

The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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The Jarvis Street Pulpit

NOT PEACE, BUT A SWORD

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 1st, 1935

(Stenographically Reported)

"Think not that I am come to send peace on earth: I came not to send peace, but a sword."—Matthew 10:34.

Prayer Before the Sermon

We rejoice, O Lord, this evening in Thy promise that assures us of Thy presence in the midst of two or three assembled in Thy name. Therefore we know that Thou art with us to-night. We rejoice to know that Thou art ever the same, that

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

We are all in need of Thy benefactions. Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning. We thank Thee for all the gifts we have already received, and for all the gifts that are comprehended in that greatest of all gifts, the gift of Thine only begotten Son. For the salvation that is in Him, and of which Thou hast made so many of us the recipients, we give Thee humble and hearty thanks this evening. We bless Thee for every one in Thy presence who can read his title clear to mansions in the sky. We thank Thee that Thou hast not left us orphans, but hast come to us in the person of Thy Spirit, and hast given us a Light whereby we may learn Thy truth, and a Guide that we may be enabled to walk therein.

Thou dost provide us with shoes of iron and brass, and strength according to our day. For the multitude of Thy mercies, for Thy manifold lovingkindnesses, we bless Thee, O Lord.

We thank Thee above all else for what Thou art, that we can come to Thee with the assurance that Thy promises stand. We are constantly being reminded of the vicissitudes of life, of the changefulness of the world in which we live. Sometimes Thy children are taunted, mocked at, for believing Thee. We rejoice that Thou dost not change, that Thy word is ever the same, that forever, O Lord, Thy word is settled in heaven. Help us therefore that with childlike spirits we may come to Thee for instruction. Give us of Thy grace to enable us to receive the truth in the love of it.

Especially wilt Thou enlighten the understandings of those who know not Christ. Make them to know their need of a Saviour, and of the cleansing blood, by working in them conviction of sin, and of righteousness, and of judgment, that so they may come to the mercy-seat and there find forgiveness of sins and eternal life.

We thank Thee for all the burdens and responsibilities of life. We bless Thee that Thou hast not called us to a life of idleness, of stagnation, but hast summoned us to a path of progress, even the path of the just that shineth more and more unto the perfect day. Make us who are Thy children to grow up into Christ in all things. Help us that we may follow on, pressing toward the mark, that we may apprehend that for which we are apprehended of Jesus Christ. We thank Thee for the breadth, and length, and depth, and height, of the sphere of service to which Thou hast called Thy children. Forbid that any of us should shirk our responsibility, or fail in the full discharge of our duty as Thou dost give us to see it. Look upon Thy children. Help us to adorn the gospel of God our Saviour, not only in our public service, nor in our private devotions, but in all things. Thou hast given a banner to them that fear Thee that it may be displayed because of the truth. Help us to display it, that we may bear witness to Thee in all the relationships of life.

We thank Thee for the land in which we live, for the Empire to which we belong. We thank Thee for the blessing which has rested upon it, and for these years of peace since the conclusion of the Great War. We come this evening, as Thou hast taught us to come, to pray for kings, and those in authority. We remember that Thou didst give Solomon wisdom in his day. So let it please Thee to make the rulers of the earth wise, that Thy will may be done. We cannot always see Thy way. Thy way is in the sea, Thy path is in the great waters, and Thy footsteps are not known. What Thou art doing in the world to-day we cannot clearly understand: we only rejoice to know that Thou art not absent from it, that He Who sitteth upon the throne is executing His will in spite of men who rebel against it. So let Thy blessing especially rest upon those who are to meet on Wednesday in Geneva. Even though some of them do not personally know Thee, yet as Thou hast sovereignly disposed the wills of men in time past, Thou canst do it again. So do Thou preside over this international council: If it be in accord with Thy will and purpose, grant us, we beseech Thee, peace in our time. Especially do Thou give the counsel and wisdom that are from above to those who represent this Empire. Oh, graciously be pleased to use us in Thy service in whatever way Thou dost ordain.

Look, we pray Thee, upon that troubled nation in Africa, and upon the ruler thereof, and upon all missionaries there

who are preaching the gospel of the grace of God, upon all who in any way bear witness to the Saviourhood of the Lord, Who is alone the King of kings, and Lord of Lords. Bless them this night—bless them every day, and always.

Prepare us all for every exigency of life. Make us ready for Thy will in all things. Teach us, not to be resigned to it, but to rejoice in it. Look in mercy upon any in this assembly in special need, the troubled and tried, the weary and wayward. Make us to know that the Spirit of God is here, that the Friend of sinners is in our midst, that the Source of all light and life, of eternal goodness, is with us. So may we be enriched from Thy resources, and sent from this place glad of heart, and strong in the Lord, and in the power of His might. Hear us, for we ask it in the name of Jesus Christ our Lord, Amen.

I recognize that it is the primary duty of the preacher and of the church, as ambassadors for Christ, to beseech men, in Christ's stead, to be reconciled to God. Our principal task is to seek the salvation of the individual through personal faith in a living Saviour; but we must recognize that the principles of the gospel are universal in their nature, and application. The gospel of the Lord Jesus is a revelation of God, and God is the Author of all things that are. He is the Author of the nature of things. The gospel is not in any sense, in any of its principles, arbitrary. It has to do with the essential elements of life. It is what it is because God is what He is. You can no more change the gospel in its essential principles than you can change the physical constitution of the universe. And you can no more change either than you can change the nature of God Himself.

It is quite possible to have a very limited view of the gospel. It is possible to assume that it has no application to anything but to individual life and conduct. There is a certain type of religious other-worldliness which I believe finds no sanction in the Word of God. Believers are to be separate from the world. The very name of the church implies that it is called out from the world. Yet our Lord prayed not that we might be taken out of the world, but that we might be "kept from the evil one". The proper place for a candle is on a candlestick. He taught us, not under a bushel, that it may "give light unto all that are in the house". The proper place for salt, if it has not lost its savour, is to be put into the mass that it is to preserve and savour. And the proper place for a Christian, while not of the world, is in the world, that he may give light. We are spoken of being "in the midst of a crooked and perverse nation, among whom ye shine as lights in the world".

There is a religious neutrality therefore that is akin to that of the Levite and the priest who left the poor man who went down from Jerusalem to Jericho to the mercy of the robber, and "passed by on the other side". There is a political neutrality, too, that is most regrettable. The world is one, and we cannot separate ourselves from moral obligations, no matter what we do, nor where we go. We may have occasion, some of us, to feel some humiliation for the course of our own nation, but above all things, we may well pray, I think, that the Anglo-Saxon world should recognize its obligation. If only the gospel were received in Britain, and in the United States; if their respective governments were controlled by principles of righteousness, within the United States of America and the British Empire there are resources which could command peace in the whole world, independently of other nations.

Once again, this evening, I shall discuss with you a principle, and endeavour to show you that certain doctrines masquerading under the Christian name are really

the doctrines of devils; and are bound to promote dis-peace throughout the world.

It has been popular to decry war—and every right-minded man must hate it. Surely no man whose heart is established in righteousness can find any delight in war. You may not agree with me, but if you do not, let me ask you not to be angry or displeased, but to take these principles into your mind, and think them out to their logical conclusion, and see whether they be true or not.

Some of you have read the effusions of a gentleman called Norman Angel, Sir Norman Angel, the winner one year of the Nobel peace prize, the author of "The Great Illusion", a confirmed, outspoken, and incorrigible, pacifist. Having assisted in creating a public opinion which demanded disarmament, he now complains that Britain has not done what would have been possible only were she fully armed. It is amazing how men will scatter seeds, and complain when their sowing bears fruit. This gentleman, Sir Norman Angel, is now pouring out his criticisms upon the British Government because it does not do this, and that, and the other. It is said if Britain had stood across the path of Germany early enough there would have been no war; and if a few months back she had been sufficiently pronounced, Mussolini would not have embarked on his present course. I am prepared to listen to such a man if he speaks before the event, but any fool can be wise after the event.

If Ethiopia is thrown to the wolves—which God forbid—if she is, she will be the victim of such teaching as that of Sir Norman Angel and other pacifists, including hundreds of Christian ministers who do not know their Bible. If they did, they would not propose such utterly impossible courses.

Let us look at the principle of our text, and learn how to apply it for our own souls' profit, and to our conduct as Christian citizens in all the relationships of life.

I.

I remark that peace, in the evangelical sense, in the gospel sense, in the sense in which it is employed in the first verse of the fifth chapter of Romans: "Being justified by faith, we have peace", that peace in that sense, **PEACE TO THE INDIVIDUAL HEART AND CONSCIENCE, HAS BEEN PROCURED FOR US BY A SWORD.** Our salvation has come to us by the exercise of the sword. "What do you mean?" someone asks. Let me state the opposite.

The modern view of sin is that it does not render the transgressor culpable. It is a human weakness; it is the product of our history, the outcropping of that which is native to us, and which is inseparable from our evolutionary progress from the animal world up.

"Let dogs delight to bark and bite,
For God hath made them so;
Let bears and lions growl and fight,
For 'tis their nature to",

said Isaac Watts. According to this modern theory, human beings may bark and bite too, for they come from the jungle. We must not blame a man for wrongdoing! Do not be surprised if I often strike at the doctrine of evolution. Sir Norman Angel wrote of the great *illusion*: Evolution is the great *delusion*. It is held in the Darwinian sense by no scientist worthy the name to-day; but its influence has coloured all our literature. Even our criminologists tell us that in the application of criminal law we must not insist upon expiation. We are told the function of law is to effect the reformation of

the criminal. And yet, with utter illogic, punishments are still proportioned to the crime, as though the principle of the measure of moral culpability should be recognized. That doctrine has led us to the position that sin does not need to be punished. There is no necessity for expiation anywhere. The principle of an eye for an eye, a tooth for a tooth, a life for a life, we have outgrown that! Have we? The denial of that involves a misinterpretation of the gospel altogether.

How runs the Christian revelation? To this effect, that when you or I sin, we are personally responsible for an offence against God; that sin is an act of rebellion against God, an act of treason to the King of kings, for which we are responsible, for which we must give an account, for which we must be brought to account. Sin is transgression of the law. Sin is lawlessness.

What then do I mean when I say that peace has been purchased for us by the sword? I mean that the Bible never makes light of moral evil. The Bible teaches us that God's estimate of sin is hell. You do not believe in hell? But hell is a reality, and if it were not, it ought to be. There are evils that are so great, so far-reaching, so continuous in their influence, so blighting and blasting perhaps to countless millions, evils which may emanate from one man, that it is not possible for any human authority adequately to punish.

What do I mean? Think of the evils of the Great War. I am not prepared to say who, primarily, was responsible. Who can name a particular individual? But we are not yet out of the war. Millions died, millions of others were maimed. Those who ought to have been the future fathers were destroyed. Those who ought to have been now in the forefront of the nations of the world, guiding their affairs, were taken away. When I went over the battle fields of France while the war was still on, there came to my mind again and again that scripture, "Vengeance is mine; I will repay, saith the Lord." Which means, I think, ultimately, not that you must not take vengeance—it does not mean that—but it means that you cannot take vengeance. It is not within human power adequately to punish the principle that has cursed the world since nineteen hundred and fourteen. They talked about hanging the Kaiser. But there is a Judge before Whom all men must come, and Who will judge every man according to his works. There is no doubt about that.

Current history surely is proving the failure, the folly, of these academic theories of the pacifists, who spin their own theories out of their own heads in utter disregard for the facts of the case. But the Bible says that God views the sin of the world. He takes account of it. He does not treat it lightly. He says, "Awake, O sword, against my shepherd, and against the man that is my fellow!"—

"Jehovah bade His sword awake,
O Christ, it woke 'gainst Thee;
Thy blood the flaming blade must slake,
Thy heart its sheath must be.
All for my sake, my peace to make:
Now sleeps that sword for me."

Peace is possible because, mystery of mysteries, Incarnate Deity has rendered to the holy law of God, which means the outraged moral nature of God, a just equivalent for all the world's sin. Hence we are permitted to preach peace by Jesus Christ, not without the sword, but because of the sword; because He died that we might live.

The peace we have was a peace acquired by conquest.

Some talk about the "meek and lowly Jesus"; and do not know what they are talking about. Jesus Christ was stronger in the days of His flesh than "the strong man armed". Gather together in your thought all the great battles of history which were epoch-making in their results, which determined apparently the course of nations, and the course of history, the battles of the Great War, the critical hour, say, of Gettysburgh, or of Waterloo—put them all together, and they were but a mere skirmish compared to the battle that was fought at the place called Calvary. The teaching of Scripture is plain that at Calvary the Lord of Hosts unsheathed His sword. He did battle there with principalities and powers. There, "having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it". The greatest victory the universe has ever known was that which was effected at the place called Calvary. We have our peace, as Christians, because He died, because He conquered.

Pacifism is as unscriptural as it is illogical. All the figures of the New Testament are to the contrary: "Thou therefore endure hardness, as a good soldier of Jesus Christ"; "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Pacifism, religiously, has brought us to a serious pass. Failure to recognize this cardinal principle has reduced the religion of Christ to little more than a bit of sentimental idealism. If to-day the Government of Britain, those who know the measure of our resources, feels herself compelled to stand aside and allow Mussolini to despoil Ethiopia, to turn his highly-equipped legions upon those helpless and unarmed warriors, if she is compelled to do it, it will be because dreaming doctrinaires, in defiance of Scripture and of every historical analogy, in press, platform, and pulpit, have invoked, in the name of Christ, theories of human nature and of human government which constitute a negation of Christianity; with the result that Britain—had the pacifists had all their own way—would now be disarmed to the point of impotence. And yet such men as Angel would now blame Britain for not doing what she could easily have done but for their false teaching.

II.

Let us now carry this principle forward. "Think not that I am come to send peace on earth: I came not to send peace, but a sword." I remind you that our Lord Himself being the authority for the statement, **THE GOSPEL DOES NOT DESTROY, BUT FULFILS THE LAW.** The gospel nowhere lowers the standards of life, but heightens them. It would take me too long to discuss it adequately with you, but I mention it for your consideration. In the Epistle to the Galatians, the Apostle Paul argues that salvation is wholly of grace, that we are saved wholly by the sacrifice of Christ, and wholly by the pardoning mercy of a gracious God; and that works, while they are the fruit of a new life, are never the cause or ground of it. He argues with the Galatian Christians that the symbolic ceremonialism of the law, since the reality is come, is done away and, having said that the gospel antedates the law, and that the Scripture "foreseeing that God would justify the heathen through faith, preached before the gospel

unto Abraham, saying, In thee shall all nations be blessed. . . . And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect", asks this question, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." The legal principle was added to prevent the race from committing racial suicide; and from then on the gospel represents, in principle, law and order; peace on the ground of righteousness—always on the ground of righteousness, never apart from righteousness.

Believers are enjoined to support governments, and to stand for law and order. I believe in law and order. I still believe we must have jails. I wish it were not so, but the millennium has not come, Russell and Rutherford to the contrary notwithstanding. If this is the millennium, I do not want it. I can see no "millennial dawn" yet. I say, we still need jails; we still need policemen, judges, magistrates, and legislative parliaments. Since conditions are as they are, we must have these things. "All men have not faith." I wish every driver had sense enough to be careful, so that courtesy, unselfishness, consideration for others, might make the red and green lights unnecessary. But we have not arrived at that state yet, so I am glad we have the lights. We must have authority and power in any organized community to restrain evil-doing. And every true Christian ought to support such authority.

Our duty is to stand against evil everywhere, against all unrighteousness.

But this principle applies to other matters. You say, "That man is so controversial." Yes; we are bound to be. Truth is the most intolerant thing in the world. Light never tolerates darkness. Truth never tolerates untruth. Righteousness never tolerates unrighteousness. Never! But what have we in the religious realm? They take away my Bible—I have not much else they could take that is of value materially. I am never afraid of burglars. Mr. Spurgeon once said something to the effect that "the best burglar protection a preacher could have would be to hang a plate on the door, 'Baptist minister lives here'." But I do value the Word of the Lord, and the glorious gospel it contains, and the salvation that I know God in His infinite mercy has given this poor sinner. And I will not yield this precious heritage without a struggle.

McMaster University and I had a controversy—it is not ended yet! They misappropriated a million dollars. Did you know that? Senator McMaster, whose money largely built this church, and whose wife gave the organ, left more than a million dollars to propagate the gospel. He wrote into the Trust Deed of McMaster University a copy of the Trust Deed of this church, and the very same Articles of Faith that are written into the Trust Deed of Jarvis Street Church are written into the Trust Deed of McMaster, stating clearly belief in the inspiration and authority of the Bible, the essential Deity of Jesus Christ, the efficacy of His vicarious Atonement, and so on. Mr. McMaster left a million dollars and more that was to be used to preach that gospel after he was dead. Then a Mussolini came—I mean a burglar, I mean an academic bandit, who said, "I do not believe the Bible to be true

in all its parts"; who said, "Jesus suffered for me, but He did not bear my punishment."

They looted that legacy. I know they do not like to be told so as plainly as that—people do not like it put that way. But if you want soft messages, do not come here. I am not very old, but I am too old to learn how to do that. We must stand by the truth as it is in Christ, no matter what it costs. So did the Lord Jesus. So did the apostles. And with the last breath we draw, we shall contend for the faith once for all delivered unto the saints. Why? Because when that goes, it not only effects the ruin of the soul, but it has its reaction upon all departments of life.

It is true in the state. Ontario was once a prohibition Province. Can you tell me why the Methodist Church, as it then was, and the Baptist churches as they then were, stood solidly for total abstinence, and for every moral reform? Can you tell me why present conditions can be allowed to obtain without protest from most of them? Because the conscience has been dulled; because the sense of responsibility has been destroyed, rubbed out, by the fact that men are no longer taught the fear of God. If the pulpits of this Province were about the Master's work, we should not have the wet Ontario we have to-day.

It has its reaction in the international realm as well. Pacificism, whether in its religious or political expression, simply means a surrender to the devil, to the great robber and murderer. It means standing aside to let Mussolini have his way. Britain may do it, I do not know. But if she does—I say it in advance—I shall be ashamed of the flag. I would rather see the Empire go down to defeat in a righteous cause than survive temporarily by unrighteousness. Never was there a more righteous plea than that of Ethiopia. Never was there a more wanton war proposed than that of Mussolini. I do not believe he will be allowed to succeed. I believe, as a last hour act, even France will be found standing at the side of Britain, and the provisions of the covenant of the League of Nations. I hope she will; I pray she may. But if she does not, pacificism will be to blame for it.

But let me tell you of another covenant about which there is no doubt, a covenant made by the Father, Son, and Holy Ghost, and sealed with blood. The promises of that covenant assure us of eternal life. Other kings may break their covenants, but not He. Ask Paul how he knows he is saved. He lived "in hope of eternal life, which God, that cannot lie, promised before the world began". This morning we gathered about the Lord's Table, and we heard Him say, "This cup is the new covenant in my blood." Let us thank God we have a salvation procured for us by the sheathing of the sword of justice in the heart of Incarnate Deity, Who died in our room and stead.

Are you a Christian? Do you believe in the Lord Jesus Christ? If you do not, trust Him now. You may especially need Him by and by. We all need Him now: we may need Him still more in the days to come. It is quite possible that before we meet here another Sunday evening the world's peace will be broken, and the great fire will have started. I pray it may not. I trust it will not. But it may. How it will affect you and me, I cannot tell. We do not know where it will stop. It may get beyond the control of kings and governors by and by. Let us have access to God for ourselves, for Ethiopia, for everyone concerned.

A CANADIAN MENACE

While Europe faces the grave possibility of war, which, if it comes, will certainly involve Britain, and, if Britain, with almost equal certainty, the whole Empire, Canada is faced with a menace of the first magnitude. The Premier of Ontario, The Honourable Mitchell F. Hepburn, beyond the shadow of a doubt, is the tool of two organizations that are a blight upon any state: one is the organized liquor traffic, and the other, the Roman Catholic Church.

In respect to the liquor business, Premier Hepburn's attitude is the very essence of lawlessness. His Government is continuing the sale of liquor in three counties where a judgment of the Supreme Court of Canada has said it cannot legally be sold. Mr. Hepburn openly defies the Supreme Court. In addition to that, although the Canada Temperance Act has already been before the Privy Council, he has appealed the case again to the Privy Council. Why he should trouble to do so, we are at a loss to understand; for he has publicly declared that no matter what the decision of the Privy Council is, his Government will not enforce the law. That is to say,

other words, the Scripture is opposed to lawlessness of every sort—and so ought every Christian to be. We have no party affiliations. We never have had. We have always been absolutely independent, claiming and exercising the right of private judgment in politics, as well as in religious matters. But we believe that Hepburnism has already done more to demoralize the Province of Ontario than anything else that has ever stained our public life. Hepburn's beer-parlours alone ought to lead every Christian man to resolve that he would no more support Hepburnism than he would the devil himself. The beer-parlours are corrupting the youth of this country as nothing else has ever done. We shall have other stories to tell of this later.

More than any Government Ontario ever had, the Hepburn Government, in its short career, has made Ontario a byword, dragging its name and honour in the dust. For Liberalism, in its political expression, we have the profoundest respect. But Hepburnism is the negation of constitutional government; and if Liberalism and Hepburnism are to be regarded as synonymous, then it would appear to us that any man of moral sense, not to say

THE McMASTER-MARSHALL ISSUE

Tell your friends that some time during September THE GOSPEL WITNESS will publish a special edition in which it will set out statements from Professor Marshall's own lips, and taken from stenographic reports made by Hansard reporters, which will prove that Professor Marshall's theological position involves a repudiation of every doctrinal principle set out in the Trust Deed of McMaster University. We will prove that the governing body of McMaster University, by electing to its Faculty a man whose teaching repudiates every principle of the Trust Deed which represents the body of evangelical truth to the conversation and propagation of which the late Senator McMaster specifically dedicated his fortune, have deliberately and of set purpose violated their trust; and have rendered themselves legally liable to the forfeiture of the McMaster estate. We will prove this, not by uncertain reports of the Professor's teaching, but by the testimony of reports the accuracy of which cannot be disputed.

Tell your friends about the McMaster-Marshall special edition. Already the Convention of Ontario and Quebec is, to some extent, aroused. New subscriptions are being received at THE GOSPEL WITNESS office, with request that they date from the McMaster-Marshall issue. Tell your friends about it. Get them to subscribe so that they will not miss a copy. We propose to do our utmost to advise the Baptist Convention of the facts of the case. The war must be fought over again. Our readers may depend upon it, we will "cry aloud, and spare not".

the Premier of Ontario publicly announces that he will conduct the affairs of the Province in respect to the liquor traffic in opposition to and deliberate defiance of a federal statute. We rather expect Canadian history would be searched in vain to find such an example of official lawlessness as Premier Hepburn exhibits.

In addition to this, he has already shown his sympathy toward the demands of the Roman Catholic Church for a larger share of taxes for the support of their separate school system. We have not the slightest doubt that he intends to comply with the Church's request. He is only biding his time until the public mind shall be pre-occupied with other matters, and then he will slip his legislation through.

Both *The Globe* and *The Toronto Star* published an article from an American magazine which predicts that Mr. Hepburn will soon be Prime Minister of Canada, in succession to Mr. Mackenzie King, in the event of the latter winning the coming election.

There are some perhaps who would be inclined to say, What has THE GOSPEL WITNESS to do with political matters? Our answer is, that the Scripture is very emphatic in respect to the Christian's duty to keep the law. In

any Christian, might almost as soon support a campaign to inoculate the people with smallpox germs as to vote for anything identified with Hepburnism. One cannot consistently seek the moral welfare of the youth of Ontario, and, at the same time, support a government that has done so much, through the beer-parlours, to debauch the life of the Province.

So far as this Editor is concerned, he frankly says he will not support anybody, directly or indirectly, who does not reprobate Hepburnism and all its works.

NEWS OF UNION CHURCHES

Convention Dates

The Executive Committee of the Executive Board of the Union of Regular Baptist Churches of Ontario and Quebec is pleased to announce that the Eighth Annual Convention of the Union will be held (D.V.) in the Jarvis Street Baptist Church, Toronto, on the following dates: Tuesday, Wednesday and Thursday, October 22nd to 24th; and that Dr. W. H. Houghton, Dean of the Moody Bible Institute, Chicago, Illinois, will be the Guest Speaker.

A programme of unusual interest is being arranged, and a time of rich blessing is also being anticipated.

September is the month the books of the Union are closed for the year 1934-35. Will the Churches, Treasurers, and others, endeavour by their gifts during this month to assist your Executive in meeting every obligation and having a balance on the right side of the books. All funds must be in hand by September the 30th, to be credited in the Annual Report.

Pastors' and People's Conference

The Pastors' and People's Conference of the Hamilton and Brantford District will meet in the Briscoe Street Baptist Church, London, Ontario, on Tuesday, September 17th, 1935.

At the afternoon session, which begins at two o'clock, Pastor A. J. Burnham, of Galt, and Rev. Gordon Searle, of Orangeville, will give inspirational addresses. At seven-thirty there will be an evangelistic service with Rev. A. J. Lewis of Kitchener, as speaker.

All the Churches in this district, and friends of the Union, are specially invited to attend these meetings. Bring your lunch basket. Tea and coffee will be provided.

Please note that London is on Standard Time.

Cannington and Sunderland

News of blessing in these churches has been received from the pastor, Mr. Robt. Brackstone. He writes: "Recently I was asked to preach the anniversary services in a certain United Church, and at the close of the evening service the invitation was given and two men whose eyes were filled with tears walked to the front in response to the gospel call. A few weeks ago we had baptism at Sunderland and at Cannington. We praise God for these times of blessing."

Timmins

Good news has come from Timmins recently. Four people publicly confessed Christ as Saviour on Sunday, July 28th, and another on Sunday, August 4th, for which they praise God.

NORANDA

About a Gold Mine

If some trapper or prospector voyaging through the wilderness of lakes and forests in the North Country should, after an absence of ten years, suddenly catch sight of two great smoke-stacks more than four hundred feet high, belching clouds of smoke that could be seen for more than thirty miles around, and if he should see clustered about the foot of these masses of concrete a collection of great buildings employing nearly two thousand men, and farther away a town of some ten thousand people, and all this at a place that ten years before was nothing but forest and rock and lake, no doubt such a traveller would believe that what he saw was a mirage; or, being forced to credit his own senses, he would perhaps attribute it to some magical powers. To the traveller from Southern Ontario accustomed to placid, tree-shaded towns with their substantial brick residences, this unlovely mining town with its crowded wooden houses, and its treeless streets seems to belong to another planet, and perhaps, to need some magic to explain it. But he knows what sort of magic it is that has built up this town almost overnight—it is the magic of gold, for underneath are rich deposits of gold and copper, and this mine is one of the largest and best paying in all the North. Hundreds of thousands of dollars of capital have been expended in sinking these shafts, many hundreds of feet into the earth, and men of all races and tongues have flocked here to work in the mines and the smelter. As a result the gold and copper have made many fortunes and employment has been given to hundreds of men.

While all this development underground and aboveground was only beginning, a consecrated Christian woman on whom the Lord had laid the burden of the North Country caught the vision of another buried treasure and made an investment with a view to gaining it. She thought of the thousands of men who would be coming to work in the mine, and of the women and children that would come with them; she thought of the spiritual need of the town that would spring up almost overnight. She herself took a house in Noranda and set to work. Later a call was sent to the Seminary for a summer student. Rev. Charles McGrath,

now of Stouffville, and himself converted in Timmins, another "gold town", responded to the call and opened up a public meeting, for the preaching of the Word. Next summer two students of the Seminary, Mr. Wilfred and Mr. Stanley Wellington, camped on a hill outside Noranda and continued the work. The following year Mr. Stanley Wellington returned, and in season and out of season ever since has not ceased to proclaim the Word faithfully. And what seasons they have in this country! Not alone the temperature that drops in the winter to 40 and 50 degrees below zero and the great banks of snow, but the spiritual coldness of men and women who have, so often, left their religion behind when they left their homes in some distant part of the world. Many of the workmen are of foreign birth, and where they are not made hostile to the Gospel through radical teachings, a nominal Catholicism creates a barrier that is hard to break down. And again, some that have been saved and built into the church have moved away, as mining men so often do.

In spite of these difficulties that are peculiar to Noranda, and many others that it has in common with every other place where the Gospel is preached, a strong nucleus of believers has been formed and under the courageous leadership of Pastor Wellington they have put up a splendid building on a main thoroughfare between the two sections of the town. As one of these sections is largely residential and the other contains the best stores, it so happens that a large majority of the entire population must every day pass the door of the Baptist Church either to shop or to go to the mines. Such a location is so unusual for Baptist churches that the writer thinks it worthy of special mention. It has been observed that eight out of every ten people who pass the door of the church read the sign that is posted there, and the Pastor has seen to it that there is always something there for them to read. Thus the church reaches unsaved people and many who are ignorant of the Gospel are brought under its influence.

In building up a strong home base Mr. Wellington has not lost sight of the great need of the surrounding area. He knows almost every mining camp for an area of fifty miles around, and has preached the Gospel in some of them where there has never been any other religious service. Two years ago he arranged for one of our men to take over the work that he started at DuParquet, a large and flourishing mining town nearby, before any other Protestant denomination had entered that field. This last summer he entered a new field of service and a needy one,—the Government of the Province of Quebec are setting on foot a plan to colonize the surrounding country, and the Roman Catholic Church is taking this opportunity of claiming it for its own, as indeed it does the whole of the northern region of Ontario and Quebec. Mr. Wellington has had associated with him this year, Mr. Buhler of France, a student of the Toronto Baptist Seminary and also teacher of French in that school. Together they are bringing the Gospel in French to the great French-Canadian population. May this small candle-light grow till the Gospel light is spread afar amid the darkness and superstition of Rome. Thus has the preaching of the Gospel been blessed in Noranda and in turn from there has sounded out the Word of the Lord in all that needy district that in seeking gold has forgotten God.

By a magnificent effort on the part of the pastor and people the splendid building at Noranda has only \$1,700 owing on it, and this amount is being rapidly reduced by consecrated giving on the part of those now in Noranda, aided by some who were formerly blessed during their stay there. Mr. Wellington is at the present time trying to arrange for a mortgage on this building, and we can heartily recommend it as a better investment than the gold mines themselves. It is what the brokers call a "paying" mine—enough capital has been expended and sufficient shafts have been sunk to demonstrate that there is gold there. Souls have been saved in Noranda, believers have been built up, and the Word has been preached with the blessing of the Lord upon it, and there is reason to believe that the richest veins have not yet been touched. Here is a great opportunity for investment for those who would enrich others with that heavenly wisdom, even "the fear of the Lord", of which it is written, "It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold."

Whole Bible Course Lesson Leaf

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REV. ALEX. THOMSON, EDITOR

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UNIVERSAL PRAISE OF GOD

Lesson Text: Psalms 146-150.

Golden Text: "Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven."—Psalm 148:13.

Bible School Reading: Psalm 147:1-20.

DAILY BIBLE READINGS: Monday—Num. 23:18-24; Tuesday—Jer. 32:36-44; Wednesday—Mic. 4:1-7; Thursday—Acts 14:19-28; Friday—Acts 16:25-34; Saturday—Rev. 5:9-14.

PSALM ONE HUNDRED AND FORTY-SIX

This is the first of five hallelujah psalms which close the book. These all enjoin praise of God for His wonderful works among the children of men. In this psalm there appears first* the purpose of the psalmist to praise God as long as he lives. Such a purpose was wise, excellent, reasonable, and sincere. A warning relative to trusting princes follows. There is no salvation in man, and he passes from this earth. Note the brevity of his life, and the frailty of his body (Jas. 4:14); also his inability to save others. God is the One in Whom to trust, and this the psalmist emphasizes, giving reasons for so doing (vs. 5-10). God created "heaven, and earth, the sea, and all that therein is". He is, therefore, the Almighty One, with power sufficient to help all, and with wisdom sufficient to guide all. The person whose trust is in Him is happy indeed. He executeth judgment for the oppressed, giveth food to the hungry, looseth the prisoners, openeth the eyes of the blind, raiseth them that are bowed down, preserveth the strangers, and relieveth the fatherless and widow. He is, therefore, a real helper of men. Note His justice, compassion, and readiness to aid men; also our Lord's activities in these matters (Matt. 9:35, 36; 14:14). Observe in history, and from present-day events, the futility of trusting in princes, and the necessity for trusting in God. Are we trusting in God alone for salvation? Are we trusting Him in all the affairs of life?

PSALM ONE HUNDRED AND FORTY-SEVEN

The second of the hallelujah psalms contains a call to praise God for His goodness to Israel, the restored nation. There are three distinct calls to praise. In the first (vs. 1-6), we are informed it is good to sing praises unto God; after which there is brought to our attention the work of God on behalf of His people. He built up Jerusalem, gathered together the outcasts of Israel, and healed the broken-hearted. He thus manifested His special favour for His own, restoring them to their city after the exile, in accordance with His prophetic word (Ezra 1:1; Jer. 29:10). Note the faithfulness of God. His greatness is then mentioned in relation to His knowledge of the stars, and His righteousness in connection with His attitude toward the meek and the wicked. Note our Lord's teaching respecting the meek (Matt. 5:5), and the statement ascribing this to Moses (Num. 12:3). Observe the wisdom of living in accordance with God's will.

In the second call (vs. 7-11), we are enjoined to sing praise upon the harp unto God, Who prepares rain for the earth, feeds animals and birds, takes pleasure in those who fear Him. Note the omnipotence and providence of God, and His desire for the affection and loyalty of His creatures. Those who trust Him gain His favour. Note our duty to please Him by the life we live (Col. 1:10). In the third call (vs. 12-20), the exhortation is given to praise the Lord because He had strengthened Jerusalem, He had made peace, and fed its citizens with the finest of the wheat; and His commandments had been sent forth upon the earth. His power in the realm of nature is also referred to, and the fact is mentioned that He had not so dealt with any nation. God gives the best to His own. Israel was a richly blest

nation, and the children of God these days are in a like position spiritually, but like the Old Testament people, we sometimes fail to live up to our privileges; and disobedience and carelessness rob us of the finest of the wheat. Note the importance of partaking of God's best. He has blessed us with all spiritual blessings in heavenly places in Christ (Eph. 1:3), and it is His will that we should enjoy to the fullest capacity all that He has provided. Are we feeding on the Word of God, and enjoying our Christian experience?

PSALM ONE HUNDRED AND FORTY-EIGHT

The third of the hallelujah psalms wherein heaven and earth are called upon to praise God for His mercy granted unto Israel. The content is in two general divisions, in the first of which the heavens are called upon to give praise unto God (vs. 1-6). Angels do praise Him (Rev. 5:11, 12), and all the heavenly creation gives Him glory. It is only that which His has affected which brings discredit upon Him, and declines to exalt His name. In the second section the earth is called upon to praise God (vs. 7-14). The forces of nature, the inhabitants of the animal world, the fowls of the air, and all conditions, classes, and ages of men, are called upon to exalt the name of the Lord. This implies universal praise, and our God is worthy of this, and may claim the same as His due. He made the heavens and the earth (Gen. 1:1); they show forth His wisdom and power; and men should unite with the inanimate things of creation in giving testimony to God's glory. Note the outward manifestation of this glory as visible in heaven (Rev. 4:2, 3), and seen on earth (Ex. 34:30; Matt. 17:2); and also His special favour shown to Israel (v. 14). He has exalted that nation, as a brief review of history will make clear. Observe also His exaltation of the repentant sinner from the depths of sin, to a seat in the heavenlies (Eph. 2:6). The saint of God should be full of praise for the grace of God manifested toward Him. Are we in harmony with God's creation in ascribing praise to the Creator and Lord of all? Are our hearts filled with praise for God's goodness to us?

PSALM ONE HUNDRED AND FORTY-NINE

The fourth hallelujah psalm of this closing series, wherein the saints are called upon to praise God, and be the executors of divine judgment upon the heathen. The psalm opens with a call to sing a new song unto the Lord in the congregation of saints (v. 1). God puts a new song in the mouth of the one who accepts of His salvation (40:3), and such an one is enjoined to express himself in song, and make melody in his heart unto the Lord (Eph. 5:19). Musical instruments are also mentioned as sources of praise to God, and thanks be unto Him when such instruments are truly converted unto His service. "For the Lord taketh pleasure in his people: he will beautify the meek with salvation." It is encouraging to be assured of this; and His works bear testimony to its truthfulness. Note the fact of God's love for men (John 3:16; I John 4:9). The joy of the saints is not confined to any particular time, but is continuous day and night; and here the saints of Israel are exhorted to sing aloud in their beds, and then with a two-edged sword in their hands execute judgment on the heathen (vs. 5-9). This would be in the carrying out of divine judgment. The present-day saint is expected to use the sword of the Spirit (Heb. 4:12), for the overcoming of the heathen. He should be an adept in its use in order to gain victories. Is there a song of praise in our hearts? Do we live joyfully, and give a bright testimony to our Lord?

PSALM ONE HUNDRED AND FIFTY

This is the last psalm of the book, a fitting hallelujah close to an abundance of praise to the Lord of glory. He is the Creator of heaven and earth, the Upholder of the universe; but also man's intimate Helper and Guide. Multitudes can testify to the blessings of His grace. He well deserves the praise of all, and so in this concluding psalm everything that has breath is called upon to praise Him. Let such praise be in the sanctuary, and in the firmament of His power. Praise Him for His mighty acts, and in accordance with His excellent greatness. And praise Him with musical instruments. Praise ye the Lord. Hallelujah! Would to God there was more of this spirit among the children of God. It would help us in our troubles and difficulties, and give a better testimony to our Lord. Let us praise Him with all our being all the days of our life.

WHAT OTHERS SAY ABOUT "OTHER LITTLE SHIPS"

From *THE WITNESS*, London, England,

Rev. Henry Oakley, Editor

Dr. Shields' Latest Book

While we were away Dr. Shields kindly sent us a copy of his new book, with a very honouring inscription in his own handwriting. There are fourteen sermons in the volume; seven are from the Old Testament and seven are from the New Testament, a proportion that discloses at once something of the preacher's mind. "All Scripture" is not a meaningless or out-worn phrase to him. The first sermon, "Other Little Ships", gives the title to the book.

I have read the sermons with the attention and experience of a preacher. I once wrote "The homiletics of Dr. Shields are miles apart from Mr. Spurgeon's". A minister soon after said to me: "I think you are wrong in that," and I straightway said, "I think myself it was a mistake which I discovered almost before the words were in print." Now after reading these sermons right through almost at a sitting, I am sure I was wrong. Dr. Shields handles a text in his own way, but it is certainly in a way that was Mr. Spurgeon's.

These sermons are the sermons of a great preacher. Interesting, clever, instructive, pleasing preachers we have in abundance, but the truly great preacher is terribly scarce to-day. Possibly the first figure would give the number of such in Great Britain. Great preachers differ, of course, in their greatness. There was the greatness of Mr. Spurgeon, and the greatness of Dr. MacLaren, and the greatness of Canon Liddon and Dr. Parker. "One star differeth from another star in glory". Dr. Shields has a greatness after his own order, but greatness it surely is. Select any one of these sermons. Take the one at which the book falls open, "The Swelling of Jordan"—a subject at which most preachers stagger a little. But here Dr. Shields is in full stride. He seizes the principle of the text and applies it in the most masterly way—the philosopher, the theologian, the evangelist, the orator, all appear in him in this sermon. There is no other word in our language that can describe this sermon except the word "great".

The scripturalness of the sermons is one of their marked features. It is remarkable how scriptural they are without being exegetical in the way Bishop Westcott and Dr. MacLaren were exegetical. Some of these sermons Dr. MacLaren could never have preached, and yet even Dr. MacLaren was not more scriptural. It is one of the charms of the sermons that they offer you the finest of the wheat without dissecting the kernels. Sermon number eight, "How to be hospitable to the Truth", is an example of this. Scriptural it is in every part, but in no way exegetical in the way of the exegete.

The spontaneousness of the discourses is a rare delight. When you read the work of a preacher like Dr. J. H. Jowett, for example, however much you take pleasure in the perfection of his phrasing, you cannot rid yourself of the smell of the mid-night oil. There is somehow the reminder of the old hand pump and not of the easy rush and flow of the spring on the hillside. It is perfect ease and naturalness that is characteristic of Dr. Shields' work. The sermons are like the flow of a mountain river that has reached the valley, in which there is no suggestion of toil, or the faintest hint of exertion, or of exhaustion. It just flows and gives you the impression that it could flow

for ever and know no weariness. The greatest matters of life are presented and discussed with perfect ease. Take the sermon on "The Culture of the Soul", on page 209. It is a profound philosophical discourse, but its sunny ease has a charm like the singing of birds.

Another of the delights of the volume for me is the illustrations. They are culled from everywhere, but chiefly from the preacher's own experience, and for me these are illustrations that tell as well as illustrate. You may read through the whole thirty-two volumes of Dr. MacLaren's sermons and never know that he was a man among men and so it is in the sermons of Dean Church. They kept an unchanging severity of impersonality. In the biography of Dr. MacLaren there is a passage in which he defends this, but I believe his great sermons lost much of "the human touch" just because they were so severely impersonal. I do not think there need be any sacrifice of literary grace and ideal in wisely and carefully using our experience in illustration of truth, Dr. Alexander Whyte was a prince among preachers who had given tireless attention to style and he achieved great perfection as a stylist; yet he never excluded illustrations from his life and doings. Personally I think some of the most telling passages in these sermons and passages that will longest linger in the memory and life of the readers are the stories from the Doctor's rich and varied experience. Here is one from the first sermon, "Other Little Ships":—

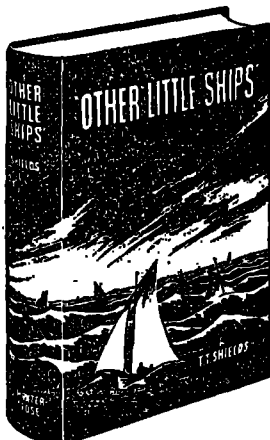
"I heard Professor George Jackson deliver an address before the Toronto Ministerial Association. The subject was, I think, 'John Morley, the Priest of the Outer Court'. He extolled John Morley, the biographer of Gladstone, he described his blameless character, his wonderfully serviceable life, his amiable disposition and held him up as a kind of superman; being careful to point out that in the production of this character religion had no part; for John Morley was an agnostic. I happened to walk up the street with Dr. Jackson after the meeting and I said, 'Doctor, has it ever occurred to you that Morleyism never yet produced a John Morley, that you cannot find a John Morley when Christ is not preached and His principles unknown? All the influences that made him what he was had their origin in the very religion which he refused to acknowledge.' 'There were also with him other little ships'; and everything that is good in what we call our civilization is there because Jesus sails the seas."

You cannot turn many pages in this attractive book without reaching some aptly quoted verse of a hymn—not a strained passage from a modern poet the meaning of which is difficult to catch, but a verse where the meaning stands at the front door. Again I let the book fall open and within three pages is this verse.

His honour is engaged to save
The meanest of His sheep;
All that His Heavenly Father gave,
His hands securely keep.

The general preaching of to-day refuses such quotations, but the general preaching of to-day is without power and I rather think Dr. Shields can teach us how to get the power back again. But natural and easy quotation needs great ability. How much I have coveted and do covet it, but it seems not for me, admire it and covet it as I do.

I must stop although I would have liked to write upon the originality, the boldness and the splendid evangelicalness of these sermons.



ORDER FORM FOR DR. SHIELDS' NEW BOOK

THE GOSPEL WITNESS

130 Gerrard Street East

Toronto, Ont.

Please find enclosed \$1.50 for which send me, postpaid, one copy of "Other Little Ships". (If remitting by cheque, add 15 cents for exchange.)

Name _____

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