

# The Gospel Witness

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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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## The Jarvis Street Pulpit

### THE SIGNIFICANCE OF THE LORD'S SUPPER

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 2nd, 1935

(Stenographically Reported)

"Ye do proclaim the Lord's death till he come."—I. Corin. 11:26.

#### Prayer before the Sermon

O We bless Thee, O Lord, for the record of Thy Word which tells us that evermore Thou dost work from evening until morning. We thank Thee for the prospect that stretches out before the eyes of faith, for the assurance of residence in the eternal city of which we have been singing, where all shadows shall have passed away, and in Thy light we shall see light.

It may be this evening that some before Thee are much troubled in heart, and others perplexed in mind, who find it difficult to turn their thought toward Thee, really to render to Thee a spiritual service. Thou art able, Thou mighty One, to bring every thought into captivity to the obedience of Christ. We pray, therefore, that Thou wilt come consciously near us this evening, that we may be able to feel the goings of God upon our own spirits, and be made to know that we are in the presence of the Divine. How much we need Thee! We thank Thee for a High Priest Who is touched with the feeling of our infirmities. We bless Thee that we deal with One Who knowest our frame, and remembereth that we are dust. It is of Thy mercy, and because Thy compassions fail not, that we are not consumed.

Help us this evening once again to find refreshment and inspiration in the Cross. Speak to us, we pray Thee, of the work of Christ; and may that Blood which speaketh better things than that of Abel, speak peace to our spirits, and strengthen us for all the tasks of life. We desire, O Lord, that every member of this congregation, whoever he or she may be, whatever mental or spiritual state may be theirs at this hour, may be made to know that God has come to deal with them. May we all have direct dealings with God! May Thy presence be more real than the presence of each other!

Use this service, O Lord, we pray Thee for the upbuilding of the faith of Thy people, and as a testimony to those who know not Christ.

We bless Thee this evening for the life of our Brother Davis, so beautifully closed, for his long and fruitful ministry, for the many souls who have been brought out of darkness into light through his own personal testimony, and through the ministry of the Mission Thou didst lead him to establish. Carry on the work, we beseech Thee. Comfort those who especially mourn his home-going. Visit the other

family of our church life to which death has come. Minister Thy comfort to every heart. There are wounds that are slow in healing, there are sorrows that ever abide; O Lord, be near to us all, and help us though sorrowful to be always rejoicing; and when cast down, never to be dismayed. Graciously use this service to Thy praise, for Jesus Christ's sake, Amen.

John, in his Gospel, tells us that he had selected some of the signs which Jesus did for inclusion in the record of His life, and that "many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the son of God; and that believing ye might have life through his name." Then, concluding the final chapter of his Gospel, he says, "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." True that is, of course, especially when we remember that "all things were made by him, and without him was not anything made that was made". But the word of the Infinite is thus reduced by this selective principle to the simplest possible terms. We are not cumbered with unnecessary details, but enough is written that we might believe that Jesus is the Christ, and that believing we might have life through His name.

The New Testament enjoins only two ordinances. Men have made the religion of Christ a very complex system. Attending some churches, unless you are skilled somewhat in the ritual, you are likely to find it difficult to follow the service. But the gospel of the grace of God is made very simple, and the heart of it is summarized in two pictures. One stands on the threshold of the Christian life. The man, believing, identifies himself with Christ, appropriates all that He has done, recognizes in the death of Christ his own death, and in His

resurrection his own resurrection. Hence "we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life". In the ordinance of baptism we confess our union with Christ, and our participation, not alone in the benefits of His death, but in the power of His resurrection. That ordinance properly stands on the threshold of the Christian life.

I heard a man say some years ago rather a striking, though almost an amusing, thing. He said there are two forms of Christianity, one the genuine, and the other but a substitute, an imitation. One consists not only in the form of godliness, but in participation in the power thereof. It involves a new birth, a new creation, the creative act of God in the soul by virtue of the redemptive work of Christ. Another form, he said, contents itself with a profession of it, and with the observance of outward ceremonies, "having a form of godliness, but denying the power thereof". He said there are two ordinances, one divine, and one a human substitute for the divine. The divine ordinance is an immersion of the believer in the name of the Father, Son, and Holy Ghost, a symbolic burial with Christ, and resurrection to walk in newness of life. The human substitute consists in sprinkling a few drops of water, and calling it baptism. Having said this he asked, "Which of the two religions is yours? If you have the real thing, then you ought to be buried with Christ in baptism; but if you have nothing but a form, then sprinkling is good enough for it!"

It was rather strikingly, if somewhat amusingly, put. But thus, by teaching for doctrines the commandments of men, do men corrupt the simplicity of the gospel.

The other ordinance enjoined in the New Testament is that of the Lord's Supper; and we are familiar with its symbolism. That, too, leads us to the heart of the gospel, and shows that the life that is derived from Christ, by virtue of His death and resurrection, is sustained by Christ. We, in symbol, partake of His body and of His blood, and thus confess our perpetual dependence upon the resources of grace which reside in the living Saviour.

As we are to come to the Table of the Lord to-night I should like once again in the simplest possible way to remind you of the significance, at least in part, of this ordinance and its observance. Here we are told that as often as we observe the ordinance, we "proclaim the Lord's death till he come".

### I.

Will you for a moment or two reflect upon the ORDINANCE OF THE LORD'S SUPPER AS A MEANS OF GRACE TO THE BELIEVING SOUL.

Some of us would gladly do away with all ceremonies. So profoundly convinced am I of the spiritual character of the religion of Christ, and of the fact that it consists in a personal relation to God, that were it not enjoined in the Book, I should care nothing for ordinances at all; for what can a holy God care for vestments, or any sort of ritual? But there must be a profound reason for the teaching of Scripture in respect to the institution of these ordinances, and we are told in this text which I have announced, why we ought to observe this ordinance of the Supper.

It is a means of grace to the believer. It conveys no grace to anyone who observes it merely as a ceremony. Properly speaking, the ordinance of the Lord's Supper

is not a sacrament. Our Roman Catholic friends talk about their seven sacraments. Baptism is not a sacrament. It does not confer grace. It does not save anyone, no matter what the form, whether sprinkling or immersion. There never was a greater untruth written than that contained in the Catechism and the Book of Common Prayer, respecting baptism. The Catechism teaches one to respond to the question, "Who gave thee this name?" "My godfathers and my godmothers at my baptism wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." That has not one infinitesimal element of truth in it. No one was ever made a member of Christ, a child of God, or an inheritor of the kingdom of heaven, by any outward ceremony, whether baptism, or anything else. In the baptismal ceremony the priest, as he is called, when he has sprinkled water—it is immersion in the Book of Common Prayer unless the candidate is too weak to endure it. They all seem to be weak! But there it is, not only in the Bible, but in the Book of Common Prayer, that baptism consists in dipping—when he has sprinkled water on the infant, he says, "Dearly beloved, seeing that this child is now regenerate"—and the child does not know its own name. There is absolutely no scriptural warrant for it.

Baptism is an outward form only, and has no significance unless there be a spiritual preparation of heart. If, indeed, we have died with Christ, and have been buried with Him, and are partakers of the power of His resurrection, then it is fitting that we should be buried in symbol as a confession of our share in the life of Christ.

Similarly, the ordinance of the Lord's Supper confers no grace. There is no merit in it. Do not flatter yourself that you are doing something especially pleasing to God when you come to the Communion Table, and that you are storing up merit; unless your heart has been prepared, and you see the spiritual significance of the ordinance, you had better not come. It will bring only condemnation. It is altogether a spiritual exercise, and it is designed in order that you and I, by partaking of it, may receive grace, looking through the symbol to the reality, and opening our hearts to the reality of that which these symbols are designed to represent.

The observance of this ordinance *should administer to the believing soul a full assurance of faith.* If our eyes are opened to see beyond the bread and wine, to a recognition of the fact that "he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed", if we recognize that, and remember that Jesus selected that, the central fact of His life-work, the thing to which all other things ministered, and upon which all other courses converged, that which was the climax of His ministry, involving the Incarnation and the keeping of the law, the working out of a righteousness for us, and the laying down of a perfect life as a substitute for ours—when Jesus Christ selected that, and, taking bread and breaking it, said, "Take, eat: this is my body, which is for you; this do in remembrance of me"; and, taking the cup, said, "This cup is the new testament in my blood: this do ye"—when He selected that and said, "Keep on doing it; as oft as ye do it, ye do it in remembrance of me", what did He mean if not that we should keep in everlasting remembrance the fact that Christ died for our sins "according to the scripture"?

Do you ever feel downhearted? Do you sometimes feel discouraged because of the poor progress you have made in the Christian life? Do you feel you are not fit to come where God is? I trust we all feel that. And when we can scarcely lift up our heads or our hearts, let this minister comfort to us, that Jesus Christ said, "Keep your mind upon what I have done for you, and not upon what you have done for Me. Concentrate all your thought upon that culmination of My life of ministry, when I gave My life a ransom instead of many. Though you have no confidence in yourself, that will enable you to have confidence in Me."

I am glad He ordained this ordinance. I am glad He said, "I would be remembered above everything else in this connection, as the One Who died instead of you." As we take this bread it should deepen our conviction that we are His as we trust Him, for He had never selected this had He not Himself been persuaded of the adequacy of His redemptive work.

Sometimes, when asking direction, I have had someone say something like this, "Keep going to the right. Never mind the left turns, ignore them entirely; but when you come to a turn to the right, that is for you." Then I have driven on, and have kept my eyes open for turns in the road to the right—and have known I was on the right track. The Lord Jesus said, "There is one thing I want you to remember. You may forget other things, but keep this in your minds, and never forget it. I give you an illustration of it to help you to remember. See this bread? Eat it. And this wine? Drink it. It is My body and My blood. Remember that, and if you remember that, it will keep ever before you the fact that Jesus died for sinners." May we thus remember Him as we come to the Table of the Lord!

I can think of *nothing that ought more surely to minister to a humble spirit* than thus to observe the ordinance of the Lord's Supper; for when we come to the Table, and we see these emblems, and recognize what they are, everything of human merit slips away. All that you are, all that you have done, all that you may do, counts for nothing here. Only the fact that Jesus Christ suffered in our room and stead. It is a constant reminder of our moral and spiritual bankruptcy, a perpetual reminder of our entire dependence upon the grace of God. We can contribute not so much as a farthing to the liquidation of the infinite debt we owe,—

"Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain,  
He washed it white as snow."

"Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith," The true believer, who really trusts in Jesus Christ, must always be a humble man; for he knows that apart from divine grace he must have been a child of perdition.

So as we come to the Table we ought to be able to say with Matheson,—

"O Cross that liftest up my head,  
I dare not ask to fly from Thee;  
I lay in dust life's glory dead,  
And from the ground there blossoms red  
Life that shall endless be."

So ought it, dear friends, to work in us a *desire for a holier life*. If the love of God so abounded toward us that the grace of God devised means that His banished should not be expelled from Him, and wiped out all our

indebtedness, made us new creatures, brought us into His family, made us His children, clothed us with the spotless robe of His own righteousness, and made us, by an act of sovereign grace, "heirs of God, and joint-heirs with Christ," oh how we ought to love Him, and desire to please Him!

We have seen a great many pictures of the jubilee celebrations in London, and not a few of the King's family. They are a fine group of young men; and their sister Princess Mary, a fine woman. If the King were not a king at all, but an ordinary man, I should think as he looked at them, his heart would be filled with holy pride. He spoke of "my dear son, the Prince of Wales." I have wondered what those sons felt like as they heard the empire ringing with praises of their father. Each must have felt it a high privilege to be a king's son. But what does it mean to have been brought from the direst poverty into the wealth of the royal house, to have been made princes of the blood, heirs of eternal glory—all of the grace of God? And some day there will be a procession that will eclipse in glory everything that London has ever seen. It will surpass the splendour of all the courts of all ages,—and we shall be in it, as children of the King.

I hope we shall be like Him. Indeed, we shall be when we reach that blessed state, and see Him as He is. Meantime, let this continual reminder be upon our hearts and consciences, teaching us that we ought to seek to be holy men and women, adorning the doctrine of God our Saviour in all things.

The disciples went out from that first Supper—which was the last—and Peter said, "Though all men shall be offended because of thee, yet will I never be offended." He declared he was ready to follow his Lord though it cost him his life. Yet how terribly he denied Him! May we pray never to be guilty of such denial. Let the body and blood of Jesus Christ speak to us of our obligation to live before God as He would have us live; for even as baptism teaches us that being planted in the likeness of His death, we should also be in the likeness of His resurrection, so feeding upon the very body and blood of Christ in symbol we are reminded that the life of God is in us, and is being nourished from the Skies, and ought to shine out from us in a truly godly character.

Had I time I should like to tell you how it brings peace to the soul, how it ministers joy to the believing heart, how we may sit down "under his shadow with great delight", and find His fruit sweet to our taste. I can say I have often come to the Table of the Lord feeling that I could use John the huckster's gospel, and make it my own,

"I'm a poor sinner, and nothing at all,  
But Jesus Christ is my all-in-all."

And in the observance of the ordinance, realizing the significance of the bread and wine, the sweetness and fulness of salvation has come home to my own spirit, and I have felt as though I had entered into the gates of heaven itself. It is a joyous, gladsome, experience to be with the Lord at His Table.

And what hope it should bring us! We sing about the City foursquare. We shall get to that city some day, far removed from "Toronto the Good". "Toronto the Good"! What arrant hypocrisy to use such a phrase! There is nothing good about us. But we observe this ordinance "till he come". He is coming again! We live in hope of "the glorious appearing of the great God and

our Saviour Jesus Christ", then only shall we reach a city that is good in nature as in name, even the holy city which will come down from God out of heaven.

## II.

There may be some here this evening who are not Christians, who have not been made partakers of the grace of life. You have said perhaps, "I am almost sorry I came. I do not intend to sit at the Table of the Lord this evening; it has no meaning for me." Yes; it has. "As often as ye eat this bread, and drink this cup, ye do *proclaim* the Lord's death till he come." Every time we observe this ordinance we proclaim **THE DEATH OF CHRIST AS THE ONLY WAY OF SALVATION.**

I wonder why some churches observe the ordinance of the Lord's supper; whose preachers say they do not believe in the blood of Christ, and who deny the substitutionary work of Christ? What is the use of observing the ordinance if they do not believe that Jesus is actually God, that He did actually take our sins upon Him, that He did actually die, that He did, in very truth, rise from the dead? I would not practise baptism if it were not a picture of the historical reality of which it is a proclamation. Similarly, if I did not believe that men are saved through the blood of Christ, and through His blood alone, and that there is no other way of salvation; it would be worse than useless to go through the form of this ordinance of the Supper. But because we believe we are saved by the death of Christ, we proclaim the Lord's death.

I am happy to say that this church, which, as an organization, is in the second century of its existence; from the day it was organized until now has never allowed one Sunday to pass without remembering the Lord's death in this ordinance. Consistently, for more than a century, by its weekly observance, the death of Christ has been proclaimed as the sinner's only hope. And I bring you that simple message again to-night.

A physician who is called to someone who is ill, carries his little bag with him. When he diagnoses the case, if it requires immediate treatment, he takes from his bag some specific for that case and leaves it, with instructions for it to be administered to the patient. What if someone should say, "But, doctor, you called on Mr. So-and-So the other day. He had the same trouble, and you left the same remedy. Are you not up-to-date in your methods of treatment?" If he should answer, "I leave the same remedy in this case. It is the same remedy for the same disease—and the only remedy so far as I know", he would not be unwise. He does not mind prescribing the same thing over and over again.

If I could reach with my voice a hundred million people, or if it were possible to deal with countless thousands individually, my message would be the same. Perhaps one would say, "Tell me, sir, what must I do to be saved. I am a poor drunkard"; or another, "I am a thief"; or someone else, "I have just come out of prison"; or still another, "I only this week received my degree as a doctor of philosophy"; or someone else, "I have fallen heir to an immense fortune"—it could make no difference what you were, or where you came from: there is only one remedy. We "proclaim the Lord's death". I know of no other way to obtain salvation. I have no other gospel for any sort of sin, but that "the blood of Jesus Christ, his Son, cleanseth us from all sin". That is why we observe this ordinance: through

our obedience to the Lord's command, we bear witness to an unbelieving world that we have no hope apart from the blood of the Lord Jesus Christ.

By the observance of this ordinance we proclaim *our conviction of the finality of the Christian revelation.* There are many people who amend the gospel in our day. There are religious quacks, as there are political quacks, dreamers like our friend Aberhart in Calgary. There are people who trample the multiplication table and every economic principle under their feet, and promise a utopia that is utterly impossible, because mathematically silly. But the public like to be humbugged, politically and religiously. But through it all the old gospel has stood, and by the blessing of God has been the means of converting millions of people, transforming nations, determining the course of history. Yet some little strippling just out of college thinks he has discovered some new remedy for sin. He shuts the Bible—he does not believe it any longer. Well, young man, we have no fellowship with you. We believe God has, in this Book, spoken His last word; it is "the record that God gave of his Son". Jesus Christ was the Word made flesh, the divine Ultimatum, and in all the endless ages that are yet to be, God will never speak a word to anyone that is not in perfect harmony with all that is germinally contained in His holy Book. The gospel is complete, it is adequate: we need no other. We are content to abide by it, and as we observe this ordinance we "proclaim the Lord's death".

For how long? For how long? Let me tell you: there is only one way to approach a soul that is dead in trespasses and sins, and that is incapable of responding to the things of the spiritual world. There is only one word that soul can hear, and that is the word of God Himself. He can call the dead to life. When we return to that, and abide by the Word of God "that liveth and abideth for ever", we shall get something done.

As for ourselves, call us "unlearned and ignorant" if you will: we are determined to "proclaim the Lord's death", not only during nineteen hundred and thirty-five, but, if the Lord should spare us, "till he come". We shall need no alteration, no amendment, no addition, nothing more than we have, "till he come". That is what the ordinance of the Supper means.

And surely it means that we proclaim a gospel of hope to the world. I am not so expert in prophecy as some of my brethren. There are some brethren in Toronto who know all about the future. Joseph was a mere tyro in comparison with them! Some of them a little while ago professed to be very learned. One Toronto minister told his congregation he could see nothing beyond nineteen hundred and thirty-four prophetically! I can see nothing beyond this second day of June, can you? But what of these brethren who were so sure something would happen during nineteen hundred and thirty-four—I do not wonder they go away for a vacation! If my calendar is right, it is nineteen hundred and thirty-five. But such alleged expositors of prophecy are only parrots repeating what was written fifty or sixty years ago. I cannot tell you when the Lord will come. Mr. Spurgeon once said that he went to a depot where he expected to find a parcel bearing his name, and in turning over packages, found one labelled, "This is not for you", he would leave it alone; knowing that for whomsoever it was intended it was not for him. Is that not exactly what the Lord said?—"It is not for you to know the times or the seasons, which the Father hath put in his own power."

I do not know when He is coming; but I know He is coming, and that is the main thing.

Talk about doing away with war as much as you like. You may call the League of Nations, the League of Nations. It has its place, and I have nothing to say against it. It has done some good. But I am sure of this, that this old world will never come into its own, and will never be delivered out of the bondage of corruption, into the glorious liberty of the children of God, until the Lord Jesus Christ *shall* return. But this world will be changed then! The Lord Jesus will not be defeated. This earth upon which we tread drank up His blood, but He will yet redeem it. "The whole creation groaneth and travaileth in pain together until now." We can hear its groanings everywhere—whether in the earthquake zone or not—and the only message of value

for our day is the proclamation of the death of Christ as the sinner's only hope, "till he come". Christ is coming again; and, "beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Hallelujah, what a Saviour!

Are there any who have vainly hoped for salvation from other sources than this? I bring you the old, old message, that none but Jesus can do helpless sinners good.

"Come, ye sinners, poor and needy,  
Weak and wounded, sick and sore;  
Jesus ready stands to save you,  
Full of pity, love, and power.  
He is able;  
He is willing: doubt no more."

## SILVER JUBILEE SEMINARY FUND

The Editor is profoundly grateful to those who initiated, and the great number who helped to carry out, the plan to recognize his twenty-five years in the pastorate of Jarvis Street Church by a special offering to the fund of Toronto Baptist Seminary. It may appear to some impossible that preparations should have been carried through without our knowing something of it; but the fact is, the secret was perfectly kept, and the plan was executed without anyone's having divulged the secret.

The Editor would like to express again his deep appreciation of all the kind things which a great number of correspondents have been good enough to say. He cannot help wondering to whom they refer! His ministry has fallen so far short of what he desired and hoped for, that he cannot feel that any word of commendation is really deserved. Notwithstanding, he is grateful for the love which, in so many cases, exceeded the judgment.

We should like also especially to express our thanks to those who contributed to the Seminary Fund, many of whom are not represented in the letters which appeared in the Jubilee Number of this paper. We are grateful also to those whose letters and contributions have been received since the anniversary day.

But inasmuch as gifts to the fund were not personal, but for the Seminary, the Editor feels he may be bold enough now to discuss the matter frankly, and to appeal to our readers for further help.

We began the Seminary more than eight years ago without a cent of capital, and have been enabled to carry on with an annual budget of about \$15,000.00. Since the depression we have found ourselves with a deficit in the Seminary Fund for four years in succession, rolling up a total deficit as of March 31st, 1935, the end of our fiscal year, of \$9,000.00. At this writing the Jubilee Fund has reached the sum of about \$6,600.00. We hope to be able to raise the other \$2,400.00 in the next two or three months, so that we may begin the Seminary Year at the end of September with a clean sheet.

Only this week an Alberta GOSPEL WITNESS subscriber, and friend of our work in general, sent \$50.00 for the Seminary Fund (one of the blocks of the Jubilee plan). It would take only twenty-four gifts of \$100.00 each, or forty-eight of \$50.00, to clear up the whole matter.

We most earnestly wish it were possible to show our

GOSPEL WITNESS readers what the Seminary is doing. We know of no other theological institution in the Dominion of Canada that is doing the work of Toronto Baptist Seminary. We have sent out a company of students this summer, believing the Bible, devoted wholly to the Lord, who will preach the gospel for the summer to thousands of people. Already nearly half the pastors of the Union of Regular Baptist Churches have been trained in the Seminary. In addition to these, our graduates are preaching in Manitoba, Saskatchewan, Alberta, British Columbia, the United States, China, Africa, Central America, Jamaica, Scotland, and Palestine. And there is not one among them who does not, without apology, emphatically and uncompromisingly declare his or her faith in the inspiration and authority of the Bible as the word of God, in Jesus Christ as God the Son, and in the blood of Christ as the only way of salvation.

We hope to be able to establish the Seminary upon a foundation which would ensure its continuance even if this Editor were removed. We ask our readers to help us in our present need; but once more we suggest that many might provide a substantial amount for the Seminary in their wills. Among those who contributed to the Jubilee Fund there was one brother who said, "I want you to know that I have not forgotten the Seminary in my will."

To what better use could a man's money be devoted than to the work of establishing a seminary which for years to come would send out well-trained men who believe and preach the gospel? Never was such a Seminary more needed than it is to-day. There are people who leave large sums to missions, and that is well. But the problem nowadays is to find sound, evangelical missionaries. And what is the use of leaving money to missions if there is no institution in which to train missionaries to preach the gospel? Had we money, we would leave it to missions—but we would leave every penny of it to Toronto Baptist Seminary as one of the greatest and soundest missionary enterprises we know.

When you make your will, do not be content with a small remembrance; leave whatever of your estate that you are not under obligation to leave to dependents, to Toronto Baptist Seminary. Make the Seminary the residuary legatee—but please do not be content with that: help our Seminary Fund to-day.

## REV. CLIFFORD J. LONEY'S TWENTIETH ANNIVERSARY

Twenty years ago Rev. Clifford J. Loney, at the urgent call of Stanley Avenue Baptist Church, Hamilton, left his incumbency in Brantford and took up the pastoral work in Hamilton. Previous to this he had occupied pulpits in Toronto, Stouffville and Brantford. He had also obtained considerable experience in gospel work in various missions so that he came well prepared, not only for regular pastoral work, but for evangelistic service. His training in McMaster University, and also in Toronto Bible College under such eminent teachers as the late Dr. Elmore Harris and other outstanding Bible Students made him well qualified as a teacher in the fundamentals of Scripture.

He has been a man of energy, enthusiasm and ability and an outstanding exponent of scripture. His record is one of consistency in teaching the Bible as the only inspired Word of God; and the struggle against critical and modernistic tendencies of the times has found in him an able champion.

During these years, under his leadership, the work of the church has made good progress, the growth being indicated by a largely increased membership as well as an increased equipment and a larger and more up-to-date building which was doubled in capacity during his ministry. There are also two flourishing missions in affiliation with the church, one on the mountain, Calvary Baptist Mission, and the other near Dundas, Governor's Road Mission. Each department of the church is in a flourishing condition; and notwithstanding the general conditions of the times the outlook is good, and the work of a ministry of presenting a pure and unadulterated gospel to the people is being carried on. Every opportunity has been taken to have outstanding teachers minister to the people during the years, the congregations having had the fullest opportunity of enjoying such teaching.

During Mr. Loney's pastorate the Union of Regular Baptists of Ontario and Quebec has been formed and of this organization he has been President and also a Member of the Executive Board, thus enjoying the fullest confidence not only of his own church but of the denomination at large. The Union conducts a mission in the black Republic of Liberia and one of the members of the church, Miss Minnie Lane, is a missionary to this land. Formerly the church was interested in missionary work in India and supported Dr. and Mrs. J. Hinson West in Parlakimedi, India, in which place the congregation of Stanley Avenue built a small hospital.

Mr. Loney has special qualifications for evangelistic work and his campaigns in various parts of the country have always met with wonderful success and many have been won to the Lord. Many who have been members of this church are now leaders in other churches not only in this city but in other places, which speaks well for the training received under Mr. Loney's teaching.

Notwithstanding many calls to other churches during the past Mr. Loney has been led to continue as pastor and leader of this church and has devoted every energy possible for the conservation and extension of the work in Stanley Avenue Church, and at the end of twenty years can look back with satisfaction on the results achieved. The celebration of the twentieth anniversary on Sunday, June 2nd, is an event of great interest and the pastor and the loyal body of members of Stanley Avenue Church look forward with great faith and expectancy to the future.

### The Anniversary Celebration

The Anniversary celebration in Stanley Avenue Baptist Church on Sunday, June 2nd was very enthusiastic and whole-hearted. The church was beautifully decorated with flowers arranged by the young ladies while bouquets of twenty deep red roses from the Deaconess Board and twenty splendid pink roses from the Young People's Society betokened respect and love for the pastor. At the morning service the deacons occupied the platform with the pastor and took part in the service. Deacon R. E. Frid who is the oldest male member of the church gave a few reminiscent remarks. In the evening Rev. E. E. Shields of Chicago brought greetings and felicitations. Deacon Challen who is senior deacon conducted the service and read the following letter from the church: "Rev. Clifford J. Loney,

"To the all wise God our Father, to His most glorious Son, Jesus Christ our Saviour, and to the Blessed Holy Spirit be honour and praise. The celebration of your twentieth anniversary as pastor of Stanley Avenue Regular Baptist Church,

Hamilton, is worthy of our highest thanksgiving to God. It represents a large span of the allotted period of life and the activities of such are not to be lightly dwelt upon. In your labours of love and effort among the sick and afflicted you have won the highest esteem, love and confidence even amongst those who are not of our immediate fellowship. In your work of evangelism both in your own and in other churches you have been able to show splendid results as those in wide spread parts of the country who have found the Lord under your ministry will testify. In the testimony and leadership which is being given in this city and elsewhere by those who have removed from this church there is a striking testimony to the strong ministry which you have set up. As a teacher of the Word the realities of the gospel have been faithfully presented by you, and anything critical or modernistic has been valiantly fought against.

"We pray that the Lord may long spare you to be used in a strong spiritual ministry and together with Mrs. Loney, Kathleen and Clifford Jr., may receive his richest blessing.

"On behalf of the church

Clarence A. Challen	Rowland E. Frid	Geo. Spree
John Bowler	James Pavey	R. S. Kerr
John Blair	Byron L. Cutter	Deacons."

The following telegrams were also read:

"London, Ont.—Greetings and congratulations on this your twentieth anniversary. Blessings of your ministry have extended to Union churches generally and Briscoe Street in particular. Our prayer is that your bow may abide in strength for many more years and that you may have many souls for your hire. On behalf of Briscoe Street Baptist Church,

*Robert Guthrie and Deacons."*

"Toronto, Ont., June 1st, 1935—By authority of a large meeting Saturday evening Jarvis Street joins me in sending heartiest felicitations to pastor and church on completion of twenty years united fruitful ministry. Mr. Loney's long and successful pastorate has demonstrated the sterling qualities of the man. Endurance in Moses, and fruitfulness as a sign of apostleship in Paul, proved each to be an instrument of Divine selection and employment. Similarly Mr. Loney's twenty years' pastorate in Stanley Avenue has shown him to be a workman needing not to be ashamed as preacher, teacher, leader, and administrator. My personal regards for your pastor and my admiration for his splendid qualities of head and heart increase with the years. Please convey to Mr. and Mrs. Loney and his faithful church the assurance that Jarvis Street and pastor share your mutual gladness today, and pray that the union may continue another score of years or more.

*T. T. Shields."*

Other letters and messages of congratulation and well-wishes were also received by church and pastor.

The pastor spoke most fittingly and feelingly at both services. In the morning his subject was "My Church" in which he outlined the important qualifications of a Scriptural Church according to God's Word. This was followed in the evening by a message on "My Master" faithfully presenting the wonderful Christ as head of the church. Following this some expressed the desire to follow the Lord. Mr. Loney had the pleasure also of baptizing two young men. At the close of this service the Lord's Supper was partaken of, and an exceedingly large company enjoyed this privilege. A special Anniversary thank offering was taken during the day for the work of the Lord.

On Monday evening the teachers and officers of the Bible School gathered at the home of the pastor for their weekly bible study of which Mr. Loney has been the teacher for many years, and took the opportunity of presenting Mr. and Mrs. Loney with a beautiful electric floor lamp. The Sunday School members presented Mr. Loney with a splendid, initialled loose leaf note book. The church also remembered pastor and family with a verandah glider and two verandah chairs, together with a verandah rug, flowers in the flower boxes and a sum of money. The Young People's Society also presented them with an electric grill toaster. These were all simple expressions of love and devotion of the members which expressed their loyalty to and best wishes for the continuance of the happy fellowship of pastor and people.

C. A. CHALLEN.



## Whole Bible Course Lesson Leaf

Vol. 10

No. 2

REV. ALEX. THOMSON, EDITOR

Lesson 25

Second Quarter

June 23rd, 1935

### PLENTEOUS IN MERCY

Lesson Text: Psalms 84 to 89.

Golden Text: "I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations."—Psalm 89:1.

Bible School Reading: Psalm 84:1-12.

DAILY BIBLE READINGS: Monday—Mic. 7:14-20; Tuesday—Jer. 30:18-24; Wednesday—Ezek. 39:25-29; Thursday—Is. 41:10-20; Friday—Acts 2:1-11; Saturday—2 Tim. 3:8-17.

### PSALM EIGHTY-FOUR

In this psalm there is expressed an intense longing for the courts of the Lord, indicative of the heart's desire for the worship of God. It opens with a note of praise of the beloved nature of the tabernacles of the "Lord of hosts". In this God is associated with His house. He may be worshipped anywhere (John 4:23), but in the Old Testament period such worship was centralized, first in the tabernacle (Lev. 17:3-5), and then in the temple (2 Chron. 7:1-7); and even in these days He is peculiarly and closely associated publicly with buildings dedicated to His worship. Around such buildings some of our sweetest memories linger.

The psalmist then expresses his intense longing for the courts of the Lord; intimates his great desire for the altars of God; and declares the blessedness of those who dwell in the courts of the Lord. Note what this indicates respecting the condition, purpose, and reward of the psalmist. Following this, the blessedness of the one whose strength is in the Lord is stated: "In whose heart are the ways of them", or, "Who knows and loves the way of God's favour". Such a man is renewed and blessed by the grace of God, as the dry valley of Baca is refreshed by the rain. He also goes from strength to strength on his pilgrim journey, until he appears before God in Zion (vs. 5-8). Observe the blessedness of the one who walks with God (Gen. 5:22-24; Heb. 11:5), the nature of the way he is called upon to walk (John 15:19; 16:33), the progress possible in such a way (2 Pet. 3:18), and the rich reward at the end of it (Col. 3:23, 24). In the closing part of the psalm a contrast is instituted between the house of God and the tents of wickedness, and the blessing of God on the righteous is declared (vs. 9-12). What are some of the good things provided by God for His own? How may we encourage attendance at the house of God, and make the services therein more interesting and profitable?

### PSALM EIGHTY-FIVE

In this psalm, on the basis of former divine favour, the psalmist prays for future blessing, and expects a favourable answer thereto. The background of the psalm may be the return of the remnant from the Babylonian captivity in the time of Ezra, or it may simply relate to deliverance from some great evil. In this latter sense, it may be applied to-day. In the first section (vs. 1-3) note the references to the favour of God, the forgiveness of sins, and the taking away of the wrath of God. A change of tone is observed in the second section (vs. 4-7), where prayer is offered for a cessation of the anger of God, and a complete restoration from captivity; indicative of an incomplete return at first. In the spiritual sense, it relates to revival, spiritual quickening, or restoration from backsliding. Such an experience is due to the power of God; affects primarily the people of God; and is possible for all who are willing to submit to the divine will. Note the promise of the Lord respecting power (Acts 1:8), the occupation of the disciples between the giving of the promise and its fulfilment (Acts 1:14; 2:1), the fulfilment (Acts 2:1-4), a second experience (Acts 4:31), and an exhortation affecting the saints of the present day (Eph. 5:18). The last part of the psalm relates the confidence of the psalmist in answered prayer (vs. 8-13). Observe the warning respecting turning again to folly, also the divine attributes, so manifest in Christ in His incarnate state (vs.

9-11; John 1:17), and the anticipated blessing of God (vs. 12, 13). Note the meaning and significance of the terms, peace, mercy, truth, and righteousness. What are some of the results of a genuine spiritual revival? How may we have such a revival? Is it possible for children of God to hinder such revival?

### PSALM EIGHTY-SIX

In this psalm there is a Davidic prayer of varied petitions, in emphasis of the need of God. The Lord is requested to bow down His ear, and hear His needy servant. Note the earnestness, confidence, humility, confession, honesty, and purpose, clearly manifest in this request. The petitions for preservation of soul, for mercy, for joy, follow. In these the psalmist's condition is again indicated, together with the merciful disposition of God. In the next section (vs. 6-10) the greatness of God is extolled. There is none like Him, and His works are incomparable. Note His relation to Israel in this respect (Ps. 78), and the manifestation of power through our incarnate Lord (Matt. 13:54). In the last section the merciful disposition of God is praised (vs. 11-17). Observe the psalmist's purpose, and its significance for the present day. We need to know God's way, to walk in His truth, to fear His name, and to praise Him with the whole heart. Note further the attitude of God made known in His compassion, graciousness, longsuffering, mercy, and truth; and the desire of the psalmist for a token as evidence of God's favour. How may we show to the world that we are God's servants?

### PSALM EIGHTY-SEVEN

Praise of Zion the city of God is found in this psalm, with the connection of other nations therewith; giving a prophetic foregleam of the universal blessing which would flow from it. Note the topographical reference to the city, its divinely favoured position, and its reputation (vs. 1-3). In these statements the love of the psalmist for the city of his fathers is manifested, together with the divine choice of grace respecting the city. In the remaining verses the city is seen as the source of universal blessing. Note the Lord's register (v. 6), and the spiritual application of the whole in the union of Jew and Gentile in Christ (Ga. 3:28). He is the source of blessing for all (Acts 4:12), the wall of partition has been broken down (Eph. 2:14), and the names of those who trust in Him are recorded in heaven (Rev. 20:15). The heavenly city is the one of which the people of God are citizens (Phil. 3:20 r.v.). How ought we to live as citizens of heaven?

### PSALM EIGHTY-EIGHT

This psalm is one long complaint on account of affliction, but with an implied faith in God found therein. In it observe the intense earnestness of the psalmist. He cried day and night unto God. Note also the description of his trouble. His soul was full of troubles, with his life drawing nigh unto the grave, and his acquaintances far from him (vs. 8, 18). He was therefore in a sad condition, suffering, downcast, and forsaken; and the cause of this state he attributed to God (vs. 7, 14-16). References to death imply a continuance of life beyond the grave, but not as full a revelation as that contained in the New Testament (Luke 16:22, 23; 2 Cor. 5:1-10; I. Cor. 15: 21-58; I. Thess. 4:13-18). How may we make sure of being absent from the body, and present with the Lord?

### PSALM EIGHTY-NINE

This psalm is composed of two sections, in the first of which (vs. 1-37), the divine covenant with David, and its resultant prosperity are related; and in the second, the casting off of the people by the Lord (vs. 38-52). Observe the nature of the Davidic covenant (v. 4; 2 Sam. 7:8-17); also the greatness of God (v. 5). His strength and faithfulness, examples of His power, character of His throne, blessedness of those who know Him, and His choice of David, with the promises relating to him. Note the grace of God in His choice of servants, and in His salvation of men. Observe further the statement of the anger of God against His people, with the description of their afflicted state (vs. 38-45); and the appeal to God for deliverance (vs. 46-52). The brevity of life is referred to, together with the certainty of death (vs. 47, 48); an appeal is made to the former loving-kindnesses of God, the reproach of enemies is called to remembrance, and the psalm closes with an ascription of praise to the Lord. If spiritual blessing is lost, how may it be regained?

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THE MOODY MONTHLY  
Chicago

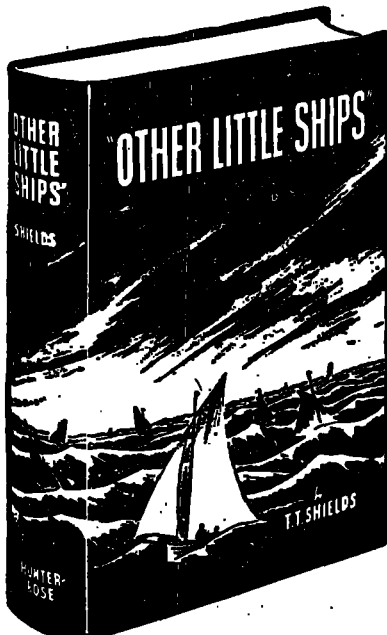
"Other Little Ships". By T. T. Shields. 261 pages, 7 1/4 x 5 inches. Hunter-Rose Company, Toronto. C.H.B.

Sermons of this well known Toronto preacher are now being published weekly in THE GOSPEL WITNESS and some of them are reprinted in *The Christian Herald* of London. The selections made for this particular volume are those which have been repeated from the pulpit and reprinted, and in many instances the supply of copies exhausted. The simple message that gives the volume this title was printed four times, and the sermons entitled, *Is It Nothing to You? Eternal Life*, and *The Second Mile*, have likewise been reprinted in various papers, reaching a circulation of hundreds of thousands. The reader will appreciate in all these sermons a devotion to the gospel message and an unusual appeal to and an understanding of human nature.

THE SUNDAY SCHOOL TIMES  
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