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

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The Jarvis Street Pulpit

A STORY OF REVIVAL

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

Preached in Jarvis St. Church, Toronto, Sunday Morning, January 4th, 1925
(Stenographically Reported)

"Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God,) which is in Jerusalem."—Ezra 1:3.

I take this verse merely as the centre of our thought as I speak to you on the subject of revival, which subject we had before us in our lesson this morning. It is surely abundantly evident that the church of Christ everywhere needs reviving. It has great buildings, great organizations, great learning in many cases, great prestige among men of the world—it has everything but spiritual power, power to change the hearts and transform the lives of men. But in many instances that is no longer expected. A certain person asked me last week what class of people now attend Jarvis Street Church, a certain person who had residence in Montreal wanted to know if we have all classes, or whether we were, as Montreal people would say, "below the hill". I do not know exactly where that is; but I have an idea what was intended. I am afraid that represents the view of a great many people as to what progress in Christian work really involves.

I.

WE NEED REVIVAL. In the case before us, they had ceased from the worship of God; the house of prayer had long been in ruins; the altar of God had been neglected; the law of God had been ignored. The people were called by His name; they had a name to live, and were dead. And I have been impressed in touching large numbers of professing Christian people, that between Sundays they seem to have no consciousness of God, no communication with God; they have ceased to pray except in a purely formal and mechanical way; they have no interest in the Word of God, their Bibles are neglected; they have no appreciation of the great Atonement, of the infinite Sacrifice, no sense of obligation to Him by Whose blood they profess to have been bought. God is not a factor in their lives. There are thousands of people in

this city who are church members, who have no sense of the presence of God, except when they attend church. The law of God has no relation to their business, to their daily life; they have no sense of responsibility to Him at all. The religion of Christ, to many, is but a system of ethics which keeps them outwardly respectable. They have a form of godliness, but deny the power thereof.

Of how many of us here this morning is that true in whole or in part? Are there any here who are neglecting the exercise of prayer? I do not mean public prayer: I mean private prayer. Do we live in the presence of God? Do we hold commerce with the King? While we profess our orthodoxy, our theoretical belief in the inspiration of the Book, has it any real authority in our lives? Is it the living Word? Does God speak to us out of its pages? Do we bow to His decree? Is it to us a revelation of His will? Do we ever forget that we are bought with blood? Do we by faith offer the continual sacrifice? Is our faith in Christ, in the atoning blood, all the time? I venture to say that the mere asking of these questions suggests to many of us that there is an urgent need for revival in our own hearts.

Once again: The people to whom this word was addressed were people who had lost their liberty; they were in bondage to the will of others; they were not free men; they lived in Babylon, subject to the will of the Babylonians, subject to the customs and habits of the people among whom they dwelt; living, in a large measure, not like the redeemed people of God, but as though they were of Babylon itself. Is not that true to-day? We are exhorted in the Word to stand fast in the liberty wherewith Christ has made us free. But how many of the professed people of God have real liberty, how many are set free in Christ? "Ye shall know the truth, and the

truth shall make you free." Still in bondage to the law of sin and death, which is in our members, too often, instead of living in the power of the Spirit of life in Christ Jesus!

How many there are who are in bondage to their surroundings! Do you doubt it? Why, my friends, there are some of you members of Jarvis Street who can come to our prayer meetings, and can say "amen" when someone prays, and join in the songs of Zion: but what I want to ask of you is, Are you just as free down in the shop, or in the office, or in the school, or anywhere else? Have you no consciousness of external pressure—the will of worldly men and women round about you? Have you the same power to bear testimony for Christ among people who are not Christians as you have in the house of the Lord? Multitudes of people are governed, though they profess to be Christians, not by the maxims of the Word, not by the principles of divine teaching, but by the standards of the world by the worldly men and women to whom they are related. The supreme question with many is not, "What wilt thou have me to do?" not, What is the will of God in this matter?—but, What will other people think of me? They are in bondage to the fear of men, in bondage to the will of men in a thousand particulars.

There never was a day, I believe, in the history of the Christian church when we needed more to emphasize the principle of individuality, of the necessity of every man's living his life before God, and making the will of God supreme, irrespective of what anyone may say. In this Church Union question—people say it is none of our business, because we are not in it. Well, thank the Lord we are not in it! If there is anything for which I am thankful it is that we are a million miles from it. But the question in Church Union is not, What is the will of God?—not, What is the Word of God?—not, What is the teaching of the divine Word? This whole movement is engineered and conditioned and determined from a worldly point of view, not from the teaching of Scripture. Baptists are in danger of being carried away by that kind of thing. There are ministers I have known who are in bondage, who have no freedom in the Lord to deliver their souls, and to declare the whole counsel of God.

Then another thing: These people were not very happy in their state of separation from God. Oh, I wish we could learn to read that one hundred and thirty-seventh Psalm: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion." And, my dear friends, the Babylonians would love to hear the songs of Zion. This old world is full of jarring discords; it would like to hear a little of heaven's music. But the answer that these people made is the answer which every man and woman must make when they get out of fellowship with God: "How shall we sing the Lord's song in a strange land?" How can we say "Hallelujah!" if we have lost sight of His face? How can we be full of joy if we have lost sight of His countenance? What testimony is the multitude of professing Christians giving to-day to the sufficiency of Christ, to the adequacy of the gospel of Christ? If the church members of Toronto were to cease to go to the theatre, the theatres would be bankrupt. That is literally a fact! A great mass of

professing Christian people to-day are finding their pleasures in exactly the same places, in the same way, as men of the world. "How shall we sing the Lord's songs in a strange land?" Down in their heart of hearts those who know the Lord weep when they remember Zion; and they say, "Oh that I knew where I might find him! that I might come even to his seat!"—"Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head."

Then you see what follows. I cannot go into it in particular; but the Word of the Lord was magnified. For years there was no testimony from God. And, dear friends, we are living in a day when there is a famine of hearing the Word of the Lord. It is sadly true. A great many people will call us censorious; but I venture this assertion, that there are hundreds of places of worship in this city to which you might take a poor sinner every Sunday in the year, and in the fifty-two Sundays you would not hear enough of the old gospel to know how to be saved. We need to pray that God's Word may be opened again, and that we may be brought back to this divine testimony. A man said to me not a very long time ago—an official in a certain church—"As to this Modernism you are talking about, I have never met it." And the poor fellow is fed on it fifty-two Sundays of every year and does not know he is getting it!—a denial of God's Word, a denial of the fundamentals of the faith. But he has been trained for so many years that he does not know that he is without the Bread of Life. That is not an exaggeration. Oh, we need a revival.

II.

Let me tell you HOW THIS REVIVAL CAME. First of all, *It came from the Lord Himself*: "The Lord stirred up the spirit of Cyrus king of Persia"; the Lord raised up the spirit of the men of Judah. If you read the Book, you will find that every movement Godward has its inspiration from the skies. It is God Who does it. In the presence of present-day conditions, we are utterly helpless. No amount of argument will better conditions; no amount of human effort will drive back the darkness. Spiritual revival always comes from above; and if we are to have it, we shall do well to invoke the blessing of God, and to pray more and more.

Let me speak to you Jarvis Street members for a moment: we are beginning this year the fifth year of our three weekly prayer meetings. For four years they have continued without a break; they are still very largely attended, the room being filled last night, notwithstanding the heavy snow. And yet we need more and more to pray. Let us confess it again, that "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." There is no substitute for prayer. Shall we resolve this morning, those of you who do not regularly attend, to begin to come? and others of you who do attend, to pray more than we have ever prayed?—not Tuesday, Thursday, and Saturday, but all the time to wait upon God, praying without ceasing that God Himself will arise and plead His own cause.

I can see no hope whatever apart from that—absolutely no hope. The educational institutions of this land, and of the country to the south of us, of the whole Continent—the secular institutions are almost entirely in opposition to the Book. And that is too largely true also even of the religious institutions! There is no power on

earth that can cope with this, but the power of God Himself. I love to remember that when the religious world, and the political world, had crucified Christ, the living Word, and had buried Him out of sight, and had put an end to the divine testimony in the world—as they supposed—the angel of the Lord came down, and rolled the stone away from the sepulchre; and Jesus rose from the dead. ("Hallelujah!" "Praise God!") And when God Himself comes down, the Word of God will be restored to its proper place in the church of Christ, and in the hearts and lives of His professed people—and we shall have a revival.

Let us pray for that, not merely for Toronto, but for the entire country, and for the whole world about us. I rejoice to observe that God is raising up multitudes of intercessors all over the world. You can hardly look at a religious journal anywhere without reading of prayer for revival; and of some indications, too, of God's visiting His people. I believe we are going to have a great spiritual awakening. I expect to see the critics running for their lives after a while; I expect to have a merry time with some of them! I expect to see some of them coming to prayer meeting, and saying, "What fools we were until God opened our eyes!" They are fools, and they do not know it. They never will know it until God opens their eyes. But there is power with God to turn back this tide of unbelief. Let us pray that He may, in His mercy, turn it back.

And then, how blessedly true it is, that *this revival was a fulfilment of the Word of the Lord!* "That the Word of the Lord by the mouth of Jeremiah might be fulfilled." There is nothing that will establish the truth of God's Word like having its fulfilment demonstrated in the eyes of the people; when the gospel is actually proved to be the power of God unto salvation to those who believe, men and women will bow before God. So let us expect that this Word will have free course and run and be glorified.

Again: This revival came about *by God's laying His hand upon a very influential man, and saving him.* I do not know what else to say of Cyrus but to say he knew God; he knew Jehovah. "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah." When Lazarus, who had been dead, was raised from the dead, multitudes of people came to Bethlehem; and it is said they came not to see Jesus only, but that they might see Lazarus whom He had raised from the dead. You will find it has often been God's way to lay His hand, the hand of sovereign grace, upon some outstanding influential man, breaking his heart, and claiming him and all that he has for Himself; until all the people stand in amazement and say, "That man is converted!" Now, we rejoice in any conversion. We are unable to judge what the influential life really is. Only let us remember that sometimes a revival begins just in this way: by God's fulfilling His purposes of grace in a mysterious way, and claiming for Himself some man of great ability and of outstanding influence. I do not know but that we ought to pray for the conversion of Dr. Fosdick. Would that not be sensational? Or Dr. Shailer Mathews! If the Lord can save Dr. Shailer Mathews He can save anybody! Some of these outstanding infidels—for that is what they are, pagans—have never caught a glimpse of God in the face of Jesus Christ, or it would be impossible for them

ever to speak as they have done, and are doing. What a glorious thing it would be if some of these should come and say, "The Lord God of heaven has given me enlightenment, and shown me that I was all wrong."

Anyhow, there is no limit to what God can do. If you know of any big, thumping sinner in your district, begin to pray for him—especially if he is utterly irreligious and won't come to church, and never prays, and is opposed to God. Pray for him; and God may use him as one of His instruments. Remember that in the apostolic days—the illustration that comes to us again and again—that is exactly what they did. There were Peter, James, John, and Matthew, and all the rest of the apostles. What great men they were! And we might have said, "Well, the foundations of the house are going to be laid by these great men, and God is going to communicate His will, for the most part, through them." We never should have believed that He would go outside of that select circle; we never should have dreamed that He would find a man who at the moment was "breathing out threatenings and slaughter" against the disciples of the Lord; or that He would choose him to be the principal instrument in building His spiritual house. But that was what He did. He called even Saul of Tarsus to His feet; and gave him a special revelation of Himself. And Saul kept out of everyone's company for three years, and shut himself up with God alone, so that he might have the authority of the Lord God of heaven for his work—not the authority of Peter or anyone else.

It is glorious to see how God uses people. I do not know who He has, but He may have some great evangelist now in preparation, whose spirit He will set on fire and whom He will send as a flaming torch throughout the world. I call you to believe in God, and to remember the Word of the Lord, and remember what He did, not only in Judah, but by laying His hand upon Cyrus king of Persia, with all his wealth, with all his power; and made him to recognize that God was the God of power; making him do His will.

Then, it is rather interesting to observe that the record says that "the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit"—what does it say?—"whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem." Did you notice it? He "stirred up" the spirit of Cyrus; and then when Cyrus issued his great call and said, "Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem", what response was there to his call? How did it come about? The chief of the fathers of Judah responded just in the measure in which God "stirred up" their spirits. Every man whose spirit God "raised" up, went to work.

I have had experience of trying to keep God's people busy, trying to keep people "stirred up" so that they will go on with God's work; and I confess I have about abandoned that. It is too much for me. It is a very difficult thing to keep a man at his task if he does not want to work. You ask any employer of labour and he will tell you that he does not want a man around who is just working under the master's eye. He wants a man with energy who will keep at it—at it—at it all the time. Of course, he has foremen and others to

keep things going; but the man who needs no such oversight is the man who brings things to pass. There are a great many professing Christians who live on stimulants; someone has to keep patting them on the back to keep them pleased. They are always getting some new notion. Some of you younger Christians are too easily carried away by a new appeal; but when you have been as long in the Lord's work as some of us have, and you have seen as many of these religious rockets go up and lighten the sky, and leave it in blackness afterwards, you will begin to appreciate the sun that stays there and shines all the time. We shall never get God's work done until the Spirit of Him Who is always the same "raises" our spirits, so that, by the power of the Holy Ghost, we shall be always at it. That is what we need. We cannot do everything over night. The temple of Jerusalem was not built in an hour or so; it needed a band of men who were willing to work, and to keep on working, and still to keep on working.

How are we going to get our work done in this church? Not by fits and starts, my friends. In the last two or three years I have had many disappointments. We shall always have them. Some people run well, but they are soon hindered; and some other quiet people who do not make much of a show in the beginning, are there the first week, and the second week, and the third week, and the fourth week, and the fifth week, and the next week, and the next,—and they keep at it—at it—at it all the time. That is how God's work is done. Have you the spirit of continuous revival in your heart, a spirit that God has "raised", and all the energy of God behind you to keep you always at it? I say to you Sunday School teachers, that we are not going to build the great School that God wants us to build by sprinting—but by long-distance running. Let us pray for the spirit of constancy: "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

III.

But I must close. THE TEMPLE WAS BUILT BY HARD WORK. Now don't spiritualize that. It was done by hard work—work—WORK. They had to take spades and shovels and dig; they had to go into the quarry and get stones and carry them and put them on the walls. It was work—work—work—all the time. It was God Who did it, but He used them as instruments. There is absolutely no justification for anyone's being out of work in the church of Christ; there is work for everybody. And I want to ask you this morning, Have you a job? Have you got a job from the Lord? Or, did you come here this morning, and fold your arms and say, "I am going to listen to what the preacher says; and if I like it—I may come again; and if I don't like it, I will just tell the people that I do not"? Well, you will not do this preacher any harm, and you will not do yourself any good. What you need is a job. I heard Dr. Dinsdale T. Young in London preach some years ago; and he spoke of the blessings which we receive from God. Among other things he enumerated the blessing of work. He said, "What miserable creatures we all should be but for the necessity of work. The man who is out of work is a miserable man." And that is true in the church of

God. There are thousands of things to do. Now, *do them*—DO THEM—DO THEM—D O T H E M! One of the boys from the Junior Department could preach just as well as I am preaching this morning. I am only telling you, as I tell myself, that God's work will be done only by work; and when God "raises" our spirits we shall go out and work—work—work—work—work!

That is my word to you in the name of the Lord for this new year. We have prayed much, and I trust we shall pray more; we have worked a little, but I trust we shall work more. I announced that day of visitation for Tuesday. Let us get into hundreds of homes this week. We can do it. "Oh," but you say, "the snow is so heavy, so deep." I said a word to one of the departments the other day—I think it was the Intermediate—that I thought we should call them the Benaiahs, because Benaiah was one of David's mightiest men; and it is written down to his credit that he went down into a pit and slew a lion on a snowy day. I think that I will preach on that text some day while the snow is on, to show what we can do in the time of snow. Where there is a will there is a way. I call you in the name of the Lord to this work of building the house of the Lord. How is it to be done? By going into the quarries and finding the stone, and into the forests to get the cedars, and into the mines for the gold—bringing all the material together as tools and instruments of the great Master Builder to build up a spiritual house in which He may find His abiding place for ever. That is what we are here for, to rebuild the house of the Lord.

I am done with this: We read this morning of how they hung their harps on the willow as they sat down by the rivers of Babylon. They did not throw their harps away: they had an instinctive feeling that they might need them again some day. But they said, "We cannot play them now". So they hung them on the willows, and spent their time in mourning. But when the foundation of the house was laid, this is what is said: "And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord after the ordinance of David king of Israel." Listen to this, Brother Hutchinson and Brother Penney, and all of you who have the hearts and voices with which to praise God: they had such music they heard them shouting and singing and playing afar off; and they said, "What is all this noise about?" And they discovered that a revival was in progress, and they were laying the foundations of the house of the Lord. The people were so happy that they had to get trumpets and cymbals and all kinds of instruments to help them express their great joy because the mercy of the Lord endureth for ever toward Israel.

We had one good brother the other day walk out when these brethren came in to play their instruments. If he had known his Bible better he would have stayed: "And when the builders laid the foundation of the temple of the Lord; they set the priests"—the priests, if you please—"in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his

mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of the house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off." So we will not be afraid of shouting, "Hallelujah" and "Praise the Lord" when He visits us with His reviving Spirit.

How many of us this morning have been sitting by the rivers of Babylon? How many professing Christians are there this morning who have been hanging their harps on the willows now for some time? Do you not think it is time you took them down? How many are there who will respond to God's call and return to fellowship with Him, and take your place among the builders, and being among the builders, among the singers? Let us praise Him together!

MEN FOR THE MINISTRY

The attendance at theological seminaries of the Modernistic type has been steadily diminishing for years—and such diminution is greatly to be desired. It were better to have no prophets at all, than to have false prophets. On the other hand, so-called Bible institutes have multiplied. They offer courses in Bible training to those who have no educational foundation. No doubt these Bible institutes have accomplished great good, but they supply a most inadequate training for the work of the regular pastorate. Moreover, the elementary character of their courses, taken in connection with the fact that no standard of entrance beyond that of sound Christian character is set up, may attract a multitude of young men and women who, however worthy their motives, are really without capacity for leadership in the churches.

Nor is it possible for any institution, no matter what its standards, so accurately to appraise the worth of a young man as to know in advance whether he has been really called of God to preach the gospel. It is sometimes supposed, because a man has a certain fluency of speech, that he gives promise of becoming a preacher. On the other hand, it may sometimes too readily be taken for granted that one who, in the beginning, finds himself ill at ease before an audience, shows himself by that fact to be disqualified for public work.

Neither assumption is correct. There is a vast difference between what is sometimes called "the gift of the gab" and that "utterance" which is the gift of the Holy Ghost. We have already witnessed numerous surprises in both directions. We have seen men with ready tongues, who could talk with or without invitation, but who had nothing to say worth anyone's hearing. On the other hand, we have known some to overcome hesitant speech and natural shyness before an audience, and prove themselves to be real preachers. We still believe in the old-fashioned doctrine of a man's being "called" to the ministry. We are convinced that is what is meant in the tenth chapter of Romans when it asks, "How shall they preach, except they be sent?" Which does not mean, How shall one preach unless a

board or a committee or an individual, sends him, and assumes responsibility for his support. Of John the Baptist it is said, "There was a man sent from God whose name was John." And whatever a man's name may be, no one can be an effective preacher who is not "a man sent from God".

God's prophets cannot be produced over night. No educational institution that ever existed can make a preacher. We believe in ministerial training. We do not believe anyone can preach who has not a trained and disciplined intellect. We believe it is quite possible for a man to receive such training apart from any theological institution whatsoever. But such an one must be his own faculty; and only a man with a passion for work, naturally industrious, and of a resolute disposition, can subject himself to such discipline as an educational institution will give him. But many men have done all this. William Carey was known as one of the greatest linguists of his time, and was honoured by many of the leading universities of the world. But Carey was his own faculty, and taught himself. Only a very strong man can do this. The majority of men need the regimen of college life, and even the strongest man is likely to be all the better for it.

Be that as it may, no man will be worth his salt as a minister who does not, by some means or another, acquire a thorough mental discipline. All that the best theological seminary in the world can hope to do is to provide assistance for men whom God has called.

A theological seminary must have the proper teachers, men who are spiritually qualified by a personal experience of the grace of God, plus a thorough education. We believe we have just such a Faculty in Toronto Baptist Seminary. But the Seminary cannot make preachers of men whom God has not called. We do not presume to judge as to the fitness of any man for the ministry: all that we are able to say to prospective students is, If you come to us, we will do the best we possibly can for you, and in the course of a year or so you will have opportunity to demonstrate to the people whether or not you have been called of God.

From time to time we have asked students to discontinue their attendance at the Seminary, on the ground that we believed their further attendance would be a waste of their time and of ours. But we never take that action until a student has been given full opportunity to prove himself. Again in the tenth chapter of Romans it is asked, "How shall they hear without a preacher?" Involved in that question is another, How shall they preach without a hearer? A real preacher will never want for hearers. When a man has shown that he is utterly devoid of the qualities that will attract and hold people, and that he is lacking in such other gifts—for example, a capital of common sense indispensable to the gospel ministry—we frankly tell the student that we think he had better turn his attention to something else.

In view of all these things, how very practical is the scriptural admonition that we should pray the Lord of the harvest to thrust forth labourers into the harvest! He would not suggest that we should advertise for labourers, or that we should appoint a committee or commissioner to scour the earth to look for them. On the contrary, He bade us go to Headquarters and pray that the Lord, Who alone knows who are really quali-

fied to preach, and who have been divinely ordained to the ministry, should Himself send forth His chosen.

In Toronto Baptist Seminary, we are not anxious for numbers. We can well believe that the entire Faculty might accomplish more for God if occupied for a whole term on one student who is a real preacher, than to work with a hundred who were not. Of course, other things being equal, we want quantity as well as quality. The Lord bade us pray, not for one labourer, but for many—in the plural. We urge our readers therefore to remember this admonition, and to pray that God may lay His hand upon young men and women, to whom He has already given certain natural capacities, and upon whom His grace may fall, and His ordaining hand be laid; and, praying for this, pray too that such as it is His will to receive their training in Toronto Baptist Seminary, may be directed to us.

If any friends are interested in the work of the Seminary, or know of young men and women who desire information, if they will send us names and addresses, we shall be happy to mail a Seminary Prospectus to the addresses given. Write: Secretary of Toronto Baptist Seminary, 130 Gerrard St. East, Toronto, Canada.

THE VIRTUE OF PATIENCE

The human mind is not only a kingdom, but a world in itself—and a world of vast capacities and complexities. One has but to recall the names of men who have been influential in human affairs, such men for example as Luther, Calvin, Napoleon, Wellington, Pitt, or Disraeli, to realize how inestimable are the potentialities of a single mind. When the mind is approached by word of mouth directly, or by telephone or by letter, or by some kind of action, no one can accurately estimate what the response—or, as they say in the United States, what the "reaction"—will be.

Everyone who reads this page will have had experience of his own variable moods, and will need only to turn a few pages of memory to observe what different response his own mind has made to certain words or actions on the part of others, when he has allowed a little time to pass between the word or action, and his own mind's response to it. Many people are rather proud of their ready wit, and of their ability to answer any question on the spur of the moment. It may be that occasionally such speech or action may be wise because it is necessary, but generally speaking it is the part of wisdom to take time to consider. We have before now received letters which seemed to inspire their own answer, and we have felt eager to get at it. Even as the letter was read, the mind instantly responded, and we could scarcely wait to get to the end of the letter—we were so eager to demolish both the letter and the writer of it.

The same doubtless has been true in the experience of all of us in respect to certain spoken words. How difficult it is to hold one's tongue even in one language, not to say in several! How natural to speak the hasty word, or to respond with an ill-considered action! At the moment, it may seem there is only one answer; but wait a little while. It is surprising what a different outlook upon life a tired man has after he has had a night's refreshing sleep.

We have had some rather "catchy" weather even in July. We have had several very severe storms. How the wind howled, and in what torrents the rain descended!

Looking out upon the garden, it seemed as though everything was ruined. One could scarcely believe it was the same world we looked upon the next morning, when the sun was shining and the birds were singing. That is a parable, after all. A letter or a spoken word may be like a summer thunder-storm: it may seem to be utterly devastating. But wait until the morning! As you read it again, it may appear that the writer has changed his clothes, or is a man of another countenance; and some things which were utterly forgotten yesterday may come to your mind.

While we have never heard of anyone's being actually hurt by the use of a telephone during an electric storm, instinctively we refrain from its use so far as possible. While the storm is on, in general, it is wiser to be quiet. It is true that "man is born to trouble as the sparks fly upward", and we shall all have trouble enough. But much more of it will come to us through the medium of speech than through that of silence.

It is true, there is a time to speak as well as a time to keep silent; but the occasions when speech may be wisely made are fewer than the occasions for silence. When Mr. Kay Don, the racer, was commended for his restraint in the face of a manifestly grave injustice, he quietly responded, "I can think of nothing I am sorry I did not say." It is well, therefore, to exercise patience, and—to resort to the Americanism again—to allow our "reactions" to others' speech to be rather slow. And after all, that is scriptural: "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God."

Only recently one showed us some photographs which had been developed a year after they were taken. The film had been left in the camera and forgotten. If photographs may be developed a year after the light has fallen upon the sensitized film, surely it were wisdom for us to await the development of our own mind before making response on important issues. It is well when one gets a splash of mud upon his clothes, to let it dry before attempting to remove it. Then we shall find the thicker it is, the more easily it will brush off—and perhaps will drop off of itself without even leaving so much as a stain.

NEWS OF UNION CHURCHES

PROSPECTING IN THE GOLD COUNTRY

(Pastor A. C. Whitcombe of the Shenstone Memorial Church, Brantford, has been with the Gospel Tent in the North for the past two weeks, and reports as follows.)

Very few people imagine that the Acts of the Apostles could be a commentary on work in Northern Ontario. Those who have slept in a trailer, bumped over rough roads, and knocked on all the doors in a mining town in the interests of the Gospel, see that there is a relationship.

There is a call, "Come over into such a town and help us," and we go knowing that there are several thousand people but little or no Gospel. Southern Ontario readers imagine that since there is a great need, there will be great crowds and a ready response. We must not forget, however, that Paul found the eagerness to hear and obey, to be in inverse ratio to the need, when he answered the Macedonian call and went into Philippi. There were only a few women meeting for prayer. It was there that they

suffered bonds and imprisonments. There is no record of great crowds, but years later there was a church at Philippi, and a very joyous epistle written to the saints there. So when the call comes from the Northern towns, the answerers find but a few people gathered, and a great need.

Follow the trailer, if you will, from Kirkland Lake to points nearly two hundred miles beyond into Northern Quebec. Along that highway are numberless mines, some of them with thriving communities growing up beside them. Few of them have any Gospel testimony; in some of them there are a few faithful people anxious for some one to come and help them.

I recall one town-site all laid out and supplied with a drainage and water system before a house is built. The mining company is ready, when the time comes, to build houses and rent them at a reasonable rate to those who will flock in when the mine begins to produce. This company, it is said, will, like many another, give two building lots to any denomination that will guarantee to build upon them before the expiration of six months. Farther along the same road is another mine and a straggling community, and somewhere in it is a young man converted in a Baptist mission under the preaching of one of the Seminary students. He writes to tell about the difficulties of maintaining a consistent Christian testimony in such a place.

At Noranda there is the Noranda Regular Baptist Church. While this church has never formally connected itself with the Union, both the pastor and people are thoroughly in sympathy with the work of evangelizing the Northland. There we found a refuge, after forty miles of pounding over one of the worst roads imaginable. The writer can still see the havoc wrought in that trailer by the shaking. The proverbial bull in the china shop could scarcely have done more damage. It is no sinecure to travel with the trailer through Northern Quebec. Val D'Or is the goal but the possibilities of travelling another hundred and fifty miles over such roads and arriving all in one piece seem very, very small. However, we are like the Irishman who said that it was wise not to cross bridges till one came to them because most of the time they were not there anyway.

One might dwell on the art of concertina sleeping, an art that must be cultivated by all those who, being five feet ten and over, are expected to sleep in a space five feet nine or under. There are divers culinary expedients and short cuts that are resorted to by inexperienced and harassed cooks, and difficulties that arise in the keeping of collars clean and suits pressed, but we go on to pleasanter and more profitable matters.

At Noranda, aided by Mr. Wellington, we conducted an abbreviated summer school which began in a small way but grew each day. The object was to link up the school which was held in the morning with the visitation done in the afternoon to increase the Bible school of the church. Even before the first week had ended, some new children were found, and we hope through them some new families for the church. The children were taught scripture memorization, the well-known hymns and Bible stories. Our afternoons were given to house-to-house visitation. Some doors were slammed, but quite a few people were ready to talk. In the evening the Gospel service rounded out a busy day. These services too, grew in attendance. The pastor reported that at almost every service there were new faces and unsaved among the congregation.

The Noranda church has suffered from the migrations that are common to the country. Men must work, and naturally follow the advance of the gold frontier. Those who have gone out invariably maintain a gospel testimony wherever they go. The work at Geraldton can be traced to a former member of Noranda, and Val D'or found an early supporter in another convert of this same church.

We investigated the whereabouts and the conditions existing in a settlement not far from Noranda, marked off from others in Quebec because the majority of people in it speak English. The poor people are in dire distress, almost on the verge of starvation. Among them is a man from a Baptist church in Montreal who conducts meetings in his house. Mr. Slade and Mr. Cook will keep in touch with these people and will, if possible, spend some time among them.

In another direction is a community once served by Mr. R. Morrison. Later the work was carried on during the winter by Mr. Wellington, but since he was forced to travel at his own expense, and another denomination was working there, the work was dropped. A report says that once again this place is without a regular gospel testimony and the people are anxious to have meetings such as Mr. Morrison and Mr. Wellington conducted again. This too, will be investigated. Only funds are lacking.

DR. SHIELDS IN HIS PULPIT IN AUGUST

The Pastor informs us that he is eagerly looking forward to the first Sunday in August, when he expects to resume his ministry in the Jarvis Street pulpit. He will then have been silent for four months—by far the longest period without preaching since he preached his first sermon. At this writing there appears to be no reason why we should not expect the Pastor to be in his own pulpit August 1st, and every Sunday thereafter. It will probably be wise for him to be careful for some time, and to assume no extra duties, but he expects to be able to take all the ordinary duties of the pastorate. He has also authorized us to announce that "The Story of the Plot that Failed" will be resumed in the issue of August 5th.

EAST YORK MISSION—S. B. Whitehouse, Pastor. We held our first meetings in our new location, 859 Sammon Ave., Sunday, July 4, 1937, with very encouraging results, in spite of the fact that we have had no little opposition—for this we praise God! Also, some have withdrawn themselves, for various reasons; for this also, we thank God, because we know that "ALL things work together for good to them that love God," and so we take courage and press on, looking for and hastening unto the coming of our Lord Jesus Christ.

The Bible school in the afternoon was a time of rejoicing. How they sang! we heard later that an invalid nearby was greatly helped by the singing. The Lord presented Himself and five children were pointed to the One Who says, "Suffer the little children and forbid them not to come unto me."

Three adults have recently been led to the Lord also. One blaspheming mother now reads her Bible daily and is truly seeking the things of God. Another young lady who has been ill, gave ample evidence of being born again before she sailed for England to seek recovery, while another was saved from the clutches of that Satanic cult misnamed "Jehovah's Witnesses".

Therefore, as we recount the many benefits of the Lord, we heed the admonition of our beloved brother Paul in 1 Cor. 15:58 and run with patience the race that is set before us.

We greatly covet the prayers of all the children of God on behalf of the work in this very hard community, and desire talented Christians to offer their services, especially in the musical line.

Bible School Lesson Outline

Vol. 1 3rd Quarter Lesson 30 July 25th, 1937

DR. OLIVE L. CLARK

CHRIST BEGINS HIS EARTHLY MINISTRY

Lesson Text: Luke 4.

Golden Text: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

—Heb. 4:15.

I. Christ Tempted in the Wilderness—verses 1-13.

Read also Matt. 4:1-11; Mark 1:12, 13.

The Holy Spirit, Who rested upon Christ at His baptism, still abode with Him and in Him, leading Him to the place of temptation, continuing with Him during the forty days, and empowering Him throughout the time of His ministry upon the earth.

We gather that Satan, the adversary (1 Pet. 5:8) tempted Christ throughout the forty days, then, at the end of that period, attacked Him in the three ways mentioned. The figure "forty" (in Scripture) suggests testing (Deut. 8:2; Jonah 3:4).

We do well to notice Satan's methods of attack; they are still the same. He came when Christ was physically exhausted and hungry, after forty days of fasting and testing. He came with an "if" as preface to his words. Such subtle insinuations and questionings are more damaging to faith than direct denials of the truth. Again, his exaggerated claims (verse 6) were based upon the truth, and half-truths are always more difficult to meet than open lies. He is the "god of this world" and "prince of the power of the air" (2 Cor. 4:4; Eph. 2:2; John 14:30; 16:11), but his kingdom is limited to his minions, and those who accept his sway by rejecting the rule of Christ (Col. 1:13). God rules over all, and Satan dare not go beyond the limit assigned to him.

Christ was tempted immediately after he had been baptized (Mark 1:12). At His baptism He was manifested as the Son of God, and approval given to the ministry just commencing. Satan then tried to lure the Saviour into misuse of His powers, if indeed He should be the Son of God, and to turn Him aside from the Divine plan of redemption to which He had publicly committed Himself.

The first insinuation was that if Christ were the Son of God, He need not be hungry. In other words, He bade the Saviour use His Divine power for His own ends, rather than for the salvation of men; selfishness versus self-sacrifice. Avoid the way of the cross. Our Lord answered by Scripture, Deut. 8:3. Satisfaction is found in obedience to the will of God.

The second temptation centred around the suggestion that if He were the Son of God, He need not wait for His Kingdom (1 Cor. 15:25; Rev. 11:15). Satan promised Him the kingdoms of the world, the power and the glory (Matt. 6:13), by a short route. "Take the glory," was his proposal, "without treading the path of suffering" (Luke 24:26; compare Matt. 16:21-23). Again, the Scriptures proved a defence (Deut. 6:13; 10:20). God alone was to be worshipped and served.

The third temptation was to the effect that if Christ were the Son of God, He could prove it to the believing people and establish His Kingdom without danger to Himself. Let the cross be shunned. "If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee," is strikingly parallel to the challenge of the people and leaders of the Jews: "If thou be the Son of God, come down from the cross"—If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now" (Matt. 27:40, 42). God's promises are for those who walk in His ways. If a man deliberately goes into forbidden territory, he cannot expect God's battalions to shield him from danger.

In His answer, "Thou shalt not tempt the Lord thy God" (Deut. 6:16, 1 Cor. 10:9), Christ rebuked the attempt to force God to vindicate His word and His Son's claims. At all times, God is to be trusted, not tested. People sometimes try to put God in a corner, as it were, challenging Him to show them that His word is true.

Our Saviour met all these temptations, and conquered

them, in the power of the Spirit, using the weapon of the Scriptures, resources available to all Christians. He would not be side-tracked as He marched steadfastly toward the death on the cross for us. His victory gave Him sympathy with us, and also made victory possible for us.

The adversary departed from Him "for a season". In these words we have the history of a continual conflict between Satan and Christ, as the great enemy of our souls endeavoured to prevent the Saviour from completing the work of our redemption, which spelled doom to him (Gen. 3:15; John 12:31). He inspired Herod to kill the children of Bethlehem, thinking to destroy the Redeemer; the people of Nazareth were provoked to attempt to slay Him; Peter offered opposition to the cross, (Matt. 16: 21-23), and in Gethsemane the conflict was renewed (Lu. 22:53; John 14:30). Though Satan still has the power to accuse us (Rev. 12:10), he has been vanquished, and will ultimately be destroyed (Rev. 20:10).

After the temptation, angels ministered to Him (Mark 1:13).

II. Christ Rejected at Nazareth—verses 14-30.

Christ went into the synagogue "as his custom was"; we are not to forsake the public assembly of the saints, "as the manner of some is" (Heb. 10:25).

Doubtless the synagogue of Nazareth was crowded on that day (verse 14), and no wonder that every eye was fastened upon Him as He read the Scriptures concerning Himself. But they were looking for the Messiah to come in glorious power and majesty, while He read of Himself as the lowly servant of Jehovah. He was indeed proclaiming "the acceptable year of the Lord" (2 Cor. 6:2), and they wondered at the "words of grace which proceeded out of his mouth" (verse 22, Revised Version).

Notice that our Saviour closed His reading of Isaiah 61: 1, 2 in the middle of verse 2, since the prophecy of the "day of vengeance" was not yet fulfilled.

The objections of the people to the reading and its application were two-fold (verse 23). First, they implied that He Himself was in need, hence without qualifications for being a prophet. Secondly, He offered no proof of His claims. Our Lord was the Prophet of the Lord Who came unto His own, but His own received Him not (John 1: 11). Prophets are accepted only by the few who believe.

In anger because Christ numbered Himself among the prophets and His hearers among the prophet-rejectors, the audience rose up out of the synagogue, and drove Him through the streets to the brow of the cliff to cast Him down. But His hour had not yet come.

III. CHRIST RECEIVED AT CAPERNAUM—verses 31-44.

Capernaum in Galilee now became our Lord's place of abode (Matt. 4:13), the scene of His preaching and healing (Matt. 11:23). His words were words of power as well as of grace.

The curing of the man possessed by demons teaches us four things: (1) The unclean spirits recognize Christ as the Holy One of God (verse 41). (2) They know He will destroy them (Matt. 8:29). (3) They fear Him (Jas. 2:19). (4) Christ has power, not only over Satan himself, but also over the whole Satanic system with its emissaries and agents.

Those who have been cured of the fever of sin should also arise and minister unto Christ (verse 39).

The citizens of Nazareth in their anger thrust Christ out of their city; the people of Capernaum in their selfishness attempted to keep Him within their city.

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