

# The Gospel Witness

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

Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.  
Registered Cable Address: Jarwitsem, Canada.

Vol. 16, No. 46

TORONTO, MARCH 24, 1938

Whole Number 827

## A MESSAGE FROM THE PASTOR TO EVERY MEMBER AND FRIEND OF JARVIS STREET CHURCH

I send this word to every member of our great church family, in which I include, with every member of the church, every friend and wellwisher of Jarvis Street.

We reach the end of our church year amid extraordinary circumstances. In due time we shall have a new church building, but in the meantime the King's business must be carried on. Money is not needed immediately for the building, but a great deal of money is needed for our **General, Witness, and Seminary Funds**. Many have already nobly responded to the Deacons' appeal; others intend to make their special thankoffering next Sunday. There will be no further appeal at any public meeting beyond the Sunday announcements. **Will you therefore scrape together every dollar you can afford for the final offering on Sunday; and will you be sure to use either your regular weekly offering envelope or the special pink thankoffering envelope, or, if another envelope is used, write plainly on it, "Jarvis Street Thank Offering". We are counting especially on generous offerings from those who have made no thankoffering pledge.**

My next word is about Sunday's services. The Sunday School and morning service will be held in Massey Hall as usual. The Hall, however, had been engaged for Sunday evening by another organization long before the fire, and it was found impossible to secure Massey Hall for the evening of March 27th. We had tentatively engaged a theatre seating nearly as many as Massey Hall, when the minister of Cooke's Church, Rev. William Thomas, again came to our help with the proposal that we should hold a united service in Cooke's Church next Sunday evening. This has been agreed upon.

I most strongly urged that Mr. Thomas should preach, but with absolute finality he ruled otherwise, and insisted that he be master in his own house! However, as both congregations are large, a packed house is certain, and it is almost equally certain that there will have to be an overflow meeting; so all who cannot get into the auditorium Sunday even-

ing will be accommodated in the Sunday School Hall below, and one of us will preach upstairs and the other downstairs. We would urge every member of Jarvis Street Church to endeavour to be present—among other things, as an expression of our deep gratitude to the Minister and Congregation of Cooke's Church for their most generous hospitality. The usual Sunday evening prayer meeting will be held at 6.15 in the room below the auditorium. So then, next Sunday evening we expect a record attendance of Jarvis Street members at Cooke's Presbyterian Church.

A word of explanation may be made as to the offerings. The envelope offerings of the respective congregations will of course be received by their respective Treasurers; and as all but the loose offerings will be enclosed in printed envelopes they will be easily distinguished. The plate collections will be equally divided between the two congregations. On this point. I tried also to persuade Mr. Thomas that under the circumstances the plate collections should belong to Cooke's Church, but that proposal was vetoed with equal authoritative finality!

I have never been much interested in any sort of church union based upon compromise, and effected by the compulsion of a majority vote. But there is always a real unity of the Spirit among those who love our Lord Jesus in sincerity and truth. This unity Jarvis Street Church has felt to be very real as between the brethren of Cooke's Church and ourselves. Rev. William Thomas, M.A., Minister of Cooke's Church, preaches the same gospel of grace as we preach, on the authority of the same inspired and infallible Bible, and by virtue of the same expiatory, mediatorial ministry of the God-Man, the Lord Jesus Christ. As we endeavour at our union service to magnify the Lord and exalt His name together, we shall all be able to sing, "All hail the power of Jesus' name", and "Blest be the tie that binds", with absolute sincerity.

# The Jarvis Street Pulpit

## WHY DID GOD ALLOW FIRE TO DESTROY THE JARVIS STREET BUILDING AND PERMIT THE BEER PARLOURS TO CONTINUE?

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

Preached in Massey Hall, Toronto, Sunday Evening, March 20th, 1938.

(Stenographically Reported)

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."—Luke 16:25, 26.

This is a text which many would call not merely "archaic" but "obsolete", but note every word of it as I read it again: "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

The subject announced for this evening was suggested by a paragraph in one of the city newspapers, to the effect that Christian people would be at a loss to understand why a church building should be permitted to be destroyed by fire while the beer-parlours are allowed to continue.

I suppose many may have expressed their wonder that that should be so. I think you will all agree that the beer-parlours are representative of evil. No man of moral sense can defend them. They are evil, and only evil; and no justification for their continuance can be found by any standard of righteousness.

On the other hand, I think we may say without immodesty that a church represents at least an honest effort to do good. With all its faults and frailties, it is still there as a testimony for righteousness, as a voice speaking for God. So that the church and the beer-parlours may be regarded as symbols: the one of righteousness, and the other of evil—for such are these dens of iniquity euphemistically called "beer-parlours."

So then evil triumphs and righteousness suffers—and that fact presents a moral problem. But it is not peculiar to us. It is characteristic at least of the day in which we live. We may ask, Why was Mussolini allowed to triumph over Ethiopia? Why? I do not know. His act was a moral outrage, an international crime. It was an act that must have been inspired by the devil himself. Why it was allowed to succeed we may not be able to say. Quite irrespective of the merits of the case at issue in Spain—my sympathies are decidedly with the constituted government of the country—but irrespective of the merits of the issue over which they fight, all will admit that countless thousands of women and children—non-combatants—who had no part in the conflict, have suffered, have been ruthlessly murdered, by the carnage in Spain. That is another case of the triumph of evil.

Look farther afield to the Orient, and we see Japan's might, mechanized, organized might, inflicting terrific suffering and loss upon a nation of four hundred millions of people—who ask nothing of the world but to be permitted to live their own life. Japan, so far, has

been successful. That is another example of the triumph of evil.

Look again at Europe, and see what success has attended the diabolical government of Russia on the one hand, and the equally wicked government of Germany. So far as I am concerned, there appears to be little to choose between Nazi-ism and Communism. I should as soon have one as the other—and I do not want either. I can see nothing but evil in both of them. And yet they have prospered in our day.

On the other hand, we see representatives of goodness, of righteousness, everywhere being overwhelmed. I say, that is characteristic of our day—but it is not peculiar to our day. Someone will say, "But, sir, is it not a sign of the last days?" I will not dispute with you on that question. It may be; but so far as the principle involved in my question is concerned, it is not at all peculiar to our day and generation. Evil has always triumphed in this world, at least for a time.

There was a time when the world trembled at the mention of the name of Bonaparte. It seemed as though nothing could stop him—and many there were who believed that Napoleon was verily the Antichrist.

But go back farther to the days of the French Revolution, and a century farther to the Massacre of St. Bartholomew; and in agreement with that, to all the martyr fires where millions through the years paid for their faith with their blood. Why? Why was evil allowed to triumph?

Go back still farther to the days of the Book, and see how Herod was permitted to destroy the lives of the children in the massacre of the innocents. Go back farther to the days of Jeremiah, a man of great spiritual vision, a man who knew much of God; but who yet in great perplexity cried, "Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments: wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?" Go back still farther to the days of David and hear him say, "I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men." Said he, "I have seen the wicked in great power, and spreading himself like a green bay tree." His observation was that "their eyes stand out with fatness: they have more than heart could wish." Nothing was withheld from them: they prospered whithersoever they went.

Recall a still earlier period, the days of Pharaoh, when he asked, "Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Why were his taskmasters permitted to wield their whips? Why was the power of Pharaoh permitted to oppress the chosen people of God?

Take a long leap back to the very dawn of human history, and ask the question, Why was Cain allowed to slay his brother Abel? Why did the evil man live, and the good man die? Why is goodness always at a premium? Why is it always difficult for goodness to survive, and easy for evil to spread itself? That is our question. It is not new: the principle of my question leads us at once to face one of the profoundest and most persistent problems of all the ages. That is the problem of the book of Job. Herein is one of many passages which illustrate it:

"Though I speak, my grief is not assuaged; and though I forbear, what am I eased? But now he hath made me weary: thou hast made desolate all my company. And thou hast filled me with wrinkles, which is a witness against me; and my leanness rising up in me beareth witness to my face. He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth, mine enemy sharpeneth his eyes upon me. They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me. God hath delivered me to the ungodly, and turned me over into the hands of the wicked. I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark. His archers compass me roundabout; he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground. He breaketh me with breach upon breach; he runneth upon me like a giant. I have sewed sackcloth upon my skin, and defiled my horn in the dust. My face is foul with weeping, and on my eyelids is the shadow of death; not for any injustice in mine hands: also my prayer is pure. O earth, cover not thou my blood, and let my cry have no place. Also now, behold, my witness is in heaven, and my record is on high. My friends scorn me: but mine eye poureth out tears unto God. O that one might plead for a man with God, as a man pleadeth for his neighbour! When a few years are come, then I shall go the way when I shall not return."

It will come to your mind again as you read to-morrow's newspapers. I do not know what will be in them, but I know the news will provoke that question. It will be your question, it will be mine: Why does there appear to be no moral government in the universe? Why is there no strong hand to restrain these evil powers? Well then, to my task.

### I.

It would appear that THERE IS NOTHING IN THE PRESENT WORLD ECONOMY, IN THE GOVERNMENT OF THIS WORLD, WHATEVER IT BE, THAT PREVENTS THE RISE AND PROGRESS OF EVIL. That seems to be a matter of universal observation. Evil is here. You may shut your Bible if you like, and refuse to listen to any discussion of principles of theological or of biblical exposition; but if reasonable men and women look abroad upon the world they are bound to admit there are things in this world that ought not to be. There are evils that seem to multiply themselves, and there seems to be no power whatever, anywhere, to restrain them.

That is true *in the international sphere to-day*. Look at it. Some of us who are reluctant to admit that we are even approaching eveningtime can remember when things were not quite as bad as they are to-day. Wherever one looks to-day in the relation of one nation to

another, it appears as though all moral considerations are set aside. It looks as though a very large part of the world were made up of national and international robbers and murderers. It is true both of the Orient and of Europe. There is nothing to restrain them. I know the nations are arming, but I am not speaking of human instrumentalities: I speak for the moment of the government of the world, and am asking you to consider the question whether there is a moral government of the world, whether there is a Judge, whether there is One Who sits King at the flood; or whether this world is subject to the caprice of an almighty devil.

I say, if you look abroad on the matters of the earth, you will see that there is nothing apart from human interference apparently to restrain the evil-doers. No lightning cleaves the sky; no earthquake rocks the capitals of these lawless nations: no tornado drives their ships from the sea, nor their bombers from the sky: there is no divine interposition, no arm is laid bare to say to Mussolini or Hitler, "Thus far shalt thou come, and no further." It would appear as though the moral government of the world had abdicated, for evil is allowed to have its own way.

But we can look nearer home than that. *In the national sphere*, who are the men who succeed in our day? Who are they in the national life of this country, will you say, who succeed? Will anyone say that a man is elected to office because of his righteousness, because of his known integrity, because people believe that if power is put into his hands he will rule the nation justly—is that why men are elected? Not from my observation. I must be careful or I should exhaust my vocabulary of adjectives in any attempt to describe what I think of our present Ontario administration.

Take the matter of the beer-parlours alone. Can anyone imagine anything more evil, anything more vile, anything more devilish, than the Government's liquor policy in this Province? If the devil himself were responsible for it, it could not be worse. And yet the people love to have it so. Few have any idea of the magnitude of the evil which is established as an integral part of the Government's policy of this Province—which while ostensibly designed for the production of revenue chiefly serves the purpose of ruining the bodies and damning the souls of men. There can be no moral justification for it. If I were Pastor of a hundred churches, and I knew that a hundred of them were going to be burned down, I would say the same thing. There is the fact: evil flourishes in spite of your protests.

Look at business life. Who is the man who succeeds? I will not say there are not honest business men—there are. But speaking in general terms modern business is corrupt to the last degree. I know it—dishonesty, chicanery, every kind of evil eats at the heart of it like a cancer. Once upon a time I did not think so, but I do now. I am not speaking of all; I do not mean to include everybody. There are exceptions. There is the honest man; there is the righteous man in business. There are honest individuals, and, I believe, corporations honestly and justly administered. But as a rule men prosper in the measure in which they have no conscience.

There was a religious philosophy that was quite popular a few years ago—I do not know whether it is now or not—to the effect that all the great men of the city, all the prominent men, the men at the top in business, were there because of their personal integrity, because they were members of Christian churches. Nothing of

the kind. I would not pull them down, but I know this: a great many are there because they have no conscience, because whatever they can do they will do at any cost.

That is why it is that very often a faithful preacher of the gospel who applies the principles of the Book to the hearts and consciences of the men in the pew, slays many a self-complacent business man. He says, "I cannot go to work to-morrow. That preacher kept me awake. I will not have it." I know what I am talking about: I have been through the fire. "Leave me alone, Mr. Preacher, and stick to your business; and I will mind mine." So shall I, and as I must stand before the judgment seat of God, I will warn men to repent, and turn from their sins, and flee from the wrath to come.

Look on *the world religiously*. People are more easily humbugged in religion than in any other sphere of life. We live in a day when religious cults are multiplied; and the more they minister to the carnal nature, the more popular they will be, the more rapidly they will spread. Moody used to say that a lie will travel around the world while the truth is getting its boots on. That is especially true religiously, as witness the spread of Christian Science and Russellism. The less of truth you have in religion, and the more of error, the more popular it will be in this sinful world.

Do not jump to conclusions and call me a cynic or a pessimist. I will show you that I am the opposite before I conclude. I merely ask you to view the facts of life as they are—and tell me, if you can, that it is not so that evil prospers in our day? It may be there is someone here who says, "I cannot say, sir, that I am competent to form a judgment of these larger spheres of life, but I have seen the principle illustrated in my little circle." What do you mean? "I have known men personally, I have known what they were in character; and I have seen them prosper when they did not deserve to prosper." Most certainly! You know it is true.

## II.

On the other hand, THERE DOES NOT SEEM TO BE MUCH IN THIS WORLD, IN THE GOVERNMENT OF THINGS, THAT WILL NURTURE AND PROTECT GOODNESS. Men of principle, for their principle's sake are killed all the day long, they are counted as sheep for the slaughter. Righteousness is not indigenous to this earthly soil. It is an exotic. It belongs to another climate. I was born in England, and there are some things that I used to love in the Old Land that will not grow in this country. The frosts of winter are too severe. They die. And there are some principles that are not at home in this sin-cursed earth. The climate is not congenial, not favourable to their growth; they perish. I do not know much about the personal character of Haile Silassie, the ex-Emporer of Ethiopia, but at least he seemed to be minding his own business. Yet he is an exile now in London. Chiang Kia-shek, the Christian leader of China, apparently is a good man; but he is moving rapidly with his Government, being driven by the force of Japan—and nobody stops them.

In the current issue of THE GOSPEL WITNESS I quote an editorial which appeared in *The British Weekly*, of London, where the writer, *Watchman*—describes Chancellor von Schuschnigg. He spoke of his being surrounded in Hitler's castle by the leading Nazis of Germany, and yielding to pressure—and then going home and getting his courage up again. He says that Austria will not surrender her independence, and continues:

"The other day in the Austrian Parliament he uttered some words which have given him a place in history! His words have gone round the world, provoking new life, reminding us all of a language of the soul which we had almost lost, though, thank God, not lost completely.

"And what is the result? What is at least one result? At this moment, Austria is safer, surrounded as she is by enemies, open and concealed, than she has been any time during the last twenty years! What nation now would see Austria over-run or further bullied, without a movement to help her, or without shame at its own inactivity!"

But alas! poor von Schuschnigg is a prisoner—and Austria has been "bullied" again. The forces that stood for righteousness and liberty have done nothing. It has always been so. The martyr fires have burned. The good have gone down. You have seen men enter political life with high ideals. Some man has said to himself, "I will stand for righteousness, and for the rights of the people. I will be their representative. I will stand for that which is right." He may be elected once—the next time the good man is left at home, and some political scoundrel who is not worthy to black his boots is elected at the head of the poll. And the people like it! I have known men in business who have said, "I will not give in. I will not yield to the pressure of the day. I will stand"—and they meant it, until they found themselves bankrupt, crowded out of business. There are thousands of such cases in our own country.

Goodness is not particularly popular. You say, "That is a gloomy view of things, a terribly gloomy view." Do you not think the world is gloomy just now? Do I exaggerate? Have I overstated the case at any point? I think you will answer that, if anything, I have understated it. It is impossible to exaggerate the evil of conditions. Let us face facts, and see what religious significance inheres therein.

## III.

WHAT IS THE ANSWER? THERE IS NO ANSWER IF THERE IS NO FUTURE LIFE, NO TIME OF RECKONING YET TO COME, NO PROMISE OF RETRIBUTION, OF READJUSTMENT AND RESTORATION. If there be none, there is no answer. I do not wonder that suicides are taking place in Austria—men of prominence killing themselves and their families, saying, "It is better to die than to live under present conditions." Clarence Darrow died a few days ago. I met him once crossing the sea, and had many conversations with him. I think he was a man who was tremendously overrated, although he was no mediocrity. Before he died he said it had taken him fifty years to find out that there is absolutely nothing after death, and said the world is such a bedlum that he would be glad to be out of it. If I believed as Darrow believed, I should want to be out of it! I can see no hope if we shut the Book, and listen to no Voice from above; if we fail to measure these things by the perspective of the future.

Let me say a strong thing, and yet it is no hyperbole: it is not an exaggeration. Call to your mind if you can the world's history, the history of the frequent and general ascendancy of evil on the whole: if you lose the perspective of the future, if there be no time to come when these matters are to be put right, I submit there is but one conclusion at which we may arrive, and that is that there is no moral government of the universe; this world were subject to the will apparently of someone who is more favourable to evil than to good. Countless millions have gone down to death in the cause of

righteousness without any compensation. There seems to have been no return for their sacrifice. Were we driven to take Darrow's view, I think we might all well wish ourselves out of this world.

Christianity, if it has no hope of the future, is a fraud. "If in this life only we have hope in Christ, we are of all men most miserable." If there is nothing beyond, let us say to our souls, "Thou hast much goods, laid up for many years; take thine ease, eat, drink, and be merry"—for to-morrow we die. If that be all, let the law of tooth and claw regulate man's conduct, and let him get all he can. That is what Hitler is doing. That is what Mussolini is doing—and a great many other people, looking after themselves.

But the distinguishing characteristic of the religion of the Lord Jesus Christ is that when He came He "abolished death, and brought life and immortality, to light through the gospel". *He gave to men a new perspective so that they might see this life in relation to the life that is to come.*

Let me say again to you who are Christians: I have frequently called attention to what I believe to be a grave danger. There are many people to-day who interpret Christianity only in terms of its material and temporal benefits. They say, "Let us lay emphasis upon honesty, truthfulness, and the profitableness of godliness to the life that now is; let us not talk so much about heaven and hell. Let us talk about the value of Christian principles, the ethics of Christ to this present life." If you take away the fear of God from before men's eyes, and dull in them the consciousness of another life than this, and get men to live for this life only, you will have what we have to-day. There must be a future reckoning and readjustment. There must be!

Some man who thinks he is very clever says, "I do not agree with you. I think people get their heaven or their hell in this life." I grant you that some people get something that seems to them very much like heaven, and some other folk get for themselves something that is very much like hell—but my observation is that the wrong people get their heaven, the evil people get their heaven, and the good people get their hell. There is an unfair balance of things in this life, and there must be a future for its correction—there is a future! That is what the Bible teaches. I do not believe we shall have a revival of religion, that we shall see people weeping their way to Christ, until we get back to the truth of the Bible, that there is a righteous God Who ultimately will bring all men to account, that there is a hell, a real hell, as well as a real heaven.

You ask me if I believe in a literal hell of fire? I do not know, but if it be not literal, it is a thousand times worse. Some men say, "I do not believe in hell." I do! I believe there ought to be a hell for Mussolini; I believe there ought to be a hell for Hitler; I believe there ought to be a day of judgment for the sinners of this world. We all see the necessity for it. If we were not sure of such a judgment to come how could we believe that a world in which evil triumphs with impunity is subject to a moral government? But the truth is, God "hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." There is salvation in Christ, and it is for sinners—people who know they are sinners, and people who repent of their sins,

people who are afraid to fall into the hands of an angry God.

#### IV.

Note, will you, THE TENSE OF THE VERBS OF OUR TEXT. Will you observe that the respective values are mentioned: *the good things and the evil things are written in the past tense.* To the rich man who had had a good time on earth, who had been clothed in purple and fine linen, and had fared sumptuously every day—to the rich man it is said, "Son, remember that thou in thy lifetime receivedst thy good things. All the good things you will ever have are written in the past tense. The ascendancy of evil has come to an end. Your good things are gone; you will never have them again." On the other hand, Lazarus in his lifetime had received evil things, but they too are gone. Thank God, all the suffering and privation, all the misery, is written in the past tense, so far as that man in glory is concerned; it is over for ever. So far as that man in the flames, whatever they may be, is concerned, any pleasure he ever had, any good thing he ever enjoyed, is all in the past; the books are closed.

Let me assure you, my dear friends: not always will evil triumph in this world. Once of a day in the long ago a righteous God said, "The end of all flesh is come before me"—and He went forth to judgment. The day will come, in His own time, when the end of all evil will be reached, and our gracious God will again arise to judgment. And I can assure you of this also: there will be no beer-parlours in heaven; there will be no breweries, no distilleries in heaven. Of that glorious city it is written, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." All that will be on the outside; we shall have done with it for ever.

On the other hand, we shall not always suffer for righteousness' sake. It will not always be unpopular to believe the Bible. We shall not always be held in contempt for saying we believe the glorious gospel of the blessed God. We are resolved to preach it until the end of the day, knowing the tide will turn. We can endure the contumely that is ours for the present. It is of small account to us if we have seen Christ, but it will not always be so. An end will come to all evil some glorious day.

Look at the other side: "But now he is comforted, and thou art tormented." Men cannot blame God if He allows them to have their own way at last. If men have lighted the fires of hell in their own heart, and have refused to let God put them out, they cannot blame Him for the consequences.

"And beside all this, between us and you there is a great gulf fixed." Some things will be settled by and by. The representatives of world powers met at Versailles and drew up a Treaty; they established new international boundaries in Europe, cutting a piece off one nation, and giving it to another. They remade the map of Europe, saying, "That is done." But it wasn't. Your map of a few months ago is no good now—and the Lord only knows how they will remake it in the months to come. But the time will come when God will fix the boundaries of man's habitation. Evil-doers will be confined to their own habitation, and between them and the righteous a great gulf will be fixed. There will be no exchange between the two domains. I am glad the day is coming when we shall not have to worry about what the morning will bring. I am glad of the promises of

God's Word, that the day will come when evil-doers will be cut off and will be confined. No Mussolini or Hitler will molest us nor give us cause for anxiety. And best of all, there will be no devil abroad. He will be cast into the lake that burneth with fire and brimstone—whatever that means. His power will definitely and forever be ended. He will not worry us any longer. That will be heaven, when we are rid of the devil, and shut up to God.

What about this present evil world? You wonder about the fire we had in Jarvis Street? Great as it was it was only a little blaze. Mr. Whitcombe read to you the story of a fire that is to be. This present government under the dominance of him who is called "the god of this world" will not permanently rule this world. These things are reserved unto the day of judgment and perdition of ungodly men; and in that day the elements shall melt with fervent heat, and the earth and all the works thereof shall be burned up. That is what the Bible says. God will visit this world for its iniquities. Then there will be a new heaven and a new earth "wherein dwelleth righteousness"; a new earth where righteousness shall be at home, and where no workers of iniquity shall be found.

I have reserved for a few sentences only *the most notable example of the principle I have tried to enunciate this evening*. There was a Man Who "went about doing good". He never did anyone evil. He healed the sick, opened the eyes of the blind; He fed the hungry, and taught the ignorant; He comforted the mourner, and raised the dead to life again. He was Himself goodness, incarnate—and God sent Him to this world, and said to sinful men, "How do you like my Son? They will reverence my Son." But they did not. They took Him to the place called Calvary, and crucified Him there. And He Who was the one and only perfect Exemplification of the holiness of God men ever saw, this sinful earth pronounced judgment upon, and nailed Him to a cross. Yet He received in Himself at that very time the punishment which was our due: His soul was made an offering for sin. Mystery of mysteries, I cannot explain it; but I know that He was "delivered by the determinate counsel and foreknowledge of God", and by wicked hands was crucified and slain. They laid Him in a grave, and after three days He came back to life again, and "by many infallible proofs" for forty days showed Himself alive to His disciples. Ere He went home He said to them, "Go and tell this wicked world that it is doomed; tell them I have been here; tell them I came to die for their sins; tell them that if they will believe in me, and flee for succour to the hope set before them in the gospel, they shall escape the coming judgment. But tell them, too, that one day I shall come back again, and when next I come I shall come "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ".

He is coming again. Sometimes I cannot but feel that He is almost at the door—and if I know my own heart, I wish He would come to-night. "Behold, I come quickly", He said; and my heart answers, "Even so come, Lord Jesus." We are tired of this life. We want Someone to come and put things right. He is coming, and I want to be on His side when He comes. I want to be absolutely sure that I am on His side when He comes. I want to have all my sins forgiven before He comes. I am a poor sinner, and nothing at all; but I dare to believe that my sins are forgiven for His dear name's

sake. I should welcome Him if He would but come to-night, would you?

Perhaps He will not come in our day. It may be we shall have to suffer this condition that I have described. It may be that some of us will yet be like Stephen, the man who, when he had preached the gospel but once, was stoned to death. Unhappy ending, was it not? Unhappy ending? Oh no! For when the stones were falling they looked at him and saw his face as it had been the face of an angel. The light of another world was shining upon it, and he said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." He is elsewhere represented as sitting, but it seems as though He had risen to say, "Come in, Stephen; your Master welcomes you home." With that prospect, whether He shall come for us, or we shall go to Him, makes little difference—in the end of the day we shall be with Him; and that will be "far better".

O men and women, the day is rapidly coming when there will be no light anywhere for anyone except the light of the Book. I dare to tell you that that day is coming, nay, that day now is. There is no possibility of understanding present-day events apart from the light that shines in the sacred page, and the prospect to which it introduces us.

Are you a Christian—not a church member merely, but do you believe in the Lord Jesus Christ? Have you been born again? Are your sins forgiven for His name's sake? Are you saved now, and saved for ever? If not, trust Him to-night. Never mind burning churches: all will be well in the end of the day.

Let us pray:

O Lord, we pray Thee to give us of Thy grace, that we may view the exigencies of life, with all their puzzling problems, in the light of Thy holy Book. May Thine own people enjoy this evening the full assurance of faith; and if there are any who have gotten out of fellowship with Thee, or any who have never been in fellowship with Thyself, let it please Thee by the effectual call of Thy Spirit to woo them to Thyself that this may be a night of salvation to the unconverted, and of re-establishment in the faith of those who are already Thine. We ask it for the sake of Him Who died, and Who rose again, Amen.

## NEWS OF UNION CHURCHES

**GREAT BLESSING AT LONG BRANCH—Rev. B. Jeffery.** The annual report of the Long Branch Baptist Church disclosed the remarkable progress that has been made during the past year. No fewer than thirty-six new members were added in the year, besides a number of others who have been converted but have not yet applied for baptism. The present membership now stands at one hundred and ten. The average attendance at the Sunday School is one hundred and nineteen, while both the Women's meetings and the Young People's Society have doubled their numbers. The afternoon Men's Class averages twenty-five. The income of the church from all sources was approximately two thousand dollars.

A new cause has been opened in New Toronto by the energetic pastor, together with the help of Mr. C. E. Close, student of the Seminary, and this work is most encouraging. The average attendance at the evening service in New Toronto is about forty, and a number have been converted. Children's meetings have been conducted at this centre, as at Long Branch, with very fruitful results. On one occasion three hundred children came out to hear "Uncle Hutch" and "Cousin Fred" from Jarvis Street, tell the old, old story. Cottage prayer meetings are also held regularly at both Long Branch and New Toronto.

One of the most hopeful signs is that the men and women of the church have undertaken a thorough visitation of the neighbourhood from door to door. Not only has this resulted in new Sunday School teachers and increased attendance, but in direct conversions through this apostolic house to house ministry.

Pastor Jeffery tells of specific instances of the Lord's working in the following words:

"The Lord is blessing Long Branch Church in the salvation of souls in a wonderful way. One woman was saved in her own home by reading the Gospel of John, as I had suggested in speaking to her. She went down immediately to the hospital to speak to her father who is seriously ill. Another woman who was converted a month ago, visited relatives in the States simply to witness to them. One young man got up in a prayer meeting and prayed, asking the Lord to save his soul, which He did. He now asks prayer for an unsaved, drunken father. One woman who has been saved only four months, has won three others. Praise the Lord!

"Brother Robert Guthrie of London is holding evangelistic services from March 14th to the 27th, each night at eight o'clock, except Saturday, and Sunday at eleven and seven."

**SPECIAL MEETINGS WITH OUR INDIAN BRETHREN.** Rev. Melchie Henry, pastor of the Medina Church, writes of special meetings beginning March 13th, conducted by Rev. J. F. Dempster of Niagara Falls. He covets the prayers of our Union churches for this special effort. Since the last note appeared in THE GOSPEL WITNESS from this field, two more have applied for membership in the Medina church.

**PAVILION, NEW YORK—Pastor Adam Galt.** Mr. Galt writes in glowing terms of the splendid work of Rev. Frank Wellington who has just held two weeks' evangelistic services with him. "The Lord has been very gracious to us," Mr. Galt writes. "Three ladies have professed Christ publicly, several people have been assured of eternal salvation through Christ, some desire to follow the Lord in baptism, and others wish to join the church by experience or letter. The Western New York group conference of the Interstate Evangelistic Association has invited Brother Wellington to be the guest speaker at the meeting to be held in Williamsville Baptist Church on March first, and we look for a time of blessing as we listen to more of the Spirit-filled expositions of Scripture which we have come to enjoy."

"We shall never cease to be grateful for the work of the Seminary. Even if we had not tasted of its joys ourselves, we would have been grateful for the graduates we have had in our home these two weeks. Enclosed please find a gift for the Seminary. We wish it could be more, but our earnest prayers go with the gift and we hope to be able to do better next time."

**A MISSIONARY SPEAKS OF THE SEMINARY.** From Rev. L. G. Baker of the North Manchuria Baptist Mission of the Convention of Regular Baptists of British Columbia, comes the following: "We receive a blessing from the messages week by week in THE GOSPEL WITNESS, and pray that the Lord may spare Dr. Shields many more years for this important work. We trust the Seminary is going ahead and receiving the support it should. One of our problems here in British Columbia is to get young men, who have been trained in Baptist Seminaries, to fill our pulpits. There are several vacancies among the churches now, and no one in sight to fill them."

Missionaries and pastors, as well as laymen in positions of responsibility, who are convinced of the truth of the Baptist position are viewing with great alarm the dearth of thoroughly trained recruits for the ministry who are as sound on the New Testament doctrine of the church as they are on the other great doctrines of grace. Baptist leaders everywhere are looking to the Seminary with great expectation as it seeks to supply this serious deficiency.

**REV. ROBERT DUBARRY IN THE WEST.** Rev. Robert Dubarry, president of the Evangelical Union of French-speaking Baptist Churches, is touring the West, and his headquarters are in the Hinson Memorial Baptist Church, Portland, Oregon, of which Dr. Albert G. Johnson is pastor. After leaving Toronto, Mr. Dubarry spent a week with Dr. J. Frank Norris and the Temple Baptist Church in Detroit. This stupendous soul-winning organization and its dynamic pastor received our French Baptist ambassador with open arms as an old friend. In Chicago Mr. Dubarry preached three times, with a visit at Ottumwa, Iowa. Mr. Dubarry writes of the fine fellowship he has had in Portland with Dr. Johnson, who is doing most valuable work in arranging his western itinerary, which will include the provinces of British Columbia and Alberta as well as the Pacific coast, the Midwest and Texas. We are looking forward to Mr. Dubarry's

coming to our Union churches, commencing Sunday, April 10th, and trust that his Canadian itinerary will be a means of great blessing.

From the weekly bulletin of the historic Hinson Memorial Church we reprint the introduction Dr. Johnson wrote for Mr. Dubarry. Dr. Johnson is warmly remembered among our Union churches as the special Convention speaker in 1933. He speaks of the Baptist Churches in France from first-hand knowledge, having visited them last summer. His enthusiastic article follows.

#### Welcome! Doctor Robert Dubarry!

"Doctor Robert Dubarry, 'Brother beloved'—one of the most highly respected and esteemed Christian leaders in evangelical and evangelistic circles of Europe! He is with us to-day!

"He is not a stranger to the United States nor Canada. He has travelled extensively in Europe, and speaks several languages. Dr. Dubarry is the tried and trusted leader of the Fundamentál Churches, a fellowship known as 'The French Bible Mission,' the history of which is a modern chapter in the Acts of the Holy Spirit.

Dr. W. B. Hinson highly esteemed Dr. Dubarry, and he was keenly interested in this European Missionary work. Dr. John Marvin Dean, successor to Dr. Hinson, was an enthusiast for this work, and an admirer of Dr. Dubarry personally. For a number of years this Church has shared in the definite support of the French Bible Mission, particularly at Croix-Lille, a strategic place, where the Rev. Maurice Mafille, whom I met last summer, is carrying on a notable work.

"Upon the arrival of Dr. Dubarry in the States, I sent the following telegram to my former Church (Temple Baptist Church, Detroit) and its Pastor, Dr. J. Frank Norris. It speaks for itself: 'Christian greetings to Brother Dubarry noble servant of Christ stop Rejoice over opportunities in States and Canada to present French work stop After observation participation and study last summer convinced greatest opportunity strategically in Europe for unadulterated Bible missionary work at minimum cost stop Letter coming arranging for Pacific Coast trip.'

Welcome, Dr. Dubarry, to the Pacific Coast, and to the Hinson Memorial Baptist Church of Portland! You are among friends! We wish for you liberty in our midst, and may your presence be as one who has "come in the fulness of the blessing of the Gospel of Christ."

"ALBERT G. JOHNSON."

**PLANS FOR NEXT SUMMER'S WORK**—Last summer a number of our pastors seized the opportunity which the season offered of conducting tent campaigns in new centres, a work that was very fruitful. Rev. J. H. Watt rented a tent and carried on meetings in Sarnia, out of which grew the present Sarnia church under the leadership of Pastor Hal MacBain. The pastors of the Eastern Association under the leadership of Rev. Roy Hisey conducted a number of campaigns in four or five different centres in the Ottawa Valley. In the North meetings were held in a number of centres by two Seminary students with the help of several professors and the pastors in the North.

The results of all these special efforts of last summer were most gratifying, and we are happy to learn from several pastors in various parts of the Convention that similar plans are on foot for next summer. The Union is anxious to do all that is within its power to second such efforts. On a number of occasions THE GOSPEL WITNESS has been the first contact with localities where a special need existed, and the Union office would be glad to hear from readers who know of places where there is an open door for the preaching of the gospel. The method of the Lord is ever to get His work done through men and women who pray, and when His people cry to Him without ceasing, it is an evidence of the workings of His Spirit. Thus the apostle Peter found Cornelius prepared for his message, and as Ananias was sent to Saul it was said of him, "Behold he prayeth." We should be most happy to hear from GOSPEL WITNESS readers whose hearts the Lord has burdened for their community. In this day of widespread departure from the great verities of the faith, there are literally hundreds of districts in Ontario which are suffering a famine of the Word. The Union of Regular Baptist Churches was organized for the very purpose of carrying the gospel of the grace of God into such places as these, and we

hope that even greater advances in this work will be made in the coming summer.

**ORILLIA—Rev. John Byers.** It was my privilege on March 9th to visit the Bethel Baptist Church, Orillia, on the occasion of their Bi-monthly Missionary Meeting. A splendid audience assembled to hear the illustrated lecture on the Life and Labours of Charles Haddon Spurgeon. The offering taken will be devoted to the work of Toronto Baptist Seminary, of which Pastor John Byers is a former student.

The work in Orillia is in a prosperous condition, pastor and people continually looking to God for the outpouring of His Spirit upon them. Sunday, March 6th, was a day of unusual blessing. The Lord is speaking particularly to the hearts of the young people, leading them to separate themselves unto Him. *Olive L. Clark.*

**ANNUAL MEETING, SHENSTONE, BRANTFORD—Rev. A. C. Whitcombe, B.A.** About one hundred sat down to the supper in connection with the annual meeting. The supper was nicely arranged and well handled by the committee in charge. The young ladies of the church waited on the tables. The business meeting was prefaced by a few slides on our work at home, the Seminary work, and the work of the French Bible Mission.

The Clerk's report showed a membership in good standing of 117. This year we have baptized eleven, and received two by letter. Since the end of the church year in February we have baptized four more.

The Treasurer's report showed receipts \$2,682.00; beside this there were missionary offerings of \$328.00. All of this, but a few dollars, went to Union objectives.

In making his report on mortgages and loans, Mr. Child pointed out that this was the first time for quite a number of years that there were no arrears of interest to report. All arrears of interest have been caught up and a substantial amount, \$250.00, has been paid off the principal. By means of little barrels distributed to the congregation, enough money was collected over the year to take care of the fuel bill. Besides this, a new furnace was installed in the parsonage in the fall, and the balance on the church books was almost great enough to cover the amount owing on that. While the books at the end of the year do not show it, since the end of the church year we have been able to take care of that indebtedness. All the other organizations, the Women's Missionary Society, the Juniors, the Sunbeam Mission Band, the Choir, and the Cradle Roll, made encouraging reports.

After the reports, the church elected seven deacons, and a church clerk. The meeting was adjourned until March 30th, during which interval the deacons are to meet and strike a budget for the coming church year and appoint the officers of the various organizations of the church.

We are looking forward to Mr. Dubarry's visit on the 10th of April, and have in mind after that to give over a night to the work of home missions and another to the Seminary. The Church feels that the blessings of the past year are the promise of better things to come in the next church year.

## Bible School Lesson Outline

OLIVE L. CLARK, Ph.D. (Tor.)

Vol. 2 First Quarter. Lesson 14. April 3rd, 1938

### CHRIST COMFORTS HIS DISCIPLES

Lesson Text: John 14.

Golden Text: "Let not your heart be troubled: ye believe in God, believe also in me."—John 14:1.

#### I. The Promise of a Heavenly Home—verses 1-14.

Sorrow filled the hearts of the disciples when they realized that their beloved Saviour would soon be departing. As they sat together in the upper room, after the Last Supper, and after Judas had gone out into the night, Christ gave them this message of comfort, intended not only for them, but also for all His own.

Troubled hearts long for rest, and that rest is to be found only when we put our trust in God, and in His Son, our Saviour (Isa. 26:3; 30:15; Matt. 11:28-30). Never yet has

He been unfaithful to His word, and we may confidently repose our trust in Him. Let us cast our anxious care upon our Father, for He cares for us (Phil. 4:6, 7; 1 Pet. 5:7).

The Saviour's absence from us is due to His great love for us. He is preparing mansions (Greek, "abodes") for us in the Father's home, that as one family we may abide with Him for ever, never more to be separated from Him or from one another. Just as surely as He departed, so surely will He come again (Acts 1:11). The heavenly Bridegroom, now in heaven preparing a home for His Bride, the Church, will one day come for her, and take her to Himself (Eph. 5:25-27; Rev. 19:6-9; 21:2).

Only the saved will have entrance into the mansions of glory. Christ is the only door into the Father's home (John 10:9); men are accepted only in the Beloved (Eph. 1:6; 2:18). He came to earth to show men the way to God, to reveal the truth of God, and to bestow upon them the life of God. Not only so, but He is Himself the Way (Heb. 10:19, 20), the Truth (John 1:17), and the Life (John 11:25).

In knowing Christ, men knew God, and in seeing Christ, men saw God, for They are one (John 1:18; 10:30; 12:45; Heb. 1:3). The words of Christ attested His Deity (John 7:16; 8:28; 12:49), and also His works (John 5:19, 36; 10:38).

During the absence of Christ, His followers have the privilege of fellowship with Him in service, and in prayer. They may proclaim the truth of salvation, through which men are born again by the Spirit of God, and the miracle of regeneration is greater than the miracle of healing the body. They may also bring requests to God in the name of the Son, and whatsoever is in accordance with His holy person and will shall be granted (John 15:7, 16; 16:23, 24; 1 John 5:14, 15).

#### II. The Promise of The Holy Spirit—verses 15-26.

For three years the disciples had lived with Christ in joyful fellowship, and though He would leave them, He promised that He would not leave them desolate, alone, like orphans. Another like Himself, a Comforter, Advocate, Paraclete (Greek, "one called alongside to help"), even the Holy Spirit, the Third Person of the Trinity, would come to them, and dwell with them forever. Not only would He abide with them, but He would also abide *within* them (Rom. 8:9; 1 Cor. 6:19; Gal. 4:6). Another Spirit lives with our spirits in these bodies of ours which are the temples of the Holy Spirit. The presence of the Holy Spirit within them is the peculiar privilege of the children of God; unbelievers, who belong to the world, and not to Christ, cannot understand Him, nor receive Him (1 Cor. 2:14).

The interval between the departure of Christ and His return will seem but "a little while" in comparison with the long ages of eternity. To know Him is to partake of His very life (John 5:24; 17:2, 3; 1 John 5:11), so that separation from Him becomes impossible. Because He lives, we too shall live (Job 19:25-27; John 11:25, 26; Rom. 8:11; 1 Cor. 15:22, 23).

The time when Christ shall manifest Himself and the Father is still future. In the meantime, He reveals Himself in a special way to those who love Him and obey Him. If we but hear His voice and open the door of our hearts unto Him, He will come and dwell with us as our Guest, and in time to come He will be our Host, entertaining us in His heavenly home (Matt. 22:10; Rev. 3:20).

This abiding fellowship with Christ is possible because of the gift of the Holy Spirit. He is Christ's Representative with us (Rom. 8:26, 27), just as Christ is our Representative with God (1 John 2:1; Heb. 7:25). He is the Spirit of truth (John 16:13; 1 John 2:27), and also the Divine Remembrancer to keep us from forgetting our absent Saviour.

#### III. The Promise of Peace—verses 27-31.

Christ can speak of the troubled heart. He left as a bequest to His children His own peace, deep, serene and pure. Though storms might rage without, and though in the world they might have tribulation, His peace would be their portion (John 16:33). Christ gives an inward peace and rest of spirit which is not dependent upon outward circumstances, and about which the world knows nothing. Therefore, the Christian need not be troubled with anxious fears.

Satan is called "the prince of this world" (Eph. 2:2; 6:12). He could find no sin in the Son of God (John 8:46), and could have no power over Him except by the permission of God. Christ offered Himself as a sacrifice for the sins of the world according to the will of God (Heb. 9:14), and thereby He revealed the righteousness of God (Rom. 1:16, 17) and the love of God (Rom. 5:8).