

“It Whirleth About Continually”—See Page 10

The Gospel Witness

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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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“Let Us Exalt His Name Together” —Three Hallelujahs

For some weeks *The Gospel Witness* has appealed to its readers to assist us in closing our fiscal year without a deficit. This paper has had to appeal to its friends in this way every year. Having no revenue from advertisements it has never been possible to pay the expense of publication by subscriptions. But from year to year for now nearly ten years *The Gospel Witness* family have generously responded to our appeal, and having thus obtained help of God we continue unto this day.

This year has been especially difficult for *The Gospel Witness* as for the rest of the world. Many subscribers have written us letters overflowing with expressions of appreciation, but saying they could not get two dollars to pay for the paper. Many such letters have come from the aged and the shut-ins, and not a few from ministers. In the majority of such cases we have continued to send the paper, trusting God to make up the deficit. (When discontinuance of the paper is requested for any other reason, we never send another copy of the paper.)

But now for our report: The last issue of the paper for the year April 1st, 1931, to March 31st, 1932, was dated March 31. Even the invoice for that final issue was included in the total of the year's obligations, and when twelve o'clock midnight, March 31st, struck the last cent of the year's obligations was covered so that *The Gospel Witness*, by the goodness of God, through the generosity of His people, closed the year not owing one copper to anyone in the world! Hallelujah!

Giving all glory to God *The Gospel Witness* also expresses its hearty gratitude to the multitude of its friends throughout the world, and faces the future fearlessly and with abounding joy.

What About Jarvis Street Church?

From the beginning of the year expenditures were carefully watched and wherever possible curtailed. Jarvis

St. Church has no rich members now, but it still has a wealthy Head. In so large a membership there was bound to be much unemployment. Consequently the church's normal income was greatly reduced. But the church prayed, and the people gave as the Lord prospered, and when twelve o'clock midnight, March 31st, struck, with not a single invoice outstanding, everything, even to every shovelful of coal in the cellar, taken account of, the last cent of indebtedness was covered, and Jarvis St. Church closed the year owing no man anything! Again, Hallelujah! and Hallelujah! yet again.

Let no one suppose Jarvis St. is rich in a worldly sense. She had but five barley loaves and two small fishes, and God did the rest.

What About the Seminary?

The Seminary closed the year with a considerable deficit showing on the books. But a legacy from an estate, now in the hands of the Executors, is sufficient to balance our books. A part of the legacy has been paid, but the Executors are only awaiting a favourable opportunity to liquidate the residue when the Seminary's share will come into our hands. Actually, therefore, this unendowed Seminary in this most difficult year also closed the year without a deficit! “Unendowed” did we say? Its endowment consists in the promises of God; and being included in the last will and testament of our living and exalted Head the Seminary also can rejoice in balanced books. Therefore, once again, Hallelujah!

And once again for all three.

HALLELUJAH!
HALLELUJAH!
HALLELUJAH!

“O magnify the Lord with me, and let us exalt his name together.”

The Jarvis Street Pulpit

THE LORD'S RETURN.

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

The First in a Series of Sermons on What the Bible Teaches About the Second Coming of Christ.
Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 3rd, 1932.

(Stenographically Reported)

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:3.

Prayer by Rev. W. Gordon Brown.

We give Thee thanks, Thou mighty One of Jacob, because Thy name is near, and with it all that it stands for. We have read, and we believe, that memorial name. Great wonders hast Thou done of old. Great grace hast Thou shown us in the life, and death, and resurrection of Thy Son. And great mercy have we who believe obtained from Thee. Therefore will we praise Thee more and more. Thy greatness, O God, is unsearchable.

To such a King of glory do we come to intercede for the whole family of God, for all who truly call Thee Father through Jesus Christ. We thank Thee because Thou dost care for each and every one. We pray for the children of Thy family. Many of them will return to-morrow to their schools; may they grow in favour with Thee, as well as in wisdom, and stature, and in favour with men. Bless the parents amid their difficulties and problems with the burdens which they have to bear. We rejoice that Thou art the Lord Who day by day beareth our burdens. Help them to cast their burdens upon Thee that they may be sustained.

Bless the young people who find the Christian life hard to live, who have perplexities, doubts, fears, and fightings. Our enemies are strong; their tongues are like swords; they shoot arrows, even bitter words. Help us to find refuge in Thee, and to stay ourselves in the Lord of glory.

Remember the aged and infirm. May their spiritual years not decline, but lead on and up to the city that hath foundation, whose Builder and Maker is God.

Then, O Saviour Christ, we would pray not only for those in the family of which Thou art the Elder Brother, but also for those who are not in that family, who have earthly parents but who have no Father in heaven to Whom the Spirit causes them to cry, Abba, my Father. Speak to such to-night in this place and in other places, in this land and in other lands. Do Thou open the eyes of the blind, unstop the ears of the deaf, and cause the lame to leap as an hart. Gently lead to Thyself those who resist Thee. Come, great Deliverer, and in the plenitude of Thy mercy minister to us all, so we shall give Thee praise world without end, Amen.

My address this evening will be designed rather as an introduction to the study of a great subject than as an exposition of a particular text. I have announced this text by way of accommodation. Any one of a thousand texts would equally suit my purpose this evening. I propose that we should study together Sunday evenings for some weeks to come the subject of the second coming of our Lord, by carefully examining the teaching of the Bible itself. What I have to say this evening will be largely introductory to that study.

Those of you who regularly worship here know that I am constantly urging you to exercise care that we should all, in the study of the Word of God, show ourselves to be possessed of a sound mind. The religion of the Lord Jesus is for the whole man, for his body as well as his spirit; and not less for the enlightenment and enlargement of his mind. I refuse to admit that real devotion to the person of our Lord, and a passionate loyalty to the gospel of saving grace, are ever the children of

ignorance. Ignorance may be the mother of devotion to certain superstitions, but never of devotion in the Christian and biblical sense.

The religion of the Lord Jesus is a religion of light: It affords room for the exercise of all our mental powers. There is room among the disciples of the Lord Jesus for the profoundest scholar; and anyone who could, if he would, boast the greatest erudition, would never be out of place sitting meekly at the feet of Him Who is divine wisdom incarnate.

It has ever been the way of the enemy of our souls to endeavour to lead men astray from the truth. He has many ways of doing it. Sometimes he openly denies the truth; sometimes he endeavours to explain it—and, in explaining it, explains it away.

There is no doctrine of the gospel which has not been used to lead men to the adoption of the wildest vagaries and most purile extravagances. The great central fact of the atonement, and its corollary, the principle that salvation is of grace and of grace alone, has been used of the enemy to lead men into the greatest possible excesses of riot, as in the maxim, "Let us continue in sin that grace may abound."

The doctrine of the Holy Spirit's ministry is a precious truth of Scripture, without an understanding and an experience of which every individual believer, and the church at large, must be impotent to face his or its own task; and yet to what extravagances have men been led in the name of devotion to that great truth! I have been told again and again that unless I am subject to some strange power which will lead me to mutter things which neither I nor anybody else can understand, I have not received the Holy Spirit. In their devotion to the truth of the Holy Spirit men have plunged into the greatest possible excesses.

Are we then to abandon these great truths because they are perverted, and used to lead people off into all kind of extravagances? Certainly not. It is the duty of the Christian teacher to set those great truths in their proper relation to the whole scheme of divine revelation, so that men may hold them tenaciously to their own spiritual profit, and yet sanely, with a sound mind, at the same time.

Perhaps there is no truth of the Scripture which has been more abused, even by good people, than that which is described as "the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ". Adventism, so-called, in the thought of many people, is associated with some form of mental aberration, and is supposed to belong to those who are, if not entirely unbalanced mentally, at least somewhat obsessed.

In respect to some views of the Lord's return there are certain people who are ready to class us with the heretics if we do not immediately subscribe to their particular dictum. I remember some years ago challenging the scripturalness of certain divine healing campaigns. We had had a number of people in this church at that time who appeared to be quite sound and sane on some things, but the moment I opposed their hobby I received from them letters telling me I was inspired of the devil, and I know not what else. Some of the communications which came to me were almost venomous. They were illustrative of the scripture which describes certain people as a "generation of vipers". I did not read one of them through—I never do read anonymous letters.

So of the truth of the Lord's return; unless we subscribe to a certain system, of a certain school of interpretation, and accept the last detail of the programme, we are forsooth opposing the Holy Spirit, and turning aside from the Word of God!

No man shall stand more uncompromisingly, here or anywhere, for the divine inspiration, infallibility, and supreme authority, of the Bible as the very word of God, than I. I have a controversy with any man who appeals to any other court than this Book for the settlement of any religious question. The Bible, to me, is the supreme court. I know of no higher authority. And I refuse to be called an errorist, if, for example, I am unable to accept all that certain "well-known Bible teachers" may teach. These men are all good and great men, and all teach some truth; and each no doubt teaches that which he believes to be true. I try to do the same. And I have hope that much that I teach is true. So far as I know all that I teach is true. I teach only what I believe to be true. But like all other fallible men, I must often be mistaken; for, in spite of the utmost care, we all must sometimes be in error. And in the consciousness of my remoteness from infallibility I am endeavouring to teach everyone of you to go to the Word of God, so that you may be able to detect the error in any man's teaching, and not become the disciples of fallible men, but the disciples of Him Who is the Lord of all.

Frankly, there is much that is taught nowadays by many men with whom I have had—and still have, so far as I am concerned at least—the sweetest fellowship, with which I do not agree. One of them wrote to me some time ago, after reading one of my sermons. He said, "If I did not love you so much I would not be so distressed by some things you say." I replied to him, saying, "It is not often I receive a letter in which I find a paragraph already made for my use, but I find such a paragraph in your letter; and as it says what I should like to say quite as well as I could say it, I employ it. It is as follows: 'If I did not love you so much I would not be so distressed by some things you say'."

Upon many points men who are not wholly ignorant of the teaching of Scripture may be found in disagreement; but we shall be answerable at last to the Lord of all, and we must ourselves prove all things, and "hold fast that which is good". Meanwhile, until we all come into the unity of the faith, let us endeavour to keep the unity of the Spirit in the bond of peace.

I.

There are SOME PRELIMINARY CONSIDERATIONS to which I should like you to give your attention this evening, if you will.

I begin by saying that, in the study of this subject—as of all other subjects, for that matter—it should be a rule with us that *we will allow the Bible to speak for itself*. We have a brother who comes to the prayer-meetings who has a phrase which he frequently employs, particularly in his prayer. It is this: "We shall never cease to thank Thee." I shall never cease to be thankful for a little advice I was given by an experienced minister, at the beginning of my ministry. I pass it on to you young people—and to older ones too. It was not the less valuable because it was given to me by my father. I was talking with him about books, and he said, "My advice to you is that you read as widely as you possibly can in the whole realm of English literature, and of theological literature too. Read the sermons of the great preachers, familiarize yourself with the great facts of Christian history; but do not permit yourself to have a commentary of any sort on your shelves for at least four or five years." I said, "But I know so little"—and he very kindly assented to that! He said he agreed with me at that point! I told him that I should very often come upon a text which I could not understand, and he sagely suggested that that would be true after I had been preaching a good many years; and added, "Do not tell the people what you do not know—your sermons would be too long. Tell them what you know, and never speak without being sure. Let the Bible speak. When you have developed a mental habit of independence, so that you can go to the Scripture yourself, divesting your mind of all that men have ever said, and letting the Bible speak, then, a little later you may safely consult authorities greater than you will ever be, for the confirmation of your faith, or the correction of it, as the case may be. But first of all let the Bible speak."

That is how men ought to study the Bible. It is the word of God. We ought not to approach the Bible with preconceived ideas about a particular subject: we ought to come with open mind to hear what God the Lord will say.

I have been taken to task by some because, in a sermon, I dissented from some of Dr. Scofield's positions. How many of you have a Scofield Bible? I have one. I do not mean, Have you one with you, but how many of you have studied the Scofield Bible? (A considerable number raised their hands.) There is very much in Dr. Scofield's notes, very much, that is true. But there is bound to be in the writings of any fallible man some things that are not true, for we all make mistakes.

I am saying this to-night because it will go into the printed sermon and go to thousands of ministers who read *The Gospel Witness* every week. I want them to understand exactly where I stand on this subject. One dear lady wrote me, apparently in great alarm. She seemed to stand in doubt of me because I had questioned the finality of some of Dr. Scofield's positions. She had always enjoyed *The Gospel Witness*, but was grieved when she found some word differing from Dr. Scofield.

I have no objection to the "Scofield Bible" when and if his notes are used as a commentary, when the student is competent to use one. I have a Scofield Bible. I have found much in it that is very suggestive and true: I have found much in it that, in my judgment, is questionable, and some things which it seems to me might lead to serious error. But that is my opinion. I do not ask you to accept it merely on my statement. We shall

examine those things some time later. My personal objection to the Scofield Bible is on this ground: For the sake of argument, let it be assumed that every word of comment is correct, and free from error. The binding up of human opinion with the infallible Word of God is wrong in principle. When such a Bible is put into the hands of a young convert who knows nothing about the Scriptures, he naturally refers to the footnotes whenever he comes upon a passage which he finds difficulty in understanding. Finding there an explanation which is at least plausible, and being, from his want of biblical knowledge, unable to compare the notes with the teaching of Scripture in general, he naturally accepts them, and his mind is thus prejudiced in favour of a certain merely human opinion, without any attempt to learn what the Bible itself teaches on the subject.

I readily recognize that the Scofield Bible is very popular with novices, that is, those newly come to the faith, and also with many of longer Christian experience who are but superficial students of Scripture. Ready-made clothes are everywhere popular with people of average size—they are saved the trouble of several "fittings" at the hands of the tailor, and can pass from shabbiness to sartorial respectability in no longer than is required to change one's clothes. People of more than average girth or height must still, generally, at least, submit to the more exacting practice of being "fitted". On the same principle, ready-made religious ideas will always be popular especially with those indisposed to the exertion of fitting their religious conceptions to an ever-increasing scriptural knowledge. That common human disposition very largely explains the popularity of the Scofield Bible. It is easier to turn on the radio or the gramophone than labouriously to learn to play the piano one's self; and just as the piano, in many homes, remains unopened because displaced by radio or gramophone, so the Bible, bearing the marks of diligent study, and of the painstaking student's practice of comparing spiritual things with spiritual, has been displaced by the Scofield Bible with printed notes ready-made, predigested, and like canned goods generally, ready-to-serve.

Pastors thus trained, when their young people are converted, either give them or recommend them to obtain a Scofield Bible. And the Scofield Bible has now been long enough in circulation to have produced a generation of Scofieldites who are mere echoes of a man who is dead. A young convert coming upon a difficult passage very naturally looks at the footnotes, finds out what Dr. Scofield has to say, and concludes that is the last word—and enquires no further. Indeed from a position of entire ignorance of the Scriptures to the position of oracular religious certainty—especially respecting eschatological matters—for some people requires from three to six months with a Scofield Bible.

Let no one represent me as indiscriminately condemning the Scofield Bible. I would recommend everybody to possess one. But call it Dr. Scofield's commentary even as we speak of Matthew Henry's commentary. (And by the way, Matthew Henry's commentary, in my opinion, is far more useful than Dr. Scofield's.)

There are many things in Dr. Scofield's notes that are true, he has rendered a great service by his emphasis upon the writers of evangelical faith; but many of his positions need re-examination.

One of the things which grieves me very much is that some people are so obsessed with the idea of the finality of Dr. Scofield's notes that if you dissent from their position they become very, very, bitter—as I know to my cost. If you do not subscribe to all their programme, you are some sort of heretic. Then heretic, or errorist, I shall have to be. If we cannot differ on matters not indispensable to faith and at the same time maintain our mutual respect, I, at least, shall insist on the right to study and interpret the Bible for myself. In this place we stand for a sane interpretation of the Word of God.

I object to any man's being made a standard of orthodoxy. There is no name in all Christian history that to me represents more completely the whole New Testament evangel than the name of Spurgeon. I confess myself to be everlastingly his debtor. To me, he is the greatest preacher who has ever lived since apostolic days. But I am not his disciple. I do not accept anything simply because he said it—and he would be the last man to require anybody to do so.

I want to encourage you to be "independent Baptists". Did you ever hear that phrase? Any Baptist who is not independent is not a Baptist. That is a paradox, a contradiction in terms; but Baptists are individualists who believe in the responsibility of every man to God, and that carries with it the obligation personally to study the Word of God to find out what is true; and when God has spoken, to stand for the things the man believes to be true. Therefore we must go to the Bible.

II.

I lay down another principle. WE MUST NEVER BASE A DOCTRINE UPON A SYMBOLIC PORTION OF SCRIPTURE. Take, for instance, the book of Daniel, portions of Ezekiel's prophecy, and certainly the book of Revelation. No wise man—and if Dr. Scofield, and all of his school were here, I would try to thunder it in their ears—no wise man will ever speak oracularly, as though he had reached finality, in respect to the book of Revelation. It is the word of God, and has its place, and will be understood some day. I have no doubt about that.

In this place we know some things: we know we are all poor sinners—we are sure of that. And we know that Jesus Christ died for sinners—we are positive of that. Many of us have believed on him, and we are sure we are saved. We have no doubt about that. On the great verities of the faith: the Deity of our Lord, His virgin birth, His atoning death, His resurrection, and the certainty of His return, we stand uncompromisingly. We will dispute those matters with anybody, and stand squarely for them; but there are some other things about which we may not be so sure.

There are passages in Daniel which are difficult, and I will give you one example of what I mean. In the twelfth chapter of Daniel, and the fourth verse, we read, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Obviously, Daniel's prophecy is a difficult one—and some of it is sealed "to the time of the end".

Here is what Dr. Scofield says:

"The 'time of the end' in Daniel. The expression, or its equivalent, 'in the end', occurs, Dan. 8:17-19; 9:26; 11:35, 40, 45; 12:4, 6, 9. Summary: (1) The time of the end in Daniel begins with the violation by 'the prince that

shall come' (i.e. 'little horn', 'man of sin', 'Beast') of his covenant with the Jews for the restoration of the temple and sacrifice (Dan. 9:27), and his presentation of himself as God (Dan. 9:27; 11:36-38; Mt. 24:15; II Thess. 2:4; Rev. 18:4-6), and ends with his destruction by the appearing of the Lord in glory (II Thess. 2:8; Rev. 19:19, 20). (2) The duration of the 'time of the end' is three and one half years, coinciding with the last half of the seventieth week of Daniel (Dan. 7:25; 12:7; Rev. 13:5). (3) This 'time of the end' is the 'time of Jacob's trouble' (Jer. 30:7); 'a time of trouble such as never was since there was a nation' (Dan. 12:1); 'great tribulation such as was not from the beginning of the world . . . nor ever shall be' (Mt. 24:21). The N.T., especially the book of the Revelation, adds many details."

Would you be good enough to tell me exactly and finally what "the time of the end" is? Dr. Scofield offers no scriptural proof of his assertion, but simply what the time of the end is. The immature student is likely to accept that. "The time of the end is Jacob's trouble." "The duration of 'the time of the end' is three and a half years," etc. But who says so? Whole libraries could be written on the book of Daniel; it is not to be dismissed so easily. And it is to that human oracularness, bound up with the infallible word of the Infinite, to which I object.

I do not, for the moment, discuss the accuracy of the note.

But observe: Dr. Scofield is dealing with a passage the words of which are "shut up and sealed"—"even to the time of the end." It is worthy of note that he positively, even dogmatically, identifies "the time of the end" as being "three and one half years, coinciding with the last half of the seventieth week of Daniel". And this, notwithstanding the words are "shut up and sealed" until a time, which Dr. Scofield himself says, is yet future.

I may be rather dense, but it seems to me that in the presence of such temporary ambiguity a reverent caution, or, indubitable scriptural support for positive statements, may reasonably be expected.

I speak thus because I am jealous for the authority of God's word, and deprecate any principle or practice which, in any mind, could have the effect of elevating mere human opinion to an equality of authority with a "Thus saith the Lord".

III.

I want you to learn to DISTINGUISH BETWEEN FUNDAMENTALS AND INCIDENTALS in your study of the Scripture. Do not make any mistake: *there is nothing in the Word of God that is unimportant*. I have no sympathy with people who dismiss passages of Scripture with a wave of the hand and say, "No one understands that." I have the profoundest respect for those who reverently and cautiously, and depending upon the Holy Ghost for guidance, give themselves to the study of the book of Revelation, and, indeed, to any and every part of the Bible. Nothing is unimportant in the revealed Word of God. You are not wasting your time in giving thought to anything which God has been pleased to put into His Book.

Nothing is more important than the Word of God; but there are degrees of importance even in that which is revealed. Take for instance the ordinance of baptism which you witnessed this evening. I have no sympathy with the people who say it makes no difference as to the mode of its administration. We should know what the Bible says, and endeavour to obey the scriptural order. I must come therefore to the Word of God to find out

what baptism is. But that is not as important as being born again. Do you think so? Undoubtedly there are thousands of people who have never been baptized who have been born again. I should like to see them wholly obedient to the Word of God; but I praise God for every man who loves the Lord Jesus Christ in sincerity and in truth, no matter what his name or denomination. I will gladly join hands with every one who really trusts in a crucified and risen Saviour.

The blood of our Lord Jesus Christ is the way of life. I know of no other way. That is a fundamental. That is an indispensable element of the gospel, and we must take issue with any man who says there is any other way of salvation than through the blood of Jesus Christ.

But principles of church polity, for example, are another matter. I do not like the organization of the United Church, but, if I knew them, I am sure I should love thousands of people in the United Church because they love the Lord. I am not an Episcopalian. I do not think I could get along very well under a bishop. I think it would be very difficult for me to say, "My Lord". But some of the noblest saints I have ever known are Episcopalians.

When I was in London, Ontario, I found the Anglican clergymen of the Huron diocese, who had been under that great man of God, Bishop Baldwin, were truer to the Evangelical faith than the ministers of almost any other denomination. I did not agree with their ecclesiastical system, but thanked God for the great body of truth they believed and preached.

You see what I mean?—that there are some things that are fundamental, and some things incidental. There are certain truths that are so clearly revealed, they are so manifestly a part of the whole revelation of God, that they are unmistakable and indispensable. There are certain other truths, which, though important, are not indispensable to saving faith. We might well discuss matters with our Anglican, and Presbyterian, and United Church friends, and say, "Let us sit down and see what the Bible says about your form of church government, but let us talk with each other as those who love God. We are not going to quarrel. We will see how we can improve each other." Of course, if in these denominations, or among Baptists, there should be found people who are only nominally Christian, who have never been born again, such discussion of spiritual matters would be useless. But you can discuss nothing with people who approach you with clenched fists. If there are those here who have reached finality, and who resent any suggestion not in harmony with their settled opinions, it would be folly to hold any discussion with them. It is useless to attempt to improve upon perfection, or to argue with infallibility.

I have here an article that appeared in last night's *Toronto Star*, which furnishes a good illustration of the denial of that which is fundamental. It is written by *The Observer*. *The Observer* is a very able writer, and writes always interestingly, whoever he is. He is evidently a man who reads widely, and has a large acquaintance with Christian history, and with theological literature. But he quotes a paragraph from the address of Mr. Denton Massey, delivered in Arena Gardens a week ago to-day. I heard the address over the radio, but did not take it down, and am glad to find the portion I now quote thus recorded. This is what Mr. Massey said:

"I care not how much a renegade a man may be, how much a rake he may be, or how much a saint he may be, or who or what he is, there is within him some instinctive desire to be decent. That is the Christ within, the Christ buried in a tomb, sealed and guarded. But He is a living Christ in the sepulchre, and we have only to dismiss the guards to see our Christ arise on Easter morn. We can crucify Him, but we cannot kill Him. It cannot be done, for 'it is not possible that He should be holden of it'."

That simply is not true. It is opposed to all history; it is unscriptural to the last degree; and I have no hesitation whatever in labelling it as being decidedly anti-Christian. It has nothing at all in common with the gospel of God's grace. Therefore I should not have the slightest hesitation in saying to Mr. Massey, You may teach that to fifteen thousand in Arena Gardens: you would never have permission to teach it to fifteen in Jarvis Street Church. The man who teaches that is not a Christian teacher. He is not a Bible teacher. I do not know what he is. And besides that, intellectually, it is utter piffle. It has nothing to recommend it, for apart from the Book we know nothing about the resurrection of Christ, and according to the Book He was not only crucified: He was killed: "Ye killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." Before Jesus Christ was buried as your representative and mine, it was written, "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs." When they laid the body of Jesus in the grave, they laid a dead body there. It was a body that had been dead that rose again by the mighty power of God.

There is no good in man said Paul, "I know that in me (that is in my flesh) dwelleth no good thing." The spirit of man is "dead in trespasses and sins," dead as the body of Christ within that tomb, and it can never rise again but by supernatural power, by the touch of God. Only thus can men live unto God again. Mr. Massey's is the crassest and crudest kind of error. It is a sad commentary on the religious intelligence of the day that so great a multitude should be interested in such nonsense. (Mr. Hutchinson, if you have anybody in the primary department, or even in the beginners', who can do no better than that, dismiss them). Mr. Massey's address involves a denial of the fundamentals of Christianity, and on that ground evangelicals can have no fellowship with his teaching.

The Observer admits that it is contrary to all that Paul taught. He admits that it is contrary to anything the church has taught, but says it is "destined to be one of the mightiest ideas in the coming revival of Christianity". Well, the Lord have mercy upon us if that is so. "Christ in every man." In Nero! In Al Capone! In the kid-nappers of the Lindbergh baby! In all the other men who have shown themselves callous to every spiritual appeal! Multitudes have gone down to the grave like dogs, denying there is a God above them, having sold themselves, like Ahah, to work wickedness. To say that Christ is in such men is a denial of everything which God has revealed, and of the testimony of all human observation, of all experience, and of all history.

I must stop before I begin. I have not got half through my introduction yet, but I must send you home. I want only to remark that the return of our Lord, the second,

personal, visible, audible, coming of "this same Jesus" Who was once here, as I understand the Scripture—who you must examine it for yourselves—is as much a fundamental of the Christian faith as the fact that He came the first time. That Jesus Christ is coming again, there cannot be the shadow of a doubt. He will come. That He will come again in such a way that, sometime at least, every eye shall see Him, there can be no question. That the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and that He shall reign for ever and ever, were settled from all eternity. Any man who denies the literal, personal, coming of Christ, denies a fundamental of the faith. Make no mistake about that. The second coming of Christ is complementary of His first coming: "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

He is coming again. But I shall not be tied up to a particular view of all the accompaniments of His coming. If you say that He will come secretly for His disciples, I must say, "I do not believe it." And I shall try to give you scriptural warrant for my non-acceptance of that view; but when I have done so I shall be prepared to say, "All right, brethren; may He come to-night. I shall be glad if He should come—Even so come Lord Jesus." I will not quarrel with you about the imminence of His coming. He cannot come too soon for me. Oh that He would come to-night! If you insist that the Jews are going to be converted during the tribulation, and that the multitude that no man can number, ten thousand times ten thousand, representing the fruit of the greatest revival the world has ever seen, are to be saved after the church has gone on to glory, and after the Holy Spirit has been removed—if you hold that, I shall admire your credulity, and believing you to be in error, I shall endeavour to show you what I conceive to be the truth of the matter. But I shall not quarrel with you about that. I shall try to be ready whenever He comes. And if I am mistaken as to some of the details of His programme I believe I shall be forgiven. But I will not make bad blood over these matters that, important as they are, are really not indispensable to such a view of truth as is necessary to the saving of the soul.

The devil would like to get us to dispute over things that are not indispensable to saving faith, to get us away from the main task of preaching the gospel with all our hearts and getting people to Christ. How many people I have seen whose usefulness has been impaired and in some cases almost destroyed because they have been turned aside to these lesser matters! I say, in view of all this, the most important consideration is that we should each so know the Word of the Lord that first of all we may be saved, washed in the blood, made new creatures in Christ Jesus; and then that the word of God should come to us with such authority that it will regulate our lives every day we live. The word of the Lord has to do with all the relationships of life. It has a direct relation to everything we do, and have, and say.

But as to the programme of the future: it is interesting, it is important, but it is a matter upon which we may possibly be mistaken and yet be in the way, and serve the Lord with all our hearts. Understand, when I have said that, I believe it is every teacher's duty faithfully to teach what he believes. This, in the course of these

addresses, I shall try to do. I hope you will bring your Scofield Bibles with you, for I shall do the best I can to convince some of you that you are wrong, as I believe you are, in accepting some of Dr. Scofield's positions. But I trust I shall do it as a Christian teacher who wants to lead you to the Word for yourself. If the positions I take are not supported clearly and indisputably by a "Thus saith the Lord", do not accept them. That is fair, is it not? That, I think, is the attitude we ought always to assume in coming to the Word of God.

I have enlarged upon what was intended to be but a few sentences of introduction that would lead us up to a setting forth of some of the main principles of the subject itself. That, I must defer to next Sunday evening. It is a tremendously important subject to the believer, to the church as a whole, and to every unconverted person.

What a blessed thing it is for believers to know that Christ is coming again! I think I can say that, by God's grace, I am included among those who "love his appearing". I wish He would come. I grow so weary—oh, so weary—sometimes. Don't you? It is not often I am off duty, but I was this morning. (Thank you, Brother Whitcombe, for taking my place). But among other things for which I long for the Lord's return is that I may have a head that will not alternate between being, or behaving as though it were the centre of the world's nervous system and a block of wood! Some day we shall be free from all that. What a day that will be when the Lord comes, and we shall have perfect bodies and perfect minds, and we shall no longer see as through a glass darkly, but face to face! That is in prospect. When we are all gathered about the throne, what a glorious time that will be!

But I dare not close without asking you who are not Christians what you would do were the Lord to come? That is the important thing. What if the Master of the house should rise up and shut to the door, and you should have to stand without saying, "Open unto us"? What if your profession has been a false one? What if you have been a member of the church, and not a member of Christ? What if you have been buried in baptism, and yet have not experienced that marvellous change that is effected by the quickening power of the Spirit of God? What if you have heard about the blood of the Lord Jesus, but have never looked in faith to the cross, and believed that your sins were laid upon Him? What if you were to believe such nonsense as that somehow, notwithstanding all your sin, notwithstanding the fact that you have never come to Him in repentance, there was a Christ within you, and that the Christ could not be kept down? What if you should hear Him say, "Depart from me, all ye workers of iniquity"?

Those passages of course have no meaning in the theology of Mr. Denton Massey.

I beg of you to come to the Crucified. The truth is, He was wounded for your transgression; He was bruised for your iniquity. The chastisement of your peace was upon Him, and with His stripes ye are healed. And in no other way may you be healed.

Will you trust Him? "He that believeth on the Son hath everlasting life." When Jesus Christ died on the cross, He died in your room and stead. When Jesus Christ was buried in the grave, He was buried in your room and stead as a transgressor. When He was raised

again, your redeemed spirit came out of prison with all debts paid; and as you believe on the Lord Jesus Christ, all He did and all He is, is reckoned to your account, and you are complete in Him. Will you trust Him? Trust Him wholly, and receive eternal life.

We shall continue the study of our Lord's second advent next Sunday evening.

Let us pray: O Lord, we seek the cleansing of the precious blood for every unconverted man and woman here this evening. May we all be clothed in the perfect righteousness of Jesus Christ, and thus made ready to stand before Thee at Thy coming, with joy and not with grief. Bless us every one, and may many turn to the Lord this evening. Bless our meditation to those who are Thy children. May the Word of God be more precious to us! May the obligation to study it be impressed upon us by Thy Spirit! May our sense of responsibility to Thee be deepened and heightened and strengthened, so that we may know what God the Lord speaks to His people. Bless us for Thy name's sake, Amen.

"THE GAINSAING OF CORE."

A Lecture by Dr. T. T. Shields.

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, March 31st, 1932.

Nineteenth in a Series of Thursday Evening Lectures on Biblical Theology, which are included in the Curriculum of Toronto Baptist Seminary.

(Stenographically Reported)

Lesson Text: Numbers, Chapters thirteen and fourteen.

This evening we shall endeavour to review chapters thirteen and fourteen of the Book of Numbers. I would remind you that in the first epistle to the Corinthians, chapter ten, concerning these experiences of the people of God, it is said, "Now all these things happened unto them for ensamples (or types): and they are written for our admonition, upon whom the ends of the world are come." We have New Testament authority therefore for finding in these chapters principles which operate in the Christian life in this dispensation of grace.

The people have come now within sight of the land of promise,—and bear in mind, it is a land of promise. It is a land which the Lord has promised He will give to His people. In this connection you should read the opening chapters of the book of Deuteronomy. You will find in the first chapter a rehearsal by Moses, forty years later, of the events here recorded. We must put these two together in order to understand things clearly.

I.

The thirteenth chapter tells us that the Lord commanded Moses to send men into Canaan. Moses reminds the people forty years later that this action was taken at their request, after he had sought to know the will of God. But obviously it was not of divine instigation. They had been told that this land was a land flowing with milk and honey. They were required now to go in and possess it. But the people said, "We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come." In other words they said, Let us investigate the contents of the promise before we accept it, and act upon it. Thus they substituted sight for faith. In effect they said, We should like to see this wonderful land, at least

through the eyes of our representatives, before we enter into the possession of it. God consented. He allowed them to have their own way.

How many of us there are who do likewise. Indeed, how frequently we all have done it! Instead of accepting God's word at its face value, instead of receiving the promise as coming from the God Who loves us, and unquestioningly stepping out upon it for the appropriation and enjoyment of its riches, we insist upon first opening it up, and examining it, upon knowing something of the contents of it.

I think there is a large element of that entering into the spirit of some who are so enamored of what they call "the prophetic scriptures". There is a predictive element in the Word of God, and there are some things told us before they come to pass in order that when they do come to pass we may believe. But I am inclined to think that people of vigorous faith, and of sound spiritual health, are ready to accept God's promises at par, and to venture upon them, and to await the time appointed providentially for their unfolding, without exhibiting that morbid curiosity that desires to tear things open and to see everything in advance. The difficulty of that attitude is that one is likely to see so many things—to use a phrase I used to be familiar with on the lips of a certain man—"so many things that are not so". If we view that which God has prepared for us from the standpoint of our carnal knowledge and wisdom, we are likely to see the wrong things, as these spies did.

II.

Let us have in view that which undoubtedly is typical, significant, of that land of promise. Read the first chapter of the epistle to the Ephesians, and observe how the Holy Ghost there says that God "has blessed us with all spiritual blessing in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." The Lord does not intend us to live a wilderness existence. He did not call us out of Egypt to slay us in the wilderness. Nor did He call us from under the whips of the taskmasters that we might spend our lives continually bemoaning our fate, and groaning at everything that comes to us. That is not the divine ideal. It was not for that that Jesus Christ died. He had a far higher purpose than that. Bringing His people out of Egypt, He intended to bring them into Canaan, a land flowing with milk and honey. Moses said, "He brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers." He intended to give them complete victory over all their foes. It was His will that they should possess the land, and have it for their own. It was the inheritance of God's people which He intended them to have as a possession.

The majority of us linger in the wilderness when God wills we should possess the land of promise. We all live below our privileges, I fear. I am concerned for you students, that altogether aside from your intellectual preparation for the Christian ministry you should first of all determine you will enter fully for yourselves into the possession of all that God has prepared for those who love Him. Let us aim to live well, to live luxuriously, to be well dressed, to spend our lives in heavenly company, to ride upon our high places, to exemplify the gospel of the Lord Jesus Christ, and thus to show the world what a glorious thing it is to be a Christian.

Let me turn aside from the ministerial aspect of things altogether, for a moment, turning even to exhortation, and ask you, Are you men and women of serious moral purpose? Are you going into the ministry because it promises a comfortable and respectable job? Have you set your face toward any form of Christian service from any other motive than a passion for Christ and for the souls of men? Are you going to endeavour to be Christians after the New Testament pattern? Are you going to be men and women of the Book, Holy Ghost preachers and missionaries? If you are not, give it up at once. I pray that we may never send forth from this Seminary one man or woman who is a mere professional just to occupy an official religious position. The ministries of the various churches are crowded with men of that sort. I do not know why I should say this this evening, except that the subject before us is so suggestive of the possibilities of the Christian life. I want to see everyone of you attending to business, getting down to hard work. I want to see you work as though your very life depended upon it, and as though you conceive of the Christian ministry as the biggest task that can possibly engage the energies of a man or woman. Have no lower conception of it than that. Let us be real men and women, men and women of God, whose distinctive characteristic will be that whenever people meet us they will be constrained to believe in the reality of the Christianity we profess.

If any lower conception than that occupies your mind, do not wait until examination time, but make up your mind now that you will not swell the number of ministerial unfits. But better still, lay hold of the tremendous treasure in Christ, and let us from this place touch the ends of the earth with the gospel through the lives of men and women energized by the power of the Holy Ghost. The land of promise is before us: let us determine we will occupy it.

A representative of every tribe was sent, and the twelve were commissioned by Moses to estimate the possibilities of the land: to consider the people, whether they were weak or strong, few or many; whether the land was good or bad; whether the cities were of a permanent character, or whether they dwelt in tents or in strongholds. They were to look at the land and see whether it was fat or lean, whether there was plenty of wood there, and, having formed their estimate, they were to bring a sample of the fruit of the land, of the first ripe grapes.

III.

They went, and you know the story of their return. Let us see what carnal wisdom always reports of the land which sovereign grace has bestowed as a free gift upon God's people.

They came back with the cluster borne of two. It must have been a big cluster. How many of you have seen a cluster from that old vine at Hampton Court? If you have seen one, you will have little difficulty in believing this story. Early in the season the gardener clips out many of the grapes from each cluster and the remaining ones fill out until the clusters are almost like clusters of plums. You never saw such grapes in this country. You cannot buy them: they are reserved, I believe, for the royal table.

The spies brought this cluster of grapes, and they told a very encouraging story of the land itself. I will tell you what the spies did: they went window-shopping. Did you ever do that? When I travel, and have an hour or

two to spend in a large city between trains, I find that a very interesting occupation. I see many things in the windows that are very attractive. My only objection to them is the price-ticket. I say to myself, Why must that desirable article be marred by that forbidding price-ticket? It spoils my dreams of the things I should like to buy.

The spies went window-shopping. They saw the land and said, "We should like to possess it." They saw the fruit, and thought it delicious. They saw the cities and thought they were desirable places to live in. Everything seems to have surpassed their expectations: Exceeding abundant above all they asked or thought. But the children of Anak were there, and the cities were walled up to heaven. They said, "It is a fine country, but the price is too high." They returned with that estimate.

And if and when we try to estimate the promise of life in Christ by standards of carnal knowledge and experience, we are certain to be more terrified by the children of Anak and their walled cities, by principalities and powers which dispute our possession, than attracted by the spiritual splendours of life in the heavenlies.

A man and his wife came to see me the other night—the wife was an enquirer, seeing men as trees walking. I said to her husband, "Have you considered the question of your salvation?" "Oh yes," he said, "I know I ought to be better. I know it is the right thing." "Would you not like to be a Christian?" I enquired. "Yes, if I could. If only I could!" Without the illumination of the Holy Ghost, when any one views what God has prepared for those who love Him, he gets a glimpse of the glory of it, but always insists that the price of occupation is too great, and that therefore he had better go back into the wilderness: He gets a glimpse of the "exceeding abundant" possibilities, but has no realization because no experience of the power which worketh in us.

God always has His witnesses, however, and in this case there were two, Caleb and Joshua.

I must say a word to you young men about *the value of majorities*. We all like to be in the majority. Every preacher likes to have a crowd. A full church *may* be glorifying to God: it is at all events, highly complimentary to the preacher, and very often the reverse is humiliating. The backs of those seats are walnut. But it always troubles me to see them. I like them to be so full that I cannot see any wood at all. Whenever I come into the pulpit and see a bit of wood, it seems to shout at me, "Go off the platform, you are no preacher. If you could preach, these seats would always be filled to capacity in all weathers."

Occasionally I hear some one preach over the radio, and I say to myself, It may be I am no preacher, but that man is even worse. My friend, Mr. Carew, told me an interesting story one time of a man who became pastor in a certain town, and they told him of one man who had not been known to enter a church for many years. The preacher called to see him, and he made up his mind that he would get that man to church. He invited him to come, but he replied, "No; I never go to church." "Why?" the preacher asked. "I cannot endure to listen to a sermon. I hate sermons, and that is the reason I do not go to church." The preacher told him he thought perhaps he would enjoy a service with them, and urged him to come, and try. But he refused to go.

The preacher went to see him again and again, and invited him to come to church, only to receive the same

answer, "I never go to church." At last, after many invitations, the man said, "Well, I suppose I could stand it once; I can stand anything once." So he went. The next week the preacher went around to see him, to enquire how he had enjoyed the service. The man met him with a smile. "Well," said the minister, "you came to church last Sunday." "Yes." "How did you enjoy the service?" "Splendidly. I had a fine time." "I knew you would if you would only come. But I thought you said you hated sermons?" "So I do." "But you enjoyed yourself on Sunday—how do you account for that?" He answered, "That came so near to being no sermon at all that I managed to endure it."

Sometimes I have thought that must be the explanation—and it is not the green monster at all—sometimes I have thought that must be the explanation of some men's popularity, for their deliverances are "the nearest thing to no sermon at all".

But my dear friends, and you students particularly, if you are going to be in the majority you will advise people to remain in the wilderness, you will not talk about the heavenly places in Christ. You will pursue the course of "being not righteous over much"—You will conclude, "It is a fine ideal, but we have to live in this world, and we have to do pretty much as the people of this world do. I do not think it is worth while fighting it out with the children of Anak; we had better go back into the wilderness." That advice will be approved by ten to two. All the spies but Caleb and Joshua will say Amen to that counsel.

How many men have I seen in the course of my ministry who were just as orthodox as Paul in their theology, who have accepted the advice of the ten spies not because they were right, but because they were the majority. I am going to tell you something. When I became Pastor of this church nearly twenty-two years ago I too was invited to all the clubs, I too was offered every kindness. And I make no apology for saying it when I tell you that there was not a thing within the gift of the old Convention that I could not have had by lifting my little finger, had I wanted it. Many of the most influential people of the old Convention were members of this church, and no man ever had kinder friends than those men were to me. They used to say kind things about me then, too. If they were sincere—and I believe they were—they were not ashamed of their Pastor in those days. And who does not like to listen to kind words, even when his knowledge of his own limitations compels a recognition of their exaggeration? The danger is, of course, that if people say these kind things often enough, a preacher may be foolish enough to believe them, and then he will be ruined for ever.

I think it is probable Caleb and Joshua were highly esteemed by the other ten spies before they made their excursion into the promised land together. Very likely they had often had lunch together, and were on the friendliest terms with each other. But, returning from the land, the vote of Caleb and Joshua to enter and possess it, against the vote of the ten to go back into the wilderness, effected a breach which perhaps was never healed.

The excursion of the ten spies into the land of promise reminds me very forcibly of a series of Conferences, which were called, "Spiritual Aims Conferences", which were held throughout the old Convention in the early part of nineteen hundred and twenty-one. I remember when

the leaders of those Conferences were called together in Toronto, their report was very much like that of the ten spies—and the old Convention has been in the wilderness ever since.

I advise you young men to be careful when one of the ten spies invites you to dinner. Beware of his counsel to refrain from talking about the promised land, to be a good mixer, and not to object too strongly to wandering about in the wilderness. You will be wise if you choose rather the companionship of Caleb and Joshua.

When you settle in a new pastorate, do not join the Lions, and the Tigers, and everything else, like some preachers I know, in order to be popular, and then advertise that you are a lodge man. No lasting spiritual fruit can come from the substitution of lodge influence for the power of the Holy Ghost. It does not pay. Seek grace of God to be willing to be in the minority, to be willing to accept the day of small things, to suffer multiplied humiliations, in order that you may be true to your trust.

That is what Joshua and Caleb did.

One of the subjects you are asked to write upon is, "The advantages of a long pastorate". I will anticipate it, and give you a pointer—but that is against the rules! However, I will break one rule, and tell you that one of the advantages of a long pastorate is that it teaches patience. Moses had a long pastorate, forty years, and he never did enter the promised land. Caleb and Joshua, young men who believed God and were eager to get across the Jordan and try conclusions with the giants, were held back by the majority for forty years.

Do not be too precipitate in your pastorates. Do not expect to accomplish everything over night. Think of Caleb and Joshua, and remember they had to wait forty years for their opportunity. When you have waited as long as that, perhaps you will be ripe and in such a condition that God can trust you.

But the principle here is that *invariably in this world those who are on God's side seem to be in the minority*. I will speak of it now. I admit that I like crowds. I like to see this church packed full and running over—a couple of thousand outside. I have had it. I have lectured in this place when the police were here to keep the people back. Do not think I am jealous of Arena Gardens. I value crowds, but in these dark days a Christian minister can pay too great a price for popularity. Surely any minister worth his salt could easily surpass the platform deliverances of Mr. Massey without sitting up nights if he could bring himself to descend to his level. The messages of York Bible Class are sheer drivel for the most part. Do not stoop so low that the great mass of carnally minded men will accept readily what you say. You have only to recommend the leeks and garlick and onions of Egypt and the majority will be with you.

If you accept God's promises, as did Caleb and Joshua, you will suddenly become unpopular. When the ten had made their report, and Caleb and Joshua made theirs, the people spake of stoning them. Do any of you find it hard to belong to Jarvis Street? Let not your hearts be troubled, we have many a Caleb and Joshua here.

I received a letter from a lady in England a few years ago. This can go into the lecture, when it is printed; it may do good for certain people to read it. This lady said, "I have seen your name in *The Christian Herald*, and I wrote to the Editor for your address. There is

a certain young lady who is a daughter of one of the China Inland Missionaries, who is going to Toronto to pursue a university course. I am very anxious that she should attend your church, and am writing to ask you if possible to get in touch with her, and try to bring her under the influence of your church."

The Sunday morning following the receipt of the letter I met this young lady here in church. She had arrived in the city a day or two before and someone brought her to the service. After some time she came into the membership of the church, and became a worker in the Young People's Department of our School. She entered as a student in McMaster University. After a while she wrote me saying she wanted to withdraw her membership. I wrote asking her to come to see me. She came, and I enquired, "What is the matter? What have we done to you?" "Nothing." At last she confessed that the social pressure in the University was too much for her, and that she had got away from the Lord. There in my study she knelt and prayed, and asked the Lord's forgiveness; and came back and said, "I will resume my work in the School."

After a while she wrote me again, and I asked her to come again. She came, and I enquired again, "What is the matter?" "I want you to drop my name from the church roll, for I cannot live up to the standards of your church. It is not the teaching of McMaster University so much—I can stand against that; but I cannot stand against the social pressure." "What do you mean?" "I cannot stand it to belong to a church that is so much spoken against. Whenever the name of Jarvis Street Church is brought up such bitter opposition is expressed that I cannot bear to admit that I belong to it. I cannot stand it."

Again she resolved to remain. But the third time she wrote me saying, "Please do not ask me to come and see you again, for I cannot do it. I fear you would temporarily persuade me again, and I have made my decision: I simply cannot live up to Jarvis Street standards. I am socially inclined, and I have become a social leader; and I shall have to go my way"—and she went her way.

What was it? The ten tribes. "The land is good, the fruit is attractive; but I cannot stand the price of wrestling against the principalities, and powers, and the rulers of the darkness of this world, and against spiritual wickedness in high places. Let me go back into the wilderness—into Egypt itself, if I must, for I cannot bear to be in the minority."

The modern pulpit is occupied, for the most part, by the ten spies.

Be willing to be in the minority. But as a matter of fact you can never be in the minority when you are on God's side. One man with God could conquer the world if God willed that he should do so. When you become pastors of churches, you will enter sympathically into the experiences of Moses, and of Caleb, and of Joshua.

"IT WHIRLETH ABOUT CONTINUALLY"

That keen observer, the human author of the book of Ecclesiastes, observed, "The wind goeth toward the south and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits." This describes a principle of human life and experience as well as a meteorological law. Hence it comes to pass that the breeze which blows over one

ecclesiastical garden is likely to shake the oaks and break off the dead branches in another.

We are interested therefore to observe in *The Globe* of Toronto this morning a three-line, double column heading as follows:

**"W.M.S., TAKE NOTICE
PRESBYTERY HAS RIGHTS
AND WILL DEFEND THEM."**

Of course we read what followed. The initials, "W. M.S." were in themselves challenging. We make a few excerpts:

Toronto Presbytery of the Presbyterian Church in Canada unanimously resolved yesterday to make a stand in defense of its rights and dignities as a Church Court. The stand is to be against the ladies. The resolution was reached at the monthly meeting of Presbytery in Chalmers Church, Dundas Street West.

The whole relationship between Presbytery, the Women's Missionary Society and the deaconess work of the Church is due for an overhauling, Rev. G. M. Dunn, Moderator of Toronto Presbytery, believes. Presbytery empowered the Moderator and Rev. J. B. Skene, Clerk of Toronto Presbytery, to see to the overhauling.

Decision Reached.

The courageous decision was reached after discussion of a letter from the W.M.S. of the Presbyterian Church requesting Toronto Presbytery to designate two deaconesses during the Deaconesses' Home graduation exercises in Knox College Chapel to-morrow evening. The letter was the first notification received by Presbytery, though both deaconesses are to work in Toronto. Members of Presbytery protested against the affront. Presbytery, they held, should not be required to accept ready-made arrangements, and fit in where it was told in ready-made programs. Members declared that the W.M.S. and the Deaconesses' Home Board were not Presbyterian in form, and favored taking up the question of their authority with the General Assembly of the Church.

Will Not Disappoint Them.

More moderate counsels prevailed. Rather than disappoint the two young ladies who wait designation, Presbytery agrees, in this instance, to take part in the programme arranged for Thursday evening. But the Moderator and the Clerk of Presbytery are to point out that the procedure is altogether irregular, and it isn't to happen again.

"It isn't to happen again"! But what would our Presbyterian brethren do if this thing which "isn't to happen again" were ordered by a W.M.S. whose constitution "shall never be changed"? Would this illustrate the problem as to what must result from the collision of "an irresistible force with an immovable object"?

Did you say, "How are you?" Quite well, thank you. Oh, yes, we have fully recovered our normal health, and are now able to go to work as usual. Yes, yes, the 'flu is an irritating ailment,—one can never be sure where he gets it, and it is often very difficult and slow work to shake it off, but we are thankful to be quite free from its effects once more.

Thus we imagined a Presbyterian brother enquiring after our ecclesiastical health, and our answering as above.

Our Presbyterian brethren have our sincere sympathy. It is really too bad that when one is just getting on his feet again another should be taken down with the same disease. But be of good cheer, brethren. The disease is not always fatal, and sometimes the patient finds some compensation in the experience. We are glad our Presbyterian friends have formed a "courageous resolution". Doctors say it is half the battle to secure the patient's co-operation in fighting the disease. We note the Presbytery declared the proposed procedure of the W.M.S. "altogether irregular", by which we understand there are irregularities among regular Presbyterians as well as among Regular Baptists.

We hope there are some Ulster Presbyterians in the Toronto Presbytery who know something of the motto, "No surrender". They may need it to implement their promise that this "isn't to happen again".

We congratulate the Toronto Presbytery that the Toronto press has not as yet prophesied that their determination to "overhaul" the matter of the relationship of the W.M.S. is likely to result in a "split", and wish our Presbyterian brethren well. Perhaps the "overhauling" of the Presbyterian W.M.S. hardly deserves the same publicity as the same little operation performed in Jarvis St. would merit.

The Union Baptist Witness

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HE WAS RICH.

He was eternally rich, yet for our sakes he became poor, that we through his poverty might be made rich. He was clothed with light and glory, surrounded with hosts of heavenly angels awaiting to execute his commands. Yet he put on our nature, and came to sojourn among sinful men. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Here is love that no language can express. Our souls should be enlivened, elevated, and enraptured with the theme of the love of the Father and the Son. "And every man that hath this hope in

him purifieth himself, even as he is pure." The followers of Christ should learn here to reflect back in some degree that mysterious love preparatory to joining all the redeemed in ascribing "blessing, and honor, and glory, and power unto Him that sitteth upon the throne, and unto the Lamb forever and ever." (Selected from an old tract.)

LIBERIAN NEWS.

Again we find ourselves on the qui vive for news from Liberia. The mails are uncertain, but we are always hoping that after a lapse of two or three weeks there will come a sheaf of letters, and they do

compensate for those days of patient waiting, as we scan their pages and see that the Lord is answering our prayers for the laborers in that far away land.

The very fact that letters from the field mean much to the home folk should reveal to them something of the interest with which mail from home is awaited by our missionaries. Write often to them. Tell them of the every-day experiences; the homely news; the amusing incidents; the joy of the work, and do not press for an answer. Such thoughtfulness on the part of interested friends at home is greatly appreciated, because the busy missionary, much as he may wish to do

so, cannot spare the time to write individual letters to all who may write to him. May we ask also that the missionaries be spared the individual letter of enquiry. Most of such letters could be answered by the office of the Union, which is maintained largely to be of service to the churches and to the missionaries, and most questions put to the missionaries have already been put to them again and again from one person or another.

Questions of general interest will be answered through the columns of the *Union Baptist Witness* and a note dropped to the Office Secretary, 337 Jarvis Street, Toronto, will be attended to immediately.

And now, although it has been necessary to hold it for several issues, we are sure that the letter from Mrs. Mellish will be enjoyed, and will picture vividly the arrival of Mr. and Mrs. Hancox and Miss Florence Stacey in Liberia.

A LETTER FROM MRS. MELLISH.

January 12th, 1932.

Dear Miss _____:

After another of those long two days' walk, we reached New Cess Station to find everyone in the pink of health and to find mail from home awaiting there. It was a real delight I can tell you and those days were full with so much to see and hear that we were in a state of happy confusion most of the time. Now, the days live over again as precious memories.

We arrived at New Cess on Tuesday and went to the Beach on Saturday morning to be sure to be there when the boat came in and as the time of their arrival is very uncertain, we thought it wise to be on hand. On this occasion, however, the boat arrived on time and we received the information that it was in sight when we were at lunch. If I could just take you to that lunch table at P.Z. that day, you would enjoy some thrills, I am sure. All of a sudden a cry rang through the building 'ship in sight'. I grabbed my helmet and ran to put on a clean dress while Gordon rushed to get on clean duds and we were all ready in a few minutes. Wish such speed were my husband's usual custom, it would be a real joy. We got out somehow amid a great deal of excitement and ran along the beach. White folks are supposed to be sedate but how could one be under the circumstances. We were hoisted into the surf boat and ours was the first off. In great haste we made for the big boat and oh, the wavings and the gesticulations as we viewed it and the passengers in whom we were so greatly interested. Mr. Davey and Gordon were guilty of forgetting their usual dignity for once and were caught acting quite kiddishly.

Our boat was first to come alongside the steamer, but we had to wait for customs. Finally we got on and oh, the talking that started right then and there, you would have thought that we owned the boat. After Mr. Hancox had attended to all the details in connection with the baggage, we went ashore and to see the new missionaries being carried ashore by black boys was a treat never to be forgotten. Our standby at the coast is P.Z. (Paterson-Zochenis Agency) and we do appreciate all that their agents do for us, but being at the

beach a few minutes satisfies one for a whole year, and we gladly said good-bye to it. You know they are so civilized at the beach that they ignore your speaking to them in the Bassa tongue.

After a lovely time of fellowship at New Cess we came home, and such a welcome as we received! Within thirty-five minutes, all the town had been out to greet us, among the first being the chief. It was a real welcome and we are glad to be in harness once more, feeling much better, however, for the little holiday.

My, but we did appreciate all the lovely things sent to us from home, and shall enjoy writing our thanks to the senders, telling them how much joy each parcel has brought.

We had some pictures taken this morning and will be sending them as soon as we can, but we are hindered by the lack of proper places in which to develop them. Praying God's richest blessing on our Union,

Yours sincerely

CATHERINE MELLISH.

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A TEACHER TRAINING COURSE.

Questions answered by Rev. W. N. Charlton, Bible School Representative, are usually to the point and illuminating.

The emphasis put on the Teacher Training Courses in some circles has long been open to criticism, and now a reply by Mr. Charlton to a pertinent question concerning their value is welcomed.

Question—Can you recommend a Teacher Training Course suitable for use in a Regular Baptist Bible School?

Answer—The only really worth while teacher training course we know anything about is a thorough study of the Word of God. So-called teacher training courses have ruined many good teachers.

We are not convinced that the Bible School teacher is in need of a store of knowledge concerning the psychology of the child, or of any of the sciences and philosophies of men, but he should have a thorough knowledge of at least the fundamental and essential doctrines of the Bible. He should know in what real Christianity consists, and what great doctrines are essential to it. He should have a fair knowledge of the Word and of the doctrines of Christianity.

The test of teaching is, after all, its effectiveness. Men may criticise it, judged by the standards of homiletics, or by the laws of grammar and rhetoric, but the results tell. The sentences may be unpolished, the phrases may be grammatically imperfect, but if they reach hearts and are the means of leading souls to know Christ, it is, nevertheless, good teaching. Many a man has a beautiful fishing rod, who has no fish on his string. The beauty of the rod is one thing—the catching of fish alone makes one a good fisherman.

If the teacher would exercise an effective teaching ministry, let him study the Word, teach the Word, pray for his scholars, and labor for their salvation, and endeavor to give them a training in spiritual things which will serve them in good stead. God will crown such efforts with success, for it is written, "Therefore, my beloved brethren, be ye stead-

fast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

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A GET-TOGETHER.

One of the most delightful meetings was recently held at the Waverley Road Baptist Church, Toronto, under the auspices of the Women's Missionary Society. There was a goodly attendance of both men and women, and the evening will long be remembered as a time of happy fellowship and of rejoicing in the Lord. Mrs. C. Grigg acted as chairman, and Mrs. G. A. MacBain, of the Hillcrest Regular Baptist Church was guest speaker. From the verse found in 2 Samuel 23:2—"The Spirit of the Lord spake by me, and his word was in my tongue", Mrs. MacBain developed her splendid message, outlining the importance of being directed by the Spirit of the Lord and defending that which He had given to His people.

Mrs. MacBain made a present-day application, showing that Regular Baptists had a precious possession to defend and a great responsibility, which required at this moment, when the faint-hearted were fleeing, men to stand "in the midst of the ground" and defend it, even as Shammah did in the days of old, "and the Lord wrought a great victory".

At the close of the meeting one woman accepted Christ as Saviour, and a happy people dispersed saying, "it was good for us to have been here".

Note: Mrs. MacBain has been asked to prepare her address for the use of Women's Missionary Societies among the churches, and mimeographed copies will be available. Apply to the Union Office, 337 Jarvis Street, Toronto.

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FRENCH WORK.

Rev. A. St. James reports that since January 5th, St. Paul's Church has carried on evangelistic meetings in the homes. These are held every Tuesday and Matthew's gospel has been the subject of study. Such is the interest that the meetings often last until midnight, especially in the new homes where questions are asked and answered. Upwards of fifty Gospels have thus far been distributed and conversions have followed. On February 28th, six believers were baptized in St. Paul's Church, three from the Beneficent work and three from St. Paul's. The baptisms are administered in St. Paul's Church because of lack of a baptistry at the Beneficent meeting place. At the service Brother Danthony and Brother St. James participate and the congregations of the two churches unite. There seems to be a spiritual movement among the French and new faces are seen at almost every service. One man whom Mr. St. James married some two years ago and who has been longing to join the church has now applied for membership. He is a baptized believer, a French Polander and his wife is a Ukrainian.

The missionaries request that prayer be made that the interest may continue.