

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

"DISCIPLESHIP"

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

Preached in Jarvis St. Baptist Church, Toronto.

(Stenographically Reported)

"And there went great multitudes with him: and he turned, and said unto them,
"If any man come to me, and hate not his father, and mother, and wife, and
children, and sisters, yea, and his own life also, he cannot be my disciple."

—Luke 14:25, 26.

Prayer before the Sermon

O Lord our God, we have no other way whereby to approach Thee than the way that has been prepared for us by the shedding of the blood of our Lord Jesus. We bless Thee that the veil of the temple has been rent in twain; that the way into the Holiest of all has been made manifest; that into that Holiest place our Lord has entered with His own blood, there to appear in the presence of God for us. We confess humbly in Thy presence that we are all sinners, and are ever in need of the cleansing blood.

Many in Thy presence have been stirred by anxieties during the week. It has not been easy to compose the mind, and to rest always in the Lord; to live for the things that are not seen, but are eternal. We pray Thee, O Lord, to forgive us if we have been too much influenced by the things we have touched and tasted and handled, by the material world about us. We pray that this morning we may afresh be purged, that we may rejoice in the sense of cleansing in Thy Presence, as once again the Great Sacrifice is made real to our spiritual understandings by the Spirit.

We have come this morning, O Lord, that we may receive instructions out of Thy Word. Help us that our hearts may be opened to the reception of Thy truth. Enable us, by Thy grace, to receive the truth in the love of it. May Thy word this morning be mixed with faith in those that hear it, so that every one of us may be subject to its sanctifying power; that we may be brought into a closer relationship to Thyself; and that during the week we may live more fruitfully, bringing greater glory to Thy great Name.

We commend to Thee, O Lord, all the interests of Thy church throughout the world. We pray that every true messenger of the gospel may be clothed with divine power, and that every witness who shall in any way, privately or publicly, make known the truth of the gospel, may be made the instrument of God's power in the accomplishment of His purposes of grace.

We commend to Thee all the missionary interests of the church throughout the world. We pray Thee, O Lord, to uphold those who bear testimony to the Lord Jesus in the dark places of the earth, and especially those who serve under peculiar difficulties, whose lives are often in peril, and who are subject to special temptations, because of their own loneliness and separation from all with whom they would

find fellowship and affinity. Lord, be gracious to all Thy servants in these outposts. Grant, we pray, that there may come to the church at home and abroad, a great spiritual awakening, a real turning of hearts back to Thyself again, a new interest in Thy Book, and in the great verities therein revealed.

Remember all Thy sick and suffering children; touch them with Thy healing Hand, we pray Thee. And as we come to Thy word, make this service a means of grace to every one of us; for Jesus' sake, Amen.

What is called "Christianity" has become popular with carnal minds. The standards of the New Testament have all too generally been reduced to meet the popular demand. The course of the unjust steward is almost universally adopted. "He called every one of his lord's debtors unto him, and said unto the first, how much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then he said to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore." That course of offering a discount on the Lord's bills has been all too generally followed by the Christian churches of to-day. It is not popular to abide by the teaching of God's Word; it is not popular even to profess to believe it.

During the Great War many of the woollen mills in the north of England were converted into khaki mills, and manufactured exclusively cloth for uniforms. Just at the close of the war I met an American traveller in England, a purchasing agent for a great American firm. He said he had been to those great woollen manufacturers of Yorkshire, Bradford, Leeds, Halifax, and other places, and had said to them, "The whole world is in rags: it needs clothing. Give us cloth!" Only to receive the reply, "We cannot do it. We must convert our mills so

that we can produce the kind of cloth we have produced in the past." "But", he said, "never mind what kind of cloth it is. Give us cloth of some sort. Cannot you give us khaki and dye it another colour? Use your mills as they are; only let us have cloth." They replied, "It took us more than a hundred years to build up a good name, and we are not going to sacrifice it to the exigencies of the hour. Our mills will not produce a yard of cloth until they are re-conditioned, so that they can produce the same quality for which our name has stood for a century."

Some professing Christians might learn even from business men the great principle of the proverb that, "A good name is rather to be chosen than great riches, and loving favour than silver and gold."

"There went great multitudes with him." It was a day—one of the few days of the earthly career of our Lord—when He was immensely popular; and they all wanted to be His disciples. And He said, "Let me tell you what it will cost to be My disciple. If any man come to me, and hate not his father, and mother, and wife, and children, and sisters, yea, and his own life also, he cannot be my disciple." The need of the world to-day is not so much, more Christians, as better Christians, a revival of New Testament religion. What we need is less shoddy Christianity: we need the real thing as set forth in the Book. Let me try, as the Lord shall help me this morning, to bring you once again to a consideration of some of the exacting standards of the New Testament, which seem almost to be forbidding, because they are so severe. Yet I venture the assertion that obedience to the directions herein supplied will lead us to the largest possible enjoyment of life.

I.

I begin with the observation that a right relationship to God through Christ will always sanctify and sublime all legitimate human relationships. We are not for a moment to suppose that the text implies that we are, literally, to hate anybody, as we shall see in a moment. To receive Christ as Saviour means to be given standing before God. The perfect righteousness of Christ is imputed to us—to use the scriptural word, "reckoned" to us, as Abraham's faith was reckoned to him for righteousness; and we are seen before God as those who are clothed with the perfect righteousness of Christ. But there is no justification in Scripture for that which is known, theologically, as Antinomianism, that which is suggested in the opening verses of the sixth chapter of Romans: "What shall we say then? Shall we continue in sin, that grace may abound?—If I am saved by the righteousness of another, and not by my own righteousness, does it matter how I live?" Very much, dear friends, very much, "for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." God gives to all believers His Spirit, in order that that which could not be done in the energy of the flesh—the righteousness of the law that could not be wrought out by human effort—might yet be fulfilled in us "who walk not after the flesh, but after the Spirit".

One of the important elements of the righteousness of the law concerns our relationship to our fellows, for all the law is comprehended in this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and

thy neighbour as thyself." We are to love all our fellows, and be properly related to all men, because first of all we are rightly related to God, and by the power of the indwelling Spirit we are to be enabled to discharge our obligation to the men and women about us. The text narrows our consideration to a very limited circle, but the wider relationships are implied. As the man who is a Christian, if he be an employer, will fulfil his duty toward those who work for him; or, if he be an employee, will fulfil his obligation to the man whom he serves, will discharge his duty as a citizen, and in all other human relationships, so within that narrower circle a man will discharge his full obligation to those to whom he is related by the ties of nature. That is to say, to know Christ will make a man a better father, a woman a better mother. Parents will not love their children less because they are Christians. They will have a clearer view of their responsibilities and privileges, and will recognize their obligation to God in respect to the children whom God has given them.

There is nothing in the Word of God that would justify a Christian mother in neglecting to care for her children. Dickens' caricature of the woman who was so much interested in the little Africans and Chinese that she had no time to wash her children's faces, finds no justification whatever in the Word of God. There is something sadly wrong with the religion of any woman who is a mother, if it does not lead her jealously to guard the interests of her children, if it does not in every respect make her a better mother. The same is true of fathers, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." The father and mother who are Christians will be better parents, beyond all question.

The same is true in respect to one's filial relationship. I should have little confidence in the Christian profession of a young man if his professed relationship to Christ did not make him more dutiful to his father, and to his mother. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee". That is the first command of the second table of the law; and it is described as "the first commandment with promise". Therefore, you boys and girls, young men and women, who are Christians, must remember that a special obligation rests upon you to show the reality of your faith by a proper regard for your duty to your father and your mother.

A man is a very poor sort of Christian who is not made, by his religion, a better husband. The closest of all human relationships will be intensified by the love of God "shed abroad in our hearts by the Holy Ghost which is given unto us". And so of our duty to brothers and sisters; there is an obligation there. The whole teaching of Scripture is to the effect that these natural relationships will be sanctified by our being properly related to Jesus Christ.

I will go farther and say that if a man is genuinely converted he will attach a new value to life itself: he will not hold life lightly. Knowing Christ gives life a new significance. The man who looks upon life from the carnal plane, sees in it only an opportunity to advantage himself, and to get what enjoyment he can out of it. But a Christian sees in life a probation, a period of preparation for a larger and richer life beyond. Every hour becomes freighted with responsibility; every moment becomes of value to the one who is genuinely saved, and who walks with God. He learns the importance of

redeeming the time because the days are evil. Thus life, instead of affording a man an opportunity for self-aggrandizement, for mere selfish enjoyment, becomes to him an opportunity—not speaking of service, for the moment—for the development of character that shall make him at last like Christ Himself. This period is to him his school days, wherein he is under preparation that he may “enjoy God forever” in the life that is to come. Hence it gives him an opportunity to serve his neighbour, and thus to serve God. No true Christian will hold life lightly, nor will he be disposed carelessly to throw it away.

II.

Nevertheless, our text teaches that a proper appreciation of spiritual values, which comes to us through our relationship to Christ, will lead us to subordinate the highest values of life here to the superior obligations of the spiritual world. No; it does not mean that we are to hate father and mother, or wife, or children, or brethren, or sisters. What does it mean? That strong word is used to show us that our devotion to Christ, our attachment to Him, is to be of such an intense character that in comparison therewith even the deepest and strongest affections of life will be but as hatred; that we are to love Christ so much more than we love our closest and dearest friends, that in comparison with that divine affection wrought in the heart by the Holy Ghost, our natural loves will be but as hatred.

My dear friend, if you are a Christian, there ought to burn in your heart a deeper love than the natural affection which a man may entertain for his wife, for his children, or his brothers or his sisters. If we are Christians, the Lord Jesus demands, not the second place, certainly not the third, or last place—He demands absolutely the first place. And He says that He will have the first place, or no place at all; and that until He is given absolute preeminence, the first place in a man's life, whatever else he may be, he cannot be His disciple. He may be a member of a church, he may be an officer of a church, he may be a pastor of a church, he may be a teacher, or a professor, he may have an intellectual knowledge of the gospel; but unless he gives Christ the first place, he is not a true disciple.

That is a high standard, an exceedingly high standard, to put Christ before father or mother or wife. It is natural for young men to find interest in the companionship of young women, and for young women to find interest in the companionship of young men. It is natural, it is legitimate, and it is desirable. But I remind you that if you are a Christian, your human companionships must be subordinated to your relationship to Christ. There is something entirely wrong with the life of a young man who calls himself a Christian, who can find pleasure in the companionship of a young woman who is not a Christian. There is something entirely wrong with the life of a young woman who is called a Christian who can spend hours pleasantly in the companionship of a young man who does not know Christ. He or she, as the case may be, ought to feel entirely out of place in a relationship where Christ is not recognized. He demands the first place, young people, and you cannot be His disciple unless you give Him that first place. You cannot be used of God as teachers, or witnesses in any other way, until the supreme place is given to Jesus Christ. If this text means anything at all, it means that we must be more concerned about maintaining a right

relationship to Christ than we are about maintaining such relationship to anybody else.

“But” says someone, “if I take that course, father or mother will be displeased.” Very well; but if you do not take the course in which the Word of God would direct you, will Jesus Christ be displeased? “I fear He will.” Then it is a higher duty for you, as a Christian, to please your Lord than it is to please your father or your mother. You are to put Him first.

Someone else says, “If I were to commit myself openly and irrevocably to the service of Christ, with all that that involves, I should come into conflict with my wife, with her desires, and she would be greatly displeased. She is a very excellent woman, but a little disposed, perhaps, to worldly tastes.” Our text says if you would be a disciple, your first duty is to please Christ.

And there are parents who say, “It is very difficult now for parents to bring up their children. Fathers and mothers cannot be absolute rulers in their own house in our day as once they were; and you have to consider the young people somewhat.” Have you? If you are the head of a household, your duty is to put Jesus Christ before your children. Men and women, hear me, if you put your children before Christ, you will live to rue the day you did it. No matter what it may cost, no matter how it may displease them, let Jesus Christ be the Lord of your home. Let every child in the house know that while he or she lives under father's roof, father is answerable to God, and he will obey God rather than allow his children to manage his household.

And so of brothers and sisters, the first business always is to know what is pleasing to God.

How very closely this principle cuts: our love for Christ is to take precedence of our natural, instinctive, love of life. Self-preservation is said to be the first law of life. No; there is a higher law than that for the Christian. The first law for a Christian is this: “What wilt thou have me to do?” That is the first law. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.”

They told me in Chicago years ago that the last time Mr. Moody addressed the students of the Institute—which was very much smaller in his day than it is now, of course—he stood on the platform of the old chapel, where I have stood a great many times, and, with streaming eyes, he told the students that it was his daily prayer that the Lord would not allow him to live to be brought into a condition where he would cease to make it the supreme law of life to please God. In other words, he said, “I would rather die than displease Him.” That is what our text means—and it means no less than that. It means that if a man has a clear view of Jesus Christ, and of his obligations to Him, if to do the will of God cost him the last drop of his life's blood, he would rather do it and die, than live and offend Christ.

You say that is an impossible standard? It is an impossible standard. All the standards of the New Testament are utterly impossible, apart from the energizing grace of the Holy Spirit. It is not possible for us to conform to these standards in our own strength; but the righteousness of the law may be fulfilled in us “who walk not after the flesh, but after the Spirit”. That is why the Spirit came.

III.

I come to the practical bearing of all this. What does it mean? That the relationships here referred to, afford a sphere of witnessing in, which it is harder to bear a true witness to Jesus Christ than anywhere else. That may seem not true of some of you. But here is a man who is a man of business. He may find it difficult before his employees, and amid all the temptations of business life, always, invariably, to live and act as a Christian. He will find it difficult even there: he will find it impossible, apart from the grace of the Spirit. The woman in her social relations, under many circumstances, may find it difficult—will find it difficult, impossible indeed but by the power of the Spirit—to live and witness as a Christian all the time. But I believe that the man, whether employer or employee, whatever he may be, will find it far more difficult to practise his religion faithfully before his own children than anywhere else.

But, what a reward such a faithful life brings! "Young man, do you believe in the reality of the Christian religion?" "Yes, sir." "Did you ever see a real Christian?" "Yes, sir." "Did you ever know anybody that put the reality of the Christian religion absolutely beyond doubt for you?" "Yes, sir." "Who was it?" "My father!" I tell you, when a son can say that of his father, that father has laid up for himself something that is worth more than all the millions that earth can give.

I say, it is hard in the home, before the children—with all their petulance, with all their moods, with all their childish whims, loving them as you do—to be kind, to be true, to be faithful, to be strict, to be stern, and always to keep Christ first. I do not know anything more difficult in life than that.

If the membership of this church were made up of men and women who were afraid of only one thing, of grieving the Spirit of God, who were afraid of nothing else in life than of giving offence to the great Head of the Church, we could take Toronto for Jesus Christ! I am positive of that. We would go back to our places of business to-morrow with the Spirit of God dominant in heart and life. Nothing could stop us if Jesus Christ were put first.

"He that taketh not his cross, and followeth after me, is not worthy of me"—or, in this text, "cannot be my disciple." Sometimes when we hear people talk about taking up their cross, the thing is so utterly ludicrous we almost feel like laughing. The idea of taking up a cross! What did the cross mean to Jesus Christ? It meant a thing with blood on it. The cross, in the view of Jesus Christ, always meant an instrument of death. And when He took up His cross, He carried it to Calvary, save only when Simon of Cyrene was made to assist. On that cross He gave His all, and as His life-blood ebbed away, He cried, "It is finished!", and gave up the Ghost. That is what our Lord meant by the cross. The cross crucifies us. The cross subordinates all the interests of life—father, mother, wife, children, brethren, sisters, life itself—to the supreme matter of doing the will of God.

Oh, that God may give us grace to renew our covenant with Him, to say, Cost what it will—I may have no great name, and not much money, but, as God helps me, I will be His disciple!

NOTE: As has been true of all sermons by Dr. Shields, printed during his absence through illness, this one is printed without his personal revision.

FROM PUBLIC TO PRIVATE PENANCE.

A Study of the Essential Principle of Roman Catholicism

One of the requirements for the full Seminary course—the Four-Year Divinity Course—is a thesis. The candidate selects a subject, a year or more in advance of graduation, in consultation with the teacher in whose department he proposes to do it. He then proceeds to read, select and think. His findings, with proofs for them properly arranged so as to prove his given proposition, make up his thesis. This must be passed on by two instructors. To produce even a small book of quality—the minimum is ten thousand words—is no small task, but the effort required is worthwhile. His previous work prepares him for the task. His researches enlarge his view of the field of theology, in general, and his own special part of it, in particular. The writing required is a test of ability to present one's thoughts in clear and logical fashion.

In this way some fine work has been done. We propose for the interest and information of those interested in the Seminary to print some of the abstracts, required to be handed in with the theses themselves. This week we give that of Mr. Frédéric M. Buhler, who, it will be remembered, was the Valedictorian at the recent Convocation. His subject and the abstract of his thesis follow.

The Roman Catholic system of theology is built upon the doctrine of the seven sacraments promulgated officially during the sessions of the Council of Trent (1547-1563). Two of the sacraments are called "sacraments of the dead", because they restore the sinner into a state of grace; the other five are only means of grace, and can be administered to those who are in a state of grace exclusively. The sacraments of the dead are therefore the more important, Baptism and Penance. Outside of them, there is no hope for the sinner. Penance is even of greater importance ultimately than Baptism.

But Penance, as it is administered to-day, was unknown in the first centuries of Christianity. Penance, or exomologesis was then a public repentance, accompanied by outward evidences of its genuineness, granted only once after baptism as a disciplinary measure of the Church to a few outstanding sinners. In the course of the centuries, the whole system changed until it became finally crystallized in the decrees of the Council of Trent. Penance is now a private means of forgiveness of sins, consisting in confession to a priest, the performance of meritorious works, it is, in short, a sacrament (or channel of grace) to be administered to all Catholics, at least once a year, as an atonement for the temporal penalties incurred by both mortal and venial sins.

The sacrifice of the cross transformed the eternal punishment of original sin into temporal penalties. The value of Penance is to atone for those temporal punishments, either in this life by judgments sent by God and by self-inflicted satisfactions, or after death in Purgatory. On this basis works of penance are of equal importance with the death of Christ.

The principle of retribution appears in nature and in human relationships and may be justified from a natural standpoint. But since our authority, for religious matters in particular, is the Bible rather than Tradition, we must see if this basic principle of Penance has any justification from the divine standpoint. Considered from that angle, we must recognize that "not only do the passages usually given as proof-texts for the meritorious character of good works, not teach what they are alleged to teach, but the doctrine itself is diametrically opposed to the general teaching of Scripture" and "pro-

duces a distorted view of man, sin, the atonement, salvation, good works, the Church, and God."

We conclude by saying that the Roman Catholic Church has in common with all pagan religions the principle of salvation by works. It exalts man in that it considers him able to save himself, and is in the last analysis nothing but a form of Humanism so prevalent during the Renaissance and the Reformation. But "rather than despise the poor sinner who walks the way of Penance, may we realize that an enemy has done this and may we preach to the seeker the One Who said, 'I am the way, the truth and the life, no man cometh unto the Father but by me'."

A "PROPER" CHRISTIAN

What constitutes a "proper"—a model—Christian? One of our new members came into the church office one evening last week to have her name entered as a regular contributor to the funds of the church. This young woman has been converted only a short time, but is finding much joy in her Christian life, and is desirous of "growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ".

She said this to us, "I have been ill for some months, but am now able to work again, and have been asking the Lord to direct me to employment. Last week I applied for a position—the first advertisement I have answered—and got it. I am to receive \$40.00 a month, and my room and board. When I am home I give my mother \$6.00 a week, so I estimate I shall receive the equivalent of \$64.00 a month. Will you please enter me as a contributor of \$6.40 a month—for I do so want to be a *proper* Christian."

This young woman of whom we write had confessed Christ openly, she had been baptized, she had joined the local church under whose ministry she had been saved—but she did not yet consider herself a "proper" Christian. Whether directly taught of the Spirit of God, or by the Spirit through the Apostle Paul, we do not know; but she is at least determined to heed the apostle's admonition when he exhorts, "Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

Having had something to do with the missionary interests of the Union of Regular Baptist Churches of Ontario and Quebec, as well as the missionary enterprises for which Jarvis Street Church is directly responsible, Toronto Baptist Seminary and The Gospel Witness, we could not help coveting two things: the exuberant spiritual life, for every member of every Union church, that gives rise to the desire to be a "proper" Christian, and the inevitable outcome of that desire, overflowing treasuries. We could have foreign mission interests the world around, we could evangelize the North that is now largely in the darkness of Rome, we could train and send forth scores of young men and women, we could maintain a strong evangelical testimony at home—if our churches were made up of "proper" Christians.

Following upon our interview with this young woman, we went to Brantford on Monday, to the Rally of Union Churches held in Shenstone Memorial Baptist Church, where Rev. H. C. Slade, of Timmins, spoke most

forcefully in the interests of the work in Northern Ontario and Quebec; and gave us a picture, based on the first chapter of First Thessalonians, of a model—a "proper"—church, such as we desire this and every other Union church to be, and such as it is our determination to establish in the North that is very generally in the grip of Rome, and where all the sin that characterizes a mining district is rampant—churches composed of men and women who live before men lives in harmony with their profession, so that they may be "ensamples to all that believe in Macedonia and Achaia", and from whom will "sound out the word of the Lord, not only in Macedonia and Achaia, but also in every place"—by their personal testimony, and by their giving for the spread of the gospel.

We rejoice in the vision of the young woman of whom we write, and trust that, like Abou-ben-Adham, her tribe may greatly increase. God grant us such a spiritual awakening that as individuals, as local churches, and as the Union of Regular Baptist Churches of Ontario and Quebec, we may be "proper" Christians, "ensamples" from whom will sound out the Word of the Lord—the living Word that is able to make men wise unto salvation—until it girdles the globe!

THE TENT CAMPAIGN

F. S. COOK

Many years ago, word was brought back by adventurous explorers that there was much wealth in the Western portion of this vast continent. Consequently many people left the comparative ease of their established homes to seek fame and fortune, traversing the breadth of the land in huge covered waggons.

The same word, in the spiritual sense, comes ringing from the Northland to-day. Wide-visioned pioneers have gone up into that land and send back the report that there is a large field that is "white already unto harvest". Catching a vision of the possibilities, the tent campaign was organized, and workers were authorized by the Board of the Union of Regular Baptist Churches of Ontario and Quebec to go forward to reap the ripened harvest.

Ways and means of transportation were uncertain until we received word from Mr. R. C. Bauer, an earnest Christian business man in Kitchener, that one of his trailers would be at our disposal for the whole summer. It was an exceedingly kind offer, and one which we were quick to accept, for it solved a multiplicity of problems. Now it is possible for us to go into the rich Northland in a "covered waggon".

But the whole problem has not yet been solved. There will be many things occurring during the campaign which will perplex us. Satan will not leave a work of this nature to go on unhindered, and because of this we covet your prayers on our behalf. We earnestly desire that you will not forget us, but that day by day, hour by hour, you will hold us up before the Lord, praying that He will strengthen us "with might by his Spirit in the inner man," and that He will bless us and enable us by His grace to win some for Him by all means.

And all is not yet complete. The trailer needs some furnishings, and such materials as pots and pans and provisions of every kind would serve to send us off to a good start. The ladies of Jarvis Street Baptist Church are very kindly co-operating to give the trailer

a shower on Tuesday evening, June the first, but that does not mean that you who live out-of-town cannot have a share in this fine enterprise. Send your offering of foodstuff along, and we can assure you that it will be appreciated and well taken care of, for the Campaign is long, and those engaged in it are human. Perhaps you are not able to send any canned goods or like bounties. Then send us the money. There are always a thousand and one things that need to be purchased at the last moment and in these days "the almighty dollar" seems to be quite elusive.

Here is a tangible way in which to help along the cause of Jesus Christ. Here is a means of aiding the work of carrying the gospel of God's grace to the needy thousands in the vast Northland. Send in your contribution to the Union of Regular Baptist Churches, 337 Jarvis Street, Toronto 2.

P.S.—We add a postscript on our own account—whether it is editorially ethical, we are not sure—but Mr. Cook is not half importunate enough in asking for what he wants. Living in these new towns in the north that are opening up, because of the distance from markets, and excessive transportation charges, is very high. Board, we understand, is \$11.00 or \$12.00 a week. These men will have appetites that go with hard work, new surroundings and change of climate. They can easily carry with them in the car and trailer an abundance of eatables—so send to the Union office in quantities, everything edible that is sold, or preserved at home, in bottles and cans—fruit, pickles, vegetables, salmon, potted meats, biscuits, and so on.

COMPLETENESS

In applying for baptism a young lady, who was baptized a week or so ago, put the matter rather well, so well that to repeat her words, we feel, will help others. She said in effect: "At first I thought baptism was a ceremony. I knew I was saved and I did not need a ceremony. Someone said that Jesus did not baptize, but I read in one of the Gospels that he went to a certain country and baptized (or had His disciples do so). Then I saw that baptism was obedience. I fought against it for some time, and I was very unhappy. The thing that brought me to it was this thought: The great thing in this life is to have an object and to strive to reach it. I want to be a complete Christian. I want to be baptized." Of course, we explained that it meant being buried with Christ and rising with Him. She understood that. She wanted to be a complete Christian. "Be ye also perfect (complete), even as your Father which is in heaven is perfect (complete)."—B.

"THE OXFORD GROUP MOVEMENT ANALYZED"

We have had to tell several of our readers during the last few weeks that our supply of Dr. Shields' treatment of the Oxford Group Movement was exhausted. But so many orders have reached the office recently that we have felt it wise to print another edition. The booklet is now on the press, and will be ready for mailing on Saturday. Will those interested, therefore, tell their friends that the booklet is again available through THE GOSPEL WITNESS office? Thank you.

THE EDITOR

Our readers will be happy to learn that without a momentary set-back, Dr. Shields continues to improve daily. He now spends several hours each day out of bed, and is making sure progress toward complete recovery. He expects on the first fine day to be downstairs, and about the garden.

ALL ABOARD FOR GERALDTON

Geraldton is news these days. According to Tuesday's papers it is to be a half-way point on the new air service between Toronto and Winnipeg. Aside from the fare, of course, this will be very convenient when our new Pastor in Geraldton needs a supply for the week-end! For Geraldton is a long way from Toronto, being about 180 miles east of Fort William.

We have printed before the story of the Lord's leading, in answer to which Mr. W. R. Slade went as advance agent for our work three weeks ago. We quote from a letter received from him which is full of interest for all.

"The Saturday night I arrived it was snowing drearily, which under the circumstances might have led to inward discomfort had I not the assurance God was bringing us to this place It is a town in the making, rugged and rough in every respect. Buildings are continually being erected on the muskeg (the like of which I never saw before in such quantity, or quality either), without cellar or chance of lawn or garden plot. Lots are sky high; the one next to the Presbyterian Church on Main Street is to be sold at \$3,000.00, and is not the size of the Seminary site. Of course, when taxes are levied, in time they will come down. Other things are in proportion, such as groceries, clothes, etc. There are a number of general stores, five barber shops (50c a cut), four or five watch-repairing shops, two hotels with running water now in every room, an undertaker, besides tailor shops, boarding houses, restaurants, dance halls, theatre, etc.—all the hell-dives you'll say, without a lamp of gospel testimony. The hydro was put through last winter, which is a splendid help.

"Wickedness abounds on every hand. Newcomers are floating in every day, many with the idea that it is a rough country and they can do as they please. One of the Christian brethren told me, 'You have no idea what is going on behind the scenes'. In course of my visitation I have seen glimmers. However, two fine policemen are stationed here; they would sooner fight than eat, so their presence has curbed drunken brows greatly. On the other hand, these people know no other life, and really have hearts of gold, generous to the extent of going without themselves. My heart longs to get the gospel to them somehow, and see them converted.

"Our work is going to be slow. Everything, but God Who is for us, is against us. To the majority it is a new thing. The way they received the tracts indicated to me such was new to these miners in contrast to some of those hardened old fellows around Allen Gardens. It will mean constantly being on the spot and seizing every opportunity to get the Word home. It is teaching me as never before the absolute necessity of a momentary walk with God, before the quick and quizzical eyes of these unbelievers. The work of other such places, now in a flourishing condition, all began on a small and discouraging scale—I have in mind Timmins specially. I do think, though, no work ever began with such promise. God has placed in here a nucleus of consecrated men, zealous for His cause, and giving forth by lives and works a clear-cut testimony. In addition to that, they occupy influential positions in the material realm. Last Monday, Bro. Bloziewsky from Westfort Baptist Church, Fort William, arrived in town as barber in the best stand in town. He is a pillar of that fundamentalist cause, and, best of all, is able, and has done a great deal of speaking in open-air and elsewhere, in Ukranian, Russian, and Polish. What a God-send! I pray we may

be able to have a meeting in Ukranian next Sunday night, there are so many of them here; if not then, very soon. Including himself, there are at least two or three Ukranians saved.

"I would advise, if it could be secured, a lantern for children's work, with a few slides of choruses, etc. It would be a great feature, I'm sure, to get and hold the children. They are regular theatre-goers."

Mr. Slade has also discovered a Baptist in the person of a school teacher who is the new organist. In his letter he asks for a hymn book, with notes in it. A friend sent this the day after she heard about it. We are happy to learn that through the Beginners' Department of Jarvis Street Bible School a new lantern, valued at \$60.00, which will use both slides and post-cards, has been secured, together with screen and stand. We are sure that this will be an immense help to the work in this difficult town. We must reach the children as well as the adults. Mr. Slade has already spoken in the two schools in the community, his former experience as a school teacher standing him in good stead.

We said above that Mr. Slade went as our advance agent, having had experience last summer in the North, at Kapuskasing. We have also said before that Pastor G. B. Hicks resigned his work in Tottenham, Ontario, to go to Geraldton. He leaves Thursday with equipment of top-boots, lantern, gun, etc., full of hope, eager to be about the work. Of course he is counting on us in the Union of Regular Baptist Churches to hold the ropes for him as he goes down this mine of souls. We must not fail.—B.

NEWS OF UNION CHURCHES

A NORTHERN RALLY IN BRANTFORD—A sunny day and blossoms along the road for two large buses and many cars to go to Shenstone Memorial Baptist Church on the hill at Brantford, May 24th. We received a royal welcome. Every preparation had been made for our comfort. We met in the afternoon at 2.30 and in the evening at 7.00. Between sessions, a sumptuous meal was served by the Brantford ladies and heartily enjoyed by all the visitors.

We had music: we learned new choruses, had violin selections by Miss Mary Jeffery, vocal numbers by a four-part ladies' choir from Jarvis Street Church, xylophone solos by Mr. W. J. Hutchinson, and a combination of piano, xylophone, and violins as well. And then there was a Gospel Amateur Contest with a beautiful Coronation Bible as first prize, and compensation prizes for all contestants.

All these formed a setting for the addresses of the day. These were delivered in power by Rev. H. C. Slade, Baptist "Bishop" of Northern Ontario. In the afternoon he spoke on "The Model Church", as that is described in the first chapter of First Thessalonians. Its position is in God the Father and the Lord Jesus Christ. Its ministry is the preaching of the gospel, not in word only, as is so often the case in these days, but in power, in the Holy Ghost, and in much assurance, with lives that correspond with the preaching; with much affliction, which goes with the joy in the Lord; and so goes the sounding out of the Word of the Lord to all the earth. In the evening the topic was "The Open Door in Northern Ontario." Here is a great door: here the people are busy, here are 200,000 souls, here is no fleeting opportunity but a permanent one. It is an effectual door: much has already been done, proving the gospel's power in that part. Souls have been saved, churches have been established, and new ones are being established for God's glory. But there are many adversaries: there is the Church of Rome that would claim the territory for her own, there are the powers of the world, there are other forces of opposition. We must enter this door: much work will be required, it will cost money, we must bear it up in prayer.

At the close of the message one of the brethren arose and said that while he had no money with him, he would promise a sum to be paid within the next month. At his suggestion, slips of paper were passed, and pledges and contributions

were made. There were some who came to Brantford wondering how far Home Missions are worth-while. They went home convinced that they are immensely profitable for the Kingdom of God. Guests were present from Ottawa, London, Hamilton, Toronto, Windsor, and intermediate points.

CANNINGTON ASSOCIATION RALLY—On Monday the 24th, groups from most of the churches of the Cannington Association met both afternoon and evening in the Union Baptist Church, Lindsay. At the afternoon session the pastors present each gave a word of exhortation in an interesting and profitable way. The chief address of the afternoon was delivered by Rev. John Byers of Bethel Baptist Church, Orillia. He spoke on Revival, emphasizing particularly the requisite laid down in Malachi, Chapter 3, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

At the evening session Evangelist Foxmark, who has concluded a three weeks' campaign in the Bethel Baptist Church, Orillia, gave the address. The hearts of all were refreshed by the fellowship and inspiration of these sessions.

GALT—The Rose Street Baptist Church are having special meetings this week with Rev. Mr. Sandercock as evangelist. The first Sunday evening blessing was evident when a girl and an adult woman publicly confessed Christ.

FENELON FALLS—The Women's Missionary Society of Fenelon Falls Baptist Church held an open session on Thursday evening, May 20th. This was attended by a good company of the brethren and sisters of the Fenelon Falls Church. The chief feature of the special programme was a lantern lecture on Home Missions, by Rev. W. G. Brown. The speaker concluded by reading from a letter received from Mr. W. R. Slade concerning the new work in Geraldton, most of which letter is printed in this issue of THE GOSPEL WITNESS. The offering on that occasion was devoted to Home Missions, in the interest of which the address served to strengthen.

PASTORAL CHANGES

Rev. Clarence M. Keen has become pastor of Benton Street Baptist Church, Kitchener.

Mr. Frank Vaughan has moved from Kinmount to the Home Mission field of Miner's Bay.

Rev. and Mrs. Frank Wellington have now settled at Immanual Baptist Church, Westport, Ontario.

Mr. W. C. Tompkins has gone to Sudbury to assist Pastor John R. Boyd in his wide and widening work.

Pastor G. B. Hicks leaves for Geraldton to-morrow to take up the work there.

Any Pastor interested in procuring a Roto Speed Dupli-cator at half its original cost, may communicate with the Jarvis St. Church Office.

Bible School Lesson Outline

Vol. 1 2nd Quarter Lesson 23 June 6th, 1937

DR. OLIVE L. CLARK

THE CHRISTIAN AND HIS COMPANIONS

Lesson Text: Psalm 1; Proverbs 1:7-19; 2 Cor. 6:14-18

Golden Text: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—Psalm 1:1.

I. Beware of the Way of the Ungodly—Psalm 1.

The Golden Text sums up the main thought of the Psalm; namely, that the righteous man must not share the life of the unrighteous man, if he would enjoy the blessing of God. Note the progress of thought, the three groups of words suggesting a retrograde movement, an increasing complicity with evil: walking, standing, sitting; counsel, way, seat; ungodly, sinners, scornful. Walking in the counsel of the ungodly means taking a direction in life in line with the advice of the ungodly (Prov. 4:14); standing in the way of sinners

would be taking a position according to the sinner's method of life, instead of committing one's way unto Jehovah (Psa. 37:5); sitting in the seat of the scornful denotes settling down in the condition of scoffers.

The one who would live a godly life must separate himself from the companionship of the ungodly, for their desires, deeds and destinies are in direct opposition to his. The righteous man's delight is in the will of the Lord, his waking and also his subconscious thoughts are controlled by the Word of God. The wicked man seeks his own way (Prov. 1:31; Psa. 81:11, 12). Pride and self-will were the sins of Satan: "I will ascend into heaven—I will sit upon the mount—I will ascend above the heights—I will be like the most High" (Isa. 14:13, 14). Contrast with this the Saviour's obedience: "Not as I will, but as thou wilt" (Matt. 26:39).

The righteous man enjoys heavenly prosperity, and his life is a blessing to others; the wicked man is worthless to himself and to others, even though he may have earthly prosperity for a season (Psa. 37:35-38).

Again, in the day of judgment the ungodly man will not be able to make a stand (Nahum 1:6), nor will he be found in the company of the redeemed saints (Rev. 21:27). The ungodly shall be destroyed, but the righteous shall be saved, for the Lord takes knowledge of His own (Psalm 37:18).

II. Consent Not to the Plans of Sinners—Proverbs 1:7-19.

Those who would gain a knowledge of the truth should notice the first requisite, "the fear of the Lord". To love, honour and obey Jehovah is to have access to the One Who is Himself the Truth.

"Yield not to temptation" is the substance of the command of verse 10. The command of Scripture, "Watch and pray that ye enter not into temptation" (Matt. 26:41), is more important, however, for the best way to avoid yielding to temptation is to avoid temptation itself. If we keep away from the company of evil-doers, they will have no opportunity to entice us into sin. The story is told of a gentleman who was desirous of obtaining a good coachman. To test their courage and ability, prospective coachmen were asked to drive the horses along a dangerous road, to see how near they could drive to the precipice without overturning the coach. One of the men drove well, but when he came to that spot, made a wide swing, not even approaching the edge of the cliff. When asked his reasons, he replied: "For the sake of safety, I was trying to see, not how close to the edge I could drive, but how far from it." He was chosen for the position. Young people sometimes think it is smart to see how far they can go into sin without hurting themselves, but, in this case, "Discretion is the better part of valour."

Promises of wealth or personal gain should never influence a Christian to join a plot to destroy another (verses 11 to 16). We are not justified in doing evil that good may come of it; the end does not justify the means.

It frequently happens that the wicked are caught in the nets they have spread to destroy others (verses 17-19; Psa. 7:15; 37:14, 15; Prov. 26:27). Illustrate by reference to Haman (Esther, chapters 3-7). Those eager to have too

much may lose all. It does not pay to keep company with those who do not fear the Lord.

III. Be Not Yoked With Unbelievers—2 Cor. 6:14-18.

Teachers of young people should endeavour to stress the importance of the commands here laid down. To obey them is to bring peace and blessing; to disobey them is to court disaster and sorrow.

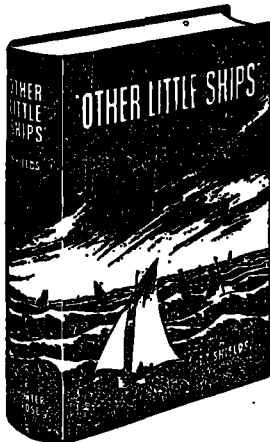
Explain what a yoke is, and show that it here stands for any association for the mutual and co-operative bearing of burdens, and for united service in a common purpose such as in marriage, business partnership or friendship. The yoke itself is not intended to be a burden, but to be an instrument for carrying burdens. With an unequal, unbalanced yoke, one person would do more than his share of pulling, the yoke would become heavy, and there would be slow progress, if any. Note the Scriptural illustration in Deut. 22:10.

Reasons for the command to be separate from wrongdoers are given in verses 14 to 16. Mutual service and fellowship should be the aims of true friendship, and such are not possible when one of the persons is unsaved (Amos 3:3). Righteousness and unrighteousness are not merely opposites, but they are mutually exclusive; there can be no harmony, but only continual warfare between them. The same is true of light and darkness, Scriptural symbols of good and evil (John 3:19-21; Eph. 5:7, 8); of Christ and Belial (1 Cor. 1:9; 10:21); of the believer and the unbeliever; of the temple of the true and living God, as compared with the temple of false and dead idols. Remind younger scholars of the impossibility of keeping a room light and keeping it dark at the same time.

Therefore, the Christian must separate himself from evil companions if he does not wish to share their guilt (Isa. 52:11). To come into close contact with that which is soiled will bring contamination (Jude 23; Prov. 6:27). Evil is as contagious in the moral realm as disease is in the physical realm. As long as we live in this world, we cannot get away entirely from contact with evil, but we are exhorted to have no complicity with it (John 17:15; 1 Cor. 5:9, 10). In this matter, as in all else, the Lord Jesus Christ is our great Example, He Who lived "separate from sinners" (Heb. 7:26). Let us be willing to go without the camp with Him, bearing His reproach (Heb. 13:13).

To those who live a separated life, the Lord promises that He will manifest Himself to them as their Father, granting them His paternal blessing and protection. He says He will receive them; that is, welcome them to His fellowship, so that they have a sense of their relationship to Him. This is not receiving them in the sense of saving them, for the Holy Spirit is here addressing those already born again, as the context shows. He is the Father of all who believe, but He manifests Himself as Father in a special way to those who obey His commandments (John 14:21-23).

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (1 Cor. 7:1).



SEPARATE SCHOOL ADDRESSES

Copies of these Booklets, No. 1, 32 pages, delivered in Jarvis St. Church; No. 2, delivered in Massey Hall, 20 pages, may be obtained at the office of THE GOSPEL WITNESS, 130 Gerrard St. East, Toronto, Canada, at the following rates:

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