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

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The Jarvis Street Pulpit

"THE GRACE OF GOD"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 25th, 1933.

(Stenographically Reported)

Broadcast over CFRB, 690 k.c., as is every Sunday evening service of Jarvis Street Church, from 7 to 9 o'clock Eastern Daylight-saving Time.

"For the grace of God that bringeth salvation hath appeared to all men."—
Titus 2:11.

Prayer before the Sermon

We bless Thee, O Lord, for the privilege of coming into Thy sanctuary to worship Thee. We thank Thee for the shed blood, for the rent veil of the Saviour's flesh, the way into the Holiest being now made manifest in Him: In His name, and with no confidence in anything but His infinite merit, we come before Thee this evening. We would fain pray for all this congregation, and for all who now bow reverently in Thy presence, although we see them not, the larger company scattered over perhaps many provinces and states, and yet worshipping with us this evening.

We thank Thee that Thou art a great God:

We are coming to a King,
Large petitions we would bring;
For His grace and power are such
None can ever ask too much.

We think this evening of those who, by reason of physical infirmities—the aged, the sick, those who are shut up in their own homes or in institutions—are deprived of this happy privilege. Lord, make Thyself known to them. We remember one of Thy servants said, Before I was afflicted I went astray: but now have I kept thy word. Sanctify their affliction, we pray Thee; and help them to realize that in spite of all appearances to the contrary, all things do work together for good to them that love God.

We pray for any whose duty prevents their attendance at the sanctuary, who are yet able to hear this service by radio. We think of the surgery, the place by the side of sick beds, the nursery of the children. May all these be, to those who in the exercise of duty are found in such places, veritable Bethels where the angels of God shall come to minister.

We pray for some of Thine aged saints who long preached the gospel, veterans of the Cross, who are now laid aside, and who wait for news of the battle from the front-line of action. We pray that it may come to pass that at evening time it shall be light for them.

For any who have been suddenly overtaken with some strange visitation of Thy providence, we pray; for those who, while not yet old, have been laid aside through infirmity. They long to be in Thy work, and about Thy business, yet are called upon to suffer Thy will when they can no longer do it. The Lord be gracious to all such this evening, and

may the message of Thy grace bring consolation to them. Be mindful of Thy people in whatsoever state they may be found. May all who have put their trust in the Saviour experience the sanctifying power of Thy word. May we all be drawn closer to Thee! May the word preached minister to our upbuilding in the Christian life!

Above all, we pray for every unconverted man or woman, boy or girl, who shall hear Thy word this evening. We thank Thee for news of blessing over the radio. We pray that some may be converted to-night—some in places of recreation, some in restaurants and hotels, some in their own homes. Find them out, O Thou great Saviour, this evening, and save them.

Shed light upon the sacred page. May we be blessedly conscious of the presence of God! We acknowledge our impotency apart from Thee. Teach us out of Thy Word. Take this service, and all who hear it wherever the service shall reach, under Thy care. Manifest Thy presence and power to everyone, for Jesus Christ's sake, Amen.

The faithful minister of the gospel must endeavour, by the help of the Lord, to declare, not a part of, but "the whole counsel of God". He must avoid hobbies; he must avoid playing always upon one string. There is no doctrine of the gospel which is not important, but it is vitally necessary that they should be preached in due relation and proportion.

It is a precious truth that the Lord Jesus is coming again, but he is not a wise minister who forgets everything else and preaches upon nothing but the second coming of Christ. The doctrine of the ministry of the Spirit is indispensable to a symmetrical view of truth, but it must not be emphasized to the exclusion of all other aspects of the gospel.

It is sometimes a problem with a minister who continues long in one place to decide just what aspect of truth is due now for presentation and emphasis. The minister, I suppose, is something like a housewife who, having a large family to provide for, must of necessity consider the requirements of all the children. They have

varying tastes, as they have varying needs. It follows that some will enjoy one meal a little better than the others when it is their turn for their particular dish. I imagine sometimes a housewife who must thus provide is sometimes troubled to know what to provide, what to have for a change. If she is troubled, and finds it difficult to decide, if she is a wise woman she will at last decide upon some staple that is sure to be good. One can stand roast beef much oftener than any special, fancy dish.

The preacher, also, when he is in doubt, will be wise to stick to the central themes of the gospel, to deal with that which is essential and fundamental to the faith.

Only last week I told some friends of a sermon I heard from this text now many years ago. I think I could preach the sermon now, but I will not: I preach my own sermons—such as they are. On this occasion I went to preach in a little town where I was not pastor, as a visitor, only to discover that it was an anniversary day in the Presbyterian church. It was a courtesy there, usually practised by churches of all denominations, that when any one church had a special service, all the other churches withdrew their evening service and united with the celebrating church. I found I had to preach but once. In the evening the whole town—or as many as went to church—went to the Presbyterian church. It was not a large building, but it was crowded.

I had been told that a very eminent minister was to be the preacher. He was said to be a very able man, and a very popular man. The two do not always go together. There are popular preachers of little ability, and there are able ministers who enjoy little popularity; but this man was reputed to combine the two. I went expecting a great sermon. He announced this text, and said in a very simple fashion, "Sometimes you hear it said that there is only one way to heaven, but I am going to tell you of four ways to heaven." Immediately everybody was interested.

"The first way", said he, "is the way of innocence. The gates of heaven will never be shut against an innocent man; whoever takes the way of innocence will be sure to get to heaven." He analyzed that, but he had not spoken very long before everybody felt that there was no way through by that track. He said, "This would be a good road if there were innocent people to traverse it, but as we are none of us innocent, we must try some other way."

The next way, he said, was the way of righteousness. The man who does righteously, who keeps the commandments of God, will, of course, get to heaven. He examined that for a while, until everyone in the congregation knew beyond all possibility of doubt that they had failed to make progress on that path; for "there is none righteous, no not one". He said, "We are down another blind street and shall have to go back and start over again."

The next road was the way of "do-the-best-you-can". Of course we are not innocent, and not wholly righteous, but if a man does the best he can, surely God will have respect unto him. We will try this road. "How many of you", asked the preacher, "do the best you can? Many of you claim to do so. I can tell by the way that man down in the centre looks at me that he thinks he is doing the best he can. You are the head of a household, are you? You have a wife and family, have you not? Can you read? Of course you can read. Do you think it would be a good thing to read the Bible? That man

answers, 'Of course, I read the Bible.' Do you think it would be a good thing to read it to your family? You do not do so; I know you do not. You have no family altar. You do not teach your children to pray. Then you are not doing the best you can."

He touched the people at several points, and then said, "I fear we have gone down another street that is not a thoroughfare. Nobody can get to heaven that way. We must try yet once again."

Then he told us there was just one other way: the way of grace for poor sinners. It was the way of my text, "The grace of God that bringeth salvation hath appeared to all men." Then he expounded in simple speech the way of salvation by grace. I came away disappointed: I was a young preacher, and I wanted to hear a great preacher preach a great sermon. I said, "That was so simple I could have done as well myself. There was nothing extraordinary about it." It was the a.b.c. of salvation. It was very sweet, very helpful. It lingered in my memory, and I think I shall not be betraying a secret if I tell you it was more than thirty years ago; yet I can remember it now. The sermon anybody can remember for thirty years is a great sermon, no matter who preaches it. And the man who can preach in such a way that people remember what he has said for thirty years is a great preacher.

The reading of that text refreshed my mind, and as I was contemplating this service I said, I will take that text myself. I will speak to-night about the central thing, about the grace of God that bringeth salvation, and that hath appeared to all men. That is always important; that is always appropriate; that is never superfluous.

I

To begin, WHAT IS THE GRACE OF GOD? What is this intangible thing, the grace of God? I hear people enumerate many of the attributes of Deity. They speak of the faithfulness, justice, mercy, truth, love, and grace of God, as though grace were on a par with these other elements in the divine character. I remember speaking to a minister once about the necessity of preaching the grace of God. He said, "I think I preach on grace, but I never use the word." Poor man! How poor he was intellectually, and in every other way!

What do we mean by the *grace* of God? When you can define that word you will have compassed the whole realm of theology, you will know something of what God has been pleased to disclose of Himself. It is not the longest word in the English language, but it is the biggest; it has the greatest content; it is a word that is immeasurable; no one can tell its height, or length, or breadth, or depth. I can but offer a few suggestions, in the hope that God the Spirit will carry you farther than human speech can carry you, and will enable you to understand something of what is meant by the "grace of God".

Sometimes we learn by contrast and comparison. Grace is more than righteousness. Our God is described as the "King of righteousness". Ours is a righteous God. He doeth righteousness. All His acts are in strict accord with principles of righteousness. God never violates His own laws, for His law, as I have often told you, is a transcript of His own nature. He is righteous, and therefore He does righteously. But grace is a bigger word than righteousness. Not one of us could ever be saved by the righteousness of God alone. That would shut us up to the law and Sinai, and to the

exacting requirements of the law of His holiness.

Nor is righteousness always attractive. You remember the scripture, "Scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die."

Goodness, in the moral sense, is something more than righteousness. But grace is more than goodness. God is good, and His tender mercies are over all His works. He is not only a great God, but a good God—and great because He is good. The goodness of God leads us to repentance.

Grace is more than truth. Truth is an element in the divine nature. God never contradicts Himself. He is "a God of truth and without iniquity, just and right is he". Truth resides in Him. He Who was the effulgence of the Father's glory said, "I am the truth." I doubt whether it is possible for anyone to know the truth, truth in the absolute, in respect to anything, even in the material realm, apart from God. He is *the* Truth. But we are not saved by hearing the truth only. Grace is more than truth.

Grace is more than faithfulness. Ours is a faithful God. He never breaks His word. What He promises He performs. He is always a covenant-keeping God. There is faithfulness with Him. "Thy faithfulness reacheth unto the clouds", said the Psalmist. There is no defect in it, no variation. He is always faithful. But mere faithfulness would never have saved us. Grace is more than faithfulness, though faithfulness is in it.

Grace is more than justice. There is justice with God. He is a just God. "Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" He will judge according to truth; He will judge righteously; justice is with Him. But we had better not ask for justice, any of us; for salvation would never come our way:

"Thou, the patient Heaven upbraiding",

Speaks a solemn Voice within;

"Weary of our Lord's forbearance,
Art thou free from sin?"

"Fearless brow to Him uplifting,
Canst thou for His thunders call,
Knowing that to guilt's attraction
Evermore they fall?"

"Know'st thou not all germs of evil
In thy heart await their time?
Not thyself, but God's restraining,
Stays their growth of crime.

"Couldst thou boast, O child of weakness!
O'er the sons of wrong and strife,
Were their strong temptations planted
In thy path of life?"

It would be a terrible day for us if we were visited with the justice of God, the pure, unadulterated, absolute, justice of God, unmixed with any other quality of Deity. There would be no hope for any of us.

Grace is more than power. There is power in the gospel of grace. It is the very dynamite and dynamo of God. But grace is more than power.

And it is more than mercy. Mercy is an active principle: pity is passive. It is more than pity. It is more than mere compassion. "It is of the Lord's mercies that we are not consumed, because his compassions fail not." But if He merely pitied a ruined world we should never have been saved. Grace is more than pity, and more than mercy. Mercy is a quality that mediates goodness

to the underserving, but we could never have been saved by mere mercy; for God can never deny Himself.

These are some of the qualities that constitute the divine character. But there is one other that is likest to grace, yet that is a weaker word than grace: we speak of the *love* of God. We read that "God is love", and that "God so loved the world, that he gave his only begotten Son". Yet grace is really a bigger word than love. There is love in it, the very fountain of love, love as infinite as God Himself; but there is more than love in the grace of God.

Have you ever found in your own mind a conflict of emotions, when, for some reason, sentiment would have dictated a certain course, and yet a sense of the rightness of things has forbidden the taking of it? In pity for someone you would have done one thing, yet because you would not sacrifice righteousness you have said, "I cannot do it." On personal grounds you would have passed over someone's transgression, saying, "I bear him no ill-will; so far as I am concerned I will forget it." Perhaps a burglar breaks into your house. You pity the poor fellow, yet you have a certain public duty to exercise, and a sense of public responsibility forbids your putting your private sentiment and personal desire first. Sometimes you are troubled in mind and say, "I scarcely know what to do. One sentiment pulls me in this direction, and another drives me in that. I do not know what to do."

May I reverently say there are indications in Scripture that such conflicting emotions have found a place in the Godhead? "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together." Ephraim was God's name for Israel used interchangeably. Reference is made to the same people. Admah and Zeboim were two of the five cities of the plain which perished in the overthrow of Sodom and Gomorrah. The Lord says first of all, "How shall I give thee up, Ephraim? How shall I surrender thee to judgment?" On the other hand He asks, "But how shall I deliver thee?" That is a still greater problem. Then, contemplating these examples of judgment set forth as examples suffering the vengeance of eternal fire He refers to Admah and Zeboim, and says, "How can I make thee as Admah? how shall I set thee as Zeboim? How shall I pour out the vials of my wrath upon my chosen, although they so richly deserve it?" Then He says, "Mine heart is turned within me, my repentings are kindled together." That is on the negative side.

On the positive side we read of mercy and truth meeting together, and of righteousness and peace kissing each other. Had it occurred to you that the atonement, which is a work of grace, was necessary, not only that the estrangement between God and man might be terminated, not only that an end might be put to the alienation of man from his Maker, but may I without irreverence dare to say it was necessary that God might be at one with Himself? that all these emotions of Deity, these qualities of the divine character, might be brought into a glorious harmony, so that there might be peace in God? that He might be able to say, "My peace I give unto you"?

What is grace? Grace is the result of the harmonization of all these qualities: righteousness, truth, justice, faithfulness, goodness, pity, compassion, mercy, love, power—every quality that goes to make up the divine

character, everything there is of God: His holiness (holiness means wholeness), a God at peace with Himself, taking a course of action without violating the law of His own nature, letting love have full play, and mercy, and truth, and righteousness, and justice, and goodness. All that God is is brought into perfect harmony, with all these qualities working together for the salvation of men.

God does not contradict Himself, or do violence to Himself, in saving us. He has found a way whereby all these elements of His nature can be put at the command of faith, so that the very justice we fear shall be the rock upon which the feet of our faith shall stand; and the very truth or righteousness which filled us with alarm becomes the bulwark of our salvation, the guarantee of our eternal safety.

Something like that is the grace of God. As I have sometimes said to you, *grace* is another word for *God*; Father, Son, and Holy Ghost, without reserve, utilizing all the resources of Deity for the salvation of poor lost sinners.

Hear me, my Modernistic friend. You talk about the intellectual difficulties in the way of accepting the salvation that is in Christ. What do you know about "intellectual difficulties"? I admit there are intellectual difficulties involved in the acceptance of your Modernistic illogic. If you would really exercise your mind in a study of the philosophy of salvation, you must soar away into the seventh heaven, and plumb the lowest depth of hell, span with your thoughts the eternities, and see God the infinite exercising Himself in the execution of His greatest masterpiece, the redemption of a ruined race.

II

WHAT DOES THE GRACE OF GOD DO? It brings salvation. That is what it is for. God has communicated Himself to us as a God of grace, bringing salvation.

What is salvation? It means *release for the condemned criminal*. I remember in a certain part of Ontario being told a story by some of the old men who either remembered it as an event of their youth, or had learned it from their fathers. Before there was any telephone, before there were railways, before the days of the telegraph, a man had been tried for a capital offence, found guilty, and sentenced to be hanged. The day appointed for the execution came. Efforts were being made with the governing authorities to have the sentence commuted, a messenger having been despatched submitting new evidence, and praying for executive clemency. It was assumed that the messenger had arrived at the capital, but he had not returned. Those appointed to carry out the grim business had no authority to delay the execution; the day and the hour had come.

The minister who had been set apart as what they call "spiritual adviser" to this condemned person accompanied him to the scaffold. The cap was put on, and the executioner stood awaiting the signal. The minister began to pray. There was no time limit set for the prayer, so he prayed, and kept on praying hour after hour. Still they waited, and still the prisoner lived, and still the man, weary with his long, long prayer, with parched tongue continued the words of petition. At last the sound of a horse's hoofs was heard in the distance, galloping toward them. Still the minister prayed on, gaining new strength born of hope. At last the horseman came into view, waving something in his hand. He arrived at the place of execution, his horse flecked with foam, horse and rider all but exhausted, as he handed

the sheriff the pardon issued by the Governor. The man was saved. It was his salvation—and the horseman had brought it when there was but a step between him and death.

The grace of God brings to us news of pardon and acquittal, of the payment of our debt, discharge from further legal responsibility, for God through grace has devised means that His banished be not expelled from Him.

But the grace of God *brings also power for the regeneration of the criminal*. You hear judges say sometimes when sentencing a prisoner to a term of years in prison that "society must be protected, and I propose to send you where you can no longer prey upon your fellows. The sentence of the court is that you will be confined in a certain penitentiary for a certain number of years, not only that you may expiate your crime, but that you may be prevented from further commission of crime."

Of what use would the pardon of the gospel be if the cross of Christ, and the atoning sacrifice, had not released for our benefit a regenerating power? Spurgeon said, when he was a young man, that if a pickpocket, without being converted, could get to heaven he would pick the angels' pockets. Some theological sage came to him afterwards to rebuke him for his levity, saying, "Do you not know the angels have no pockets?" (In that respect, I suppose the ladies of our day are quite angelic!) "I did not think of that", replied Spurgeon, "but I am glad to be informed by one who knows. I will change my metaphor: if it were possible for an unregenerated pickpocket to get to heaven he would pluck a feather out of the angels' wings."

But it would not be heaven to him, nor to anybody else. If men could be brought into the presence of God with their natures unchanged, they would be of all men most miserable. The grace of God brings salvation in the sense that it accounts for our objective obligations; the balance we owe the law of God is paid. Then grace releases a power which operates in the human heart, and makes us new creatures in Christ Jesus, so that it is said, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Some of our Modernistic friends say the doctrine of the imputation of the righteousness of Christ, of the substitutionary atonement, is essentially immoral, inasmuch as it transfers responsibility to another. It would be immoral if it merely cancelled a man's debt, and then left him to go as deeply into debt as ever the next day. If the salvation that is in Christ did not provide for the rectification of all our errors, making us new creatures in Christ, we should be a sorry spectacle. But that is what it does.

The grace of God teaches us "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world". There is a *teaching element in the gospel*. We are not made perfect all at once. We are born again, and become as little children, and then we have to go to school. This marvellous revelation of truth is then communicated to the enlightened mind. We learn little by little what is the will of God, and understand what the will of God is, until by and by the man does from inward impulse what he ought to do, because he has been given a desire to do right. He is given instruction out of the Book concerning what is right, and his will is strengthened enabling him to do what he knows he ought to do.

This salvation which is in Christ, which is brought to us by the grace of God, involves not only the justification of the sinner, but the sanctification of the saint. We put off the old man, and put on the new, and grow up into Christ in all things, until at last as children of God we shall be brought into His immediate presence when the family circle is completed, when, as the prayer-book has it, the number of His elect is accomplished, when God shall have fulfilled His gracious purpose; we shall be found faultless before the throne of His grace. This grace of God "which bringeth salvation", changes our natures, enlightens our minds, and teaches us. It leads us also to look for "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ". As the first advent provided the moral ground of salvation, the second advent will complete it.

III

This grace, this salvation, "HATH APPEARED TO ALL MEN". How, and where, and in whom, has it appeared? There is but one answer to that. Jesus Christ is Himself the exemplification of all these qualities. He has come to us as the only Begotten of the Father, full of grace and truth. We behold His glory, the "glory as of the only begotten of the Father".

My dear friend, has Jesus Christ appeared to you? You have heard of Him by the hearing of the ear, but has He *appeared*? "The Word was made flesh, and tabernacled among us." These invisible principles of which I have been speaking were made visible by His taking upon Him our robe of flesh; the flesh which concealed as well revealed His glory, that we might look upon the face of God in the person of Jesus Christ, and receive the knowledge of the glory of God in the face of Jesus Christ. You cannot know God apart from Christ.

Do you, my friends who hear me to-night, perhaps some minister who once of a day preached as simply as I have preached, and just as simply as the Presbyterian minister of whom I have spoken, know God in Christ? You went to college, and you were wrongly taught. You filled your mind with philosophies and vain deceit; you turned aside from the Word of God. Now you no longer speak of the *Lord Jesus Christ*, but of *Jesus* as merely a man. You can never know the grace of God, and never be partaker of His salvation, while Jesus remains to you only a man. We are to look for the appearing of "the great God and our Saviour Jesus Christ". He is nothing less than that, the Incarnation of Divine Grace.

Have you seen Him by faith? Will you trust Him as I preach Him again this evening? Come back to the cross.

For my ministerial friends who hear me to-night—and some do hear me, I know—let me tell you a familiar story of one Dr. Charles Berry, the father of Sydney Berry, who succeeded Dr. Jowett in Carr's Lane, Birmingham. Dr. Berry was a famous Congregationalist minister. He began his ministry by preaching the gospel of the grace of God, telling men they were poor sinners, utterly ruined by the fall. Then he became pastor of a church where that gospel was not so cordially welcome. He read much that ministered to the pride of intellect. One evening he preached a sermon, I think it was on the beauty and value of human virtue, or something akin to that. He told a respectable congregation, a congregation of people in good health, what a beautiful thing it was to live righteously, to do the will of God, to keep away from every form of iniquity, and to live a

beautifully symmetrical life. I suppose the congregation thought it was a fine sermon—certainly the preacher did. After the benediction he went home.

Late that night there came a knock at his door, and when the door was opened there stood a poor woman. She asked him if he was a minister, and he admitted that he was. "Well", said she, "there is a woman down in the city who is dying. She will not live until morning, and she wants someone to get her in before she dies." It was late, and he had become unaccustomed to that kind of thing in his later years, but he could not refuse to respond to that call. He went with the woman down into the slums of the city, into a poor dwelling, and up the creaking stairs to an attic bedroom, where he found a poor wreck of humanity on a pallet of straw, a woman of the street in the last stages of consumption, burning up with fever, and obviously soon to pass over the river.

Dr. Berry sat by her bedside and tried to speak words of comfort to her. He could think of nothing to say first of all. Then he remembered a few passages from the sermon he had preached an hour or two before, and began to tell her something about the beauty of living in accord with the principles of righteousness. As he talked the woman tossed the more, and she who had brought him said, "You are not getting her in; you are not getting her in." He tried first one thing, and then another; still the moaning continued, and the woman found no comfort. The other repeated, "But, sir, she is slipping away, and you are not getting her in."

At last he made one leap back to the old gospel. He leaned over the dying woman and said, "My sister, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Jesus loves you. He anticipated all your folly, and all your sin; and He went to the cross of Calvary. There He died in your room and stead, and paid the penalty of your awful transgression." She opened her eyes and said, "Do you mean to say that anybody still loves me?" "Yes; God loves you, and Christ died for you. He is ready to forgive all your transgressions, and receive you to Himself; to take you with Him into the glory. Will you trust Him?" She yielded herself to the Saviour, turned on her side, and fell happily asleep in Jesus. And the messenger said, "You got her in. O sir, you got her in."

As Dr. Berry went down from that death-chamber he said to himself, "The gospel that will not do to preach at a dying bed is not the gospel of the grace of God, whatever it is. I will go back to my old gospel. I will preach the gospel of salvation through the blood."

My ministerial brother, if you hear to-night, I beg of you in my Master's name, come back again to the gospel of grace, preach salvation through the blood. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Let us pray:

God, be merciful to us sinners! Yea, Lord, if we never prayed it before, we would pray the publican's prayer this evening and make it personal, the preacher, everyone within these walls, and those who join with us over the air; enable everyone so to pray, God be merciful to me a sinner. We need Thy mercy. We need Thy grace.

Thy touch has still its ancient power;
No word from Thee can fruitless fall:
Hear in this solemn evening hour,
And in Thy mercy heal us all.

ORDINATION OF MR. W. GORDON BROWN

At the call of Jarvis Street Baptist Church a Council convened in the Lecture Hall of Jarvis Street the afternoon of June 27th, to consider the advisability of setting apart to the gospel ministry Mr. W. Gordon Brown.

It will be a surprise to many of our readers and radio hearers, as doubtless it was to many in Jarvis Street Church itself, to learn that Mr. Brown was not already ordained. For his own reasons Mr. Brown had declined ordination until now. A brief summary of his career as preacher and teacher is contained in the statement submitted to the Council, and printed below. From this it will be seen that Mr. Brown is a man of somewhat extended and varied experience; and the ordination service, as might have been expected, was in itself altogether unusual.

The Council was composed of delegates from the following churches: Alton, Baker Hill, Cannington, Hamilton (Stanley Avenue and Emmanuel), Hespeler, Lindsay, London (Central), Long Branch, First Markham, Mount Albert, Niagara Falls, Orangeville, Orillia, Springfield, Sunderland; and from the following Toronto churches: Hillcrest, Jarvis Street, Mount Pleasant Road, Runnymede Road, Waverley Road, and Willowdale. From these churches fifty delegates were present. In addition, by special invitation of Jarvis Street Church, Rev. W. J. H. Brown, attended and was a member of the Council. The Pastor of Jarvis Street Church was elected Moderator, and Rev. W. E. Smalley, Clerk.

The Editor of this paper has attended scores of ordinations through the years, but never another ordination like this one. It seems to have become an established practice for candidates to read their statement of faith. Usually the statement is copied from other statements of faith, and in many instances goes far beyond the candidate's scriptural knowledge and understanding. We have long had an inward protest against the practice, and have believed—as we now believe—that candidates ought to be required to state their own views, and be prepared to submit to examination on every statement made.

In the case of Mr. Brown, he made his own statement. While it is printed here, and was carefully prepared in advance, Mr. Brown did not use a note in its delivery. Apart from questioning, his statement occupied exactly fifteen minutes to make. A few questions were then asked, and each question tended to reveal the fact that Mr. Brown was a workman who needed not to be ashamed, that he was thoroughly furnished unto every good work. One needed but to touch him, and there flowed from him, as Spurgeon would have said, a flood of bible; for his mind is obviously saturated with the word of God.

Upon the completion of his statement and the conclusion of the examination, Mr. Brown retired, and not only with absolute unanimity, but with great heartiness and enthusiasm, the Council voted approval of Mr. Brown's threefold statement, and decided to proceed with ordination.

As Mr. Brown was not being ordained as pastor of a church, the usual programme was not followed. The usual sermon, the charge to the church, and the charge to the candidate, were omitted. Rev. W. J. H. Brown, of Hamilton, the candidate's father, very appropriately was appointed to offer the ordination prayer; and Rev.

Alex. Thomson, Pastor of Mount Pleasant Road Baptist Church, Toronto, and colleague of Mr. Brown on the Faculty of Toronto Baptist Seminary, was asked to give the hand of fellowship and welcome into the ministry.

Mr. Brown was recalled, and the remainder of the service consisted in the offering of the ordination prayer, the setting apart of Mr. Brown to the work of the ministry, and the words of welcome addressed to Mr. Brown by Mr. Thomson. The Moderator, the Editor of this paper, had been requested to give the charge to the candidate, but he informed Mr. Brown that he felt a charge was unnecessary, and that all he and the rest of the Council desired was that Mr. Brown should continue in the way in which he had thus far come as a minister. The Moderator said that he personally was thankful for Mr. Brown, for his splendid devotion to the Lord and to His Word, for the great qualities of mind and heart with which he is so obviously endowed. He said also that he, in common with the members of the Council, felt genuine pride in Mr. Brown and his achievements, and predicted that we shall all be just as proud of him in a future day as President of Toronto Baptist Seminary as we are now proud of him as a professor on the staff.

The service, which was begun at three o'clock, concluded at four-thirty with the doxology, and benediction by Rev. W. Gordon Brown.

We omitted, however, to state that by unanimous resolution of the Council, Mr. Brown was requested to consent to the publication of his statement. We were not sure of its being in form for printing, but on requesting it of Mr. Brown it was immediately handed to us, and we publish the full statement below. We earnestly recommend its diligent study to all ministers and students. It is a fine example of the art of condensation, and a revelation of a truly philosophical mind. Incidentally, we would inform our readers that this is a sample of the theology taught in Toronto Baptist Seminary.

STATEMENT FOR THE ORDINATION COUNCIL

Jarvis St. Baptist Church, Toronto,

Tuesday, June 27th, 1933

W. Gordon Brown

"Let the one who boasts boast in the Lord; for it is not the one who is commending himself who is approved, but whom the Lord commends" (2 Corinthians 10:17). So advised the great apostle, yet before this assembly I am called upon to boast. May it be only of those things which Christ has done for me, in me, and by me.

CONVERSION

Dedicated to God for the work of the ministry before I was born—though I never knew it until I had myself decided to enter that service—I was a child of a Christian home. At about four years of age, one day I was missing. The helper in our home went to look for me, and found that for an hour I had been talking theology, even discussing the second coming, with a neighbouring Presbyterian minister! That friend was kind enough to say, as I have since been told, "This boy is going to be a preacher some day." With the maid, I loved to play church, and I did not mind doing the preaching, as well as taking up the collection from an empty room!

Some two years later, Miss Ina Fellows, now Mrs. J. H. Sandercock, was with us at a summer cottage on Shanty Bay, Ontario. The Lord used her to bring deep conviction of sin into my boyish heart. For two days it was so intense that I could not eat, so much so that my mother thought me sick. Then I wanted the Bible read. Ina, as we called her, read John 3, and tried to explain verse 16 to me. Then we went for a walk toward the lake, and sat down on a stile. I confessed to my companion that I was not saved, but on my way to hell, and that if Jesus came, I should not be His. The nurse explained salvation as a gift. We prayed, and there and then I received that gift. What next? I must tell my mother. So much of the story Mrs. Sandercock told me a few years ago. I still remember, however, the joy I had in prayer after that decision. Since that time, alas, I have faced doubts, and sinned, oh how often! but still I know the Lord Jesus is my Saviour, for I have trusted Him. I still can give my first testimony, "God is my Father, Jesus Christ is my Saviour, and the devil is no relation of mine."

Call

Preaching was for me, even as a child, the only thing to do. The example of my father, as well as the appeal of the work itself, impressed this upon me, in spite of the difficulties which I constantly saw. By nature I am not rapturous, and I have no voices nor visions to recount, except the voice of God in my soul, and the vision of a world's need and a Saviour's power.

At the age of sixteen I preached my first sermon. The next year I was by the Annette St. Baptist Church duly licensed to preach the Gospel. (Mrs. Burton, now of this Church, moved the motion.) That winter and the one following I did some mission work, part of it in company with my great friend Prof. W. S. Whitcombe, of our Seminary. At the end of my second year in McMaster University, I went for the summer to be student-pastor of the Orangeville Baptist Church. In the fall I remained on, and there I continued for nearly eight years.

At the opening of Toronto Baptist Seminary in January, 1927, I became part-time instructor in New Testament Greek. That extra work I carried for four years, adding the course on Modernism and Modern Cults to my programme. Two years ago I became full-time instructor at the invitation of our beloved President, Dr. Shields. More than half of my work is in the department of New Testament (English and Greek), and the rest includes Modernism and Modern Cults, Non-Christian Religions and Missions, and (part of the) Homiletics.

In my early teens I always looked toward service abroad, especially in Africa. It was not till three years ago that that question was finally settled with me. The basis of my decision was that we ought to invest our lives for the Kingdom's sake in that sphere in which we can be of the greatest usefulness. Consideration showed that it would be a far greater thing to send a whole company of young men and women, properly equipped, to the foreign fields than to go there myself as only one. Such a wholesale business, if I may so say, is just what our Seminary is doing, and a part in it it is my great joy to have.

FAITH

I am a Christian, a follower of Christ. He is "the Holy, the True" (Revelation 3:7); He came into the world that He might "bear witness to the truth" (John 18:37), for He Himself is "the Truth" (John 14:6). The

shortest and most pregnant of creeds is that "He is the Lord Jesus Christ" (Philippians 2:11). That I firmly believe.

Christ

Jesus of Nazareth, of Galilee, of Calvary, of Olivet, was and is the Son of Man, a true Man, the perfect Man, the representative Man, the second Adam (Man).

But Jesus was from eternity past, is, and ever shall be, the Son of God, the Apostle of the Father, His unique Son, "My Lord and my God" (John 20:28). The moral miracle of His sinless life answered to the biological one of His virgin birth. The signs and wonders He wrought proved Him to be the long-awaited Christ. The records of "the words of God" (John 8:47), which He spoke, are, beyond question, the most precious literary heritage of all time. But the purpose of His life was His death, when He "offered himself without blemish to God" (Hebrews 9:14), as a "propitiation for our sins, and not for ours only but also for the sins of the whole world" (I. John 2:2). That His personal claims were attested and His atonement accepted, the stupendous act by which He raised Himself from the dead clearly showed. Though He soon after ascended to the right hand of the Father, there to be our Great High Priest, He has promised to come again to "judge the quick and the dead" (2 Timothy 4:1), and to bring in the fulness of His everlasting kingdom. Amen, "the Lamb is Lord of lords and King of kings" (Revelation 22:19).

God

I believe in the Lord Jesus Christ, and I believe in the God Whom He revealed. "The God and Father of our Lord Jesus Christ" (2 Corinthians 11:31) is the God of the Old Testament from the first verse of the Book of Beginnings to the last of the prophet whose name is "My messenger", and yet it was "God only-begotten" Who "unfolded Him" (John 1:18, revised text). The God Whom Jesus preached is a Spirit (John 4:24), that is, without bodily parts, but personal, living. This Spirit is holy and true, omnipotent, omniscient and omnipresent, but withal a God of love. He is the Creator of the world and of men, and their Preserver and Ruler. Our Lord taught His disciples to pray, saying, "Our Father", by which we mean that the knowledge, authority, and tenderness, of God are to usward.

The Holy Spirit

The Master also taught His own to believe in the Holy Spirit. This Person is the Agent of the Father, and so is called the Spirit of God; He is also the Alter Ego of the Son, and so is called the Spirit of Christ. He, with the Father and the Son, is to be worshipped—one God in holy Trinity and so in richer Unity.

The Bible

"Jesus Christ, the faithful Witness" (Revelation 1:5), demands acceptance of the Bible, as originally written, as God's Word. The Old Testament He approved as the Scriptures inspired of God. These books, whether in their history of redemption; or in preparation by example, type or prophecy, are full of Christ. The New Testament Jesus promised. The Gospels record "the days of His flesh" (Hebrews 5:7); the Acts, the spread of His Kingdom; the Epistles, the philosophy of His person and work; and the Apocalypse, the glorious consummation in the city where the Lamb is the lamp (Revelation

(Continued on page 9)

SEMINARY NOTES

W. GORDON BROWN

Among the Churches

The place of Toronto Baptist Seminary in the work of the Union of Regular Baptist Churches and elsewhere is increasingly large, but its possibilities are much greater still. Firmly believing this, the staff of this school of the prophets is endeavouring personally to present the purpose, history, record, and opportunities of our school to our churches.

On Thursday, June 15th, it was my happy privilege to speak for the Seminary in Central Baptist Church, London. The attendance was large and the interest strong. No wonder, for from this church, six have come to the school, and others are planning a course here. In spite of the long absence of the pastor, Rev. James McGinlay, from his pulpit, the Lord is blessing the uncompromising stand of this assembly of His children. The attendance at the Sunday services is drawn from all over London, as well as from outside points. Professions of faith are regular occurrences, for some respond to the invitation almost every Sunday morning and evening. In recent weeks, baptism has been administered twice, five candidates being immersed on one occasion and three on another. Outstanding in the recent history of the church is the number of children whose hearts have turned to the Lord. Last Sunday

also one young lady and four young men responded to the appeal definitely to consecrate their whole lives to the Lord's service at home or abroad. These have been doing Christian work heretofore. One of these has finished his second year in medicine.

Four days of special services were held in connection with the Pastor's anniversary at the Briscoe Street Church, London (see report elsewhere), and on the Monday evening, June 19th, it was my privilege there also briefly to present the Seminary's cause.

The next evening I addressed a prayer meeting group of the stalwarts of the Chatham Regular Baptist Church, where Rev. E. C. Wood (Seminary graduate of 1930) faithfully ministers. The disadvantage of an up-stair hall, though large and well furnished, is easily seen on such a hot night as that of our meeting! This church, then, like some others in our Union, badly needs a building of its own to further its fine work and grasp its large opportunity.

On the Wednesday, Rev. W. Lempriere (graduate of 1931), recently ordained, welcomed us to "The Little White Church", as the people of the very modern village of Wheatley, near Lake Erie, call it. In this place of some 800 the big church is the United. Besides our Emmanuel Church there is also the Old Convention body from which they withdrew. Recent efforts have been made to persuade these staunch believers to return to

the Old Convention, but they know only too well that their withdrawal was over things fundamental. In a small church any progress is gratifying. Last winter the pastor held well-attended children's meetings in a nearby village. Recently he led the way in improving the church property by putting in the concrete floor which the church basement badly needed, and so providing a commodious Sunday School hall. A week or two ago, a fine young man confessed conversion through his preaching of the Gospel.

On the Thursday evening we spoke in the well equipped Baptist Church of Essex, Rev. J. Fullard (graduate of 1930) pastor. This is the second of several churches in the town of some 1,800, the United again being the largest. Little prejudice against the Baptist, fortunately enough, is held in this place—unlike many other places! In recent months, several have been baptized from a nearby United Church, the lay preacher himself leading the way. One young man, immersed last Sunday, is, with his chum, looking to the work of the ministry.

We did not speak for the Seminary on the Friday evening at the Ambassador Baptist Church, Windsor, Rev. Wm. Fraser, pastor, for the service was an open-air meeting down by the docks, where the pastor preached to an assembly of perhaps



The Seminary Four

400. In the near future he is planning a series of tent meetings, for which we are asked to pray. The Border Cities are hard hit by the depression, and this only increases the other difficulties of Christian work therein.

The Seminary Four

Between May 28th and June 7th the Seminary Four, together with Assistant-Pastor D. Macgregor (also of this School) worked with Rev. H. C. Slade in the Timmins Baptist Church. They did a good deal of house-to-house visitation, which the pastor believes will bear fruit in days to come. Some from the home where one of the students stayed professed Christ. Two meetings were also held in the South Porcupine Mission. We are sure that association with Pastor Slade and his people was a blessing to all concerned. More about the Four in a future issue.

Alberta

Rev. C. S. McGrath (class of 1930) is pastor of a two-year-old work at Crossfield, Alberta. When this effort was begun, enemies said it would come to naught in two months! Nevertheless, souls have been saved, the work has progressed, and on Sunday, June 18th, after much prayer and labour, a new church building, just completed, was opened with Rev. Morley Hall, of Calgary, as special preacher for the occasion. Some two hundred crowded the church. What a joy it was to have the frame church

opened clear of debt. Some \$75.00 was owing on the pews, but a special offering on the opening Sunday cleared that and so reached some \$1,200 necessary for this task.

Our Alberta brethren are holding their rally at Drumheller on July 4th, 5th and 6th. The Lord's blessing on them.

Pascalis, P.Q.

In the heart of the Quebec bush a new village, not yet on the map, may be found. It has no streets, but paths around stumps, and, of course, there are no horses and no cars. Men "pack" some of the food in, and the rest, together with the mail and most of the people, comes by aeroplane. This village on a lake is in the centre of a number of mines. One miner, converted in Noranda, where Revs. W. J. S. and W. J. Wellington (graduates of 1930) are doing a fine piece of gospel work, moved with his family to this place, secured two lots, and in the midst of the twenty-five or thirty log houses began a log church. Some men he furnished with room and board as pay for working on it. Windows and doors and roofing have yet to be added, a need of some \$75.00.

Into this place as missionary Student L. D. MacAsh recently went. From Noranda he travelled 100 miles by car to Amos, P.Q., then by freight boat 75 miles further, next by a car on tracks 3½ miles, and 3½ more miles on foot through the forest, carrying his outfit. Here he has settled to work among Protestants and Catholics. On Sunday, services are held morning and evening and Sunday School is conducted in the afternoon. A week night meeting is held on Tuesday, and other days are kept for trips to mines 25 miles or so distant.

Already the Lord is blessing the work. One Roman Catholic was much impressed by the way in which this preacher urged the people to read the Bible, as the Catholics do not, and, like a child, he turned to the Lord. It is expected that next Lord's Day a baptismal service will be held at the lake for three candidates. We shall pray for much blessing on this work.

Jamaica

Rev. O. T. Johnson (a graduate of 1930) is doing a big and great work in his "sphere", as a "field" or "parish" is called in Jamaica, and that in spite of backsliding and apostasy, depression and poverty, and other opposing forces. "In November, 1930, I took charge with four regular churches and two small branches. In February last year, another church was added to the sphere, and during the year two new causes have been organized. At Douglas Castle, some 10 miles from Paradise (where Pastor Johnston lives!) in an interior district, accessible only by horseback and often with much difficulty according to the weather, a Baptist cause existed, but due to various reasons it was allowed to drift, the Pentecostals got in, took charge and held sway for some time. I visited the place just over a year ago with the result that the cause was re-organized in January of this year with 15 members and some 13 or 14 more to be baptized in August. This was not without much opposition, but the Lord led us through. At Kellits, 4 miles from Paradise, the Government bought a property of over 6,000 acres and sold out to 'small settlers'. Into this new district hundreds of people flooded. I had one path open to me, and that was to step in and occupy a lot, or the Methodists and Presbyterians would soon be there! We have there now the foundation for a building 56 ft. by 30 ft., and a temporary frame building to seat about 100, and a membership of 17 with about 20 inquirers to baptize on

the 25th inst. This promises to be a fine work. I have to spend a lot of labour on these two new places as architect, organizer and spiritual leader. I take no support from these new causes as they are just struggling with building and other necessities." Brother Johnston baptized 6 on June 4th, and has altogether about 40 ready at his different stations to be baptized in a few weeks.

STATEMENT FOR THE ORDINATION COUNCIL

(Continued from page 7)

21:23): The sixty-six books of these two Testaments are revealed as to their thought, inspired as to their words, and so finally authoritative and without error throughout.

Man

The Wisdom of God has taught us of God and His Word, and it has further revealed the nature and destiny of man.

Christians, as God's peculiar possession, were named "in the book of life from the foundation of the world" (Revelation 17:8), such election being due solely to the sovereign and gracious purpose of God.

Man as man was made by the direct act of God in His own image; but, unlike the angels, he was given a body like the beasts, though by special creation. The parents of the race fell through temptation from without, in disobedience to the express will of God, and thus "many were constituted sinners" (Romans 5:19). In order to the restoration of the divine image in man one must be reborn of the Spirit. Regeneration is individual, but it brings the saved one into the Kingdom of Heaven, the Reign of God, in association with all holy souls.

Being a child of God, the "saint" never can be lost, but is preserved by Him Who causes him to persevere.

Holiness, begun at conversion, is continued by the Spirit, Who applies the Word, with the example of Christ and the prophets and apostles therein, that the believer may grow into the fulness of Christ, and at last reach perfection when he sees Him face to face.

Enjoying eternal life now, the faithful can never die. Though the body may perish, in the last day Christ will raise it up. Clothed with incorruption the servants of the King will reign (Revelation 22:5) in the "new heavens and new earth, in which righteousness has its home" (2 Peter 3:13).

Those who are in the first Adam, but outside of the Second, after living in spiritual death here, pass to torment hereafter, then to a bodily resurrection unto damnation, the final judgment according to their works, and an eternity of awful darkness with the devil, whose delusions they have followed.

The Church

For the salvation of the lost and the edification of the saved, and for the observance of the ordinances of immersion and the Lord's Supper in that order, and so to be the agent of the Kingdom, Jesus Christ founded the local church. Such a body of believers, "with (their) bishops and deacons" (Philippians 1:1), are dependent upon Him, independent of outside control, and interdependent with other such bodies for co-operative enterprise. The Scriptures also speak of the Church in the general sense of the whole body of believers ideally assembled.

"Unto Him that loveth us and loosed us from our sins in His own blood, and made us a Kingdom, priests to His God and Father, to Him be the glory and the power for ever and ever, Amen."

Whole Bible Course Lesson Leaf

Vol. 8

No. 3

REV. ALEX. THOMSON, EDITOR

Lesson 29

July 16th, 1933

THIRD QUARTER

BRINGING THE ARK TO
JERUSALEMLesson Text: II Samuel, chapter 6; I
Chron. 13, 15, 16.Golden Text: "Then David said, None
ought to carry the ark of God but the
Levites; for them hath the Lord chosen
to carry the ark of God, and to min-
ister unto him for ever."

DAILY BIBLE READINGS:

Monday—I Samuel 6:11-21.

Tuesday—Psalm 24:1-10.

Wednesday—Psalm 119:97-112.

Thursday—Matt. 21:1-11.

Friday—I Cor. 13:1-13.

Saturday—I John 2:1-11.

I. THE BREACH UPON UZZAH (vs.
1-10; I Chron. 13).

The incident recorded in this lesson must be connected with the past history of the ark, in order to be understood properly, and its significance realized. The nature of the ark should be noted, (Ex. 25:10-16) also its position in the tabernacle, (Ex. 40:3), its importance in relation to the religious life of the people, and the reason for its presence in Kirjath-Jearim, (I Sam. 6:20,21). With this history in mind we are not surprised at the desire of David to bring the ark into his capital city. Such an act was of great importance, affecting the whole nation, therefore a general invitation was sent out, and a great company assembled to participate in the event. Such a company acted possibly as a protective body in case of interference by the Philistines, as well as in emphasis of the importance of the occasion. The scene depicts a great national religious gathering led by the king, and the chief men of the tribes.

The object of the gathering was a proper one, though in the enthusiasm of the moment, and with the best of intentions, a wrong method was employed in its accomplishment. Explicit directions had been given previously that the Levites should carry the ark when it was being transported from one place to another, (Numbers 4:15), but in this case a new cart drawn by oxen was used for the purpose (v. 3). This made possible the error of Uzzah which resulted in his death, (vs. 6,7), and brought fear into the heart of David leading him to leave the ark outside of Jerusalem, (v. 10). It is always advisable before engaging in the work of the Lord to know His will

concerning the way in which it should be done. Diligent study should therefore be made of His revealed will in the Bible.

Several things are worthy of note respecting this incident. First, in relation to the attitude of David, in which there is manifest sincerity of purpose, wisdom, piety, and splendid example for his people. Second, in connection with the action itself, which was of a public religious nature, in recognition of the preeminent place of God in the national life. Such an emphasis is required in these days in national life, when materialism governs the thought and actions of so many of the leaders. The action of the Israelites therefore in ceasing their usual duties, and participating in this religious event, deserves commendation, and the principle underlying it is worthy of adoption. God should be recognized as first in both material and individual life.

The wrong method employed should not be overlooked. David acknowledged his error in the matter, and remedied it, (I Chron. 15:12,13), and from the same we may learn some lessons. The ark should have been carried by the Levites, instead of being transported in the new cart. David was using man's best method, yet it fell short of, and was contrary to, the divine requirement. It was more elaborate than the divine directions enjoined, yet it failed to satisfy the purpose of God. It was man's way of doing the work as opposed to God's way, from which we may learn that man's best efforts, when contrary to the will of God, are unacceptable to Him. His will must govern in all things in His service. Sincerity and earnestness, combined with diligence and enthusiasm are insufficient in themselves to the carrying out of the divine purpose. There must be conformity to the divine will. We cannot improve on God's plan. Note the spirituality and simplicity of the same as made known in the word of God, together with the unscriptural nature of elaborate religious ceremonies, which appeal only to the flesh.

II. THE ARK BROUGHT TO JERUSA-
LEM (vs. 11-16; I Chron. 15.)

David in his fear carried the ark into the house of Obed-Edom the Gittite, where it abode three months, (v. 11). At the end of this time, having heard of the blessing experienced by the household of the Gittite he removed it into Jerusalem, (v. 12). Note respecting this that the proper method was used in the transportation of the ark, (I Chron. 15:15). David had learned his lesson, and therefore no untoward incident happened to mar the proceedings. When God's will is obeyed, trouble is prevented in the ranks of His followers, and there is more satisfaction in His work. It is of interest also to observe the joy manifested by the whole company participating in the event, (I Chron. 15:25). They were bringing that into Jerusalem which connected them directly with God, for upon the ark in the holy of holies there rested the mercy-seat, upon, and at which, the blood was presented to the Lord on the day of atonement, (Lev. 16:14). The mercy seat therefore was a

type of Christ our Mercy Seat, or propitiation, (I John 2:2). The mercy seat was the place where God met man, as He meets us now in Christ, on the basis of bloodshed. We can understand, therefore, the joy of the Israelites in welcoming this article of sacred furniture into their capital city. Note the joy connected with the service of God in the present day, (I Thess. 5:16), also the sacrifices offered by the Israelites, (I Chron. 15:26), and their significance in the light of the previous judgment on Uzzah, and their desire to do everything in God's way.

III. THANKSGIVING (vs. 17-23; I
Chron. 16).

On its arrival in Jerusalem the ark was placed in the tabernacle which David had pitched for it, after which burnt offerings and peace offerings were offered unto the Lord, (v. 17). The ark was treated with all honour, as befitting that which was of such a sacred nature, and was brought to rest in the place prepared for it. This accomplishment was celebrated not only with offerings, but with feasting and general rejoicing, and a psalm of thanksgiving was uttered by David as a manifestation of gratitude to God for His goodness to His people. It is rarely, however, that complete joy is accorded man on this earth, and that was speedily brought home to David, when on his arrival home Michal, his wife, reproved him for what she considered unseemly behaviour before his subjects, (v. 20). Such a reproof David resented as being unwarranted, and punished his wife for her temerity (vs. 21-23). Note the necessity for enthusiasm in the work of the Lord, the reason for the same, the results, and the source of the highest kind of the same, (Eph. 5:18).

The duty of thanksgiving is worthy of consideration, and requires emphasis. We are only too apt to take the blessings of God for granted, and neglect to thank Him for them. There should be daily thanksgiving at meal time, (I Tim. 4:3), and at prayer time, (I Thess. 5:17,18). In David's psalm of thanksgiving several things may be observed. First, there is the call to give thanks unto the Lord, and to make His deeds known among the people, (I Chron. 16:8). This is followed by an injunction to sing unto Him, and to talk of all His wondrous works, (vs. 9,10), also to seek Him continually, (v. 11), to remember His marvellous works, (vs. 12-14), be mindful of His covenant, (vs. 15-22), shew forth His salvation daily, (v. 23), give glory unto His name, (vs. 24-28), fear before Him, (v. 30), and be glad to give thanks unto His name, (vs. 31-35), to which "all the people said Amen, and praised the Lord", (v. 36). There is manifest in this psalm, in addition to the sense and expression of gratitude, and thanksgiving, an acknowledgment of God's power and goodness, an exhortation to make these known to others, and a call to adopt a proper attitude before Him. The psalm is overflowing with loving gratitude to God. Note further, David's arrangements for future services, together with the character of the same, (vs. 37-43). Such services brought joy to all and glorified God.

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AFRICAN SILHOUETTES

As we endeavour, although miles separate us, to become familiar with the life that is led by our missionaries in Africa and share with them the work that is theirs and ours, we sometimes find ourselves viewing it through the letters home, by the pictures illustrating it and through the presentation of it by the missionaries on furlough, as if it were a steady panorama of progress. Too often, because our missionaries hesitate to picture the sordid side of the work, and could not mention much that is custom and practice, we have an unreal picture of the life in that land and of the labour's demands, nevertheless, it is our privilege to become better informed as the days go by. The mind pictures will develop with our interest and the shadow people will become real as we learn of them. It is with a desire to enter upon the work intelligently that descriptions are given, for it is the irksome duties and routine work which test the missionary and try his patience. Great need is there for prayer in behalf of those who labour under tropical suns and often suffer the discomfort of being soaked by tropical rains; who at all times must remember the safe-guarding doses of bitter quinine, the wearing of a clumsy helmet and the danger of over fatigue. Remember that missionaries are not made of iron; they are subject to attacks of nerves, in fact, the demands of a tropical climate evinces itself in nervous trouble. Let us then remember the missionaries' needs from that standpoint.

Home, Sweet, Home

Mrs. Mellish writes, under date of April 23rd, "Just a note to let you know we arrived home safely and well. We left New Cess at Noon on Tuesday and arrived at Geah Bar Zondo Wednesday evening after a hard walk. It seems that each time we go to New Cess we get drenched on the path with rain and going from the Beach to New Cess we were treated with the same thing and coming home we were soaked again.

"It is certainly grand to be home again after five weeks away. It was so good after our night on the path. Neither Miss Stacey nor I slept because first of all the rain blew in on every side. Our beds were damp and every place in the kitchen was wet for the leaks were like turned on taps. Then to add to the discomfort ducks tumbled through the rails of the bed and goats ran through the kitchen."

After such a night we can well imagine that morning was welcomed, but on rising Mrs. Mellish tells us that she had a creepy feeling and that when she mentioned it to Miss Stacey, she found that she was not alone in having it and that there was a very good reason, the drivers were occupying the kitchen also. "Every place we stepped", says Mrs. Mellish, "the drivers made a rush for us

and how they pinch. No wonder we felt creepy."

Rivers are always difficult to cross, but when they are swollen by the rains, they present quite a problem and more so when darkness has overtaken the travellers. "The boys went around and found a log covered with water which made it impossible for them to carry us over, so we had to try another way and get over as best we could by holding the boy's hand and gradually working across, sometimes in sheer desperation we must wade through, over logs and high grass." "We arrived home unexpected but were welcomed, and it is so nice to be home. It is nice to visit, but is good to get back home again."

The Medical Work

Since Mrs. Mellish's return to Geah Bar Zondo she has been kept busy with many sick folk. Accidents are always happening and there are some terrible cases which present themselves to our Nurse-missionary, cases which would, we imagine, need the assistance of a doctor or two in the homeland, but the other missionaries tell us that Mrs. Mellish calmly goes about her work meeting every emergency and doing things with a skill that gives those assisting her confidence.

The most serious case which she had had at the time of her last letter was that of a man who had met with a terrible accident. He suffered a deep cut in his side and so awful was his condition that before the wound could be dressed organs had to be pressed back into place.

A Lump of Sugar

To the boys and girls in Canada, a lump of sugar is not looked upon as a very great treat, but a little Bassa girl will wait very patiently and be very brave when having a wound dressed for that little sweet. Mrs. Mellish tells of one of her little patients. "She was cutting palm nuts and the boy up the tree let the cutlass fall and cut her head open." It is a bad gash and was not attended to right away so Mrs. Mellish must give it careful attention and possibly sutures will be necessary.

An Explanation

Possibly all who read this report will not know that because of the need of a nurse in connection with a patient on the New Cess Station, Mrs. Mellish and Miss Stacey went down and it was necessary for them to stay for several weeks.

House Repairs

In between times and while the rains are taking a little holiday, the missionary must complete necessary buildings, or the repairs necessary to standing buildings on the Station. During part of the month of April, Mr. Hancox was engaged in repairing the house formerly occupied by Mr. and Mrs. Davey. A new

roof was necessary and repairs to the walls and posts where the white ants had feasted, leaving destruction in their wake.

Lest we should be tempted to think that such things as building and repairing in Liberia are light duties in that the missionary does not do the actual labour, we had better consider what they involve. It is not easy to procure the necessary thatch for roofing and we hear that the men bringing thatch for this house were promised a beating should they again come to a certain district for it. The Townmasters sometimes make life very hard for those who cannot "dash" them in accordance with their wishes and desires. A good bundle of thatch costs a shilling, but it is hard to get in the New Cess district.

There is, of course, a right way and a wrong way to lay the thatch and the missionary must know that those who he employs to do it are not careless, this means that he must be on hand at all times and be ever watchful. Sometimes it is necessary to hurry the laying of the thatch because of impending showers, and to hurry an African is a task in itself that wearies the missionary possibly more than those actually engaged in the work. The old house, however, with a new and lowered roof and an extension permitting of more room will be a great comfort and will house many guests and provide a haven for new missionaries or returning missionaries.

Good Attendance at Services

Mrs. Hancox writes that they are experiencing real blessing of late at New Cess. The Sunday services have been well attended and there seems to be an interest not manifested before. On the first Sunday in May the people came for Sunday School and stayed until after church and there was a crowded church. Then, twenty-two townsfolk came to the Bible Class the following Thursday and this made the missionaries very happy for until recently the announcements regarding that meeting have gone almost unheeded by those outside. A few weeks ago a man and his wife started to come to the meetings and from that time on the numbers have been increasing.

Out to a Farm at Seven

From Mrs. Hancox's letter of May 5th, we quote a paragraph—"A native woman called on me this week, one who has been a friend to me since I came to the country. She wanted me to accompany her to her mother's farm. We went about seven in the morning. Before returning to the Mission she asked if all who were baptized had to speak English. I told her "no", and explained that if a person were born again, no matter what language they spoke, they could be baptized. Then she told me of her desire to be baptized. Oh, I was happy, and we just praised the Lord. We have felt for a long time

that she was a believer, and have many times prayed that God would make the next step plain to her. We wondered how she felt about a public confession. Her husband is an influential Liberian, staying for the most part of his time at the Beach, and she is head woman of a town near us, so we pray her influence may reach far and wide. I asked her what her husband would say, and she said, in the Bassa way, that she was willing to go all the way, supposing she did see plenty of palaver for Jesus' sake."

Again Mrs. Hancox tells us of the time of sweet fellowship enjoyed at the early morning prayer meetings. On one occasion Mr. Hancox asked two of the boys, Kanga and Cephas, if they would try to pray in English, so that they might learn better how to express themselves. They really have a passion and earnest desire in their hearts for their loved ones, and their prayers revealed a sweet childlike faith in the Lord. "Kanga is really a preacher, a humble boy, and he is seeking the lost. Oh that you might hear him cry to God for his mother's salvation. Will you join with us for her?"

HOME NEWS

Briscoe St., London

The series of meetings which marked the anniversary of the Briscoe St. Regular Baptist Church, London, should be reported individually but we have at this time merely the report of the Recognition Service and this is given.

"The weather and the people of Briscoe St., London, concurred to give the delegates, representing about a score of churches, who gathered at the service called to consider recognizing that church as a Regular Baptist Church, a warm reception. June 20th will be a day long remembered by those who attended.

"The Moderator, Rev. Clifford J.

Loney, soon got the business of the day under way. Deacon Melitzer traced the history of the Church beginning with the expulsion of some churches from the Baptist Convention of Ontario and Quebec because of their opposition to modernism during the McMaster controversy of a few years ago and referred in greater detail to the more recent trouble caused by the non-co-operation and antagonism of the Women's Missionary Society and the Young People's organization. When the church to which the charter members of Briscoe Street belonged sympathized with these organizations whose aims and objects were not in accord with the work the Union had undertaken to do, they being in the minority withdrew and met first in a home, then in a school. This was in the fall of 1931. In the Spring of 1932 they organized as a Church, and called their present pastor, Rev. R. D. Guthrie. Shortly after this move circumstances forced them to build.

"The treasurer's report spoke eloquently of generosity, faithfulness and willingness to work hard.

"The Church is not only spiritually and financially healthy but is based on sound doctrine and is conducted according to New Testament principles. A résumé of its Trust Deed not only insures this but shows that the officers have been careful to so arrange the Trust as to eliminate the possibility of the building being used for any other purpose than the preaching and teaching of the things we so surely believe.

"After hearing these things, particularly the growth and vigour of the church, it was not to be wondered that a motion was speedily entertained and unanimously carried to recognize the Briscoe St. Church as one of the churches of the Union of Regular Baptist Churches of Ontario and Quebec.

"Rev. H. S. Bennett led the council in a prayer of thanksgiving for what

God had wrought and requested that past blessings be but promises of future blessedness. Rev. W. E. Atkinson spoke of some 'necessary things' in his charge to the Church from Acts 15:28 and Rev. James McGinlay, dwelling on the need of and the blessing in store for a real New Testament Church, extended the right hand of fellowship to Pastor Guthrie for the Union.

"The council adjourned until 7.30 to hear Dr. T. T. Shields preach the recognition sermon. A tasty meal was served on a lawn, not far from the church.

At seven-thirty the building was well filled and by seven-forty-five it was packed to the limit of its capacity. After a song service Rev. G. Creagh and Rev. J. K. Yalland led a devotional period and then Dr. Shields spoke, his subject being, "Let us hold fast the profession of our faith without wavering, for he is faithful that promised."

A.C.W.

Anniversary at Mount Albert

"June 18th was the first Anniversary of the Mount Albert Regular Baptist Church since it was recognized by the Union last year. The day was all that could be desired, not too warm. Rev. Alex. Thomson, of Mount Pleasant Road, was the preacher for the afternoon. He was accompanied by Mr. Clubine, our new missionary under appointment to Liberia.

The pastor, Rev. W. E. Smalley, conducted the service. After Mr. Clubine led us to the throne of grace, Rev. Thomson gave us a message on the Atonement which was greatly appreciated, many saying they had never heard it so clearly explained before. The male quartette from the II Markham Church sang two numbers.

We are very grateful to all these men who gave so generously and freely of their services to us on this occasion. May the Lord richly reward them."

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