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

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The Jarvis Street Pulpit

"HE LAYETH IT ON HIS SHOULDERS REJOICING"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 22nd, 1934

(Stenographically Reported)

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"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

"And when he hath found it, he layeth it on his shoulders, rejoicing.

"And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost."—Luke 15:4-6.

Many of our Lord's most gracious sayings were spoken in response to the criticisms or questions of His enemies. On this occasion there were certain very religious people who said of Him, "This man receiveth sinners and eateth with them." Although they professed to be worshippers of Jehovah, and professedly believed in the scriptures of the Old Testament, they had obviously utterly failed to understand God. Nor had they any clear conception of the true function of religion. They complained of Jesus Christ because He received sinners. In their view that invalidated all His claims.

Are there not still religious people, who fail equally in the apprehension and application of the cardinal truths of Christianity. How seldom do we hear men call sinners to repentance! How seldom is the note that is prominent in these three parables struck in present-day preaching! The parables of the lost sheep, of the lost coin, and of the lost son, each illustrating the joy in heaven over repenting sinners, were spoken in response to this Pharisaical criticism.

Our Lord never used superfluous words. He never painted a picture which would not bear the closest examination. The parable of the man who left the ninety and nine sheep in the fold, and went after the lost one until he found it, was obviously intended to illustrate God's attitude toward sinners, and His method in saving them.

I.

We shall look for a few moments first of all at THE CHARACTER WHICH THIS SEARCH DISPLAYED. Here is set forth the distinctive truth of Christianity, namely, that God is a seeking God, that He does not wait until men seek Him, but that rather He goes after the lost "until he find it". That view of God, I say, is distinctively biblical. You will never find it elsewhere, unless indeed the idea has been borrowed from the Scripture. It is original with this revealed Word of God.

Our Lord represents Himself as a man who had a hundred sheep, and who left the ninety and nine in the fold, and went after one that was lost. What sort of man was this? What sort of God have we? What is the philosophy of the whole scheme of redemption? Why does God seek men? Why does He desire to find them?

It is not the whim of the idle. This shepherd did not seek the lost sheep because he had nothing else to do. He still had ninety and nine sheep in the fold requiring his constant care. We are prone, I think, to entertain small, meagre, belittling, conceptions of God; to reduce Him to terms of our own thinking; and to measure Him by standards which are related to our own limitations, and to the littleness of our own resources. We seek for that which is lost because we have nothing else. Not so the searcher of the parable: it was but a hundredth part of his possessions which went astray.

What is the meaning of it? Are we to assume that sin has so invaded the divine dominions that our Lord is in danger of having His throne overturned, and His kingdom destroyed? Has He nothing else to do but seek after sinners? Is that the chief, nay, is it the exclusive employment of the God of the universe?

How wide are His dominions? How little we know! How the astronomer staggers us as he continually pushes back the borders of our knowledge, and gives us, through his telescope, ever-enlarging views of the works of God's hand! How interested men are in speculations as to the possibility of planets other than ours being inhabited, of there being other races of intelligent beings not to be found on this planet! Who knows but our Lord intended to show us that the lost sheep is not only representative of a lost individual, but of a lost world? May there not be ninety and nine other worlds unfallen, wherein the inhabitants still do His commandments, hearkening unto the voice of His word?

Would you say that is imaginary, a mere theological speculation? Not at all. The express purpose of this gospel, according to Paul, is "to the intent that now unto principalities and powers in heavenly places might be known by the church the manifold wisdom of God". There are principalities and powers, myriads of intelligences, untouched by sin, which are as a flaming fire doing His commandments, hearkening unto the voice of His word. This is a rebellious planet. This is the one piece of all the mechanism of the universe that has become eccentric, out of centre, that has rebelled against the laws to which it is really subject.

What a great God we have! Some day we shall understand more fully than we do to-day the whole sweep and compass of the plan of redemption. How I pity these men who are called preachers, who spend their time on such matters of temporal advantage as, let us say, how to give a man a little better clothing, a little better meal, a little better house to live in. These things are of some importance, but how relatively unimportant! How small, how impoverished, is that conception of life which cannot see afar off! If we take this life, with all its burdens and perplexities, out of relation to that larger life wherein, by His redeeming grace, we may at last be brought into perfect harmony with His whole creation, what have we? "God was in Christ, reconciling the world unto himself." This world is the one pipe out of tune in the grand organ of the universe, it is the one discordant note in the universal music. And He leaves the ninety and nine that He may go after the lost "until he find it".

Let those who are not Christians, remember the Lord has a large flock even of redeemed people. There is to be a multitude that no man can number, ten thousand times ten thousand, and thousands of thousands; and all of them contributing to the sum-total of the manifestation of His glory. Yet He condescends to take thought of you. He left the ninety and nine to go out after the lost "until he find it".

I say again, this search for the lost sheep is *not the occupation of one who is in fear of bankruptcy*. He is still wealthy. He still has large possessions. He still has ninety and nine. He knows where they are; He knows they are His. If He seeks you, it is not because He needs you, but because you need Him. How often

men are entreated to come to Christ as though they were possessed of large talent and great capacity, and as though the kingdom of God were urgently in need of their distinguished services. As though God needed a poor rebellious sinner to add to His glory! "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." Our glorious Lord is not dependent upon us for His glory. Even this planet, rebellious as it is, belongs to Him. Never suppose that the Lord seeks you because He needs you. Do not let any young man imagine that his great abilities are really necessary to the kingdom of God.

A young fellow came to me some years ago who was about to be graduated from high school. He had not settled upon a vocation in life, and he told me that his principal, or one of his teachers, had told him that he was a young man of great promise. He had made a fine record in school, but was not quite sure whether he ought to give himself to the profession of law, or medicine, or to the service of the state, or to the church. He thought, as I had had some experience, perhaps I could help him. He wanted to know whether I thought the ministry would afford him sufficient scope for the exercise of his ability! Quite seriously he asked the question. I told him I thought it would certainly afford him opportunity to prove what was in him.

And there are people who would approach even God Himself in that attitude. You must get rid of your pride before you come to Him. The Lord does not seek you because He would be poor without you. He does not seek us in order that He may be glorified, but that He may display and manifest His glory through you. He is glorious, essentially and eternally glorious. He seeks us only that in these poor ruined lives of ours He may show what manner of God He is. That is what the gospel does: it shows God at work,—

"God, in the gospel of His Son,
Hath all His mightiest works outdone."

We have read the story of David, and have seen him as a national hero when he had laid Goliath low. We have seen him as a mighty man of war when he went forth with his armies, conquering and to conquer. We have companied with him when he played upon his harp of many strings, singing the songs of Zion. Yet there is one experience through which David passed which displayed a side of his character which nobody had ever seen before. When messengers came from the battlefield, bringing tidings of the battle, and the king said, "Is the young man Absalom safe?", one of them, supposing he was giving the king good tidings, replied, "The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is." And it is written, "The king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" Israel had never seen that side of David's character before. And God thus manifests himself in His search for the lost,—

"Great God of wonders, all Thy ways
Are matchless, godlike, and divine;
But the fair glories of Thy grace
More godlike and unrivalled shine:
Who is a pardoning God like Thee?
Or who has grace so rich and free?"

"Such dire offences to forgive,
Such guilty, daring worms to spare;
This is Thy grand prerogative,
And in the honour none shall share:
Who is a pardoning God like Thee?
Or who has grace so rich and free?"

Once more, this search of the Good Shepherd displays *His determination not to suffer Himself to be alienated from His property*. He goeth after *His* sheep "until he find it". He does not lightly surrender His claim upon us. My dear friend, you may trifle with me, and with my message; you may lightly regard me. I am but the poor representative of the Sovereign of the universe, and He bids me tell you that you are His property, that He made all things for Himself—you included. The fact that you have refused to recognize His proprietorship, that you have rebelled against His law, the fact that you have put yourself, as you fancy, beyond the limit of His dominion, and have become alienated in your mind by wicked works—that does not relieve you of obligation. You are *His* sheep. He still has an inalienable proprietary right in you which He sovereignly refuses to surrender. He will deal with you somehow. He goeth after His sheep "until he find it".

II.

Let me speak for a moment of THE HOPE THIS SEARCH INSPIRES. Were it not for the principle enunciated in this text, I, at least, should cease from preaching the gospel. I should have no hope whatever of success. It would be vain to await the voluntary return of the lost sheep. I have never had to do with sheep, but those who know their nature say that when a sheep goes astray it never finds its way home of itself. You can scarcely lose a dog. If once it has become attached to you it will come home, no matter how far away from home it wanders. But a sheep never finds its way home, never gets back to the fold unless somebody goes in search of it. Nor will you, who are not a Christian, ever be saved of yourself. You will never find your way back to God.

Once I was going along a street in a certain Canadian city, and I saw a little girl leaning against a store window. Her eyes were covered, and she was crying as though in great trouble. She was only a little tot, and people passed by without paying any attention to her. I stopped and said, "What are you crying for, girlie?" "I have lost my Auntie Mi; I cannot find her." "Tell me about it, and perhaps I can help you. What is her name?" "I call her Auntie Mi." "But tell me where Auntie Mi lives, and I will take you there." She looked up through her tears and said, "Auntie Mi lives with Uncle Bob." I said, "That is fine. And you like Uncle Bob too?" "Yes, I want to find my Uncle Bob." "Tell me where Uncle Bob lives." Again she looked at me with a look of amazement—"Uncle Bob? Uncle Bob lives with grandma!" I questioned her from every angle, but all I could learn was that she lived with Auntie Mi, and Auntie Mi lived with Uncle Bob, and Uncle Bob lived with Grandma.

I took her to the nearest store and asked for a city directory, thinking she might recognize the name of her street, but to no avail. Finally I said, "Come with me; I will take you to a place where they will find Auntie Mi." I took her to a police station. There was a fine sergeant on duty, a kindly man. Of course he had had more ex-

perience than I, and he was perfectly sure he could get to the root of the matter very quickly! He put the little girl on a stool and said, "Now tell me where you live?" She told him she lived with Auntie Mi, and Auntie Mi lived with Uncle Bob, and Uncle Bob lived with Grandma! He went in circles, approaching her from north, south, east, and west; but without success.

"What is your next step, sergeant?" I asked. "Oh", said he, "somebody will be looking for her presently. You do not know where she lives, I do not know, and she cannot help us; but somebody who knows where she ought to live, somebody who knows where she belongs, will soon miss her—and that somebody will be coming here frantically enquiring whether we have found a little girl. Then she will find her way home."

So "the law (is) our schoolmaster to bring us unto Christ", to apprehend us, and hold us until He comes to seek us. But never, never, does a soul find its way back to God alone. Blessed be God for a seeking Saviour! "The Son of man is come to seek and to save that which was lost."

There is hope in that fact, as the police sergeant knew. He said, "Somebody will come in search of her very soon". I am glad that Somebody is looking for you, my friend. I rejoice to know that Somebody is seeking you, Somebody Who knows far more about you than I do, Somebody Who knows more about you than you know about yourself. That is the only hope of salvation, that the Lord goes in search of the lost one.

This fact should inspire us with hope because there is every reason to believe that He Who seeks will find. I do not know how many people have come to me in the course of my ministry, many hundreds I am sure, telling me their tale of trouble, of some wanderer—a son, a husband, a daughter, and mayhap indeed a wife, somebody who has wandered away, and whom they do not know how to help. What hope have we in such cases? Sometimes the anxious one says, "I have asked many people to see him, but it does no good. They cannot help him. Many ministers have called in response to my urgent appeal, but he still goes on in the way of evil. It does no good. How can we save him?"

"Were half the breath oft vainly spent
To heaven in supplication sent,
Our cheerful song would oftener be,
'Hear what the Lord has done for me.'"

Talk to the Lord about it. Ask Him to go and search for the lost one.

Again I recall an incident when a Pastor in London. A woman, a stranger to me, came into one of our prayer services. In a troubled voice she said, "I am anxious about my son. Somebody told me that you people pray, and I thought I should like to have you pray for him. My son lives in the United States—at least, I suppose he does. I am not sure he is living. But the last I heard from him he was far from being a Christian; a very wild and wayward boy he is. I thought perhaps you would pray for him, and ask the Lord to find him." She could offer no suggestion as to the whereabouts of her son.

There was a godly woman there who said, "I should like to pray". She led us in prayer, and commended this boy to the Lord. I clearly remember the purport of her prayer. She said, "O Lord, Thou hast servants everywhere. We do not know this young man, we do not know

his name, we do not know where he is, we do not know anything about him. But he is known to Thee. Wilt Thou not commission one of Thy servants to find him. Save him by Thy grace." It was not long after that—not more than a month—that the woman returned. She did not belong to us, but came to another of our devotional meetings with a radiant face. She rose and said, "I asked you to pray for my boy, and told you I had not heard from him for years. You prayed, and not long after I got a letter from him. He wrote from Detroit. He told me he was going along the street one day, and heard a street preacher quote a text of Scripture. The text went like an arrow to his heart, convicting him of sin, and turning him to the Lord. He has been baptized, and writes to tell me that he is now a member of a Christian church, having been saved with an everlasting salvation through faith in the Lord Jesus Christ."

All the detective agencies on earth could not have found that boy, but the seeking Saviour found him. He goes after the lost "until he find him".

It may be as I speak this evening I reach the ear of many an anxious mother, many an anxious father, praying for your children, wondering how you can do anything more for them than you have done. Let me entreat you to cast them at His feet. They are not beyond His care; they are not beyond His knowledge. Commit them to this Good Shepherd, and beg Him to go after them until He find them. I am sure He will do in your case what He has done in countless cases: He will find that which was lost.

III.

WHAT FAITH THIS SEARCH ENGENDERS. Let me tell you *how He saves men*. When *He* finds a lost sheep He will not surrender it. "It is *My* sheep, and I will have it." Blessed be God for the principle of sovereign grace. I never preach from this pulpit without saying enough to empty any church. I do not pretend to say that which is palatable: I do not try. I do try to proclaim the gospel of the grace of God. I know I am the servant of the Good Shepherd, and I know He has almighty power. I know that He can compel the surrender of His sheep to Himself. I know, indeed, that He does it.

He calls them by His word. He orders their circumstances. He deals with them providentially. Sometimes, like other shepherds, He sends His dogs after His sheep. He lays hold of them with His crook. I delight in the story in the first chapter of John of how Philip found Nathanael. "Philip findeth Nathanael"! "Philip findeth Nathanael"! Philip said, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? I never saw thee before. How knowest thou me?" The Good Shepherd said, "Before that Philip called thee, when thou wast under the fig tree, I saw thee. Philip thought he was calling thee, but he was only the Shepherd's crook. My arm was on him, and I sent after you." "You remember that secret, Nathanael?" I do not know what it was. There is many a secret between the saved and the Lord. "Thou sawest me under the fig tree"; said Nathanael, "Rabbi, thou are the Son of God; thou are the King of Israel!"

I fancy our Lord smiled as He said, "Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man"—the realization of the Babel builders' dreams, the fulfilment of the dream of Jacob. The angels sent forth "to minister for them who shall be heirs of salvation" said, "Go and talk to that man". And the triumphant Saviour said, "I did it all. Philip was only My instrument." That is salvation. It is all of grace which means of Him. He finds His sheep.

He will not be denied their possession. They are *My* sheep. *My* sheep. Do you believe that? Come, young man, surrender the Lord's property. Do not go strutting around saying you belong to yourself. The Lord will take severe measures with you if you do not come without. He will find *His* sheep which are lost.

What is salvation? Putting a motto over your desk and trying to live up to it? Making a resolution that you will do certain things, and refrain from doing certain other things? No! It is vastly more than that. "He layeth it on his shoulders." That is all. Some of you ladies will be putting on furs after a while—when it gets warm enough! You will wrap little animals around your throat, head and all. That is how the Lord does with His sheep. That is how the shepherds carry their sheep in the East. They put its body around the back of their neck, and hold it by the feet; they put beneath the poor tired sheep the shoulders of the shepherd, holding it fast.

Nothing less than that is salvation, to be held in the saving grip of Omnipotence. It is the impartation of a new life, the opening up of the avenues of a man's being, so that the very health and life of God may flow in, that the mind may be illuminated, and the whole man made partaker of His grace, and he is filled and flooded by the powers of Deity, and "underneath are the everlasting arms". "He layeth it on his shoulders."

Would you like a salvation like that? I do not know what we shall have in this country soon, the open bar perhaps. It has come back in the United States. I stayed in a hotel in Rochester last week. On the closing night of the Conference I went to a friend's home, and was brought back to the hotel in time to get my bag, and catch a late train. As we went in I saw a room marked, "Tap Room". In it were several men and women—mostly young men and women—at a quarter to two in the morning. All of them were drunk as they could possibly be, singing the songs of the drunkard. After all these years the clock has been set back, and the devil is let loose again. What we shall have in this Province, I do not know. It is bad enough now. May God bring to judgment the politicians of this province guilty of that damnable act, from the Prime Minister down. Trapdoors to hell are going to be opened again—and God knows there are plenty of them now.

How shall men pass them? What help is there for poor broken men who are held in the grip of a vicious habit of that sort? There is only one hope, and that is to get them on the shoulders of Jesus Christ. He can take them past a bar-room door, if they should be opened again. Your school-master cannot help them. The legislators will not even try to help them. "The whole world lieth in the wicked one." The devil is the god of this

world. Evil abounds. It always has. It always will until the Lord shall come and bring the whole world to judgment, and cut short His work in righteousness, and make an end of sin. Until such time, the only hope for any of us is to be safe on the shoulders of the Lord Jesus Christ.

There is one thing I am always very happy about as I read this story. *I do not suppose this sheep knew at first that it was saved—but the Shepherd did.* We rightly desire assurance of salvation. There is something more important than that: that is *the Lord's assurance of our salvation.* It is our privilege to be sure. But before the sheep knew anything about its safety, the shepherd knew.

For as soon as the shepherd found the sheep, and laid it upon his shoulders, he began to rejoice. He had found his sheep, and knew it was safe. That is the gospel. The important thing to know is that the Lord knows how to save. When He goes after His sheep, and lays His saving hand upon them, He knows they are saved for ever. And when the Lord begins to rejoice, it is time for us to rejoice too. Nurse that idea in your mind, the Shepherd's assurance of the salvation of His sheep. He knows. He has done the work.

The text says that he cometh home. At last he cometh home. Alone? No! The sheep is with him. He does not go home alone, but bearing his sheep upon his shoulders. It has been a rough road. He has had to climb the mountains; he has had to skirt the edge of the precipice; he has carried that sheep through many a narrow pass where beasts of prey were lying in wait. The poor timid sheep, perhaps returning to consciousness, as its weariness has worn away somewhat, may hear the growl of its natural enemy; but the shepherd but held it closer, and the enemy never touched him—didn't even get a bit of wool. Through dangers seen and unseen the shepherd carried it, and at last, leaving all the perils of the road behind, reached home.

And what a merry time they had! - When he got home he shared his joy with those who were at home. They saw him coming—

"And all through the mountains, thunder-riven,
And up from the rocky steep,
There arose a cry to the gate of heaven,
'Rejoice! I have found My sheep.'
And the angels echoed around the throne,
'Rejoice, for the Lord *brings back* His own!'"

"He shall see of the travail of his soul, and *shall be* satisfied."

That is the gospel. Will you trust Him? Trust Him now; trust Him always. He will save you with an everlasting salvation.

Let us pray:

We thank Thee, Lord, once again for Thine abounding grace, for Thy limitless mercy. We thank Thee that some of us—many of us—have been made partakers of the grace of life. Many of us have felt beneath us, in times of fear and trembling, the strong shoulders of the divine Pastor, the Good Shepherd; and we have known that we had beneath us the everlasting arms. O Lord, help those of us who are Thine to rejoice afresh in the assurance of our own security. If there are any here this evening, or who have heard this message by radio, who have not as yet given themselves to Thee, we beseech Thee, O Lord, grant them grace this evening to open their hearts to Thee; and, having so done, publicly to acknowledge their faith in the Lord Jesus Christ. Hear us and bless us for Thy name's sake, Amen.

THE EDITOR IN ROCHESTER, N.Y.

Last week, from Monday to Friday night, the Editor spent in Rochester, New York, giving a series of biblical addresses in the Brighton Community Church, of which Rev. Dean S. Bedford is pastor, under the joint auspices of the Interstate Evangelistic Association, Incorporated, and the church named. There were great congregations, practically filling the building at every evening service, and good and representative gatherings at the afternoon services Tuesday to Friday.

Thursday morning we motored with Mr. Bedford to Houghton College, at Houghton, N.Y., about seventy miles distant, a college operated under the auspices of the Wesleyan Methodist Church, of which Dr. J. S. Luckey is the president. This college is an old-fashioned Methodist College—by which we mean they are pronouncedly and uncompromisingly evangelical. It is essentially a Christian school. There were three hundred and fifty students, and the Faculty, present at the service which we were privileged to address. We may have more to say about this distinctively Christian college at a later time. We motored back to Rochester in time for the afternoon service.

Friday morning there was a general meeting for ministers of all denominations, at which a good number assembled. It was conducted as an open forum, and some of the questions asked would indicate that some ministers need to go, not to a theological seminary, but to a primary class in a Sunday School. These were not Baptist ministers, however; but some of them seemed to know nothing of the teaching of the New Testament.

Altogether the Conference was a very happy experience for us. Hundreds of those who attended were people who regularly hear the Jarvis Street evening service by radio. When the pastor asked at the crowded Friday evening service for those who listened to our Sunday evening service it seemed as though everyone's hand was raised.

But the special joy of the occasion was the association with the two men responsible for the Conference: Rev. Harold Strathearn, Secretary of the Interstate Association, and Rev. Dean S. Bedford, Pastor of the church. Brighton Community Church is a Baptist church in everything but name. It does not call itself Baptist because, in Rochester, the name Baptist is associated with the anti-Christian teaching of the Rochester Divinity School. Mr. Bedford has been Pastor of this church for ten years, and is giving a clear, uncompromising, testimony to the power of the gospel by his faithful ministry.

Mr. Strathearn is in a class by himself. He was for twelve years associated with the evangelistic department of the Baptist State Convention, but some six or seven years ago conceived the idea to which the Interstate Evangelistic Association gives expression. Mr. Strathearn has secretarial offices at: Room 412, 31 Gibbs Street, Rochester, N.Y., from which he conducts an enormous correspondence. His special work is interviewing churches that want sound, biblical, pastors; and then bringing them into contact with such pastors. In this way he has been instrumental in settling about two hundred pastors in churches in New York and other states.

In addition to this, he organizes such conferences as we were privileged to conduct. We believe Mr. Strathearn is doing one of the greatest pieces of work for Evangelical Christianity that we have seen anywhere on the American Continent. We endorse him and his work up to the hilt, and pray that its supporters may be greatly multiplied.

Mr. Strathearn has also established a home in Rochester to be occupied by ministers who may be indisposed or temporarily without position. Recently a property has been donated to the Interstate Association, consisting of a good number of acres, on one of the beautiful lakes of New York State. There are several buildings on the property, including a large barn, which is to be converted into a place of assembly, and the whole place made a centre for summer-conferences; and the house used to take the place of the ministers' home in Rochester.

Mrs. Strathearn is one of the finest singers we have heard in many a day, and supports her husband in his work in a marvellous way. From time to time we shall have more to say about the Interstate Evangelistic Association. Meanwhile we give Brother Strathearn's address, and suggest that the Lord's stewards remember the need of this work with their gifts.

"The Preaching That I Bid Thee"

By the late REV. JOSEPH W. KEMP

In the year 1869, when giving "the charge" to fifteen young men who were being ordained to the Wesleyan ministry in Canada, the Rev. W. Morley Punshon said: "There is a necessity for fidelity to the truth, especially in times like ours, when every doctrine passes through the crucible, when that which has commanded the veneration of ages is roughly handled by the sciolists of modern thought, and when even those truths on which our dearest hopes repose are in some quarters fiercely assailed, and in others lightly regarded. Perhaps there never was a time when the enemies of the truth fought with more various weapons, or were animated by a more cruel antagonism. The ancient adversaries return to the charge as freshly as if they had never been beaten; and there are others, more subtle and dangerous, who fight in the army of the aliens, but in the armour which they have stolen from the faithful. You will have to exercise your ministry in the midst of this luxuriance of error."

One wonders what Morley Punshon would say if he were living now. More than half a century has gone since those warning words were uttered, and now the situation is more aggravated than ever. The authority of the Word of God is undermined and its great and vital truths watered down by modern scepticism. We need not expect Revival along normal lines so long as the verities of our faith are being assailed by its foes masquerading as its friends. There must be a return to the great words of the Bible ere we can expect any widespread movement in the churches. History attests that there are certain great facts fundamental to all Revivals, and none is more patent than that the mighty doctrines of grace have received pronounced emphasis every time the Spirit of God has gone forth in power. And it will be so again. Shortly before the Revival in Wales at the beginning of this century, the subject of Revival was being freely discussed in the religious press of Britain. Ian Maclaren, otherwise known as Dr. John Watson, of Liverpool, contributed an article to the *British Weekly* which found a place on the front page of that most influential paper. The article bore the caption of "The Next Revival" and the writer was bold enough to predict that in the coming awakening there would be an absence of much that characterized former revival and amongst these absences were included some of the outstanding doctrines, the preaching of which had wrought such changes in previous movements of the Spirit. I can now, after a quarter of a century recall the pain which the article gave to many who loved the old paths and who shared the conviction that while methods of presentation might change the *Truths* so dominant in every revival movement would again prevail. The ink was scarcely dry on the paper before the Welsh Revival broke out, and the very things which Dr. Watson predicted would not take place were again in evidence. We agree with Dr. Watson that a Revival must be ethical, but we disagree absolutely with

the view that there can be a Revival without the preaching of the Precious blood of Christ. We have never read of one and we have never been in one, and we wait for some one to rise to tell us of one. It is equally true that a genuinely God-sent Revival is essentially an ethical one.

"This," said minister after minister during the work in Wales, "is an intensely real revival." It was also intensely ethical. A revival which reconciles people who have not spoken to each other for years, which reunites separated husbands and wives, which restores prodigal sons and daughters to heart-broken parents, which amazes tradesmen by filling their tills with money they had given up as hopelessly bad debts, which stops swearing, drinking, gambling and scamping of work, which makes advocates declare that there is no work for them in the police courts, which brings Magdalenes by the score from the streets to the "set fawr," or "big pew," where the penitents are dealt with, which closes low drinking clubs by members almost to a man returning their tickets of membership, which sends betting bookmakers back to earn their living in the colliery or in their old trades—this is Revival. And we have never known it otherwise. The extent to which this is true may be illustrated by a story told by a minister who visited Wales. In one meeting he found himself shoulder to shoulder with a Baptist deacon, who was a Justice of the Peace, living in a large industrial town. "How has the Revival affected you?" inquired my friend. "In the last six weeks," was the reply, "we have received two hundred new members into our Church." "And what of the life of the town?" "I live a mile from my place of business. Formerly the street scenes made my walk to and fro painful: now it is a joy to me." "One more question: You are a magistrate. How has the revival affected your business upon the bench?" "Our weekly average of cases used to be from seventy to eighty; now it is two." Beyond doubt the Revival has interfered with business, but it has been a blessed interference. One noxious trade has suffered, a score of wholesome trades have profited; and if there has been a "slump" in beer, there has been a "boom" in Bibles. Men who have found God are hungry for His Word.

There is nothing like the Word of God to transform the life. A heaven-granted revival always issues in Holiness of life.

Few things have stirred the sluggish conscience of the day so much as the revelations made in the press concerning the morals of present-day life. Even those who disclaim any intention of joining the prophets who are ever declaring that things are going from bad to worse, are constrained to admit "that there is reason for a good deal of disquietude in much that is happening around us daily, but on which we too seldom per-

haps stop to reflect." We are reminded of the number of murders that have taken place recently, "with features sufficiently striking" to attract attention, and these, it is pointed out, are but "the wave-crests of the huge flood of crime which is so familiar as to be accepted almost as a matter of course." There is also a "perfect epidemic of suicide passing over the country," and these phenomena only too clearly indicate the "mass of brutalized and squalid life" from which they originate. Reference is also made to the "physical deterioration" of the slum populace, which is progressing at an alarming pace, and to the moral corruption of the upper classes as disclosed by the Divorce Courts and Society scandals.

But to what can we attribute this appalling condition? Religious indifference is the key—an utter disregard of God and His Word and will—this is the source of all public crime and disorder. If the journalist and the publicist are so much impressed by the moral turpitude that prevails, is it not time the Christian Church was becoming more alive to the situation? The worst feature in the outlook, is the fact that the Church is too apathetic to take any real interest in the conditions by which she is surrounded, and lacks the spiritual force to make any effective effort for their improvement, even if she tried. Worldliness, indifference, and doubt are eating the spirituality out of the hearts of multitudes of Church members. We need a genuine revival—the vitalizing breath of the Holy Spirit—to scatter the chilling mists that are stifling the faith and ardour of the Church. We need a revival that shall bring a new spirit of life, and fervour, and consecration to the pews, and a fresh accent of Divine reality and spiritual force to the ministrations of our pulpits. Pre-occupation with passing things has led to the danger of forgetting those deeper interests that have their root in the unseen and Eternal. Some preachers in their eagerness to be abreast of the times, suffer themselves to be too much influenced by fluctuating human opinions, and to a corresponding degree they lose the inspiration that comes from solitary waiting upon God till His thoughts burn in the soul. There is no difficulty in distinguishing between the preacher who discusses questions of merely human interest, and the man who comes forth burdened with a message from God. We shall be told that social questions must be faced, and that it is the Church's duty to grapple with the problems of life. That is quite true; but we must proceed to the solution of these problems by using the right method. The radical defect in human life is a wrong relation to God, and until that is corrected, the attempt to adjust the other relations of life will end in disappointment and failure. Only as men are reconciled to God, will they get right towards each other and with their environment.

That is the true theology of Revival. High above all topics of temporary concern, the true preacher will emphasize the great themes of his ministry, reconciliation with God and eternal life in Jesus Christ. If our preachers would return to these throbbing truths the halcyon days of Revival might be on us at once. This leads one to enquire what is it that is lacking in modern

preaching that there is so little apparent response?

First, we miss the note of personal conviction. It does not require a critical or cultured congregation to discern the whereabouts of the preacher. It is one thing to speak under Divine compulsion, and another thing entirely to be nothing but a retailer of second-hand opinions. The truth preached will not affect the hearer more deeply than it has moved the preacher. If the preacher offers a salvation which is not a vital reality in his own soul, little wonder if the hearers treat it with indifference. Moody used to speak of the "Dearth of conversions." In such a case can we wonder?

Again there is in some quarters a failure to apprehend the urgency and overwhelming importance of the message. Whatever adaptation in the form of the message may be deemed necessary, the preacher must never modify the terms nor abate the urgency of his Divine commission. Sin is no day dream, and to recover men from its grasp our Lord had to tread the winepress alone and pour out His soul unto death. The keynote of His preaching was "Repent ye and believe the Gospel." We dare not choose any other gospel.

It is, moreover, discernible that much of to-day's preaching is lacking in the motives drawn from eternity, and the substituting for them of motives drawn from time. The late Professor James Stalker, of Scotland, enquired whether or not discussions on the eternity of future punishment may not have shaken faith in traditional representations of the other world. "Not long ago references to heaven and hell entered into nearly every sermon. Now we tell men that, even if there were no life to come, godliness would be the best mode of spending the present life. We tell them that the purpose of God in salvation is not to rescue a man from everlasting punishment and to make him a sharer of everlasting bliss, but to make him worthy of himself, and to use him as an instrument for making the world better. The true heaven is in the soul, and to be a bad man is to be in hell already."

This is wholesome doctrine, and it goes home to the mind of the modern man with startling power; but whether it is fitted to be a substitute for what it has displaced or only a supplement to it, is another question. No other teacher in the Bible unfolds the scenery of the other world so much as our Lord Himself, and the doctrine of reward has a place in his teaching which Protestantism has always found it difficult to embody in its own scheme. Death, judgment, and eternity are the primordial terrors of the human conscience, and the truth about them is not ours to give or withhold as we list; but to preach it earnestly and constantly belongs to the faithfulness of the Christian ministry.

If the preacher has lost his note of certainty from his preaching and the light has faded from his vision, let him return to the path from which he has strayed, regain the old tone, and take on the old lustre, and with voice which is vibrant with glad assurance call the people to put away their idols and turn to the Lord, and He will do much to help on that day of Revival for which the Church and the world alike hunger.

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Ordination of Pastor J. F. Dempster

All who found their way to Willowdale on the 17th of April, 1934, are saying that it was good to be there. The Church was well filled by the time the meeting got under way, with Rev. A. Thomson in the Moderator's Chair. There were twenty-two churches represented by about forty delegates. The Seminary students were present in large numbers, both to show their regards to a former fellow-student, and to learn what may befall some of them in the coming years.

Mr. John F. Dempster, the candidate, made such a fine statement and conducted himself in so pleasing a manner as to lead the Council to pass the following resolution: "This Council expresses its satisfaction on the threefold statement of Mr. J. F. Dempster, and at the manner in which he conducted himself under examination, and we move that this Council proceed to ordination."

Between the afternoon and evening sessions, the ladies of the Church spread a bountiful table which was greatly enjoyed.

The building was filled by the time Mr. John Armstrong of Belleville began the evening song service. After the Moderator had called on the Clerk to read the report of the afternoon session, Mr. R. Brackstone of Cannington read the Scripture, and Rev. R. LeDrew of Alton led the assembly in prayer. The charge to the candidate was given by Rev. D. Alexander, and to the Church by Rev. A. C. Whitcombe. A young man who has been ordained but recently: one who has proved himself energetic as a builder of churches, both as to brick and mortar, and as to members, himself at one time a member of Willowdale Church, Rev. H. H. Chipchase of Guelph, extended the right hand of fellowship to the newly ordained minister on behalf of the ministers of the Union of Regular Baptist Churches of Ontario and Quebec.

After Rev. A. Penman had led us in the ordination prayer, Rev. A. Thomson, substituting for Rev. Jas. McGinlay who was unavoidably absent, preached the ordination sermon from Zechariah, Chapter 4. Rev. J. F. Dempster pronounced the benediction.

The day was thoroughly enjoyed. It was profitable to all of us. It was evident that Rev. J. F. Dempster has the support of his people, the respect of the neighbourhood, the prayers of the people of our churches, and the blessing of the Lord upon his work. We believe that he will go a long way. The future of the Union looks bright if the spirit of this church and pastor is general among us. The usual prominent feature of ordinations held in these parts was not missing; we hope it never fails to be seen. That feature is the number of Seminary students and young ministers present, and the keen interest they display in all the procedure of the day.

A. C. WHITCOMBE, *Clerk.*

Calvary Baptist Church, Windsor

Sunday, April 15th, was a great day in the experience of Calvary Baptist Church, Windsor.

For seven years services have been held in East Windsor, and blessing has attended the work. The members for some time have felt that a more suitable building should be obtained and a new location was decided upon. The new building had been renovated, and the membership of Calvary Church furnished the baptistry and other equipment. The dedication sermons were preached by Rev. W. E. Atkinson, Secretary of the Union. We all enjoyed the able ministry of this faithful servant of God. The morning message was a strong, delightful exposition of Ephesians VI. 13-18; and in the evening the story of the Ethiopian Eunuch was the basis of a happy setting forth of the gospel and the teaching of God's Word regarding baptism. Earlier in the day, at 9.30 a.m. a splendid missionary and gospel address had been given in East Windsor at the old building where we plan to continue a Sunday-school Mission as part of the work. On Monday evening the work of the Union was shown by the lantern slides accompanied by another missionary gospel message. We know that rich blessing has attended this busy visit of our brother.

At the Sunday evening service four confessed Christ in the waters of baptism.

Great Joy at Nogies Creek

We read in the eighth chapter of the Acts of the Apostles, that "Philip went down to the city of Samaria, and preached Christ unto them . . . And there was great joy in that city." History has repeated itself at Nogies Creek. Rev. M. B. Gillion went to Nogies Creek and preached Christ unto them, and great joy has come into the hearts and homes of many families.

Nine married men have taken Christ as their personal Saviour, publicly confessing Him, and now they are bringing their wives.

One evening a very bright little girl wanted to raise her hand desiring to accept Christ, but her mother would not let her. However, she came back another evening without her mother, and she was the first among seven to confess Christ that night. Before the meeting closed, the father, who had been under conviction for several days, also accepted the Lord. He became very anxious for his wife, and urged her to come again to the meetings, and for two or three nights she, too, was under deep conviction, until she surrendered to Christ. The following is a note received from them, among many others. "We have received the greatest of all blessings because we have accepted Christ as our Saviour."

The interest in these meetings is growing, and many who were not in sympathy have changed their attitude. Some of the opposing ones have accepted Christ as Saviour. Over thirty have already confessed Christ.

On Thursday evening, Rev. C. M. Carew of Fenelon Falls, preached a great gospel message from Ephesians Two. The schoolhouse was packed to the doors, and several benches were brought in from nearby homes. We covet the prayers of the Lord's people for many others in this district.

Briscoe St., London

The Briscoe Street Baptist Church, London, held its Annual Meeting on Wednesday, April 11th. Great progress has been made in this Church, under the able leadership of Rev. Robert D. Guthrie. When the church was organized two years ago there was a membership of thirty-nine. Today the membership stands at seventy-seven.

Progress was reported in every department of the church. During the evening a vote of thanks was given the pastor. The progress, he said, was due to the blessing of God, and a spirit of hearty co-operation on the part of the whole church.

Scotch Line

A steady work is being carried on by Mr. John Cunningham of the Toronto Baptist Seminary. The Sunday-school and two services on Sunday are well attended, also the prayer meeting on Friday. On Sunday, April 22nd, the Church was re-opened after being completely redecorated, when many friends from outside churches were in attendance.

Calvary Baptist Church, Ottawa

The Annual Meeting of Calvary Baptist Church, was held on the evening of April 12th. A large number of members of church and congregation assembled in the church. Our meeting this year took a somewhat different form from that which is usual at such a time.

Our faithful pastor, Rev. James Hall, occupied the chair, and called on Rev. Lorne Hisey of Westboro to conduct the devotional exercises.

Mr. Cavey, our treasurer, briefly presented the financial statement.

At this time word of the critical condition of our sister Mrs. Sawyer, (sister of Rev. H. L. Davey), was brought. Earnest prayers were offered for her recovery and restoration to home and family, if such be in accordance with God's will.

Following this there was a season of prayer, confession and testimony.

J. C. BANKS.