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Editor: T. T. SHIELDS

Associate Editor: ALEXANDER THOMSON

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.
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"OTHER SHEEP I HAVE—THEM ALSO I MUST BRING"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 28th, 1935

(Stenographically Reported)

"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John 10:16.

This chapter is one of the most simple chapters in John's Gospel. Here our Lord likens Himself to a shepherd, and His people to sheep. It is a figure frequently used in Scripture, including the most familiar of the Psalms, "The Lord is my shepherd; I shall not want." The figure is employed by the prophet Isaiah: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." He describes Himself as "the door of the sheep", and declares that all who ever came before Him were thieves and robbers. He speaks of Himself as "the good Shepherd", in contrast with the hireling, of whom He says, "He that is an hireling, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep." But of Himself He said, "I am the good shepherd, and know my sheep . . . and I lay down my life for the sheep."

In our text He speaks of "other sheep". Of course the disciples up to this time were all Jews. They believed that salvation belonged to the Jews. They had rather a narrow conception of God. But Jesus Christ said, "There are still other sheep that are Mine. They are not of this fold. You do not recognize them. But they are Mine. Them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd."

We shall turn over this simple figure for our instruction, and I hope too for our comfort and inspiration; and let us pray that it may be for the salvation of some who have not yet come home. Very simple is the text. Our Lord refers to that which is the *Shepherd's property*, in which He has a proprietary right, that which is peculiarly and exclusively His own: He speaks of "my sheep". Then He speaks of *His purpose respecting the sheep that are His*. He says, "I will not leave them in the wilderness: them also I must bring. I will find them, and

bring them home." Then *He couples an announcement of His further purpose with a promise*: "There shall be one fold, and one shepherd."

The whole gospel is wrapped up in this verse. Moody used to say there are some texts that are little Bibles: they contain everything from Genesis to Revelation—this is one of them. We do not want "the shorter Bible" arranged for us by certain people, but we can find within the Bible many condensed Bibles.

Let us dismiss other things from our minds this evening, as we turn to the Word of God, to hear what God the Lord shall say to us.

I.

Our Lord speaks of HIS PERSONAL PROPERTY: "My sheep". This Shepherd is not a poor shepherd. He is very rich. He has a flock that is all His own. When Jacob went away from home to Padan-aram he had nothing, but when he came back he said, "With my staff I passed over this Jordan; and now I am become two bands." But this Shepherd was never without His flock. From the beginning of the creation, when the morning stars sang together, and all the sons of God shouted for joy, and He found His delights with the sons of men, until now this Shepherd divine has always had a flock. He has always been able to speak of "my sheep".

Do you know who the Shepherd is? Do you speak of Him as "Jesus", and as Jesus only? I think it is quite proper to call Him *Jesus* sometimes. The Bible does. But there are times when we must go farther than that, and give Him His full title. The Unitarians call Him *Jesus*; but to the children of faith He is the *Lord Jesus Christ*, the Alpha and the Omega, the Beginning and the End, the Image of the invisible God, the Firstborn of every creature; for "by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or prin-

cialties, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist". He gives coherence to the universe; He is the Author and Creator of it.

But it is not of His rights which inhere in the fact that He is the Creator, He especially speaks here, for He has a *flock which are the purchase of His own blood*. He bought them. He paid for them. Call it a mechanical figure if you will, but it is true: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price." There was no speculative element in the life and death of Jesus Christ. He did not come to attempt the execution of a tentative programme. He came to fulfil in Himself, and by the exercise of His own great power, plans which had been formulated and perfected from before the foundation of the world. He became the Lamb of God, in order that we might be His sheep—we who had sinned against Him.

Though we have heard of it so often, I wonder have we rightly appraised the transaction of Calvary? Have any of us, at any time, allowed ourselves to suppose that there was any element of uncertainty in that great event? The soldiers cast lots upon His garments. They gambled as to who should have the seamless robe. The Lord Jesus Christ did not gamble with His blood. He knew that not one drop of it would be spilled in vain. He knew exactly what it would accomplish. And when at last He said, "It is finished", He knew that He had paid the price demanded by the law of God, a price that was adequate for the purchase of His flock. He came to redeem us from all iniquity.

The gospel is shorn of its power, even as Samson was shorn of his locks, when men import into its philosophy the uncertainties and limitations of the human will. Only as we see a sovereign God at work at the place called Calvary, executing His eternal purpose exactly as He had ordained He would do from the beginning—only then have we laid a foundation for the feet of faith to stand upon.

"My sheep." What did He mean? He had bought them. "I paid for them. They are Mine. They may not know it, but My brand is upon them. The transaction is completed, and I will not be denied the possession of that which is My legitimate property." Think not of the cross of Calvary merely as an inspirational centre—though it is that. Think not of the death of the God-Man as the culmination of the most perfect human example the world has ever seen—though it was that. Think not of it as the culmination of a life of sacrifice, of the eveningtime, of the closing scene in the life of One Who was a martyr to the truth—though He was that. All these aspects of the cross of Christ are but incidental to the central purpose: that He came Who was the Father's Well-beloved that He might count down the ruby drops necessary to the purchase of His own sheep. And when He had done it He cried, "It is finished", and gave up the ghost. That is what He meant. Away with that idea that the Lord did ever tread this earth with uncertain footsteps, that there was ever anything hidden from His view, or that He was ever not quite sure what He would be able to accomplish on the morrow. I have said it to you in one way or another often during the years of my ministry here, but let me repeat the principle again. If you would find inspiration, and a tonic for your faith, read the Gospels again,

the story of one Man Who never once retraced His steps, Who never had to move backward, Who never by a hair's breadth failed in the accomplishment of His purpose, Who always went straight toward His goal, and finished the work which the Father gave Him to do. I love to think of Him as the sovereign, conquering, Christ, to Whom all authority is given in heaven and on earth, and to Whose power every possible enemy, and obstacle, and difficulty, is subject. He said, "My sheep".

Some of His sheep have already been safely folded. The Shepherd has claimed some of His sheep, and it is a little late to interfere with the transaction, my modernistic friends. Already He has found and folded many of those who are His sheep. The gospel has had a fairly long trial. I cannot understand fully that mental disposition that seems always to be seeking after new things. We do not value a thing only because it is old, but we ought to have profound respect for that which has been tested, and proved by the passage of time. Turn back the pages of history, and look on the other side of the cross, and think of the countless millions there, who "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, . . . these all, having obtained a good report through faith, received not the promise: God having provided some better things for us, that they without us should not be made perfect". They looked forward to a Saviour Who was to come, a Saviour Who had been promised in the Book. Then observe how He came, stepping down the centuries: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets" at last spoke "unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds";—He came Who is the image of the invisible God, the Light of the world; He came in Whom was life, "and the life was the light of men". He came as the full-orbed revelation of the gospel that included the plan by which God would purchase a flock for Himself, and make them forever secure inasmuch as He had paid a price for them.

You want a new gospel? You will amend the gospel?

"The God of Abraham praise!
Who reigns enthroned above,
Ancient of everlasting days,
And God of Love!
Jehovah, great I AM!
By earth and Heaven confest!
I bow, and bless the sacred name,
For ever blest!"

The God of Abraham is the God and Father of our Lord Jesus Christ—and He is our God. "Thou art the same, and thy years shall not fail." He needs—and will accept—no amendment to His programme.

"My sheep." Countless millions of them have been saved—are now saved. If you would find some other means of salvation, what about those who have already gone to glory?

I must not fail to remind you that He *has many sheep in the heavenly fold already*—O so many! He Himself said that Abraham, Isaac, and Jacob, are already there. Elijah came from heaven to talk with Him; so did Moses. There is nothing tentative about this, nothing doubtful. "The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is

not full; unto the place from whence the rivers come, thither they return again." How often must we remind ourselves that the physical constitution of the material universe has not changed! The laws which hold it together, which control it, which govern the vicissitudes of day and night, which cause the sun to rise to an infinitesimal fraction of a second, according to the appointed time, have not changed since the evening and the morning marked the first day. No astronomer has been able to change it; and it is a mirror, a revelation of our unchangeable God. Still more did He reveal His nature in Him Who is the effulgence of the Father's glory. Jesus Christ does not change. When He determined to lay down His life for His sheep, He knew that would be final. Away with your new methods of salvation, and your new God. We need them not. "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Between those two great events, His first and His second coming, lies all the programme of redeeming grace, while the Good Shepherd is working out His plans in order that ultimately He may see of the travail of His soul, and be satisfied.

A great many of His sheep have been gathered home. I am glad they are there. I wonder why anybody would rather be here. I suppose it is because God has planted within us a love of life, and has withheld from us a complete revelation of the future, lest we should be impatient to be gone. The other day while I was conducting a funeral service a scripture came to me with a new significance. I have quoted it many times, but on this occasion was led to ask myself what Paul meant when He said, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." I felt like interrogating him and saying, "Paul, why did you not tell us why it is far better? Why did you not tell us more about heaven?" Then I heard him say, "I knew a man in Christ . . . how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." God especially trusted Paul as the medium through which He willed to give much of His revelation of the future, but He showed Paul some things of which He said, "Do not write that. That must be in the background of your own mind, therefore I give you this glimpse of glory, but do not write the particulars. Nobody would want to remain on earth if they could see that glory." But many of His sheep have already tasted of that glory; they are safely folded in the heavenly fold.

There are many in the earthly fold. I have seen them come. Poor, weary, things they were, some of them the victims of appetite, drunkards perhaps,—with the hounds of hell pursuing them to the very gates of the fold. Just as he gets there a wolf gets a mouthful of wool—but that is all he gets. The sheep is safe inside the fold. Said Saul to the stripling who came to camp, "What qualifications have you for meeting a giant?" "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him; and slew him . . . The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." How many there are who are already safe within the fold! We hear the wolves howling out-

side, and the adversary who, "as a roaring lion, walketh about, seeking whom he may devour". How he strains at his leash, but without touching us, because they whom the Divine Shepherd has already called His sheep, upon whom He has put His mark, are forever safe.

There are many here this evening who know that what I say is true. You need no argument to prove it. You can say from a full heart, "The Lord is my shepherd; I shall not want. I know I am among His sheep. He saved me so miraculously, and has done such marvellous things for me, that I am sure I am safe for ever. I am not interested in discussions about other gospels: the one I have has done so much for me that I will trust it for time and eternity." It is a great blessing to know you are one of the Lord's sheep, safely sheltered in the fold.

The Lord Jesus said to the disciples, in effect: "I have called you, and you have responded. You are numbered now among those who are not ashamed to follow me. But out yonder there are other sheep: other sheep I have. They are just as much Mine as you are." There are other sheep that caused Him the same agony as was the ground of your salvation, for whom He carried the same burden, for whose salvation He drained the same cup of woe. He died for others beside us, and those for whom He died are His. "Other sheep I have," said He.

Some of them are wandering in the deserts of infidelity, or exploring the wild wastes of unbelief, some of them tasting the poisonous growths of the wilderness of worldliness, some of them are mired in the swamps of vice. Many of them do not look like sheep at all. Some are so covered with slime and mud that only a shepherd would know what was underneath it all. Notwithstanding, they are His sheep! "Other sheep I have."

Many of them are in Toronto—a great host of them. Many of them are on this Continent; some are in India; in China, in Africa. That is why missionaries are telling the story yonder; counting not their lives dear unto themselves, in order that the "other sheep" may hear of the Good Shepherd. I wish we could see His programme. I wish we could see the breadth and the length of it. This is the biggest enterprise in the universe, the finding of the "other sheep". And it is His task: He came to seek and to save that which was lost.

Are you one of His sheep? Are you sure of it? I referred last Sunday morning to a dear friend whom I knew years ago who was Pastor of St. James Square Presbyterian Church on Gerrard Street. I sat on the platform one evening with him in Massey Hall, when a great preacher of the gospel was preaching, telling the story of Jesus and His love. I do not remember the text, except that it was a great presentation of the truth of the gospel. I sat beside Dr. Robertson, and turned my head once or twice to observe him. I saw the tears roll down his face, saw him wipe them away with his handkerchief and try to look composed—but in a minute or two they would gush again. At last, when he could refrain no longer, he gave me his hand. I did not know for the moment what he meant, but I grasped it. Then he whispered, "By the response of my soul to that great truth I know I am a Christian."

"Blessed is the people that know the joyful sound." Blessed is the man or woman whose whole being responds to the truth of the love of God as manifested in Christ Jesus our Lord. That is what the Scripture means when it says, "Every one that loveth is born of God."

II.

Let us look at THE SHEPHERD'S PURPOSE concerning these "other sheep". "Other sheep I have, which are not of this fold: *them also I must bring.*" Shall I say that over again? "Them also I must bring." We hear such an enfeebled gospel, such an emasculated gospel, these days. There is no dynamic in it, no power, no appeal. He has His sheep, but how will He possess them? What will He do with them? He announces His purpose: "Them also I must bring." That is high doctrine, is it not? There is always high doctrine where the gospel is preached, the gospel of Him Who said, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

The Lord Jesus *was not content with the sheep already folded.* He rejoiced in every one of them, but He said, "I have other sheep, them also I must bring." I beg of you who are Christians always to keep that in mind. He has other sheep. Sometimes people say to me, "How are you getting on—having any blessing?" "Yes; some blessing." "Any conversions?" "Yes, thank God; some conversions." "You are progressing satisfactorily?" "No! A thousand times, no!" What if we could see people converted by scores, by hundreds, by thousands? We should still hear the Divine Shepherd say, "Do not forget: Other sheep I have, which are not of this fold: them also I must bring." There is a day coming when He "shall see of the travail of his soul, and shall be satisfied". But not yet. He is not satisfied as yet. He has a divine hunger, a passion, for the possession of His own. No gold-miner ever braved the heat of the tropics, or the cold of the arctic, with such a determination to possess wealth, as that which moved this Merchantman to seek goodly pearls. And when He had found one pearl of great price—which I apprehend stands for the sum-total of His elect—He went and sold all that He had and bought it. But He was never satisfied until He possessed them. Let us pray God to work in our hearts a holy discontent, that we may never allow ourselves to be satisfied with anything on earth. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." God give us grace never to be satisfied with anything less than that—in ourselves, or in others; that we may present every man perfect in Christ. That is the objective of all Christian effort, whether considered as the duty of the individual, or the collective ministry of the church. That is our supreme business.

I want now to set before you this great principle, that *the Lord Jesus is determined not to allow Himself to be defeated.* "Them also I must bring." How are you going to bring souls to Christ? How are you going to get people converted? What efforts will you make? You may as well stop before you begin if you fail to apprehend this great truth, that we shall succeed only as behind all human ministries is the sovereign, determining—nay, predetermining—will of a God Who can never be defeated. Jesus Christ said, "Ye must be born again." He enunciated a law of profound necessity. "Ye *must.*" There is no other way. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Go to all the universities you like, discipline your intellect as you may, store your minds with all the knowledge of the ancients—and of the moderns too—reform your life, be as serviceable as you can, as charit-

able as you know how to be, as generous as possible—do everything a man can possibly do; and when you have done it all, that "which is born of the flesh is flesh"; "Marvel not that I said unto thee, Ye must be born again." There is no other way.

But how can we bring people to Him? Never could we if He had not Himself determined to save them. "Them also I must bring." There were no force in the requirement, "Ye must be born again," divorced from this sovereignly declared purpose, "Them also I must bring." There could be no use of my trying to persuade men to believe the gospel if we had not behind us a Master Who says, "I will stand by you. Magnify Me, declare My word, and I will follow those people home, and make them unable to sleep. I will show them they are not dealing with man, but with God. I will look after the results. My word shall not return unto me void." I delight to see results, but I never go from this building without offering the prayer, "Lord, bless the poor efforts of the day, and include them in Thy plan and purpose. Make use of them somehow." And I often hear Him say—for my ears alone, "I will! I will! My word shall not return unto me void." It never does: "Them also I must bring."

"I must *lead*"? No! He does lead: "He shall feed his flock like a shepherd." He feeds His flock, and gently leads them too: "He maketh me to lie down in green pastures: he leadeth me beside the still waters." When you have become His sheep, and you know Him; after He has brought you home to the fold, and you are under His shepherd-care, He will lead you. But I speak now of the "other sheep" who are out yonder.

Is there a man or woman here to-night, who came into this place saying in his or her heart, "I am tired. I have tried, and have failed. I have tried again and again, but it is of no use. There are powers within me that beat and bind me. I cannot rise above them. I have tried a thousand times. No one knows it—my life is not outwardly irregular—but I know I am fighting a losing battle. I am losing the game altogether. I have heard preachers exhort such as I to do this, and that, and the other—and I have tried. But I did not get beyond the middle of the week. I do not know what to do, sir. Life is full of contradictions and disappointments." Poor, tired, weary, sheep! You are a long way from home, are you not? You can scarcely bear the idea of taking that long journey! Between you and the land of your desire there is a great distance, and you say, "I have not the heart to try it, sir. My nerve is gone."

My dear brother, please do not try. Let me tell you of One Who says, "Them also I must bring." That is how to come home. Leaving the ninety and nine in the fold, he goes out into the wilderness after the lost "until he find it". And when He has found it, poor tired thing, it makes no response to His appeal. But He stoops and lifts it, and lays it on His shoulders, and carries it home. That is the gospel—not to be inspired to try again, but to be undergirded by Almightyness, to have put beneath you the strong shoulders of the Divine Shepherd. He beareth His sheep on His shoulders.

When the high priest went into the holy place to appear in the presence of God in behalf of the people, he had the names of the tribes engraved on the twelve precious stones that formed the breastplate. He carried them over his heart. There was a gold plate upon the

mitre, representative of the people; but on either shoulder he carried the names of six tribes, and bore them in a figure on his shoulders into the presence of God: "Them also I must bring." And He must! When Jesus Christ says, "I must", He means that He will. Frankly and sincerely, and without the slightest reservation, I say to you that if it were not for the principle of that text, I would not presume to preach another sermon. Everything I have to say in the name of the Lord is against all that men naturally desire. Only the power of the Spirit of God can open the hearts and minds of men to the truth. If the Lord had not said, "I must", "I will", I, at least, would give up. The rest of you may go experimenting if you will, but I will not waste my time. My only hope is that I may be the instrument of almighty grace.

A dear friend of mine on his first visit to England, went to hear the two great preachers of the world. He heard Parker in the morning in the City Temple. It was a brilliant discourse. Dr. Parker was always rather pompous in style. My friend said the attitude of the preacher seemed to say, "I want you to understand down there that you are only one of a great congregation to whom I preach. I preach from this pulpit to the whole world." He felt somewhat small, albeit he admired the preacher's brilliance. At night this friend went to hear the incomparable Spurgeon. There was a great throng of people in the Tabernacle, many more than at the City Temple. My friend had never been there before, and was interested in the building and all that belonged to it. He looked all around, at the galleries where the people were swarming in. Then he focused his attention upon the door through which he knew the preacher would presently come. He came at the hour with the deacons following him. There was no pomp about him. The first impression was a little disappointing. The first part of the service proceeded, and he participated in it. Then Mr. Spurgeon announced his text, but my friend said, "He had not been speaking many minutes before I forgot all about the Tabernacle, the congregation, the preacher, forgot about the man on either side of me, and God came into grips with my naked soul. The outstanding characteristic of that service," said he, "that I shall carry with me to my dying day was that it was a place where a man was made to meet with God."

So ought it always to be where the gospel is preached. That it shall be is implied in the text: "Them also I must bring." Working through the Sunday School teacher, the preacher, the Book, energizing all the influences that play upon the soul, there is the great Shepherd saying, "My eye is on my sheep. I will bring him home."

How does He do it? In this way: "*They shall hear my voice.*" "Faith cometh by hearing, and hearing by the word of God." He calls. "He calleth his own sheep by name." If I were to turn this meeting into a testimony-meeting, many could say, "Sir, I was saved through a certain passage of Scripture which I had heard a thousand times before; but one day it spoke to me with a new voice." Ah, yes. Out on the mountain, down in the valley, over the wild wastes of the howling wilderness, the Shepherd goes,—calling, calling, calling, calling all the time; calling His sheep by name. The best that any of us can do is only to echo His call.

I read a criticism years ago of a performance by Paderewski. The music critic said that when Paderewski played, the musician thrilled his audience, but they

forgot all about him, for in him the great masters found an interpreter. They uttered themselves through him. When priests and Levites came to John the Baptist enquiring, "Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? Your credentials, please. From what school did you graduate? What degrees have you? Who are your friends?" John the Baptist replied, "I am the voice of one crying in the wilderness, Make straight the way of the Lord. Never mind who I am. I am only a voice."

What voice? The Good Shepherd's voice. "They shall hear my voice." Have you heard it? Have you heard it? Does it ring like a bell in your conscience and in your heart, so that you cannot get away from it? If so, it is because the Good Shepherd has said, "They shall hear my voice." They did! You say, "I will not"? Do not dare to say that to God. If some man this evening were to take up his overcoat and say, "I will not listen to that preacher. I will not hear his voice, his message." "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" I am only a voice. He Who is behind the voice knows where you live, and you cannot get away from Him. When this Good Shepherd goes out after His sheep, He will find them. He will send His dogs after you if He must. He will hedge up your way with thorns and bring you into the wilderness and speak to your heart, saying, "I have found you at last." Ultimately you will know that He has found you. "Them also I must bring."

III.

Here is AN ANNOUNCEMENT OF HIS FURTHER PURPOSE COUPLED WITH A PROMISE: "And there shall be one fold and one shepherd."

"There shall be one fold." One fold for Jew and Gentile. There will be many Jews in heaven—and many Gentiles. There will be but one fold.

Someone has occasionally said to me, speaking of another, "He belongs to your school." "What do you mean, sir?" "Your school of theology." That is too bad, is it not? There will be only one fold there. There will be no first and second class. There will be degrees of capacity for the enjoyment of heaven, but everybody will be satisfied. There will be only one fold. Peter, and John, and Paul, will be there. They may have larger mansions than I, but they will be no safer. I do not know what the Modernists will do, for everyone in heaven will be a Fundamentalist. I am not particularly fond of the term, but everybody there knows the Bible to be the word of the living God: "Forever, O Lord, thy word is settled in heaven." There is no criticism of the Word there. "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word."

When we get there we shall sing the songs of Zion. I love a singing religion. But some day we shall feel like singing all the time. When we get yonder we shall sing about the blood. If Modernists who do not believe in the blood, could possibly get to heaven, they would have nothing to sing about. They entertain a much higher estimate of Moses in heaven than do some modern scholars, so-called. His name is actually joined with the name of the Lord up there, for they sing the "song of Moses and the Lamb". There will be but one

hymn-book in heaven! We shall sing in unison and in harmony, alternately, I suppose. We shall make the arches of heaven ring with our praises. We ought even now all to be preparing for that great concert when the multitude that no man can number will sing the praises of the Lamb that was slain.

We come to this great matter at last: always we end here. If ever I omit it please come and say, "What is the matter, Pastor?" This must always be our message: "There shall be . . . one shepherd." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." One Shepherd, one Saviour, one Door, one Remedy for sin, one Way of escape from hell, one Way of entrance into heaven—only one. One fold and "one Shepherd". Yield to Him now, cease your trying and trust Him in your weariness and brokenness of spirit, and say to Him, "O Shepherd Divine, if Thou wouldst bring somebody home, please lift me on to Thy shoulders and carry me home, for I am too tired to walk", if you will be saved, cry to Him:

"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!'"

That is the gospel. God help us to believe it, and receive it, for His name's sake, Amen.

SEMINARY SIDELIGHTS

"Moreover, brethren, we do you to wit of the grace of God bestowed on the students of Toronto Baptist Seminary: how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality"—I. Corinthians 8:1, 2.

Much of the best training for service is in service. One learns how to swim by swimming, as the baby is taught to walk by walking. Jarvis St. Baptist Church is right downtown, and all around it are streets which thousands of boys and girls use for a playground because they have no better. Hundreds of these come to our great Bible School Sunday mornings.

"I Know Moses"!

On a recent Sunday one of the lady students was holding a little girl on her knees in church—for most of the scholars stay to church—when Dr. Shields, in his sermon, mentioned Moses. Said the little one: "I know who Moses is: he is the man who collects bones and rags out of our yard." "No", said the teacher, "he is a man we learn about in the Bible, who lived long ago." But the tiny tot insisted, "Oh, I know Moses." But such children may be led to Christ, and many of them are so led through the Bible School teachers. A large number of Seminary students teach in the Jarvis St. Bible School Sunday mornings.

Courage!

Students who come to Toronto Baptist Seminary to train have no bed of roses, neither now, nor will they in the future. Our denominational organization is not strong enough to finance them. I have been told that there are seminaries in the Northern States, which have endowments but almost no students; so much so that they will pay a man's debts, past, present and future, to get him to learn their infidelity! Our students come to us, facing grinding poverty in order to spread the good news of the gospel of grace.

Two of the lady students room in the top storey of a large house with an interior of a funereal aspect. On their room wall is a motto: "It takes courage to live like this." It does, and faith, hope, and charity, too!

Auctioning Old Shoes

One of the boys came with almost no money, and to maintain himself got work on Saturdays in a large departmental

store. They asked him to auction off shoes now much out of date. Others would not do this, but knowing that it meant his schooling, he practised public speaking in that store basement with old shoes for a topic.

We passed an ice cream parlour the other day, a student and I, and the Seminary man said: "I think I shall 'break' myself sometime and get a milk-shake. (They cost 10c.) I had one once, and it was very good." One day I incidentally said something to another man about ice cream cones. "What do they taste like?" he asked, "I have not had one for so long." (They cost 5c now for double-dips!)

One day the cook had something left over, and offered it to a couple of the men who roomed together. Said they: "This is an answer to prayer; we had just come to the last of our food stuffs." Yes, "it takes courage to live like this"!

\$20 Worth of Nickels

These same men are so anxious that the School be maintained that they recently managed to contribute out of the nickels collected for "The Seminarian", issued each second week, the sum of \$20.00.

A former student who is a missionary now, with a guaranteed salary—if it comes on time—of \$25.00 per month, forwarded \$2.00 the other day to help on the work that has meant worlds to him.

We need the \$2's and the \$20's, and the \$200's and \$2,000's, too. We need some \$9,000 right away in order to pay up. We need \$1,000 a month for the future. You can help? Do it to-day.—W. G. B.

NEWS OF UNION CHURCHES

MAY 6th—HAMILTON RALLY

Monday, May 6th, will be a holiday, but it is also the occasion of a Rally of the Hamilton and Brantford Association, to be held in the Stanley Avenue Baptist Church, Hamilton. In the afternoon Rev. W. N. Charlton of Hespeler will speak. This will be followed by a practical discussion. In the evening, Dr. T. T. Shields will be the inspirational speaker. There will be special music. We are looking for a large delegation from every church in this district. Pastors, please announce this from your pulpit. Do not forget the lunch basket.

Galt

Much blessing has been experienced during the past few weeks in Galt. Attendance records for all services were eclipsed on March 24th, when Rev. and Mrs. G. D. Mellish were with us. The capacity of the church was taxed at the evening service, and continued interest is being shown in the Union's foreign mission enterprise.

Two weeks later twenty-five members and friends of the church met in one of the homes to hold a shower for the Missionaries whose station was swept by fire. Miss Lane was the special speaker, and gave an interesting address on her activities among the children of Liberia.

At the evening service of the Young People's Society held in Hespeler on Good Friday, four women who have been saved since the inception of the Galt work, followed the Lord in baptism. There were thirty-five present from Galt to witness the first baptismal service. Further blessing came on Sunday evening last, when a young woman and a young man responded to the invitation and were gloriously saved. The Sunday-school attendance has averaged fifty-two for the past five weeks, and offers much encouragement. The scholars are bringing their pennies each week to support a little Liberian boy in rice.

Prayer is requested for the work and the Pastor, Mr. A. J. Burnham. While the Lord has been pleased to bless His Word, the forces of darkness offer stubborn opposition, and only the Lord can defeat Satan's effort to silence the testimony for God in this place. All GOSPEL WITNESS readers are therefore urged definitely and expectantly to pray for Galt.

Briscoe Street, London

The annual business meeting of the Briscoe Street Baptist Church was held on Wednesday evening, April 17th, 1935, with Pastor Robert D. Guthrie in the chair. It proved to be one of the best of business meetings. This was the expression of many. Most favourable and encouraging reports

were submitted. The Clerk's report showed thirteen additions, eight of which were by conversion and baptism, and five by experience. The total church membership now stands at eighty-five. Others are awaiting baptism while still others are considering the subject. The Treasurer's report was considered exceptionally good, showing total receipts of over \$3,145.00, about \$550.00 over last year. There was an increase in the church's missionary givings of upwards of \$100.00. Over \$500.00 was raised for the Building Fund. During the year the church basement has been completed and decorated. New hymn books have been purchased, and the chair debt paid in full.

The morning service of the church was, and still is, broadcast the third Sunday of each month, reaching according to returns, Detroit and Toronto. Reports on this larger ministry have been most encouraging. During the meeting an enthusiastic vote of thanks, which carried unanimously, was extended the Pastor for his faithful teaching and preaching of the Word of God, and for his powerful radio ministry. All necessary officers were elected for the coming year.

On Sunday, April 21st, three were baptised and received into membership.

Kincardine

Prayer is requested for special services to be conducted by Rev. R. D. Guthrie, and Mr. Thos. Guthrie, in Kincardine, from April 29th to May 5th.

Beneficent, Montreal

"Our work here is steadily progressing," writes Rev. Jules Danthy. "We are suffering very much, of course, with the depression, and the last winter has been very hard on us. Now I have two men who have started work, and probably some more will start pretty soon. An increasing number of listeners to the gospel message attend church every Sunday night, and we expect that many of them will join the church in the future. At Easter Day we had a splendid congregation. Our confidence is in the Lord, and that is all we can do at the present. After the first of May we are moving into new quarters at 2444 Notre Dame East, two doors below. Remember us in your prayers."

South Porcupine

Rev. Wilfrid Wellington is at present situated at South Porcupine. This is a hard field, and prayer is requested that the Lord may break down these stony hearts. Some have been under conviction for some time. The children's work, however, is encouraging. One hundred and fifty gathered at the children's meeting last week, as a special effort was made to reach these young lives for Christ.

At Dorne, a place a few miles from Timmins, over one hundred children attended the first meeting, and great interest was shown. It is hoped to have a meeting here each Thursday.

Shillington, another outside place, affords another opportunity for giving forth the Word. A few believers eagerly await Mr. Wellington as he goes each week to open up the Word to them. Please pray earnestly for these needy places.

Young People's Rally at Hespeler

The District Rally of Young People, held in the Hespeler Baptist Church, will not soon be forgotten by any who were privileged to be present. There was a definite consciousness of the presence of God throughout the sessions. The main body of the church was comfortably filled for the afternoon meeting, and in the evening both galleries also were fully occupied.

The Young People of the Runnymede Road Baptist Church, Toronto, had charge of the afternoon meeting. Mr. T. Aitken presided, and the speakers were Miss Pearl Lawson, and Miss Margaret Storrer.

At the evening service Mr. A. Burnham, Pastor of the Galt Regular Baptist Church, baptized four who have recently confessed Christ in the Galt Church. Mr. T. Buck, President of the Hespeler Young People's Society, was in the chair for the evening session, and as a most fitting climax to a day of rich blessing, Rev. R. D. Guthrie, of the Briscoe Street Baptist Church, London, brought a message that stirred the hearts of all present. One young man accepted Christ and a large number of believers rededicated their lives to the Lord and to the God-given task of winning souls.

On Easter Sunday morning seven young people followed their Lord in baptism in the Hespeler Baptist Church. Both

morning and evening services which were of a special character for Easter, were exceptionally well attended.

Kenora

The Pastor of the Tabernacle Baptist Church, Kenora, Rev. G. F. Watts, writes, "I am glad to say that in spite of very decided opposition, it has been our joy to see God's hand in blessing. At the close of the last two Sunday evening services, I have had the joy of baptising some that the Lord has given Mrs. Watts and myself the joy of leading to Christ. Three were baptised one evening, and five last Sunday. There are others considering baptism." We are glad to hear from this church which is so far away from the other Union Churches, and we are glad to remember them in prayer.

Fort William

The Pastor of the Fort William Regular Baptist Church, Rev. Frank Wellington, writes that the Lord has been wonderfully blessing the work there, especially among the young people and children. From forty to fifty attend the Young People's meeting each week. Several have professed conversion, and six have been baptised during the winter. The attendance at the Children's meetings averaged two hundred each week. The Young Worshipers' League, too, is quite successful, fifty children attending each Sunday morning. Things are more encouraging among the adults, also, and altogether there is much for which to praise the Lord.

Noranda

Rev. Stanley Wellington reports marked improvement in attendances at all meetings over Easter. They had the best Sunday-school they have had in years. On Monday evening, at the Children's meeting, they were overwhelmed. Fifty extra seats were rented, but these were not nearly sufficient, and many were forced to stand even in the vestibule. Splendid attention was given throughout, and great enthusiasm manifest. We give thanks to God for this marvellous growth in this branch of our work. May God give us the power to win them for Christ.

Mr. Wellington is planning on opening up work at another place called Beatty, during the summer months, with the help of a student from Toronto Baptist Seminary. Remember this in prayer also.

Waverley Road, Toronto

This church has learned with the deepest regret that Rev. David Alexander, our Pastor, has accepted an invitation to a Pastorate in Iowa, and preaches his farewell sermons on May 5th, 1935.

We look back on the past nine years that the Pastor has been with us, and thank God for the privilege of listening to a preacher whose loyalty and devotion to his Lord and Master are abundantly manifest. He speaks as one who has heard the Divine command, "Go, stand and speak to the people all the words of this life." How earnestly he has warned and entreated those who were alienated from the life of God, pleading with them as only a Spirit-filled man could, that they would accept God's offer of eternal life; never happier in the pulpit than when he is uplifting the Lord Jesus Christ and telling of the redemption purchased by His blood, he revels in the glad tidings of a full and free salvation. He has ever sought to lead the Christian into a full enjoyment of the life to which God has called him, pointing out the blessedness of the life surrendered to the Divine will, lived by union with Christ, and abiding in Him, and many through his ministry have become strong and know something of the life of victory through faith.

Pastor Alexander knows his Bible, and like a scribe instructed unto the kingdom of heaven bringeth forth out of his treasure things new and old. The Word has been proclaimed in its fulness, and in the assurance, "My Word shall not return unto me void." During the past two Sundays he has had the joy of baptizing seventeen believers, and others follow in obedience to their Lord's command next Sunday. These are some of the fruits of patient and persistent sowing. The first week in April we had Rev. Jas. McGinlay from London for a week's services, followed by a further four days with Rev. C. J. Loney of Hamilton. These were great days for which we praise God; days well spent. Many made a profession of faith in the Lord Jesus Christ, and these will shortly be baptised and united in fellowship with the church we trust.

A. J. L.

Whole Bible Course Lesson Leaf

Vol. 10

No. 2

REV. ALEX. THOMSON, EDITOR

Lesson 19

First Quarter

May 14th, 1935

WAITING UPON GOD

Lesson Text: Psalms 62 to 67.

Golden Text: "Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us."—Psalm 62:8.

Bible School Reading: Psalm 62:1-12.

DAILY BIBLE READINGS: Monday—Job 2:13-20; Tuesday—Josh. 3:14-17; Wednesday—Prov. 15:26-33; Thursday—Mark 10:17-27; Friday—Phil. 4:1-7; Saturday—Hebrews 10:19-25.

PSALM SIXTY-TWO

Confidence in God is expressed throughout this psalm, with a reference to the attitude of the wicked, and the general unreliability of men in contrast with the faithfulness of God. In the first section of the psalm, observe the psalmist's waiting upon God; his faith in the Lord as the source of his salvation, his rock, and his defence; his confidence in divine power; his warning to the wicked; and his statement concerning their evil actions. Explanation should be made of the term "waiting", with its implication of silence before God. This denotes submission to His will, and dependence on His power; expectation of His action, and desire for the expression of His purpose. The term "salvation" in its Davidic and New Testament sense may also be explained. In the former, applying to deliverance from enemies; in the latter, to salvation from the power of sin (Matt. 1:21). In the second section (vs. 5-8) David reiterates his confidence in God, and calls upon the people to trust in Him at all times, and pour out their hearts before Him. God desires our confidence, and we can safely tell Him our innermost secrets, and rely upon His understanding and help. In the last section (vs. 9-12), the general unreliability of men is stated, together with an exhortation relating to the error of trusting in riches, a declaration respecting the power and mercy of God. Note the contrast between trusting in God and trusting in riches. What is meant by trusting in God? Why do so many people refuse to trust in Him? How may we increase our trust in God? What benefits do we derive from trusting in God?

PSALM SIXTY-THREE

In this psalm David expresses his longing for God, while under adverse circumstances in the wilderness. The historical background is probably to be found either in the reign of Saul (I. Sam. 23:14), or during the rebellion of Absalom (II. Sam. 17:29). The psalm opens with an expression of longing for God (vs. 1 and 2), wherein note the intensity of desire for God, the circumstances of the occasion, and the purpose of the longing. There is real blessing in attending the sanctuary of God. Such attendance being a duty as well as a privilege (Heb. 10:25). An expression of praise for the lovingkindness of God follows. This was but giving God due recognition for His goodness unto the psalmist. The Lord is good unto all (Acts 17:25), but many forget to acknowledge His goodness. A testimony respecting satisfaction is thus given (vs. 5-7), together with a statement concerning the goodness and judgment of God (vs. 8-11). Observe the blessing of divine satisfaction, the tact and time of meditation on God, and the action of pressing near to God. David sought, thirsted, praised, blessed, meditated, rejoiced, and followed hard; and he was satisfied and upheld by divine power. Why does the world fail to satisfy. How may we gain satisfaction in God?

PSALM SIXTY-FOUR

In this psalm there is prayer for deliverance from enemies, with an expression of confidence in the divine overthrow of such persons. The psalm opens with a cry for deliverance from the workers of iniquity. David desires to be preserved from fear of the enemy, and hidden from the secret counsel of the wicked, and the insurrection of the workers of iniquity. Evidently there was a secret conspiracy against him, with a possibility of the same event-

ating in an open physical attack. The psalmist was therefore in danger, and appealed to the Lord as his defence (Ps. 94:22). The slander and conspiracy of his enemies are then mentioned (vs. 3-6), wherein we observe their hatred, their ungodliness, and their determination in evil. The closing verses of the psalm relate the action of God respecting those enemies. God would "shoot at them with an arrow", their slanderous tongues would fail, and men would fear and declare the work of the Lord. Observe David's danger, trust, and expectancy; the action of God on behalf of His own, and the effect of this action on others. How may we take refuge in God from the slander of enemies? How should we pray for our enemies?

PSALM SIXTY-FIVE

This is a psalm expressive of praise to God for His goodness to men. It opens with a declaration respecting praise, and states the blessedness of those who are privileged to worship God in His house (vs. 1-4). Observe the fact that God answers prayer (John 15:7), that He purges away sins (Heb. 9:14), and that He satisfies those who dwell in His presence, and worship Him (Ps. 107:9). Distinct encouragement is given to prayer, and to the cultivation of fellowship with God. The great work of the Lord in nature is then mentioned (vs. 5-13). He answers by terrible things in righteousness. He setteth fast the mountains. He stilleth the noise of the seas, and the tumult of the people, making them afraid at His power. He also manifests His power in the fertilizing of the soil, in the sending of His gracious rain (vs. 9-13). Note our entire dependence on God for the fruit of the land; and the goodness of the Lord is permitting His sunshine and rain to bless both righteous and unrighteous (Matt. 5:45). How may we show our gratitude to God for His goodness? How may we make known His goodness to others?

PSALM SIXTY-SIX

This is another psalm expressive of praise to God for His goodness to men, and containing a call to the whole earth to render praise unto Him. There are five sections. In the first of these, the call is made to all lands to honour the name of the Lord, and make His praise glorious; and the statement is made that all the earth shall worship Him, and sing unto His name. Observe the obligation to worship God, the nature of worship, and the way in which it should be rendered (John 4:24). In the second section there is an invitation to come and see the works of God, and an example of His power is given, together with a warning to the rebellious. Note God's power manifest in the history of Israel, and of the church; and the fact that He is still the ruler of nations (Dan. 4:17). In the third section (vs. 8-12), the call is given to Israel to bless God for His goodness to the nation. He had delivered them after permitting them to be tested and tried. They had gone through fire and water, but the Lord had brought them out into a wealthy or overflowing, irrigated, and consequently fertile place. Note the purpose of trials (Jas. 1:3, 4), and the blessing of the same (Job 42:12; Heb. 12:11). In the fourth section (vs. 13-15) there is a change of the personal pronoun from plural to singular, and a declaration of the psalmist in reference to the offering of sacrifices unto God. It is his intention to show in a practical way his devotion to God, and his dedication to His service. We no longer offer animal sacrifices, as these have been fulfilled in the sacrifice of Christ (Heb. 9: 6-14), but we are called upon to offer our bodies a living sacrifice acceptable to God (Rom. 12: 1). In the last section (vs. 16-20), the psalmist invites all who fear God to listen while he gives testimony to that which God had done for his soul. Observe the fact of answered prayer, and the hindrance to such an answer. God desires cleanness and honesty of purpose in those who seek His favour. Why should I give myself physically and spiritually unto the Lord? What are some of the results of such a complete surrender unto God?

PSALM SIXTY-SEVEN

In this psalm there is a call to praise the Lord, with a statement of the result of such an attitude upon men. The psalm opens with a prayer for mercy, that God's way may be known upon earth, and His saving health among all nations. The call is then given to the people to praise the Lord, and be glad, and sing for joy; and the promise is stated of consequent blessing in the field of earth's increase.