be popular. I remember in a Toronto paper a few years ago seeing four or five photographs of the most prominent ministers in Toronto. I was one of them! I was said to be Pastor of the cathedral Baptist Church! And it was said that I had more ministers in my congregation than almost any other preacher in town, and that I had all the wealth of the Denomination in my congregation! That was not strictly true, but we had a good share of it. And it was very lovely! I have a good deal of sympathy for people who are carried away by beautiful things. I love them! I like to see people well dressed. I like a well-appointed drawing-room with all the flowers and the music. Though you would never dream it, I am "socially inclined"!

There are many such allurements, which a true minister must steadfastly resist. I used to be occasionally honoured in time past in Toronto! I actually have been asked to say grace at the Directors' luncheon at the Exhibition! What a distinction that is! I read somewhere of a certain distinguished minister in Toronto of whom it was said that he had probably asked more blessings on more food than any other minister in Toronto! What an empty thing! All these ribbons and tissue paper! The life of many a minister reminds me of a little boy in a new suit, reciting at a Christmas entertainment, or a little girl with a pretty blue ribbon in her hair of whom people say, "Isn't she lovely?"

That is not a man's job. The minister's business is to stand in God's stead before dying men and women in a sinful world, and declare all the counsel of God. Notwithstanding, a minister is often tempted to endeavour to be popular.

III.

The Apostle Paul speaks also of having achieved a blameless record when he says, "I am pure from the blood of all men." He was not blameless in other respects, but he had at least been faithful in this. And I, too, think I can honestly say, I am pure from the blood of all men. I have tried to show you the way home. I have declared unto you all the counsel of God.

I speak to my fellow-Christians who left us ten years ago; who hear me to-night by radio: I tried to get some of you to abide by the Book, did I not? I did everything that a mortal could do to persuade you to be true to God's Word. The Convention put us out of membership because we protested against false teaching. But the Lord stayed with us—and is with us still. There are many of you whom we tried to lead beyond Kadesh-Barnea into the promised land, and unless I am greatly mistaken there are many people today who will have to acknowledge—to themselves—they will never acknowledge it to others—that many troubles might have been averted if they had taken their Pastor's advice and stayed by the Book.

There are unconverted people among church members, and we have tried to tell you always that there is no way home but through the blood of Christ. To me, the things of which this Book speaks are more real than the things we touch. God is real to me. Is He to you? He is more than a character in a book: He is a real Person. Who lives with me every day. Sin, alas, is a terrible reality. It is destroying men by the million, body and soul, every hour that passes, and I have found no other remedy. Modernism has had its innings, has it not? In Canada, in the United States, in England, everywhere—what has it done? What have these new notions done for the world? They

have brought it almost to ruin, almost to universal chaos and lawlessness. Still men go on in their folly.

There are many voices, but let me join mine with others in testimony to the gospel of the grace of God, and tell you that though you do not like the Pastor of Jarvis Street Church—some do. We have many friends, have we not? That document Brother Greenway read was perfectly sincere. We have a lovely fellowship here, that is not surpassed anywhere in the world for pure Christian joy. Come to our prayer-meetings, you friends who do not like us. Shall I borrow the language of the street and say to you, Be a sport. Have the candor, the simple honesty, to come and find out what you are talking about,—but whether you come or not, whatever else can be said, we will dare to say that we are pure from the blood of all men. If any man goes to hell from Jarvis Street, if any man passes out of this life into the other unwashed, uncleansed, dying in his sin, I will dare to meet him at the judgment before God, saying, "It was not my fault." I may be a poor preacher, I may be unable to interest or entertain you as some would do, but I can at least tell you that Jesus Christ is the Way, the only Way, and that unless you are born again, unless you believe in Him, unless you are washed in the blood, there is absolutely nothing before you but a fearful looking for of judgment and of fiery indignation that will devour the adversary.

God help us to keep our garments clean!

Is there an unconverted man here this evening? Will you not come? Will you not yield to the wooing voice of the Spirit, for in spite of all your sin, God loves you. The Saviour died for you, and rose again, and ever liveth to make intercession for you. Come to Him now. Come to Him at once.

OUR GENTLE PHYSICIAN.

By Rev. T. I. Stockley, D.D.

No one can read Psalm one hundred and forty-seven carefully without being struck with the wonderful position of verse three in that Psalm. In verse two we read, "The Lord doth build up Jerusalem; he gathereth together the outcasts of Israel". Here our Lord is described as the Builder of the nation of Israel. And then in verse three we have these words, "He healeth the broken in heart, and bindeth up their wounds". It is the strong Hand that builds up the nation that gently heals the afflicted. Then we must notice the beautiful and profound juxtaposition of gentle healing and Omnipotent power in verses three and four. In verse four we read, "He telleth the number of the stars; he calleth them all by their names". See our Lord marshalling the stars, setting them in their places, and numbering them as a shepherd his flock, or a commander his army! He has full knowledge of the countless hosts, and commands them as a general commands his men. Men by the aid of the most powerful telescopes cannot count the whole number of the stars; but He knows them all. By the unaided eye it is said we can count two thousand stars; but astronomers with their telescopes assure us that the numbers they can record run into millions.

And it is He Who made the stars Who healeth the broken in heart. It is He Who stands beside the sick bed of the broken hearted, like a gentle physician, with balm and bandage, and lays His tender hand upon their wounds and heals them:

"The voice that rolls the stars along,
Speaks all the promises."

The Omnipotent Hand which controls the countless hosts of heaven is laid in infinite gentleness on the sorrowing and the sad. The Omnipotent One is full of pity. The Omnipotent Hand is infinitely gentle.

In Sheffield in England I have seen the great steam hammers which could crush huge masses of metal, and yet they can be brought down so gently as to crack the shell of a nut without bruising the kernel. He Who builds nations on earth, and controls the heavens, it is He Who heals the wounded heart.

Considering this word, LET US NOTICE THE PATIENTS. It is pathetic to go into a hospital and as you move from ward to ward to see so many sufferers, and the wonderful variety in their cases. Let us go into Christ's hospital, and see some of the sufferers there. We will look into several wards in this place of suffering, and see some of the varieties of cases.

There are *hearts wounded and broken with sorrow*. Not far from any one of us there are hearts broken by bereavement. One dear mother says good-bye to a son as he leaves her bright and hopeful in the morning. Before night he is numbered with the dead! A dear widow leaning all her hopes for her support in her old age on her two sons, loses them both in a motor car accident. Multitudes of such cases could be named. The ward for the bereaved is very large, and many of the cases are sadly wounded and broken in heart there. Death comes in so many different ways, and it brings with it a sense of sad separation and unspeakable loss.

Others are found broken and tearful by disappointment. Many a bright young life has entwined her affections around a noble youth, who has been called to die suddenly in early life, and her heart is broken and sad to-day. Her lovely vision of future happiness is all blotted out, and life made empty and solitary; and the broken heart is as if it had lost its all. How bitter is the disappointment of many!

Others again are broken with loss. The beautiful home where so many years have been spent, and which has the most hallowed and lovely associations, is shattered in pieces by a terrible earthquake. Nothing remains but a vast mass of ruins,—a pitiful and distressing sight. That home meant so much, but it is no more.

Then there are the afflicted in body and mind. How numerous these are; and how sad the cases often are! Others are lonely and misunderstood, and their lives are often bitter, and their hearts are broken.

Oh, what a comfort it is that this text speaks of One Who knows how to deal with broken hearts! Whatever the cause of grief, He can heal. Are you in one of these wards where sorrowing hearts are found? Is your heart wounded or broken for any cause? This scripture gives you a message full of comfort and of cheer.

There are *hearts wounded or broken for sin*. This is quite a different ward; and there are many sad and difficult cases in it. But our Lord loves to meet with such cases. Sin is seen to be a dreadful evil. It has wounded the conscience, cast defilement over the nature, and bruised and broken the life. One sees how long he has neglected the opportunities of grace and salvation. The water of life, and the bread of life, have been placed, by infinite Mercy, within his reach, and he has neglected them. Another sees how many years he has lived without God. How many years have been wasted in the ser-

vice of self and the world and sin! Another has seen the wondrous love of God in Christ our Saviour, the amazing sacrifice made by a God of love, as seen on Calvary's cross, and the life of foul ingratitude in the presence of such love; and the heart is broken for such sin. It may well be. It ought to be. Do you know anything of this? Is sin to you a very sinful thing? Is your heart sorely wounded by the thought of it? Then again I may say we have here a beautiful message for you. This passage declares that there is One Who healeth the broken in heart, and bindeth up their wounds.

These are just a few of the cases in Christ's hospital. There are many other varieties; and our gentle Physician can deal successfully with them all.

There are many people who avoid the company of such souls. They do not like to come into contact with sad people. And even if any of us try to help such broken ones we are poor comforters; we are miserable fumblers with broken hearts; we have neither the wisdom nor the tenderness for dealing with such. Our best efforts are generally a failure. But this scripture tells of One Who can help such cases, and He loves to do so; and He heals each one effectually.

So having walked through some of these wards and seen some of the patients, let us TAKE A LOOK AT THE GENTLE PHYSICIAN who healeth the broken hearts. See *the greatness of the Physician*. I have already called your attention to verse four, which tells of His wondrous power: "He telleth the number of the stars; he calleth them all by their names." Vast as the worlds above us are, they are all perfectly obedient to His bidding. He knows and cares for the stars; and it is He Who healeth the broken in heart. From worlds to wounds is a distance which only Infinite Compassion can bridge. "From stars to sighs is a deep *descent*" says one. But is it? It is a wonderful contrast, but is it a descent? Still it is wonderful that He Who acts the tender surgeon's part with the wounded hearts, is He Who marshals the heavenly hosts, and reads the muster roll of suns and their majestic systems.

Our astronomers tell us that if *all* the sky could be explored the stars would probably number a hundred millions. One God rules them all, and that mighty Hand lays its gentle touch upon the wounded and broken in the wards of suffering spirits. Yes, indeed, the Lord our God, in Christ Jesus, is a Great Physician.

Consider further *the fitness of the Physician*. Let me quote some thoughts from one who has spoken well on this subject. If you would see the fitness of our great Physician in His great ministry know this: He is anointed for it. At Nazareth in the synagogue He stood up to read, and this is what He read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised". And then He added, "This day is this scripture fulfilled in your ears". He Himself is the Anointed One; the rich effusion of the Holy Spirit has been given to Him. That mighty anointing has been given to Him without measure. Is He not, therefore, fitted for the task? Beside, He is sent into the world to do this very thing. Did He not say, "He hath sent me to heal the brokenhearted"? This is His mission in the world: He came on purpose to do this very thing. Will He not do what He came from heaven to do? He left the bosom of the

Father, and clothed Himself in our humanity so that He might be more fit to do this work; and He will not fulfil the mission for which He left the courts of heaven until He healeth the broken in heart, and bindeth up their wounds.

Further, He has received a wonderful training for this ministry. Do you ask me how? I will answer, By His own sufferings, "in that he himself hath suffered being tempted, he is able to succour them that are tempted". In Isaiah we read, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." He has thus been made perfect as a sympathetic High Priest through His Divine training and suffering. If we want to be helpers of those who are broken-hearted, we need to know something of sorrow ourselves. Our Lord had this training to the full: He could say, "Reproach hath broken my heart". He sank to a deeper depth of sorrow than any human spirit could ever know, and so He is fitted to heal the broken-hearted among us; indeed, in all their afflictions He is afflicted. Who can be like Him for healing broken hearts!

Let me add this also that He is experienced in this wonderful art of healing. All sorts of cases have come under His hand. We may think that ours is a peculiar case; but He has dealt with many such before. However strange our case may be, however difficult to describe, however distressing and painful, He is fitted to deal with it, for His experience is vast beyond all telling; and He never lost a case. Let any sufferer who reads these words apply to Him, and he will find Him quite able to deal successfully with his case also. He shed His precious blood that He might have a balm for healing broken hearts. "By his stripes we are healed". The balm from His wounds will heal our broken spirits. He gave up Himself unto death in order to bring us life and life abundant. Will you try Him? Call in His aid, I beseech you, and you will find Him to be the very Physician that you need.

We have here also A WORD ABOUT THE TREATMENT. Let us move around the wards along with the great Physician Himself, and let us see Him at His work. Have you not seen Him engaged in this lovely ministry? He does it so gently. Some doctors are rather brusque; and some surgeons are rather rough in their handling of trying cases. Not so our Lord Jesus. He is gentleness itself; His hand is tender and soft. No broken heart need fear for Him to touch his case. Moreover, He does it effectually. Does not the Word say that He *healeth* the broken heart? He does not merely attempt it: He does it. We may try our best, but we fail. He does it effectually: there is no failure with Him. It is beautiful to watch Him dealing with a case that is really put into His hands: He heals it really. He goes to the secret cause of the trouble,—the very root of the sorrow,—and effectually deals with it. Yes; our Lord not only undertakes a case, He cures it.

The Word also suggests that He healeth constantly. Look at Him. He is always moving amongst the sorrowing and sad, and binding up their wounds. He is doing it to-day. He healeth now. Some hearts are being healed, we trust, while they read this message. Why should not yours? "I have sinned away my day of grace," says one. "I fear my case is too far gone". An-

(Continued on page 16)

Baptist Bible Union Lesson Leaf

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REV. ALEX. THOMPSON, EDITOR.

Lesson 23.

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Second Quarter.

PHARAOH DEFIES GOD.

Lesson Text: Exodus, chapter 5.

Golden Text: "And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness." (v. 1.)

1. MOSES AND AARON BEFORE PHARAOH, (vs. 1-5).

After making known their mission unto the children of Israel, Moses and Aaron went in unto Pharaoh and requested him to let the people go, saying, "Thus saith the Lord God of Israel, Let my people go that they may hold a feast unto me in the wilderness," (v. 1). They spoke in the name of the Lord, and for Him; and their request was therefore made confidently, authoritatively, clearly, distinctly and fearlessly. And in its nature it was reasonable, necessary, and divine. Persons in any age who speak for God may do so boldly, not fearing the face of man. The request was a test of Pharaoh. It did not disclose the full intention of God in relation to the complete deliverance of Israel from Egypt; that was to be expressed later. It implied the withdrawal of Israel unto a place of seclusion, where without let or hindrance God might be worshipped. Withdrawal unto God is necessary these days if we are properly to worship Him, therefore we assemble in buildings specially set apart unto Him. This is not overlooking the fact that He may be worshipped anywhere; but it is implying that public worship is best carried on in a place of separation either inside or outside a building, away from the distractions of everyday life.

The reply of Pharaoh to this simple request discloses his haughty, imperious spirit, and his ignorance of God. He asks "Who is the Lord that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go," (v. 2). Doubtless he knew the gods of Egypt, but this Lord, or Jehovah, he knew not. This is the first time the term, "Lord God of Israel" is used, Jehovah thus associating Himself with Israel and honouring His people by this association. Pharaoh knew Him not, and probably judged of His character and power from the condition of His people—he despised them, therefore treated lightly the request of their God, and refused to comply with it. The world is doing now what Pharaoh did then: it is forming its conclusions in reference to God from its observations of His people. Let us be careful that we do not misrepresent God, as we are known and read of all men, (2 Cor. 3:2). Pharaoh did not know God, but he was to feel His power, and realize His superiority in a few days after this incident. There is a time coming when the world will also experience the omnipotent power of God, exercised

in judgment, (2 Thess. 1:7-10). It is better to humble oneself before God than to suffer the fate of the proud, (Prov. 16:18).

Moses and Aaron continued mildly to set before Pharaoh the nature of their mission, requesting permission to go three days' journey into the wilderness, there to sacrifice unto the Lord their God, "lest He fall upon us with pestilence, and with the sword," (v. 3). The Israelites had possibly neglected the worship of God for some considerable time. The request, therefore, is reasonable in its nature, that they be permitted to go to a secluded spot to perform religious rites. The full purpose of God is not yet revealed. In his reply Pharaoh ignored the request of Moses and Aaron, and probably in an insolent manner made reference to the consequence of this embassy, (vs. 4, 5). They were looked upon by him as mere leaders of discontent, who were hindering the people in the fulfilment of their duties. He treated them with scant courtesy, and manifested a determined attitude in opposition to their request. He did not realize he was fighting against God. And persons these days who resist the gospel message are equally ignorant of the seriousness of their attitude. Pharaoh's attitude was proud, foolish, ungodly, dangerous, and absolutely wrong: that of Moses and Aaron, earnest, sincere, wise and right. They gave God's message faithfully, and left the consequences with Him, and He honoured their faithfulness by a manifestation of His power.

II. ISRAEL'S TASKS INCREASED, (vs. 6-14).

The immediate result of the request of Moses and Aaron was the increase in the task of Israel, in the placing of an additional burden upon the people. Pharaoh sought in this manner to show his displeasure at the action of God's servants. He "commanded the same day the taskmasters of the people", the Egyptian overseers, "and their officers", the Hebrews placed over their brethren under the taskmasters, "saying, Ye shall no more give the people straw to make brick as heretofore: let them go and gather the straw for themselves," (vs. 6, 7). This was not an impracticable task as the Egyptians left the straw in the field at harvest, cutting off only the ears; but it was most grievous in its application, in the light of Pharaoh's further command that the tale or number of bricks was not to be diminished, and more work was to be laid upon the men, (vs. 8, 9). The taskmasters put into operation this unwarranted command of Pharaoh, (vs. 10, 11, 12); and the taskmasters hasted them, (v. 13), and beat their officers when the tale of bricks was not fulfilled, (v. 14). The condition of Israel seemed to be getting worse instead of better; and we do not wonder at their discouragement. God through His servants had informed His people that He had heard their cry, and had determined on their deliverance, yet there was no sign of the manifestation of His power, and their suffering was intensified. Such a result often accompanies answered prayer. When God takes action the conflict with the enemy becomes more severe. Let us not become discouraged at this, but continue to trust God for victory

which is manifestly on the way. Egyptian bricks were made of clay and chopped straw, and dried and hardened in the sun. The business appears to have been somewhat of a royal monopoly, judging from the names of kings found on bricks. Pharaoh's command was unreasonable, spiteful, tyrannous, and wicked: and the condition of Israel was sad, hard, seemingly hopeless, undeserved, and most discouraging, yet it was an illustration of the darkest hour being before the dawn.

III. THE APPEAL OF ISRAEL UNTO PHARAOH, (vs. 15-19).

The command of Pharaoh was so unreasonable and its effects were so severe that the officers of the Israelites appealed unto the monarch against it, "saying, Wherefore dealest thou thus with thy servants?" (v. 15). They also explained its nature, stated their suffering under it, and assigned the fault unto the Egyptians, (v. 16). It was a most reasonable complaint, manifesting an injustice in relation to their work, and a just ruler would have rectified the matter immediately. But the command had come from himself, and Pharaoh had no intention of repealing it. His attitude is still unreasonable, and, quite brusquely, and evidently in anger, he accuses them of being idle, (v. 17), repeats his command that no straw would be given them, while the tale of bricks would remain the same, (v. 18); and the officers go forth from his presence with the consciousness that they were in evil case, (v. 19). God was the only One Who could deliver them from Pharaoh's power, and that by intervention of His might. And He is the only One Who can deliver sinners from the power of Satan, the ruler of this world, (John 14:30; I John 5:19, R.V.), typified by Pharaoh.

IV. ISRAEL CHIDES MOSES AND AARON, (vs. 20-23).

On their way from Pharaoh's presence the officers of Israel met Moses and Aaron, (v. 20, 21). The appeal of Moses and Aaron had undoubtedly given Pharaoh the occasion for this fresh act of tyranny, but they were only doing what God had commanded them to do, and therefore they were blameless. Servants of God are very often blamed for partial results of an unpleasant nature accompanying their ministry, when they are in no wise to blame, and when they come through faithfulness to God, and due to the opposition of others to the will of the Lord. The ultimate consequences of faithfulness are always beneficial to those who are willing to obey; and the work of each servant of God should be estimated, not by any specific effect, but by its faithfulness to God, and consequent ultimate beneficial result. Each work should therefore be judged by the word of God. The effect upon Moses and Aaron of the statement of the officers was sad, and sent Moses to the Lord to enquire as to the reason for such an unexpected result to his mission, (vs 22, 23). The answer is given in the next chapter. The Lord understands all things, and we do well to take our difficulties to Him. He sees the end from the beginning, and can guide us concerning our proper attitude and actions. May we look at life as God sees it, and form our judgments from the whole, and not from a part.

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ANNIVERSARIES.

Anniversaries are usually times of reflection. They have been commemorated and celebrated throughout history and the Lord of Heaven and Earth has often, in His word commanded us to remember certain days and times. "This day shall be unto you for a memorial" was spoken of the Passover Night and throughout all the years the praise of the Christian is, as he reviews the past and looks forward to the future, "Hitherto hath the Lord helped us", and "All the way my Saviour leads me, what have I to ask beside." "I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and he heard me, and delivered me from all my fears."

Recently we have rejoiced with several of the Pastors as they have celebrated the completion of a period of years of service in their churches. In the month of March, Rev. W. J. H. Brown completed his twenty-second year of ministry in Annette Street Baptist Church, Toronto, and on May 14th, Rev. Dr. Shields closed a period of twenty-one years of service as Pastor of Jarvis Street Baptist Church. Doubtless in another section of *The Gospel Witness* a full report of the church's recognition of this Anniversary will be given and those who are constantly praying for Dr. Shields the world around and his people will rejoice together that the steward has been found faithful. In the days to come the ministry of Dr. Shields will be enlarged and even more fruitful than heretofore we are confident, for the promise ever remains, "Him that honoureth me, will I honour."

Then there have been other anniversaries covering a shorter period and although a reference has been made to the closing of the third year of Rev. R. D. Guthrie's ministry at Courtland, it is well to again mention the work there where there is a rising tide of blessing.

At Kenora, Rev. E. E. Hooper recently began his fifth year as Pastor of the Tabernacle Baptist Church. During the past several weeks, since Mr. Hooper has been able to preach again after an illness which kept him in the hospital for some time, the blessing of the Lord has fallen. The Bible School is growing and the Pastor has a Bible Study Class composed of young men. This numbered eighteen on a recent Lord's day. Four new families have recently come to the church and two converts have been buried with Christ in Baptism. Four responded to the invitation given on Sunday, May 10th.

Four years ago, on May 15th, Rev. W. J. H. Brown and Student Harold E. Buchner held a service in the town of Trenton. At that time there was nothing that could be looked upon as having the remotest relation to a Baptist Church,

but a church has been regularly organized and there Pastor Buchner has labored faithfully during these years. More than sixty people have found Christ in the gatherings, held in the Hall, or through personal work, and twenty-nine have been baptized. The church stands to-day, bearing its testimony, with thirty-three faithful members and is being "added unto".

The Sunday School of the 1st Baptist Church, Trenton, is a splendid one and the Lord is blessing the faithfulness of the workers. Last week a mother and son were baptized; both saved through the Sunday School. The boy, ten years of age, was led to Christ by his teacher. "He shows a remarkable growth in Bible knowledge and the Christian life," writes Mr. Buchner. A little later the mother started coming to the Bible School and gave her heart to the Lord while the hymn, "Into a tent where a gypsy boy lay dying alone at the close of the day" was being sung. The husband is now coming to the church and it is expected that he will surrender to the Lord also. Pray for him.

Rev. Harold E. Buchner also serves the Belleville Regular Baptist Church and in recent prayer meetings held in the two places, when the missionaries in Liberia were very especially remembered, Mr. Buchner asked that each bring a pen or a pencil. At the meeting paper was supplied and the suggestion made that each write a letter to our missionaries. Most of those present responded heartily although some took the paper home and wrote a letter which they returned later. From the two churches, twenty-one letters were sent forward.

After hearing Rev. A. J. Lewis tell of how much such letters were enjoyed on the field and remembering his rebuke concerning the many who did not write to the missionaries, we know that these letters will be greatly appreciated. Are there not many other churches that will follow this suggestion passed on by Mr. Buchner?

* * * *

FIFTY MILES.

Fifty miles travelled in a comfortable motor car, on a beautiful day, can be just a delightful short trip, but fifty miles travelled each week in all kinds of weather, over narrow roads cut through a rough country, can become almost torturous, but the Rev. Oscar Boomer, our missionary in the Miner's Bay district, accomplishes it. There are four services and two Sunday School gatherings each Lord's day. From the "Missionary Bulletin", we quote, the following—"Starting from home at Moore's Falls, it is necessary for Pastor Boomer to travel fifteen miles to conduct the service at Uphill where there is Sunday School at ten o'clock and church at eleven. From Uphill, it is a trip of seven miles to Head Lake, where there is a service at 1.45 p.m. At the close of the service at Head Lake, the Pastor leaves for the Miner's

Bay Church where Sunday School and later a preaching service is held. Miner's Bay is twelve miles from Head Lake." At Dongola, ten miles from Miner's Bay, another service is held at 7.30 p.m. and from Dongola the Pastor homeward plods his weary way—ten miles back to Moore's Falls. Is this not indeed a "heavy day" and will we not remember to pray for this laborer in the Master's vineyard constantly?

* * * *

EMMANUEL, VERDUN.

On Sunday, June 21st, the Emmanuel Regular Baptist Church, Verdun, Que., is looking forward to the opening of their church building. Through three long years of labor these people have been working toward securing for themselves a church home and now their Pastor, Rev. Alfred J. Milligan, writes—"We can look upon the steel framework of our future church home. It is not a pretentious place, but it will be 'home' and a building in which the saving power of Jesus' blood will be preached".

Many were the difficulties encountered along the way, but they seem as nothing now and how encouraged the people are that in answer to prayer the way was made plain and every obstacle removed. At the present time the Sunday services are held in the gymnasium of the Woodlands Public School and the week night meetings at the homes of the members. There are several awaiting baptism as soon as the new church is ready. The completed building will be fifty-one by forty feet and will be a two-storey structure. The seating capacity is about two hundred and twenty-five.

Although Emmanuel Church is still one of our Home Mission causes, they were able to make a material reduction in their grant as at the end of March and are striving for self-support. Their missionary offerings evidence the church's interest in every part of the work God has given us and the Pastor states that each department contributes to the Missionary interests through the church's Treasurer and that each is vitally interested in the work at home and abroad.

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LONDON, CENTRAL.

Rev. W. E. Atkinson supplied for Rev. Jas. McGinlay last Sunday morning while the Pastor of Central Church was with Mr. Leander Roblin at Otterville. One person professed to receive Christ as Lord and Saviour while another visitor from Texas told of her prejudices being put to flight during the morning service. She had read something, somewhere, which Mr. McGinlay was supposed to have said about ladies, choirs, etc., but when she heard and saw what God was doing through His servant her antagonism was banished. A frank admission of her prejudice, a kindly word of explanation and this Private Secretary to a U.S.A. Senator went away in a better mood and a happier frame of mind.

In the evening Mr. McGinlay preached

to a capacity audience at Central and two young men responded to the invitation expressing their desire to follow the Lord in baptism.

FAITH, LONDON.

On Sunday evening, Mr. Atkinson assisted Pastor Robert Brackstone at Faith Regular Baptist Church and at the service one man accepted Christ. The Lord began His work in this man's heart through the death of his little child. On his marriage he had turned Roman Catholic and for several years had attended church with his wife. When the little one was ill in the hospital, Mr. Brackstone visited the mother whose heart was broken and uncomforted by the Priest who told her of purgatory and her need of buying her child out through many prayers. Mr. Brackstone had the opportunity of showing her the Truth from the Word and since the burial of the child, the father and mother have been in attendance at Faith Church. When the husband publicly confessed Christ he was told to hasten home and tell the "good news" to his wife. Pray for her full surrender to the "God of all comfort" that she may stake her soul's salvation on the One Mediator between God and man, the man Christ Jesus.

STOUFFVILLE AND 1ST MARKHAM
The Stouffville and 1st Markham churches have contributed much to the

missionary cause having given Rev. John Knight and Mrs. Knight to the Jamaican Baptist Mission; Pastor Roy Hisey to the Scotch Line church; Pastor Lorne Hisey to the St. Amedee cause and Pastor Maurice Gillion to Bobcaygeon.

Rev. W. W. Fleischer had the joy of baptizing four believers in the Stouffville Church on Sunday, May 10th, and Pastor and people on these fields are rejoicing in the progress being made. Their purpose in the proclamation of the Word are unified and all departments are working in harmony.

* * * *

JAMAICA.

It is always a joy to fellowship in the work of those who have gone forward from our midst to proclaim Christ in any field of labor and a recent letter from Rev. O. T. Johnson will be read with interest—

"The Lord's work in this part of the island is confronted with many obstacles—fanaticism, religious hysteria, a low moral conception and unspirituality are met with at every turn. The severe economic strain is also felt and the Master's work and workers suffer many reverses. Professing Christians are sadly lacking in their conception of their obligations, but notwithstanding these difficulties, one meets with some encouragement."

"At one of the out-stations, I was wonderfully cheered, a couple of weeks ago, when a constable came weeping to me at the close of an evening service asking what he should do to be a Christian. A couple of deacons and I dealt with him and after some instruction, he accepted Christ and went out a saved man. The corporal in charge of that district is a convert, an ardent Baptist and wields a good Christian influence in the district."

"At another station, a young man came to me in the afternoon and said he had been awakened to his need and wanted help. We pointed out certain Scriptures to him and he accepted Christ as Saviour. This man was baptized along with seventeen others on May 8th."

"Easter Monday will long linger in the minds of those who attended our Sunday School conference and pastor induction service. We commenced with a prayer meeting at 7 a.m. At 8.45 a number of Sunday School scholars and teachers marched from the village to the church, singing happily as they marched and carrying banners and flags. Soon after 9.15 a.m. all were seated and three helpful addresses were delivered in the course of the morning. There were between four and five hundred present. At the session from 1 to 4 p.m. the charges were delivered to the Pastor and congregation by the officiating ministers. At the close of the day, we felt that it had indeed been a day of blessing to the district."

(Continued from page 13)

other says, "I have neglected the Physician so many years, I feel that mine now is a hopeless case." Oh no, my dear friends, even now He can heal you. He healeth! See Him dealing with the worst of cases now. He healeth invariably. Doctors have sometimes to confess that they can do no more. Specialists are called in, and they have to confess that the case is too far gone for them: there is something about it which makes recovery impossible. But no case is too hard for our divine Lord. He can heal to the uttermost: He is Mighty, All Mighty to save! So let us apply to Him. Why should broken and sorrowing hearts stay away from Jesus? Will not you, dear friends, come to Him now? The writer went once to Him with a poor broken spirit, and He healed him. And many a time his heart has been sore and crushed, and he has gone to Him again and again, and never without healing. Oh, come and trust your case to Him; be not afraid.

A sick friend whom we visited once told us that she had said to her doctor that she was willing for anything which he thought best. She put herself entirely into her doctor's hands. Will you not put yourself as completely into the hands of the great Physician? Oh, come to Him; come now to Him; trust in Him; trust now in Him, and you shall soon rejoice in being made every whit whole, for "He healeth the broken in heart, and bindeth up their wounds".

RADIO LETTERS

Osgoode, Ont., March 16th.

"Dear Sir:

I am enclosing a postal order for \$5.00 for your radio fund, for I feel you are doing a good work."

Williamsport, Pa., March 17th.

"Dear Brother in Christ:

We had the privilege of hearing your broadcast service last Sunday evening. I can assure you it was a real treat to hear an inspiring service like yours. You must have some praying people in your congregation. So many of our churches have worldliness in the house of God. It seems too bad."

Buffalo, N.Y., March 20th.

"Dear Sir:

Enclosed find one dollar in aid of your Sunday evening broadcasts, to which we listen with great spiritual benefit. Thank God for His fundamentalists like yourself."

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for "The Gospel Witness" for yourself and friends. Sent postpaid for 52 weeks to any place in the world for \$2.00.

Use blank below.

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