

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

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

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Vol. 14, No. 7

TORONTO, JUNE 27, 1935

Whole Number 684

The Jarvis Street Pulpit

BY WHOSE AUTHORITY MAY INFANTS BE BAPTIZED?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 23rd, 1935

(Stenographically Reported)

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matthew 28:19, 20.

My task this evening is not so much the exposition of a particular text as the exposition of a biblical doctrine; but I have announced this text because, in principle, it contains the subject I am to discuss with you.

The proper function of the pulpit is to give instruction, not primarily to provide entertainment. A church is not necessarily doing God's work when it secures, within its walls, the attendance of a large number of people. Other things being equal, of course, the assembling of the multitudes is to be desired. But the great question is, What do we do for them when they come?

I suppose the majority of people prefer entertainment to instruction, even as little children, left to themselves, choose confectionery before solid food. We read of a day when people will "heap to themselves teachers, having itching ears". That is to say, they will demand entertainment. He will be the popular teacher who will tell people only what they already believe. Have you ever considered the mental state to which a successful politician appeals? He tells people nothing that they do not already believe. He is an apostle of the obvious. If he is not a latitudinarian, he is at least a platitudinarian. He repeats things that have been said a thousand times before; and the unthinking man, whether he listens to a preacher or a politician, when he hears such an one, says, "That is fine. He is a great man—he thinks just as I do." Which very often means that he does not think at all!

I have selected this subject for this evening because I have recently had several enquiries on this subject. Several people have recently asked me about it, quite in-

dependently of any public discussion; although there has been a little of that in some of our city papers. I read a letter in the press a few days ago from a gentleman recalling his experiences in a certain place, where a clergyman refused to conduct a burial service for an infant who had died unbaptized. He would not read the service of the church at the funeral of an unconscious and irresponsible infant because someone had neglected to have it baptized. Conduct of that sort must surely make people ask questions, and I am not surprised that when people turn to the Bible, they begin to have some misgivings about the scripturalness of the practice of infant baptism; nor that they find themselves rather perplexed because it is generally practised. The larger part of the professing Christian church practises the baptism of infants; and it is quite natural for anyone to say, who begins to question the matter at all, "Surely it cannot be that so great a number of people can be wrong on a matter of this sort."

Before beginning the discussion of the subject itself, there is a very important principle that needs to be settled and established in our minds. That question is, Where is the source of religious authority? To what court shall we submit our case? What judge will make an authoritative pronouncement in respect to matters in dispute in the realm of religion? Our Modernistic friends tell us that there are many excellent things in the Bible; that, taken as a whole, it is rather a good Book; but that they must be allowed to bring the text of the Book to the standard and appraisal of their own reason. The Modernist says, what he finds there which

accords with his reason, he is prepared to accept. If it seems to be in harmony with the conclusions of science, if it is in accord with what he conceives to be the record as well as the teaching of history, if it is in agreement with his sense of the rightness of things, then he will accept it. But he must be allowed to delete such portions as do not meet with his approval. Which means, that he sits in judgment upon the Book, instead of permitting the Book to pass judgment upon him.

There are various forms of religion which bear a Christian name, and profess to derive their authority from Christian sources. For example, a sect—we have not many of them here, but a few—known as the Mormons. They do not discard the Bible. It is the Bible, plus the Book of Mormon. The devotees of that strange religion known as Christian Science, do not ignore the Bible. They say it is the word of God, but that we cannot interpret it without the assistance of Mrs. Eddy and her "Science and Health with Key to the Scriptures". The Bible is a good book, but it is a locked book until Mrs. Eddy interprets it for us. The Russellites, who call themselves "International Bible Students", "Jehovah's Witnesses", and I know not what else, profess to believe the Bible. But for example, Ezekiel's writer with the inkhorn, Pastor Russell identifies as himself; he is the interpreter—or was until "Judge" Rutherford succeeded him. Thus, we are told, that in order to understand the Bible we must read it in the light of the publications of Russellism.

These may seem crude examples of the principle of the supplementation of scriptural authority. Perhaps so. But I am not sure that they are any worse than certain other bodies which claim a more ancient lineage. For example, the Roman Catholic Church. The Roman Catholic Church, in many of the principles of its teaching, is soundly and incontrovertibly biblical. There is a great deal about Roman Catholicism that is absolutely true to the Bible. But it denies the right of private interpretation, and declares that the Bible can be interpreted only by the oracles of the Church; and if the Church chooses to set aside some precept or principle of the Bible, she has the right to do so. So that, here too, you have the Bible, plus the church's authoritative interpretation.

I hope I shall not offend my Anglican friends when I refer to the Book of Common Prayer. But if you raise the question of baptism with an Anglican, he will not refer you to the Bible: he refers you to the Book of Common Prayer. He bases his claim upon tradition rather than upon the Bible itself.

We are very simple in this place—and I lay this down as a principle—We believe that the Bible is a Book apart. The quality of its inspiration and authority is unique. There is no other book in the same class,—not even the Book of Common Prayer. The Bible, we believe to be the inspired and infallible word of God, the final authority on all matters of religion. If I were to quote from certain authors this evening outside of the Bible, as I could do, in support of certain things I shall have to say, it would only confuse you; because you would be able to quote other human authors on the same subject to the opposite effect. Thus we should get into a discussion, and arrive at no authoritative decision. I am simple enough therefore always to take this position, and to say that in my view the Bible is adequate. I believe it to be the record that God has given to us of His Son, that the Person of our Lord, therein enshrined,

as surely in the Old Testament as in the New, binds the Book together, and makes it one and indivisible. You cannot cut the Bible without its bleeding. It is a living Book, the word of God "that liveth and abideth forever".

In such matters as are now before us I quote exclusively from the Book which is available to everyone of us, and which I think I may assume everyone of us already possesses. There is no secret about it: you may go to the Scripture for yourselves. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

I.

WHAT HAS THE BIBLE TO SAY ABOUT THE SUBJECT OF BAPTISM? Who ought to be baptized, if anyone? Mr. Whitcombe read to us this evening a brief account of the ministry of John the Baptist, of how people thronged about him. They came repenting when he cried, "The kingdom of God is at hand", and he baptized them "unto repentance". That is, on their confession of the fact that they were sinners, and did then repent. Repenting, they became the followers, the disciples, of John.

There is no record of John's baptizing anyone but adults who came voluntarily to him for baptism. Jesus Himself came, and John wondered at His coming, saying, "I have need to be baptized of thee, and comest thou to me?" "Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him." They went down into Jordan, and Jesus was baptized, and "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

A lady once enquired of me on this subject of baptism. She said, "There are so many voices, so many teachers, so many professed authorities, that I am confused; to whom shall I give heed?" I asked her if she had read the story of the baptism of the Lord Jesus, to which, of course, she said Yes. I then asked her whence came the voice that approved of Christ's baptism? And she said at once, "It was a Voice from heaven." Then I answered, Listen to the Voice of heaven, hear what the word of God says, and if it approves of your course you can afford to ignore the opinions of men.

There was a difference between the baptism of the Lord Jesus and the baptism of others who came to John repenting, for He had no sin of which to repent; He was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens". Notwithstanding He said, "Thus it becometh us to fulfil all righteousness."

Before He suffered, our Lord took the bread and the wine, and said of the one, "This is my body", and of the other, "This is my blood", when as yet His body was unbroken, and His blood was unshed. He observed the feast of the passover prophetically, the last of the prophets, fulfilling in Himself all that God had spoken "at sundry times and in divers manners in time past unto the fathers by the prophets"; for now the Lamb of God had come. May we not as surely conclude that this fulfilment of righteousness to which our Lord Jesus alludes was a prophetic word? The righteousness of the law was fulfilled in Him, and by and by He is to be buried, and is to rise again.

The Lord Jesus commanded the disciples to baptize: "Go ye therefore, and teach all nations, baptizing them." On the day of Pentecost, when people repented, they said, "Men and brethren, what shall we do?" And Peter answered, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And who were baptized? They that "gladly received his word"; believers who received the word. And so had the Lord commanded, "Go ye therefore, and teach all nations, baptizing them." When people believe they should be baptized.

What is a disciple? "If ye continue in my word, then are ye my disciples indeed." They only are the disciples, the imitators, the followers, of the Lord Jesus who believe and obey Him. When Peter, filled with the Holy Ghost, was competent to fulfil the commission of the Lord, he bade every believer to be baptized. When the great revival broke out in Samaria the people believed, and they were baptized, both men and women. There is not a word about children. Faith was made a prerequisite to baptism. No one could be baptized who did not believe.

There is the story of the conversion of Saul of Tarsus. We are told that when Ananias went to him "there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized." Again you remember when Peter was sent to Cornelius, to the Gentiles, the Lord especially attested His approval of that course, to which He had sent Peter, by giving to the people, even as they heard the word, the Holy Ghost; and Peter later said, "As I began to speak, the Holy Ghost fell on them, as on us at the beginning." That was the divine ultimatum, the divine approval of the preaching of the gospel to the Gentiles.

There are some who say, "But what we need is the baptism of the Holy Ghost." Granted. We need nothing so much as the fulness of the Holy Ghost. But Peter said on that occasion, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Though they had received the Holy Ghost, by apostolic command they were baptized in water.

Then comes the case of Lydia in the sixteenth chapter of Acts, the seller of purple, of the city of Thyatira, "whose heart the Lord opened, that she attended unto the things which were spoken of Paul". When she believed, she also was baptized.

In Philippians there is the record of the case of the jailer who would have committed suicide because he thought the prisoners in his charge had escaped. When he discovered they were still there, and saw the hand of God upon them, he said, "What must I do to be saved?" And Paul and Silas said, "Believe on the Lord Jesus Christ, and thou shalt be saved." They did not say, "Be baptized, and be saved." They said, "Believe on the Lord Jesus Christ, and thou shalt be saved." "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway . . . believing in God with all his house." He and his household, believing in God, were baptized.

So, my dear friends, if you carefully study the New Testament you will find there is not a single instance recorded in which faith was not required as a condition of baptism. It is for believers, and for believers only, according to the teaching of God's Word.

II.

Let us think for a moment or two of the question of THE BAPTISM OF INFANTS. I am not now discussing any mode: that is another matter to which I shall allude before I close. My question this evening is, Who ought to be baptized?

By implication, the baptism of infants is forbidden by the Word of God. If faith in Jesus Christ is absolutely indispensable to valid, scriptural, baptism, it follows inevitably that a child that does not even know its own name, that has not arrived at the stage of development where, as the phrase is, it "takes notice", that such an one, according to the teaching of Scripture, is not a fit subject for baptism. If one should say, "I have heard my minister quote scripture in that connection as authority for the practice." I reply, No doubt you have. Here is a passage often thus quoted, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." And we are told the mothers of Salem brought their children to Christ that He might baptize them. Evidently *it was not a common practice*, for the disciples did not understand why the mothers were bringing their children, and they forbade them. If it had been customary for the children to be brought to Christ for baptism, His disciples would readily have recognized the reason for their being brought, and would have encouraged and assisted them. But it was to His disciples, those closest to Him, that Jesus Christ said, "Suffer the little children to come unto me, and forbid them not." May God help us to heed that admonition! By all means, let the little children come. Let nobody forbid them; but rather, teach them the way of the Lord; teach them to sing,

"Jesus loves me, this I know
For the Bible tells me so."

I do not believe you can begin too early to teach children the way of the Lord. The man and woman whose earliest memories are associated with the name of Jesus are privileged above all others. Happy the man who can say, "I cannot remember the time when I had not heard of Jesus as the Saviour." By all means, let the little children come.

But if they brought the children to Jesus to be baptized, *they brought them to the wrong person*; for the Scripture explicitly says that Jesus Christ never baptized anyone: "Jesus himself baptized not, but his disciples." The text says explicitly that He did something else, but He did not baptize: "He took them up in his arms, put his hands upon them, and blessed them." Another evangelist says, "Then were there brought unto him little children, that he should put his hands on them, and pray . . . and he laid his hands on them." But he did not baptize them. There is not a word in the story about baptism.

HOUSEHOLD BAPTISMS

Perhaps someone will ask, "What about the household baptisms recorded in the Bible?" In First Corinthians Paul speaks of the household of Stephanas which he baptized. But do not stop with the first chapter; read on to the sixteenth chapter. There Paul sets before the Corinthians for their emulation that very household, "I beseech you, brethren, ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints, that ye submit yourselves unto such, and to every one that helpeth with us, and laboreth." In the first chapter he

speaks of the baptism of the household of Stephanas, and in the concluding chapter he speaks of that household as being the "firstfruits of Achaia", giving themselves to spiritual ministry. Surely they were not infants.

I have baptized many households, entire families; sometimes comprised of only three; sometimes four, father, mother, son, and daughter; sometimes still more. Household baptism does not necessarily mean there are children there. Look at the sixteenth of Acts in which two cases are spoken of. First, there was the household of Lydia. Lydia was a business woman. I do not know that she was a married woman; I do not know whether she had a family, but she had a house: "If ye have judged me to be faithful to the Lord, come into my house, and abide there." She afforded the apostles lodging, and they accepted her hospitality. In the conclusion of the chapter, we read that when they came out of jail, they went to the household of Lydia, "and when they had seen the brethren, they comforted them, and departed." It does not say anything about children there.

It may be argued there may have been children there. Let us admit that to be true: there may have been children. Hold that in your mind a moment. The household of the jailer, what about that? That is very explicit. It says, "They spake unto him the word of the Lord, and to all that were in his house." Everybody in the jailer's house was old enough to hear the word. And not only so, it is said that the jailer "rejoiced, *believing in God with all his house*". Everyone in the jailer's house heard the word, believed the word, rejoiced in the Lord; and he "was baptized, he and all his straightway".

Come back to the household of Lydia. There may have been children there. Will you base your doctrine of baptism upon a mere supposition when the whole testimony of the New Testament is against it? Even the case of Lydia's household I believe to be against it, for such as are named of the house are described as "the brethren", without a word about children. You will have to go somewhere else than the Word of God to find authority for infant baptism. Wherever it came from, it is not in the Bible.

You say, "I should like to know how it came about." That is a justifiable interest, but it is not very important. It should be enough for every one of us to know that the practice is not scriptural. "But if it is not scriptural, it may be permissible? What objection can there be to the practice as such?"

In the first place, it is quite evident that the practice involves a *misinterpretation of the significance of baptism*. If I believed that baptism would save you, and you were not baptized, I would give you no rest day or night until I got you under the water. And if we believed that little children could be saved by being baptized, we certainly would have a campaign to find all the children of the neighbourhood, and have them baptized. But we know better than that. Surely no unconscious infant needs baptism for its salvation. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "He that believeth not is condemned already"—why—"because he hath not believed in the name of the only begotten Son of God." The damning sin is the rejection of Christ. Children who have never come to years of accountability, who are utterly irresponsible, who have never deliberately sinned against God—though they have sin, they have not sinned, and their sinful natures are covered by the infinite atonement

of our Lord Jesus Christ. The blood of Jesus Christ, God's Son, must cleanse them from all sin. It is not until that atonement is deliberately rejected that men suffer for believing not on the name of the Lord Jesus Christ. But the practice of infant baptism makes baptism a saving ordinance.

I have before called your attention to the catechism. I have before me the Book of Common Prayer. There are many fine things in it. Many of the prayers may be vehicles of expression which, rightly employed, in a devotional spirit, may indeed be used to edification. In "The Ministration of Publick Baptism of Infants" the passage from Mark's Gospel beginning, "Suffer the little children" is quoted as though it supported the practice.

It is demanded of the Godfathers and Godmothers:

"Dost thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?"

"Answer: I renounce them all."

When the Godfathers and Godmothers, on behalf of the child, have confessed their belief in the Apostles' Creed, in due course the child is baptized. I have known many parents who when they have done everything possible for their children, have discovered that no parent can do for a child that which only the grace of God in the heart of a man or woman, can accomplish. Hence it is folly to promise for others what we dare not promise for ourselves.

I do not want to seem to be unkind, but when I read these things, I am amazed at the ignorance and superstition, that still persist in churches that are called Christian. I marvel that anyone could ever suppose such a thing to be in accord with the Word of God.

Following the baptism "the Priest" says:

"Seeing now, dearly beloved brethren, that this Child is regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this Child may lead the rest of his life according to this beginning."

"Seeing that this child is now regenerate"! What has made it regenerate? Putting a few drops of water upon its brow in the name of the Father, Son, and Holy Ghost? It is absolutely without a shred of scriptural warrant. It is a manmade ordinance that has nothing—I use the strongest language possible—absolutely nothing in the entire Word of God to lend it a vestige of support.

"But is there any harm in it?" "This child is regenerate and grafted into the body of Christ's Church." The unconscious infants are said to be regenerate, members of Christ's body, without their knowledge, and certainly without their consent. With what result? There are countless millions of people called Christians who have never been born again. Let me shock you by saying that of all heresies that ever cursed the church, the doctrine of infant baptism is the most prolific mother of evil. It has put the name, Christian, upon men and organizations who know not Christ. The Church of the New Testament is made up of people who have been born again, made new creatures in Christ, who have become a holy nation, a royal priesthood. Never is that accomplished by the ceremony of infant baptism.

You ask, "Is that all?" It is enough. But have you ever read the teaching of the Roman Church in re-

spect to infant baptism? I have a treatise on the subject in my study. It is altogether too terrible even to read in public. The teaching of the Church is that no child can possibly be saved without baptism, and because of that, in an emergency, anybody may baptize, a doctor or a nurse—and please pardon this shocking thing, but I must say it—because of that teaching, nurses and doctors are admonished in the case of the death of the prospective mother to baptize a child before it is born, in order that it may not go to hell. I say, no more damnable doctrine than that was ever invented. What a libel upon God! What a misrepresentation of God that is! And that in our day! Even in the Book of Common Prayer in the service for the private baptism of infants I find this provision:

"If no lawful Minister may be had, and the child be in danger of death, then let one of those present pour water upon him and say: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

That doctrine not only makes salvation of works, but of vicarious works; of works done vicariously by such as are responsible for the child's being baptized. On the other hand, failing to have infants baptized, that doctrine implies that parents or others are wholly responsible for the eternal ruin of such children should they die in infancy.

You do not believe that, do you? God help you never to believe that. That is not in the Bible. The God and Father of our Lord Jesus Christ is not the author of that doctrine. It is not there. I readily grant you that thousands of people have accepted the doctrine assuming it to be scriptural, and without an understanding of its terrible implications. I have no doubt that countless thousands of godly people have had their children baptized, as they call it, in the name of the Lord, believing it to be scriptural, and believing it to be their duty, not deliberately violating the teaching of Scripture. But they are responsible thus far, that they did not enquire of the Word of the Lord. We ought to know better, whether we do or not. But do not take my word for it. You read many books that are quite as long as the New Testament; read from Matthew to Revelation, and resolve, "As a Christian I will do what the Bible teaches me." When you have gone through it, if you can find any warrant for infant baptism there, please let me know for I have never been able to find it. If you can prove that you have God's word for it, I will gladly retract anything I have said. But I have gone through the New Testament many, many times, and can find no semblance of such warrant.

Furthermore, *infant baptism is performed in the name of the Father, Son, and Holy Ghost.* I have never known anyone to forge my name on a cheque. It would do them no good! Men forge the names only of those who are supposed to have large bank accounts. But I should not like to have my name forged. I do not want to be held responsible for acts not my own. Forgery is reckoned in this country a criminal offence. If you undertake, without his permission, to sign another man's name to a document, to forge his name, you are likely to get into trouble. Infant baptism is practised in the name of the Father, Son, and Holy Ghost, when it is in direct violation of every principle of the Word. We used to have a minister in the Baptist Denomination by the name of Dr. Thomas L. Davidson. He was very able but a somewhat eccentric man. On one occasion he was

asked if he would perform the "rite of baptism" over a baby, and he said to the parents, "Certainly, if you wish me to do so." They appointed a time, and he went to the house. The mother brought the child to him, and he took it in his arms, and asked its name; then dipping his finger in a bowl of water, and sprinkling the brow of the child, he said, "In the name of the father, and mother, and Thomas L. Davidson, I sprinkle you John Thomas." "Oh, no!" cried the parents, "that is not baptism." "But that is the only authority I have. The father wants it, the mother wants it, and I consent to do it." "But we want the baby properly baptized." To which Dr. Davidson replied: "I am a minister of the gospel. Here is the Bible. If you will show me any scriptural authority for sprinkling this child in the name of the Trinity and calling it baptism, I will do it." But they could not.

What is baptism? It is not a sacrament. It does not save anybody. Thank God, we are saved by some other means than an external ceremony. How are we saved? Through the blood of the Lord Jesus Christ. There was a day when, in the purpose of God, and by His abounding grace, all the sins of this poor sinner were laid upon Jesus Christ. He took my place. He went to the cross as representing me. The wrath of God was poured out upon Him because He stood in my room and stead. At last He bowed His head and gave up the ghost; they took Him down from the cross, and laid Him in the grave. This poor sinner, upon whom the law of God had had its way, was now dead. But on the third day the God-man, having atoned for my sins as my Substitute, the prison-doors were opened, and I came out of prison to walk "in newness of life", with all the old life behind me. Then, if I may paraphrase it, our gracious God said, "Seeing I have done so much for you, that I died for you, was buried for you, and rose again for you, and you have now received that redemptive work which I did in your behalf, will you tell the world at my command of your identification with Me, and be buried with Christ by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so (you) also should walk in newness of life?"

Keep it there, dear friends, a simple ceremony, a beautiful symbol, representing the union of the soul with Christ. But never substitute water for the blood of Christ. Never substitute a human ordinance for the command of the great Head of the church. Refuse to bow to anything that is not written in the Book.

Is there someone here who says, "But, sir, I have long been an Anglican. I was brought up in the Anglican Church"? I know a good deal about the Anglican Church, more than I have time to tell you to-night. All my distant antecedents were Anglicans too. That is of no importance; that does not matter. I had a very distinguished ancestor, well known in history. I have his blood in my veins—but I do not boast of it. His name was Adam. We are all cousins in that respect. And it is far more important than what church you belong to, that you should know that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." That is the all-important matter, to know what family you belong to.

You say, "My minister teaches so-and-so." When by and by you, as a Christian, stand before Jesus Christ to give an account of your stewardship, you will not be asked what your minister taught: you will be required to stand by the teaching of this gospel. How do I know?

His Word tells us that He has appointed a day "when God shall judge the secrets of men by Jesus Christ according to my gospel". It is what is written in the Book that will determine your stand there. Learn to make Jesus Christ your Master and Lord, to put Him and His Word first, and say, "I will obey Him if the heavens fall." Only thus may we hear at last the verdict, "Well done, good and faithful servant." May the Lord make us all obedient disciples, abiding in His word, that we may be His disciples indeed.

Let us pray:

We thank Thee, O Lord, for a salvation that is of grace, and of grace alone; for a Saviour Who paid it all, Who has left us nothing to do but to receive the free gift of His grace. If there are any here this evening who have not received it, enable them so to do. If there are any who, having received it, have not yet obeyed His commandments, enable them to resolve that they will become obedient to Him. O Lord, if there are any who are still enquiring, who are unconverted as yet, we pray that Thou wilt work in them a real desire to know the teaching of Thy Word. Give them no rest until, from their own study of the Scripture, they shall know the will of God concerning them. Bless us now for Thy name's sake, Amen.

JARVIS STREET ANNUAL MEETING

The Annual Meeting of Jarvis Street Baptist Church was held Friday evening, June 21st. The Jarvis Street Church Year runs from the 1st of April to the 31st of March. The Annual Meeting is usually held in April, but was postponed this year on account of the activities connected with preparation for the observance of the Pastor's Silver Jubilee. Various reasons had been assigned to the Pastor from time to time for the postponement, but the primary reason later appeared as aforesaid!

The Treasurer's report showed total receipts to have been \$48,750.01. This is, of course, very much less than in pre-depression days, but a respectable total considering present-day conditions. Of this amount, \$24,521.55 was spent in church operating expense; and for missions and benevolences, \$24,228.46—almost dollar for dollar. With the exception of the Seminary, all funds reported a balance. The Seminary Fund showed a deficit of \$9,227.01 as of March 31st. The Jubilee Fund raised since the conclusion of the Church Year has now reached the total of \$7,542.28. We need in round figures \$1,700.00 to balance the Seminary Fund as of March 31st, 1935, to enable us to start the year with a clean sheet. We still appeal to our Seminary friends, and remind them that the Jubilee Fund is still open.

There was a good attendance at the business meeting, and a delightful unity of spirit was evident. Indeed, the business meeting reminded one of a happy excursion to some placid lake among the woodlands, on a beautiful June day.

The first important item of business was the election of Deacons. Jarvis Street Deacons number seven ordinarily, and are elected to serve for a term of two years. In order to be elected a Deacon it is necessary to receive a two-thirds vote of the members present and voting. Before the election, the Deacons reported that Mr. J. J. Burton, greatly beloved and honoured as a Deacon for some years, had been seriously ill for so long that there was little hope of his being able to resume his activities as a Deacon; and it was, therefore, recommended that he be elected an Honorary Deacon for life. This was done by unanimous vote. Deacon Chas. Brownlow, who had been a Deacon before the time of the Jarvis Street revolution, and was one of the noble five who stood in that great conflict, had expressed a desire to give place to some younger man; but the Deacons would not consent to his retirement, and recommended that he also be elected an Honorary Deacon for life.

Anyone may be nominated for Deacon, and anyone may nominate. No recommendation is made by the Deacons, and no nominating committee is appointed. But the scriptures describing the qualifications of a Deacon are read, and members are urged to vote for those whom they believe approximate the scriptural standard. The same course was pursued

this year, with the result that only six received the two-thirds vote, namely, Messrs. George Greenway, J. G. Hyde, J. E. Jennings, and O. L. Raymer (re-elected), and Messrs. Robt. Downing and W. S. Whitcombe. These, with the Honorary Deacons, constitute the Deacons' Board for the next two years.

Reports were received from all departments of the church, and while having a local interest, would not necessarily be of value to the world-wide constituency of THE GOSPEL WITNESS.

The Deacons' report was read by Deacon O. L. Raymer, in the absence of Deacon George Greenway, who was unable to attend owing to a slight indisposition, from which we are happy to say he has since recovered. In addition to the Deacons' report, a lengthy recommendation from the Deacons' Board respecting the rearrangement of the church budget was read by the Pastor, moved by Deacon J. E. Jennings, and seconded by Deacon O. L. Raymer, each of whom made supporting addresses. The recommendation, after discussion, was unanimously adopted without amendment. These two items follow in order, and summarize the work of Jarvis Street Church for the year under review.

We all regret that the last year has been less fruitful in apparent results than some years, but we are confident that there has been much spiritual fruitage that cannot be reported in figures. The ministry of our missionary staff, of THE GOSPEL WITNESS, of the radio for half the year, and other activities, have borne fruit far beyond the mere figures contained in the Clerk's report, which report showed that during the year there were received into church fellowship: 76 by baptism, 19 by letter, and 32 by experience, a total of 127.

REPORT OF THE DEACONS' BOARD OF JARVIS STREET BAPTIST CHURCH FOR THE YEAR ENDING MARCH 31st, 1935.

"Not unto us, O Lord, not unto us, but unto thy name give glory," is the language of our hearts as we gather in this our Annual Church Meeting, for truly the Lord has been good to us. The condition of the world to-day is such as to give concern to all right-thinking people, and the indifference manifested by professing Christians to the things of God, is a matter of grave concern to all who have the work of the Lord at heart. While we, as a church, are far removed from perfection, we have very much to praise the Lord for, and again we say: "Not unto us, O Lord, not unto us, but unto thy name give glory." There have been, and still are, things which would discourage, were we to forget the promise of a covenant-keeping God. He is faithful that promised, and His compassions fail not. Unfortunately, many of His people the world around "forget the Lord", and walk not in all His ways, and He gives them leanness of soul; so that we constantly have to cry, "Wilt Thou not revive us again, that Thy people may rejoice in Thee?" The condition of things tends to keep us very humble before God, and causes us to rely on the power of the Holy Spirit in all our work for Him. The Lord has graciously supplied our needs, and has been better to us than all our fears, and in spite of much business depression.

The Treasurer's report is encouraging, and shows that the hand of our God has been upon us for good during the year. The financial statement to be given later proves the faithfulness of a covenant-keeping God, and we praise His name for this, and for the splendid harmony and oneness of spirit that exists among us: "All one in Christ Jesus" is beautifully exemplified in our church life. We pray that it may long continue, for where the Spirit of the Lord is, there is liberty and also blessing.

We rejoice in the manifest presence of God in our midst, and in the blessing that attends the ministry of our beloved Pastor, Dr. Shields. We gratefully record our unabated love and esteem for him, and thankfulness to God for one who is true to the Book, and fearless in setting forth the whole counsel of God. Moreover, as a church we gratefully express our confidence in him, and take our stand with him in his denunciation of the beer-parlour evil, and the terrible mistake the present Provincial Government has made, particularly in placing temptation within easy reach of our young people. No preacher in the city has spoken so boldly against the deplorable situation that has been thrust upon this Province, as our Pastor, and we thank God for one who will stand alone, if need be, in the cause of righteousness. We thank God for the blessing that has attended the ministry

of the Word, and the numbers who have followed their Lord in baptism.

Mention must also be made of the fact that our Pastor has just completed twenty-five years' ministry in Jarvis St. Church. Many changes have taken place during this period, but God remaineth faithful:

"O honour, higher, truer far
Than earthly fame could bring,
Thus to be used in work like this
So long by such a King!"

The large attendance at the meeting to celebrate this occasion was an indication of the love and affection his people have for their Pastor, and the handsome and generous gifts were but an expression of their continued love and esteem. And the messages read on that occasion from all quarters of the globe speak of the regard in which he is held in the Christian world.

The work among the Young People continues to be very encouraging, the large number of young men and young women attending our church services being specially gratifying; and the Bible School is the largest in the city, due largely to the systematic visiting by the teachers to the homes of the scholars under the unabated zeal of Pastor and Superintendents.

The Toronto Baptist Seminary, which is a department of the church, continues to carry on its good work in training young men and women for Christian service at home and abroad. Graduates and former students are serving as follows: One deaconess, two colporteurs, four pastors abroad, ten foreign missionaries, and forty-nine pastors of churches in Canada.

The prayer services of the church are continued regularly, three each week in addition to the Sunday evening prayer service, and those held in connection with the Bible School. The Tuesday night meeting is a missionary prayer service, when missionaries at home and abroad are specially remembered at the Throne. In connection with the church, we have thirty members who are serving the Lord in foreign lands.

The Thursday night prayer service is held in the church, and largely attended, after which a Bible Lecture is given by the Pastor.

We must also mention the choir and orchestra who continue to give voluntary service to the Lord under the direction of Mr. W. J. Hutchinson and Mr. C. L. Penney, and who are worthy of our hearty thanks.

We have again to report that the Lord has been pleased to call to higher service, sixteen members of the church: Mrs. J. T. Bradley, Miss May Carpenter, Miss Mary E. Cooper, Mr. James R. Dowdell, Mrs. Sarah Durnin, Mrs. J. E. Foster, Mrs. Fred G. Hyde, Mrs. Anne M. Jackson, Mrs. Benjamin Kirk, Mrs. H. Lucas, Miss Elizabeth Marks, Mrs. Elizabeth Marrs, Mrs. E. A. Norris, Mr. Wm. McCoy, Mr. Edward McDowell, Mrs. Louise Sloan.

"'Twas their lives in the past helped to fill
us with gladness,
And the future in Heaven the Home with
no sadness,
Where we see them to-day with bright robes
of whiteness
In the land where the weary ones rest.

"Would we wish for them back from that
bright home in Heaven?
Nol with patience we'll wait till the veil
shall be riven,
And the Saviour restores us the friends He
has given
In the land where the weary ones rest."

Once more we bring to a close this report of the Lord's goodness. We look forward with confidence to the future. "Our God reigneth", and our trust is in Him. He has blessed, and will bless, for He abideth faithful.

With such a God, and such a leader as He has graciously given to this church, we go forward strong in the Lord, and in the power of His might.

Signed on behalf of the Deacons' Board,
GEORGE GREENWAY,
Vice-Chairman.

DEACONS' BUDGET RECOMMENDATIONS

The Pastor and Deacons have given careful consideration to the church budget, with a view to finding a way whereby the financial resources of the church may be equitably distributed among the objects which the church feels itself under obligation to support.

While neither the Pastor nor officers of this church took the initiative in organizing the Union of Regular Baptist Churches of Ontario and Quebec, that organization was the direct result of the stand this church had taken for the maintenance of evangelical principles. The said Union stands to-day for the historic Baptist position, as does Jarvis Street Church. This church has therefore felt from the Union's inception a special obligation to support as generously as possible all the missionary work undertaken or sponsored by the Union; and the Deacons feel that there must be no withdrawal of interest or of practical support of the Union's missionary enterprises.

But, equally with the Union and this church, Toronto Baptist Seminary exists to propagate the same historic Baptist interpretation of evangelical principles which this church and the Union represent. The Seminary is a child of this church, and is chiefly dependent upon Jarvis Street Church for its support. The work accomplished by the students of the Seminary from its inception has abundantly justified its establishment, and calls loudly for its continued support.

The Seminary is, in one sense, an organization entirely separate from the church, in that it is an incorporated body. But while that is true in a technical sense, actually the Trustees of the Seminary are Deacons of Jarvis Street Church. The Deacons, who are also Trustees of the Seminary, look forward to the time when the Union of Regular Baptist Churches will have grown to such proportions that it will be able to adopt the Seminary as its own; and, with such adoption, to assume responsibility for its support. If and when such a time shall come, it will of course be for the Union to decide whether it will assume that responsibility. In the meantime, the responsibility for maintaining the Seminary rests chiefly with Jarvis Street Church.

We are grateful that the Union has recognized the Seminary by giving it a place on its budget, from which budget the Seminary last year received \$631.72; and from Union churches, \$823.73; total from the Union Treasurer of \$1,455.00. The Seminary is grateful also for all the friends who have given individual support to the Seminary by gifts sent direct to the Seminary Treasurer.

The Deacons believe that, taking a long view of evangelical Baptist interests in this country, the maintenance of the Seminary is just as important as the maintenance of the Union; for the reason that there is no other visible source of supply for the ministers of the future than the Seminary. The Deacons therefore feel, and they ask the church by this statement to adopt this principle, that the Seminary must be regarded for the present as Jarvis Street's principal missionary enterprise.

A deficit on the operating expenses of the Seminary had accumulated, particularly during the last four years, to an aggregate of about \$9,000.00. The Silver Jubilee Seminary Fund, established in commemoration of the Pastor's twenty-five years of service in Jarvis Street, has reduced that deficit, as of the standing of the Seminary Fund March 31st, to about \$3,000.00. At this date it would exceed that because of continued operating expenses. But it is hoped that this Jubilee Fund will increase sufficiently to cancel the remaining deficit, and enable the Seminary to begin its session at the end of September with a clean sheet.

Having regard to the sources from which last year's income was derived, and the probability of certain parts of it being continued from year to year, it is fair to say that the amount realized from the missions budget of last year was just about the amount necessary to ensure a balanced budget for the Seminary.

The Deacons, therefore, earnestly solicit the co-operation of every member of the church by their acceptance of the following recommendation:

That "Toronto Baptist Seminary" shall displace the word "missions" on our coupon, and that every member be urged to continue his or her giving as before, with the understanding that the proportion of their offering formerly devoted by the coupon system to missions shall go to the Seminary.

We hasten, however, at this point to assure the church that a recommendation hereinafter contained will, if faith-

fully carried out, the Deacons believe, afford the missionary enterprises of the Union a larger measure of support from Jarvis Street Church than they have received heretofore.

The further recommendation in this respect that the Deacons make is as follows: that four special offerings be taken annually for the mission work of the Union, independently of our weekly offering contributions; and that these offerings be received on the second Sunday of the following months: February, May, August, and November.

In making this recommendation the Deacons have no thought of allowing these offerings to be taken in a mechanical, perfunctory, fashion; but rather they propose that the week preceding the second Sunday of the months named, shall be a special missionary week. It shall be especially brought before the whole church by earnest announcement the Sunday preceding, and particularly before the church family at the Communion Service the evening of that Sunday. It shall then be made a special subject of prayer and of comment at the Monday evening conference, with a view to enlisting the entire School in the missionary offering. In addition, the prayer meetings of that week shall be dedicated entirely to mission interests, and such addresses shall be given on Tuesday and Thursday evenings as will stimulate the people's interest in the missionary enterprises of the Union.

Beside this, the Pastor heartily agrees to make the missionary enterprises of the Union the subject of his addresses on the Sunday, or, where practicable, to secure what additional information that may be derived by addresses from missionaries on furlough, the Secretary of the Union, or such other representatives of the Union as it may be possible to secure.

Again, the Deacons include in their recommendation the proposal that a letter with full information on the subject shall be mailed to each individual member of the church preceding that Sunday, and that with that letter there shall be enclosed a missionary offering envelope bearing the member's name, that so an effort shall be made to secure a contribution to missions from every individual member of the church.

This done, the Deacons recommend that the total offering shall then be apportioned as follows:

Home Missions	50%
Liberia	35%
Western Missions	15%
	100%

And further, in order that the Union may have a regular and reliable source of income from this church, and know exactly when it may be expected, this offering will be forwarded to the Treasurer of the Union immediately it is received.

The Deacons believe if the church will accept this recommendation, and heartily co-operate to make it a success, that by this means we shall be able to ensure the support of the Seminary without diminishing our contributions to the Union.

The Deacons, in this connection, would call the church's attention to the fact that the offerings of Jarvis Street Church to the Union have not represented its full contribution. The church has counted it a privilege to provide the Union with an office, with light and heat, from its inception without one cent of charge. In addition, THE GOSPEL WITNESS has given, a great part of the time two pages, and nearly all the time at least one page per week, to Union interests, for which it has received no compensation. Both the church and THE WITNESS have felt it a privilege and a delight to do this, and it is named now only that the constituency of the Union may not feel that Jarvis Street is wanting in interest in the Union's work. And, in order that it should be clearly before our own people and the churches of the Union, the Deacons recommend that an estimate be made of the monthly value of the office, and the cost to THE WITNESS Fund of the publication of Union news, and that each be charged to the Union; with the undertaking that cheques be exchanged between the Treasurers of the Union and Jarvis Street Church, which would mean that the Union will still receive its office rent free, and the Union interests will still have the one or two pages as they are able to fill them, to devote to the interests of the Union without charge; but that, by this exchange of cheques, it will make this contribution a matter of record in the reports both of the Union and of the church,

and thus the members of each will be better able to understand what each is giving and receiving.

The passage of this resolution will endorse all that is contained in this statement, and will be accepted as instruction to the Deacons' Board to give effect to these provisions. And, in order to give full publicity to the matter, it is hereby directed that this entire statement be published in THE GOSPEL WITNESS.

PIONEERING

Among the Indians

Mr. L. D. MacAsh and his wife are doing noble pioneer missionary work, against great odds, among the Indians on the Bear Island Reserve, Timagami, Northern Ontario. A personal letter, received some weeks ago, brought this encouraging word:

"We have had Dr. Hamilton and Rev. Mr. Keithley with us for about two weeks, and we certainly enjoyed their fellowship. They held the services on Sunday, May 26th, and in the evening one young Roman Catholic fellow confessed Christ as Saviour. Then last night I had the joy of leading two more to the Saviour. That makes a total of six who have confessed Christ this last year. We have been here just a year now, and we pray that in another year we may see some real Christians here."

Dr. H. G. Hamilton, of First Baptist Church, Buffalo, N.Y., himself says in a letter to us:

"Mr. and Mrs. MacAsh are doing a good work there amongst the Indians in spite of much opposition. . . . The fact is that there is absolutely no Gospel interest for those Indians apart from what we are now providing."

Notable Conversions

Letters from Pastor D. S. Dinnick relate how two men, one of them a notorious character in the district, professed conversion recently. This one attended the first meeting held in a village hall a short distance from Avoca, was convicted of his need, and acknowledged the Lord.

List of Fields

We give below a revised list of the fields occupied by men who have gone forth this summer:

Armstrong, J. R.	Maple Hill—pastor.
Boyd, J.	Ambassador Baptist Church, Windsor—summer pastor.
Buhler, F. M.	Noranda, P.Q.—assistant to Rev. S. Wellington in French work.
Carson, T. D. M.	Cumberland, Ont.—summer pastor.
Dallimore, A. and MacBain, H.	Evangelistic work in Nova Scotia.
Dinnick, D. S.	Avoca, P.Q.—summer pastor.
Greening, J.	Galway, N.Y.—assistant to Rev. J. H. Greening.
Hall, E.	Trenton, Ont.—student pastor.
Hicks, G. B.	Tottenham, Ont.—student pastor.
Hisey, B.	Willowdale, Ont.—student pastor.
Morrison, R. B.	Duparquet, P.Q.—summer pastor.
Paterson, J.	Norland, Ont.—assistant to Rev. O. Boomer.
Reeve, T. M.	Kirkfield, Ont.—summer pastor.
Scott, J.	Belleville, Ont.—student pastor.
Vaughan, F.	Rosanna, Ont.—assistant to Rev. L. Roblin.

May we suggest that you cut out this list for reference. Pray for these men.—B.

A Harvest of Young People

Kirkfield is a small town nestling among trees and surrounded by ranch land. There are many lakes in the district, and these, together with the Trent Valley Canal, draw a large number of tourists, who lend support to the town and district.

Our work began here through the fortunate acquaintance of a praying mother with the radio ministry and THE GOSPEL WITNESS from Jarvis Street Baptist Church. The Sunday evening meetings are held in the little Orange Hall where some twelve to twenty-five gather. Our only opposition seems to be the universal spirit of deadness, which the grace of God, through prayer, alone can overrule. There is ample

room for expansion among the Protestants, who comprise about sixty per cent. of the population of this district. Kirkfield is about ninety miles north and east of Toronto, but only a fraction of a second from the Throne of Grace for anyone journeying to it that way!

During our second week here two other places opened up with apparent ease. The secret is this: prayers have been ascending for some time past, and God has graciously answered. "The Stone Crusher", a fair-sized settlement, is about two miles from Kirkfield as the crow flies, but about four by road. Here we are holding meetings Tuesday nights in the Community Club House, a well-equipped building freely and heartily placed at our disposal,—no strings attached. Our attendance here is slowly growing, and interest is well maintained. We average about eighteen.

Thursday evenings we hold our meeting at the Town Hall in Victoria Road, about six miles by bumpy road from Kirkfield. Here our audience is largely composed of children, which reminds the writer of a happy winter's work with "Uncle Hutch", helping with the Friday evening children's meetings in Jarvis Street, and he is thankful for the experience.

Pray that through interested children we may spread the gospel story to indifferent and careless parents. Remember also the other places, and particularly the house to house visitation by which many are reached who have never been inside a house of worship for years. The harvest is ready. Young people, from ten to twenty-five, far outnumber those in other districts we have known; these must be garnered in. May the Spirit go before.—Graham M. Reeve.

Come To

REST ACRES RESERVE

(near Brantford, Ontario, the Bell City of Canada)

for a

SUMMER CAMP AND BIBLE CONFERENCE

Under the Auspices of the Union of Regular Baptist Churches of Ontario and Quebec,
337 Jarvis Street,
Toronto, Canada.

SUNDAY, JUNE 30th to SUNDAY, JULY 14th,
1935, inclusive

PROGRAMME

SPECIAL TWO WEEKS' SUMMER BIBLE CONFERENCE

Plans have been made to hold a special two weeks' Summer Bible Conference, Sunday, June 30th, to Sunday, July 14th, 1935, inclusive.

SERVICES

Services will be held on the three Sundays at 3.00 p.m. and 7.00 p.m., and on week days at 10.00 a.m. (Saturday excepted) and 7.00 p.m. Services will be on Standard Time. Afternoons are left free for recreation:

MONSTER PUBLIC PICNIC—JULY 1st

On Monday, July 1st, 1935, a monster public picnic will be held for all members and friends of our Union churches. Provisions may be brought, or meals can be purchased on the grounds. Hot water, tea, and coffee will also be obtainable.

SPEAKERS

Dr. P. W. Philpott of Toronto, formerly of the Philpott Tabernacle, Hamilton, will preach on Sunday, June 30th, and on Monday evening, July 1st.

Dr. T. T. Shields, pastor of Jarvis Street Baptist Church, Toronto, will preach on Sunday, July 7th, and on the evenings of Monday, Tuesday, and Wednesday, July 8th to 10th.

On Sunday, July 14th, a great Missionary Rally will be held.

Other speakers will include Rev. J. J. VanGorder of Butler, Pa.; Rev. A. J. Lewis, B.D., of Kitchener; Rev. Morley R. Hall of Calgary, Alberta; Rev. C. J. Loney of Hamilton; Rev. Jas. McGinlay of London; Rev. P. B. Loney of Toronto; Rev. E. Hancox, Liberia; Rev. A. C. Whitcombe, B.A., of Brantford; Rev. W. S. Whitcombe, M.A., of Toronto; Rev. W. G. Brown, M.A., of Toronto; Rev. W. W. Fleischer, B.A., of Fenelon Falls; Rev. Alex. Thomson, B.D., President of the Union of Regular Baptist Churches of Ontario and Quebec; and Rev. W. E. Atkinson, Secretary-Treasurer.

MUSIC

Special vocal and instrumental music will be rendered throughout the services by well known singers and artists.

CAMP ARRANGEMENTS

Arrangements have been made for campers to dwell in tents during the time of their sojourn at camp. These may be brought by persons possessing them, or rented on the grounds.

RATES

Tent, cot, and meals, \$10.00 per week. Tents and cots may be rented separately at reasonable rates. Persons possessing tents may have the privilege of erecting them on payment of ground rental of \$2.50 per week. Week-end visitors, including two nights' rent, without meals, \$2.00. All persons are required to bring their own bedding.

MEALS

Arrangements have been made with a first class caterer from Brantford, to supply regular meals in a large tent on the grounds at reasonable rates. Breakfast, .25c; dinner, .40c; supper, .30c.

A community kitchen is available for those who prefer to cook their own meals.

RECREATION

Facilities for recreation are available in the splendid swimming pool, baseball diamond, and beautiful walks through the grounds.

DIRECTIONS

Rest Acres Reserve is a little less than six miles west of Brantford on a good stone road, known as the Apps' Mills Road, one half mile from Apps' Mills toward Brantford. From Brantford proceed west on Colborne Street; over the large concrete bridge, under which the Grand River flows; until you come to the end of the pavement. Turn right at the end of the pavement and continue to the first turn left. Turn left and continue to Rest Acres Reserve. Prominent Rest Acres Reserve road signs plainly marking turns.

BUS SERVICE

Arrangements are being made for a regular bus service to the grounds from Brantford and Hamilton, at special times.

FURTHER INFORMATION

Further information may be secured from Rev. W. E. Atkinson, Secretary of the Union of Regular Baptist Churches of Ontario and Quebec, 337 Jarvis Street, Toronto, Ontario, to whom all communications should be addressed and through whom all arrangements must be made. After June 29th, address Rev. W. E. Atkinson, at Rest Acres Reserve, near Brantford, Ont.

Whole Bible Course Lesson Leaf

Vol. 10

No. 3

REV. ALEX. THOMSON, EDITOR

Lesson 28

Third Quarter

July 14th, 1935

THE LORD'S DOMINION

Lesson Text: Psalms 97 to 102.

Golden Text: "O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory."—Psalm 98:1.

Bible School Reading: Psalms 97 and 98.

DAILY BIBLE READINGS: Monday—Num. 10:1-10; Tuesday—I. Kings 8:37-43; Wednesday—Is. 59:16-21; Thursday—Jer. 10:9-16; Friday—Rom. 15:8-16; Saturday—James 1:9-15.

PSALM NINETY-SEVEN

The theme of this psalm, as of a former one, is the reign of the Lord. His reign is stated, together with the exhortation to the earth to rejoice and be glad because of it. The righteous rejoice thereat; but where sin is permitted to exercise its sway in the life, such rejoicing is conspicuous by its absence. Sin alienates from God, and presents the fearful spectacle of millions of creatures unwilling to have fellowship with their Creator. Note the reasonable nature of this exhortation, the purpose, and the way in which it may be carried out; also the blessedness of the Lord's reign. Then follows a description of His surroundings, of the nature of His reign, and the exercise of His power toward His enemies, and in the natural realm, and of the public nature of the manifestation of this power (vs. 2-6). Such power was, and is, almighty; irresistible; universal; righteous; eternal; and observable by all. God is the power behind all the movements of nature. Our duty then is to worship Him (v. 7; I. Chron. 16:29); but many, instead of doing this, worship idols, and receive condemnation (Deut. 11:16, 17). Note the possibility of worshipping a heart-idol, as well as one made of wood or stone. The concluding part of the psalm relates to the gladness of the Lord's people, and an exhortation to hate evil, and rejoice in the Lord because of His goodness toward His own. God is the Deliverer and Preserver of those who trust Him. Why do people worship idols? What is our duty toward such people?

PSALM NINETY-EIGHT

In this psalm a call is given to praise God for His past goodness to His people, and in anticipation of His future judgment of the earth. It opens with an exhortation to sing unto the Lord. Note the nature of the song, and the reason for it. The child of God sings a different kind of song from that of the world. He sings about his Lord. And his song is spiritual, true, helpful, and pleasing to God (Eph. 5:19). Such praise should be given heartily, with both voice and musical instruments (vs. 4-6). It is a blessing when the instrument is converted to the service of God, to play only for Him, and not for the world. Note the duty and privilege of heartiness in serving God (Col. 3:23). In the closing verses 7-9, nature is exhorted to be joyful before the Lord in anticipation of the judgment of the Lord. Observe the certainty of such future judgment, its nature, and its result (Matt. 25:31-46; Rev. 20:11-15). How does nature praise God? In what way am I praising Him?

PSALM NINETY-NINE

This psalm contains a call to worship the Lord. Beginning with a statement respecting His reign, His abode, and His greatness, it exhorts the people to exalt the Lord God, and worship at His footstool. God is great in His reign, in His seat between the cherubim (Num. 7:89), among His people, in His name, in His holiness, and in His judgment and righteousness. Note the attitude of the people in the light of this. They are enjoined to tremble, be moved, praise the divine name, and exalt and worship the Lord. Such an attitude implies submission, humility, fear, and recognition of God's greatness, holiness, and sovereignty. Moses and Aaron and Samuel are then mentioned as encouraging examples of the blessing of trusting and serving God (vs.

6-9). God answered them when they called upon Him (Ex. 32:31-35; Num. 14; I. Sam. 7:9). He spoke unto them in the cloudy pillar, the latter the symbol of His presence with His people (Ex. 40:34-38). And they kept His testimonies. Note God's righteousness and faithfulness. He hears and answers prayer, is just in His chastisement, and forgives freely all who submit to Him. How may we exalt God, and show proper reverence toward Him?

PSALM ONE HUNDRED

This psalm gives a general call to the whole earth to praise God, and serve Him with gladness. It opens with an exhortation to make a joyful noise unto the Lord. He is deserving of the praise of mankind, for to Him we owe everything. Note the misery of the world in consequence of sin, and the way of joy through repentance and faith in Christ. The second exhortation relates to serving God with gladness. After the work of faith, wrought in the repentant sinner, there comes the labour of love (I. Thess. 1:3). Such service is voluntary, necessary, spiritual, joyful, privileged, and subject to reward (I. Cor. 3:14). Continuing, the psalmist informs us of the supremacy and sovereignty of the Lord: "He is God." He then refers to Him as Creator and as Shepherd. "We are his people, and the sheep of his pasture." Observe our close relationship with Him, our absolute dependence on Him for life and sustenance, and our utter helplessness apart from Him. Our duty and privilege are then stated. We should "enter into his gates with thanksgiving, and into his courts with praise." Observe the many things for which we ought to be thankful. They all testify to the fact that the "Lord is good; his mercy is everlasting; and his truth endureth to all generations". How may we serve the Lord with gladness, and retain the spirit of praise?

PSALM ONE HUNDRED AND ONE

In this psalm David expresses his determination to rule his people in accordance with the will of God. He first of all states that he will sing unto the Lord, in praise of the divine mercy and judgment. This is in recognition of the blessing of God vouchsafed to him as king, and as one of the Lord's own. He then declares his purpose in relation to his future actions. He will behave himself wisely in a perfect way, and walk within his house with a perfect heart. This is his purpose in general; the particulars are stated in the verses which follow. Note the importance of being governed by a proper motive; the highest of all relating to the pleasure of God (Col. 1:10); also observe the testimony respecting David's wise behaviour in his youth (I. Sam. 18:14). To walk perfectly before God we must walk in accordance with His Word (119:11). In thus walking uprightly David declares he will set no wicked thing before his eyes (v. 3). He will give no consideration to that which is opposed to God. He felt it his duty to shun evil, as it is likewise ours (Eph. 5:11). He then states his hatred of the work of apostates, and declares that it will not cleave to him. Note our duty toward such persons (Gal. 1:6-9). He will also separate himself from perverse and wicked people. He will cut off the slanderer; favour the faithful; and destroy all the wicked of the land (vs. 5-8). Such an attitude would result in a just government, and a reign pleasing to God. Note its condemnation of wickedness, its approval of righteousness, and its dedication to the work of enforcing righteous government. If present-day rulers would take as decided a stand against wickedness it would be well for the world. What should the Christian's attitude be toward wicked people?

PSALM ONE HUNDRED AND TWO

This psalm contains the complaint of an afflicted person. It opens with an appeal to God to hear and answer prayer, and then proceeds with a description of the psalmist's condition (vs. 3-11). Note in this, intimations respecting brevity of life, sorrow, loneliness, reproach, frailty, and divine chastisement. Observe also promises concerning answered prayer (Matt. 7:7; John 16:23-24). In contrast with human frailty, the abiding nature of God is stated. He "shall endure for ever". Hope in Him is then declared (vs. 12-14). He will have mercy upon Zion. God may chastise His own, but He does not forsake them (Heb. 13:5). The restoration of the Lord's people to divine favour has a beneficial effect on the heathen (vs. 15-18). A church quickened by the almighty power of God will have a similar effect on the community (Acts 2:6).

Whole Bible Course Lesson Leaf

Vol. 10

No. 3

REV. ALEX. THOMSON, EDITOR

Lesson 29

Third Quarter

July 21st, 1935

THANKSGIVING FOR GOD'S GOODNESS

Lesson Text: Psalms 103 and 104.

Golden Text: "Bless the Lord, O my soul. O Lord my God, thou art very great; Thou art clothed with honour and majesty."—Psalm 104:1.

Bible School Reading: Psalm 103:1-22.

DAILY BIBLE READINGS: Monday—Gen. 1:24-31; Tuesday—Ex. 15:22-27; Wednesday—Ezra 9:10-15; Thursday—Jer. 5:19-24; Friday—Is. 57:15-21; Saturday—Luke 7:36-50.

PSALM ONE HUNDRED AND THREE

This psalm contains a call to bless the Lord for His goodness to the children of men. In the opening part of the psalm the psalmist calls upon his soul and all that is within him to bless the holy name of the Lord. This implies whole-hearted praise, and is really the only kind worthy of being offered to the almighty God. Praise from every part of the being means each part dedicated to His service; such as the will, the imagination, the intellect, the affections, the tongue, and the feet. The soul is then called upon not to forget the benefits of the Lord. We are so prone to forget the work of God on our behalf that we require such an exhortation. Sin has separated men from God, and made them indifferent to the divine blessings, and even among the Lord's own there is a tendency to unthankfulness. Note the necessity and duty of remembrance of God's goodness to us.

A record of the divine benefits follows the exhortation respecting the remembrance of them. These benefits are forgiveness of sins (Acts 13:38), healing of disease (Ex. 15:26), deliverance from destruction (I. Thess. 1:10); manifestations of lovingkindness and tender mercies (Jer. 32:18), and relief from oppressions (vs. 3-6; Acts 10:38). Note the gracious and blessed nature of these benefits. God is ever mindful of our needs, and makes abundant provision for their supply. Observe also the means of their supply through Christ (Eph. 1:3). The gracious nature of God is then described; beginning with the revelation of His ways and actions unto Moses and Israel, the former being closer to the heart of God, and better acquainted with His purposes, than the people whom he led. The Lord is merciful, gracious, slow to anger, and plenteous in mercy (vs. 7, 8). In proof of these statements we are informed, "He will not always chide: neither will he keep his anger forever." He hath dealt with us in great mercy, and not in accordance with our sins. These He has removed from us. And like a father He has pitied us in remembrance of our frailty (vs. 9-14). Note the greatness of the divine mercy, and of our salvation. God makes a complete job of anything He undertakes. The sins of those who are forgiven are gone for ever (Is. 43:25).

Man's frailty is then set forth, together with the brevity of his life. Like grass he grows, and goes (vs. 15, 16). This is humbling, and should make us realize our dependence on God. In contrast therewith the mercy of the Lord "is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." He is the sovereign of the universe. He is great in person, position, thought, word, deed, and accomplishment; and rightly expects our praise. The psalm ends with a call to angels, men, and works, to bless the Lord (vs. 20-22). In the psalm observe the great relationship existing between God and men, also the great compassion of the Lord, together with His great redemption, great mercy, great righteousness, great revelation, great consideration, great pity, great salvation, and great rule; also the great satisfaction, great life, and great frailty of men. He is a wise man who governs his life in accordance with divine revelation. How should we repay the mercy of God? How should we live, in remembrance of our frailty?

PSALM ONE HUNDRED AND FOUR

In this psalm praise is offered to God for His great work in creation. It opens in a similar manner to that of the preceding, with a call to bless the Lord; after which the

greatness of God is referred to, and particulars relating to the same are given. God is clothed with honour and majesty, and is very great. This must be remembered in all our dealings with Him, that we might not presume on our relationship with Him as child and Father. There should be reverence, as well as assurance (I. Pet. 2:17). His glory is then intimated: "Who coverest thyself with light as with a garment." Note the effect on Moses of contact with God on the mount (Ex. 35:29-35); also the transfiguration of our Lord (Matt. 17:2), and the vision which John saw of the One on the throne (Rev. 4:3). Heaven is a place of light because of God's presence there, and His children walk in light (I. John 1:5-7). In Him there is no darkness. There may be a reference here to creation, when God said, "Let there be light: and there was light" (Gen. 1:3). In the following statements there are intimations of His creative activity, "Who stretchest out the heavens like a curtain" (the visible heavens, or sky) (Gen. 1:6-8); "Who layeth the beams of his chambers in the waters." God dwelleth in the upper chambers with its beams resting in the waters which are above the earth as made known in Genesis. "Who maketh the clouds his chariot: who walketh upon the wings of the wind: who maketh his angels spirits; his ministers a flaming fire" (vs. 2-4). The divine use of the heavenly creation and heavenly beings is herein intimated in poetic fashion. The psalmist saw beyond the natural to the power which controlled the same. Note God's use of angelic beings. They are His messengers (Heb. 1:7; Luke 1:11).

Coming to the earth, we are informed that God laid the foundations thereof, that it should not be removed forever. The element of fixity, due to almighty power, is intimated here. The earth may quake, due to some internal disturbance, but it does not fall apart, or disappear in fragments. It remains in its solidity, because God was its Maker (Gen. 1:9, 10). The covering of the earth is then referred to (vs. 6-9), applying either to its state at creation (Gen. 1:2), or in the time of the deluge (Gen. 7:20), the condition described being true at both times. Note the complete inundation of the earth, the recedence of the waters, and their limitation to certain channels. The purpose, "that they turn not again to cover the earth", would seem to have its application in the time of Noah (Gen. 9:11). The beneficent use of the earth's waters is then explained. They run among the valleys, give drink to the beasts of the field; and, causing the earth be fruitful, man, beast, and bird, are sustained thereby. Note the wonderful and abundant provision made by God in nature for the sustenance of His creatures. There is no reason whatever for the present suffering of millions of people due to the lack of the necessities of life. The same is caused entirely by the selfishness of some who put the material before the spiritual, and love this world's goods rather than God. "For the love of money is the root of all evil" (I. Tim. 6:10). Note also the beauty of the world, and the wondrous variety of its inhabitants on land, in the air, and in the sea. Truly our God is great, wise, and kind.

Continuing his description of the world, the psalmist shows the dependence of the whole upon God, and refers to the activities of earth's inhabitants. Observe order and purpose in God's creation; the moon and the sun carrying out faithfully their appointed functions (v. 19; Gen. 1:14-18). During the hours of darkness the beasts of the forest creep forth, then retire by sunrise, when man begins his labours of the day. The sea is next referred to with its abundant life, in and on its depths (vs. 24-26; Job 41:1). All these are dependent on God for sustenance and life. God's greatness is magnified by the recital of these particulars, and to Him is ascribed the glory. His glory "shall endure for ever: the Lord shall rejoice in his works." He is then described as looking on the earth, and touching the hills, with a great effect in each case (v. 32). That which is generally ascribed to natural causes, is here related by the psalmist to divine action. God is esteemed to be behind the manifestations of nature's powers. After such a record of God's goodness to man, we do not wonder the psalm concludes with praise to the Giver of all good gifts. The psalmist states he will sing unto the Lord as long as he lives. He will be glad in Him, and his meditation of Him shall be sweet. And after a reference to the fate of the wicked he ends his work with the great word of praise, "Hallelujah"; "Praise ye the Lord." Observe the blessedness, wisdom, privilege, and truth, of meditating on the things of God. How may we aid meditation on the things of God? How may we come to understand the things of God better?

NEWS OF UNION CHURCHES

Calvin, Toronto

Calvin Baptist Church, in its Revival Tent at Highfield Road and Gerrard St., and its Sunday services in the Greenwood Theatre, 1275 Gerrard St. E., has enjoyed for the past two weeks the evangelistic ministry of Rev. E. E. Hooper of Bethel Baptist Church, St. Catharines. Brother Hooper's preaching is earnest, passionate, practical, and soundly scriptural. Two have professed faith in Christ, and we have had the largest consistent attendances that we have yet had in our three annual tent campaigns. Sunday there were 138 at the Bible School.

We rejoice in the fellowship of the Pastors and members of other Union churches in our Tent services, and we ask your prayers for the work, and for Rev. M. B. Gillion, as he comes to us for a two weeks' campaign. Also pray for the Broadcast over CKCL each Tuesday at 12.45 p.m., and for the Toronto Baptist Seminary Don Jail service which, with help from the Lord, we are endeavouring to carry on each Wednesday from 3 to 4 p.m., during the summer months.

Briscoe St., London

"Bless the Lord, O my soul: and all that is within me, bless his holy name." This paean of praise from the lips of the Psalmist characterized the anniversary services at Briscoe Street Baptist Church, London, Ontario, June 16th to 18th.

On Sunday, June 16th, the Pastor Rev. Robt. D. Guthrie, commenced his fourth year of ministry, a ministry which from the beginning has been devoted to a faithful presentation of the gospel of the blessed Son of God. Invitations to the services and fellowship in the gospel were sent out by the Deacons' Board, and good congregations assembled, friends motoring in from Kitchener and Goderich. June 16th being the third Sunday in the month, as customary, the morning service was broadcast. The sermon was based on Joseph in Egypt, being preached the second time by request. The message was heart-searching and inspirational, being helpful to the congregation and to the radio listeners far and near. The evening service was well attended, and the presence of God very manifest, the subject being, "How may a poor bankrupt sinner become suddenly and independently rich?" At the close of the Communion service which followed, the right hand of fellowship was extended to seven new members.

The Canadian Christian Crusade Trio from Toronto, composed of consecrated Christians, sang the gospel at the three services. The splendid singing, with the orchestral music of the church, added much to the enjoyment and interest of the services.

The service Tuesday evening, June 18th, was somewhat marred by the inclement weather, nevertheless the church was filled to capacity to greet the coming of Dr. T. T. Shields, Pastor of Jarvis Street Baptist Church, Toronto, who graciously consented to bring a message on this anni-

versary occasion, and those who were privileged to be present were treated to a never-to-be-forgotten spiritual banquet. The text was Leviticus, chapter 8, and the subject, "What constitutes Consecration". Dr. Shields first pointed out the fact that the Bible was not many books, but one book; the record of one Person, the Lord Jesus Christ, and that the Old Testament as well as the New was full of the Lord Jesus Christ. The Bible tells us also that the Lamb was slain before the foundation of the world, and that salvation through the blood is the outworking of God's eternal purpose, and was in the mind of the Eternal through all Eternity. With Paul not only should we glory in the cross of Christ, but willingly be crucified with Christ. As to Christian consecration, the speaker stressed the fact that every child of God is of the royal priesthood, chosen to offer up sacrifices through Christ Jesus. Therefore, every true Christian should be a whole burnt-offering, kindled by a heaven-sent flame into a perfect consecration. He pleaded with his hearers to live the surrendered life, to place their all on the altar of God, for a presentation of the spirit, soul, and body, unto God. "All things are ours" for possession by inclusion with Christ the Lord, for the consecrated life lived to-day in the noontide of revelation, at the zenith of grace, with the gift of access, and the treasures of glory, as its privilege. In that life God is always the objective hope, and in all the subjective glory. The message throughout was characterized with sweet simplicity and great helpfulness. We thank God that a great preacher from a great church, laboured in love that Christ might become more real, more precious.

We thank God for all His goodness to us in the past, and under the leadership of the Holy Spirit, and the ministry of our beloved Pastor, we look in confidence for the future. "Bless the Lord, O my soul: and all that is within me, bless his holy name."

HARRY WATSON.

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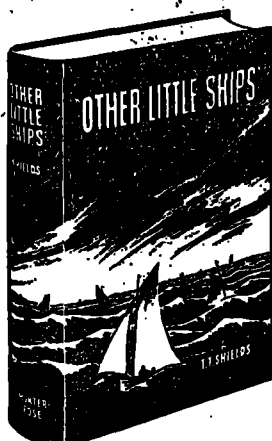
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