

The Gospel Witness

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

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THE BAPTIST CONVENTION OF ONTARIO AND QUEBEC

As we write, the Annual Meeting of the above Convention is being held in Toronto. It is called a Jubilee Convention—this being the fiftieth year of the Convention's existence. *The Evening Telegram* of Toronto published a report that the Pastor of Jarvis Street had been invited to attend the Convention, and a *Telegram* reporter later telephoned, enquiring whether this was true. Over the telephone, *The Telegram* reporter said he had received his information from Rev. J. A. Johnston, of Montreal, and that the report had been confirmed by Chancellor Whidden of McMaster University.

We print below a note from *The Evening Telegram* of June 13th, which is self-explanatory.

DR. SHIELDS DENIES GETTING INVITATION Baptist Convention Officials State Instructions to Send One Issued

Although Rev. J. A. Johnston, chairman of the promotion committee in charge of the Jubilee Convention of Ontario-Quebec Baptists, told *The Telegram* immediately prior to the opening of the convention last week, that the executive committee had invited Rev. T. T. Shields, D.D., of Jarvis Street Baptist Church, to attend the convention, Dr. Shields stated to-day that he had never received an invitation.

"I cannot imagine how such a report should gain currency, but I want to say that it is an error and would be very glad if you would just publish a note of correction," Dr. Shields told *The Telegram*.

Convention officials stated to-day that such an invitation was discussed at the executive meetings prior to the convention, and that instructions were given that Dr. Shields should be invited.

Dr. Shields left the convention some years ago over differences on the question of doctrine and led a group of followers who formed a separate convention which has become known as "The Regular Baptists of Ontario and Quebec."

We have heard from many ministers and others in what we now call the Old Convention, expressing regret that we were not in the Convention, remarking that many of the leaders who had offered such bitter opposition twelve years ago, had passed on, where their work would be appraised by an infallible Judge; and that the personnel of the Convention had so greatly changed as to be scarcely recognizable. We have no doubt that this is true. It is especially true respecting the ministers of the Old Convention.

Notably one man who was a member of the Board of

Governors of McMaster University, has finished his course—though he had not kept his faith. We offer no apology for speaking of him even after he is dead. The Bible faithfully records the characters of men, saying for instance, of Ahab, that "there was none like unto Ahab, who sold himself to work wickedness in the sight of the Lord." And in a somewhat extended experience we have never met such a vicious enemy of the gospel of Christ as the man to whom we refer. For many years he seemed to be inspired with an implacable hatred of evangelical truth. He was a most industrious and unscrupulous propagandist. He was without any regard for truth or honour; and could we believe in reincarnation, it would not have been difficult for us to believe that Judas Iscariot had returned to earth.

He framed most of the resolutions which were passed at the meetings of the Board of Governors of McMaster University. He prepared the speeches with the falsified quotations from evangelical authors which were read by McMaster supporters at the Conventions; and with both hands, and with sleeves rolled up, steeped to the eyes in untruth, he fought everybody who stood for "the faith once for all delivered to the saints".

If this man had died twenty-five years ago, there would have been no split in the Denomination, for McMaster University would not have been corrupted as it was by his malign influence. He is gone, and so far as we are concerned, we do not regret his passing. We feel that the atmosphere of this earth is purer for his absence. He was a reprobate, for whom we found it impossible to pray. That is strong language, but we use it with deliberation, and we believe with scriptural warrant: "There is a sin unto death: I do not say that ye shall pray for it."

Many of the other bitter men were Dr. Julian's dupes, and many of them have now also passed to the great beyond. But some remain. In preparation for this article we have read again the accounts of the proceedings of the Conventions in the Baptist Year Books for 1925, 1926, 1927, and 1928. The accounts are full of misrepresentation of facts, and breathe, at some points, almost the venom of the pit. We have never felt any animus toward the men who were Dr. Julian's dupes; nor toward Dr. Julian himself as a man, did we ever feel any enmity. But we did feel—and still believe—that he merited the rebuke

administered by Paul to Elymas the sorcerer: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

For many years McMaster University has been the Denomination's principal liability. It has been like a diseased appendix that has poisoned the whole body. We were the surgeon that recommended an operation but we were out-voted; and the Convention has lived at a poor dying rate ever since—and will continue to do so until that centre of infection is dealt with. It is, however, fortunate for the Old Convention that the influence of McMaster, as a theological training school, is steadily declining. There were but five theological graduates last year. We are not sufficiently familiar with the present courses to know whether the B.D.'s. were postgraduate degrees or not. We give them the benefit of the doubt; in which case, there were five: it may have been only three, new graduates. The Convention, after all that McMaster has done to wreck it, has had to depend on other educational institutions for its supply of ministers, particularly for the more difficult fields. And many of these Pastors have no more sympathy with McMaster and its ways than we have, and no more affinity with its teaching.

We believed twenty years ago—and even less, twelve years ago—that the vast majority of people composing the membership of the Old Convention churches were evangelically sound. The late Dr. J. H. Farmer insisted that we were wrong in this surmise. But we are certain many of them were, and are still, sound. We have no better friends in the world than many who are members of Old Convention churches. Many of them are subscribers to THE GOSPEL WITNESS, and give some support to our work. Some have passed to their reward remembering our Seminary in their wills.

Jarvis Street and its Pastor were hated of their brethren as Joseph was hated of his brethren—and for the same reason; and in some measure we have experienced the blessing pronounced upon Joseph by Jacob: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under . . . the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

Brief History of the Controversy

For the information of the younger generation of ministers in the Old Convention, we rehearse a little history. We were supported by the Convention overwhelmingly in our protest at Ottawa in 1919. We were again supported at the Convention in London in 1924. In order to reopen the matter, Professor Marshall was deliberately brought from England. In his first speech at the Hamilton Convention, we discerned the Philistine influence in his speech. He was like the Jews that had married wives

of Ashdod, whose children spake half in the speech of Ashdod, and could not speak in the Jews' language.

In the years which followed, as Professor Marshall was supported, he became increasingly bold and outspoken. He mocked at the principle of scriptural infallibility, and held the doctrine of the vicarious, expiatory, atonement up to contempt. For all this, he was applauded to the echo in a Baptist Convention! And the Convention repeatedly passed formal resolutions expressing their entire approval of his position, and their confidence in him as a man.

Amended the Constitution

In order to silence our protest, they obtained an amendment to their Constitution. This was adopted by resolution at the Convention held in Temple Church, Toronto, October 13th, 1927. It is recorded on page twenty-nine of *The Baptist Year Book* for that year as follows:

The Rev. John MacNeill, D.D., Toronto, moved the following:

"Be it resolved: that the Baptist Convention of Ontario and Quebec in annual meeting assembled, do hereby accept and approve the Act of Parliament of Canada, being Chapter 101 of the Statutes of 1927, entitled, 'An Act respecting the Baptist Convention of Ontario and Quebec', and that the said Act do come into force upon the day next following the day upon which this resolution is adopted."

Rev. R. R. McKay, B.A., Sarnia, seconded the motion. Both Dr. MacNeill and Mr. McKay spoke in support of the resolution.

The scrutineers reported a total vote on this resolution of nine hundred and seventeen—six hundred and forty-eight for, and two hundred and sixty-nine against.

The next resolution as reported on page thirty of the 1927 *Year Book*, with mover and seconder, was as follows:

Rev. Bowley Green, D.D., Toronto, moved the following:

WHEREAS an organized campaign that creates division and discord and seriously interferes with the work for which this Convention exists, has been carried on for some time among the churches of the Convention,

AND WHEREAS such misrepresentations are made in this campaign as tend to destroy the confidence of our people in the Boards regularly appointed by the Convention and in our denominational leaders,

AND WHEREAS an organization calling itself the Regular Baptist Missionary and Educational Society of Canada, has been formed, which carries on work in opposition to or in rivalry with the work of certain Boards of the Convention, and thus diverts the support of our churches from our Convention Boards, while at the same time full status in this Convention is claimed for churches supporting that organization;

BE IT RESOLVED that, in the opinion of this Convention, such churches as have, by resolution or otherwise, identified themselves with such campaign or support the aforesaid organization, should therefore be considered as being not in harmony and co-operation with the work and objects of this Convention.

Rev. M. F. McCutcheon, D.D., Montreal, seconded the motion.

Both Dr. Green and Dr. McCutcheon spoke in support of the resolution.

The Year Book says the foregoing Resolution "was carried by a large majority."

Resolution Excluding Jarvis Street Church

The next morning the following Resolution was submitted (*Year Book*, 1927, page 32):

(Continued on page 6)

The Jarvis Street Pulpit

THE BEST-PAYING JOB IN THE WORLD

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, June 11th, 1939

(Stenographically reported)

"Brethren, if any of you do err from the truth, and one convert him;
"Let him know, that he which converteth the sinner from the error of his way shall
save a soul from death, and shall hide a multitude of sins."—James 5:19, 20.

The Epistle of James is generally known as the epistle of practical Christianity, which enjoins us all, not to profess less, but to practice more. It is not empirical in the sense of ignoring the relation of cause and effect, nor in failing to trace the relationship of the two. It does not concern itself only with exhortation. It is not pragmatic, as the theologians would say, in the sense that it stresses principles by outward appearance of measurable effect. It is an epistle which commends to us a religion that is "pure" and "undefiled", and which insists that a religion that is genuine must be pure. It must be sound through and through, without any element of artificiality about it, a thing that is genuine to the core. By all means, let us be sound in the faith, but let us be equally sound in practice. We would fain have more Christians, but equally urgent is the necessity, I think, for a better type of Christian. We are to be genuine Christians within, by a new birth and the cleansing of the blood; but Christians without, in conduct and in character, adorning the doctrine of God our Saviour in all things.

And surely this emphasis upon Christian reality, upon the reality of the Christian religion as a power to make men new is especially needful in our day! How many professing Christians there are who are religiously unemployed, who really do nothing; who are out of a job! In every church, even in the most intensely spiritual congregation, there will always be found a very considerable number of people who assume no responsibilities whatever; who evade all Christian obligations; who are little more than ciphers; who are scarcely factors in the church's life. If Christians generally, by the touch of the Spirit of God, could be moved to practice what they preach, if all who profess and call themselves Christians, would really work at the business of making Christ known, what a hive of industry every Christian church would be!

I.

I want to address myself this morning particularly to Christian people, and through them to the unconverted. My text is really what you would call a "want ad." IT ADVERTISES A JOB, and SOLICITS APPLICANTS. *The occasion for the work to be done* is the fact that men may err from the truth, and are, therefore, in need of the ministry of others. The Spirit of God is not speaking here, primarily, of mere erroneous opinions, nor of erring from the truth in respect to things. I might call this pulpit ash when it is oak, and I should err from the truth in respect to that matter; but that would not be important. It is not of that the text is speaking: it is of erring from the truth in respect to the significance of life. A man's origin and destiny, and all his intermediate obligations,

the truth respecting God and man, of the life that now is, and of the life that is to come, and of the path that leads from one to the other—to err from the truth respecting these matters, is a matter for very serious concern.

And where is the truth but in Him Who said, "I am the truth"? To err from the truth in the sense of misunderstanding Christ, of failing to come into right relation to Him, of turning aside from that supreme revelation of God, to err from the truth in this sense is not merely to extinguish a candle, or to neglect a star: it involves the obscuration of the sun, and the plunging of the life into the densest darkness. For a man to turn his back upon Christ, and fail to take his bearings for time and for eternity from Him, is to be in error indeed. But many do. Indeed, it seems to me the number is being greatly multiplied in these days.

Many religious people have come in to look at this building since it was opened, ministers of all denominations and others. I have engaged some in conversation. And when one speaks of Christ as the Centre of everything, as the Foundation of a man's hope, of His blood as the one and only way of salvation, he speaks a foreign tongue to many of them. They seem to know something about organized Christianity, but very little about a personal, living Christ, to Whom it is possible for the individual soul to come into personal relationship. That does not apply to all, of course. But to fail to proclaim that, to err from the truth in that respect is to be altogether on the wrong road, and to be travelling in the wrong direction. There may be lesser errors, but I think the verse itself suggests the possibility of one's shutting his eyes to Christ, and turning his back upon Him.

But *such an one may be converted from the error of his way*. It is possible for one who errs from the truth to be brought back to the right track, for one who is going hellward to be turned heavenward. And what a job it is to convert one from the error of his ways! What a task! And yet, accomplished, what a sublime achievement! Surely it outclasses any ordinary occupation. It surpasses all the wonders of science in all realms. The job of converting a man from error to truth, from darkness to light, from the way to hell to the way to heaven, from the power of Satan to the power of God, is a job in which the most exalted of earth might count it a privilege to engage, and which angels might covet.

My text says that it is possible to convert one from the error of his ways, and *that such conversion is usually effected by human instrumentality*. Oh, I know it is true that we cannot convert anybody. I am afraid that in a great deal of so-called evangelism, perhaps it is not so generally true to-day as it was a few years ago, those who professed conversion, were converted by the evangelist—and it was a poor job! It is God's work to convert the

soul. It is God's work to make the light to shine, that light that never was on sea or land. And yet it was ever His way to employ men for the task. He has need of men and of women who will give themselves up to this supreme business of converting the sinner from the error of his way.

It is an old story—I tell you nothing new. “The harvest truly is plenteous, but the labourers are few.” I cannot understand why any real minister, called of God, who has his health and strength, should be unemployed. He may be out of a church; there may be no church that wants him, but if he is God's man, if he knows the gospel, and he is physically able to preach, there can be no good reason why he should not be preaching. I cannot understand why anyone who desires to do real missionary work should, of necessity, await appointment by some ecclesiastical denominational organization. By all means let us have such organizations, such boards. I believe in order and system. But if a man really knows the truth in Christ, whether he be a minister, missionary, or layman, there is no reason why he should not be busily employed seeking to convert the sinner from the error of his ways. That is your business if you are a Christian. That is why you are saved. That is why God leaves you on earth. You are not especially ornamental. No one is. I can understand why He lets the flowers bloom, but I do not think it worth while our sitting here to be looked at. Certainly it is not worth my while standing here to be looked at. We are not designed to be ornaments; we are set here for some useful purpose, and it is that we may convert the sinner from the error of his ways.

There is no excuse for any man or woman in Jarvis Street Church—and I speak particularly to you this morning—there is no excuse for any Christian man or woman, or any Christian boy or girl here to be out of a job. We ought all to be enlisted in this great business of converting people from the error of their ways. And there is no limit to the number who may be employed. Sometimes you see an advertisement: “A man wanted”. About five hundred apply for the job, only to discover that it is filled, and they are turned away disappointed. But everyone may reply to this advertisement. A dozen! Yes! A hundred, a thousand, a million! There is room for everyone to be engaged in this work, the most important of all human occupations, the likeliest to the thing which filled the heart and hand of the Son of God Himself. It ought to be said of every one of us, as it was said of the Master, Himself, that we have come “to seek and to save that which was lost”, always understanding the instrumental sense; that it is the power of God that uses us.

II.

Now if you were applying for a job you would want to know of what the work consists. So my text not only advertises a situation vacant, but **IT PARTICULARLY DEFINES THE CHARACTER OF THE WORK.** What is our business? Do you notice the phrasing: “Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.” It is a very practical matter. We are not here merely to change people's opinions. A great many Christian people are fond of argument for argument's sake. We used to have a man in this

church who, to me, was a veritable nuisance. I would go half a dozen blocks out of my way to avoid him any time. He was continually twisting himself into the shape of an interrogation point. He greeted everybody with a question, and nobody on earth could answer it to his satisfaction. Thereupon he immediately plunged into an argument. Someone said of him, “That man would rather argue than eat his dinner.” I believe it was true. And had you seen him enjoying his dinner, you would have known that that was a superlative expression. He was always trying to convert people to his opinion. But that is not worth while. You may be wrong. We all may be wrong. That is not what the text is speaking of. It is *converting people from such error as has led them into erroneous living*—taking the wrong road, doing the wrong thing, behaving wrongly. And our business is to preach a gospel which will convert the sinner from the error of his ways, that will induce him to turn right about face.

That is what engages you teachers. The teachers do not want you boys and girls merely to make a profession of religion, and join the church, but to bring you to Christ so that when you go home father and mother, if they are not Christians, will say, “Something has happened to Mary”, “Something has changed John. He is a different boy altogether. He exercises a new influence in the family. He is different in every way.” I have had mothers bring little children to me, discerning, spiritual women. I have said to the little one: “How old are you?” “Seven”, or “Eight”—very young! “And when were you converted?” “About three years ago.” Ask the mother, “What do you say of this little girl?” Again and again I have praised God as the mother has said: “She is entirely new. She is different. A new power has come into her life that makes her other than she was.” It is of no value to hold conferences, to multiply meetings, to get a lot of people to say, “Amen, that is just exactly what I believe.” It is well that we should entertain correct opinions; but our business is to preach a gospel that will make people over, and that will actually convert a sinner from the error of his ways, so that if he is going in the wrong direction he may turn right about face and go in the other. That is our task—to say: “Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.” We have thus spoken chiefly of the present, temporal, advantage of religion, for “godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” It makes people better; cleans them up; makes them live their lives before God.

But that is not all. It is to save the sinner from the error of his way, and *to save a soul from death.* Last Sunday evening I tried to speak to you on that great text: “He shall see the travail of his soul, and shall be satisfied.” It was the soul of Jesus that suffered. He “poured out his soul unto death”. Why? To save a soul from death. I cannot describe the death of a soul. It is vastly more than the death of the body. I do not know what it means. I have so often said to you that I have never felt especially disposed to discuss the literalness of the fires of perdition. I am really not concerned about it because we all have suffered enough in a spiritual sense to know that mere physical pain, dreadful as it is, is nothing compared with the anguish of the soul. The death of the soul is the great danger

which menaces everybody, and I am old-fashioned enough to believe that there is such a thing as the death of the soul—separation from God, the spirit that never dies, consigned to a place—call it what you will, the Bible calls it hell: "In hell he lift up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." When Abraham answered the rich man's prayer he said: "Son, remember!" He went right to the soul, the deepest thing that was in him: "Remember!" "Remember!" "Remember!" All the faculties of the soul were summoned into exercise, and instead of alleviating his pain their exercise must certainly have intensified and aggravated it. It is to save a soul from death we are put here. It is to save a man from everlasting separation from God and from the light and glory and all the indescribable and unimaginable felicities of heaven. It is to save him from outer darkness—whatever that means. For that is the destiny of those who turn from the truth, and turn their backs upon Christ. And it is our duty, by God's grace, to turn them right about face, and start them heavenward and on to the road to glory. Not merely to get children to come to Sunday school; not merely to get people to come to church: that is but one means to the end. Our job is to save a soul from death. That was the thing that occupied all the energies of the Son of God.

And let me tell you, my dear friends, a work of that sort is worth preparing for. Somebody here says, "I cannot teach, Sir." Of course, you cannot teach. You could not walk once, until you learned how. You could not talk until you learned—sometimes we almost wish some people had not learned. I remember a friend's telling me of a certain woman—he might have said it about most men too—that she had discovered perpetual motion. I said, "What do you mean? Is she mentally upset?" "No; but her tongue is swung on ball-bearings, and wags at both ends, and never stops." But she did not begin life that way. I suppose she had to learn—but she learned too well! There is nothing that we do, and do well, that we had not to learn. Some of you have heard Paderewski. Well, he was not born that way. He had to learn that artistry. Everything in life that is worth doing is difficult to do. And men and women become expert in their several tasks by learning. I might say to some of you young men: "Is your wife a good cook?" "Oh, sir you come to dinner with me, and I will show you!" "Could she cook when you were first married?" Some of you would say, "Why bring that up? She is a good cook now. She can make pies, and cakes, and biscuits, and all the rest of it." But probably she spoiled a lot before she learned.

Now is it not wise to address yourself to the task of learning how to save a soul from death? May I, with the profoundest respect and admiration refer to His Majesty the King. He suffers a physical disability which makes him slow of speech. I cannot think of anything more heroic than for one so handicapped, so highly-placed, occupying the most conspicuous position in the whole world, daring, while countless millions listen, to speak under such difficulties. Let the King be your example, you teachers who say you cannot

teach! Shame on you, if you do not say, "By God's help I will learn how to teach. I will put myself under discipline."

One of our students came to me after the Seminary was closed, and said, "I should like to talk to you." We sat down together one day. He said, "Can you tell me how I can strengthen my voice? It needs a heavier timbre." I said to him: "What are you going to do this summer?" He said, "I am going back home to chop wood, and do all sorts of things. I have no assignment this summer"—he was a first-year man—"and I want to spend the summer, as far as I can, carrying on my work, and I should like to know how I can build up this voice of mine." That young man will succeed. He will bring something to pass. When school was over he did not say: "Now it is summer time. I wonder how I can have a good time." He said: "I am going to be a preacher, and if I am to preach I must have a voice, and if I am to have a voice I must work on its development. I must discipline my vocal powers." That is the spirit that will accomplish things for God. So every teacher who taught this morning ought to say, "God helping me, I will be a better teacher than I have been." And every one of you who is not teaching and ought to be teaching, will say, "I will join the ranks of those who are spending themselves to save a soul from death. It will be difficult, but I will do it. I shall study my Bible, overcome my modesty, my timidity, ask God to help me to be bold for Him, and pray that with all boldness I may open my mouth to make known the mystery of the gospel." My dear friends, we could double our teaching staff and use every one. We had a large number of volunteers last Sunday morning, but we could use three hundred teachers. We could easily make use of another hundred teachers if we had them. And I believe we have the raw material—you say, "It is very raw!" Perhaps it is. But we have the material of which God the Holy Ghost can make teachers.

To "save a soul from death". What an undertaking! What is the pay? I have known some people apply for work, and their first question is, "What is the pay?" Some others inquire: "What is the work? The more work I can get, the more pay I can get." Some people work only for pay. Ruskin once said in his essay on "Work and Wages" that the man who put wages before work deserved no wages. The real reward of work is to be found in the work itself. The wages are something over and above. And that is true especially in the Lord's work. If we get nothing but kicks and cuffs we shall do well to find our delight in the work. Someone told in the prayer meeting last night of his experience in England years ago in the Salvation Army. He was one of a body-guard around the present General of the Salvation Army, protecting her from the assaults of the people at one time. And he said, "My, we had a glorious time!" The only pay they were getting was bricks, but they were finding such delight in the work itself, that they did not mind the opposition.

I do not know anything that yields larger reward than the business of saving a soul from death. Did you ever go home at night, and say, "Thank God, by His abounding grace He has used me as His instrument to save a soul from death." I remember a friend with whom I wrought some years ago. He was many years my senior, and has been in heaven a long time now. We had great

blessing, and many people were converted. I tried to close the last meeting again and again, but the people would not go home. At last somewhere about one o'clock in the morning I said, "You simply must go home. We shall sing the Doxology again and have the benediction." There were about one hundred and fifty still there, and many of them had been converted during the meetings. We went home that night, and while the minister's wife put on the tea kettle—you know how they do it in the parsonage—he and I talked. I can see him now as he got up from his chair and walked up and down, as though he were still a youngster and he was past seventy. He would come to me and clasp my hand and say, "Brother, I don't want to go to heaven yet. If the Lord would give me joy like this I should be willing to stay here a long time." Far into the morning we were praising the Lord together. We did not get any money, but we got the richest reward.

You teachers know that there is nothing you ever do that will yield such a revenue of satisfaction as this business of saving souls from death.

Some years ago we had a young lady who dropped into this church, who was only a nominal Christian. She was a member of a Baptist Church, but she had been in the habit of attending the movies two or three times a week. She was a worldly-minded girl. But the root of the matter was in her. She came here for a little while, and the Lord laid hold of her, and she saw the blessed possibility of a life separated unto the gospel, and gave herself up to it. I later heard this testimony from her, that she had had more joy in one week since giving herself up to the service of Christ than in all the rest of her life." There is large reward in it, my dear friends.

"He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Sometimes people find special delight in putting on exhibition other people's sins. "The poison of asps is under their lips." They never meet a neighbour but they have some caustic remark to make about someone else, privily slandering their neighbours with their tongues. I do not know that we have any such here, but if there are, this is for you. But what a horrible business it is to try to drag everyone's faults out into the light.

Once when Dr. Torrey was here he described two women meeting over a cup of tea one afternoon, and one said in a whisper to the other, "It is too bad about Mrs. So-and-So, is it not?" I will call the two women Mrs. A and Mrs. B., and the absent one Mrs. C. Mrs. A. said to Mrs. B. "It is too bad about Mrs. C. I am so sorry." Mrs. B. said, "I had not heard about her. What is it?" Then in a quiet whisper she told her some bitter slander, saying, "I am so sorry. I am really very sorry about it." Dr. Torrey drew himself up—he was a stern sort of man—and as though he were pointing at her he said, "Mrs. A, you are a liar! You are not sorry. If you were you would never have uttered that slander."

That is not the proper work of Christians. The Christian's business is to "hide a multitude of sins". How? By bringing the soul to Christ, and having the sinner's sins washed away in His precious blood.

I am obeying the divine injunction in thus speaking to you this morning, because my text says: "Brethren, if any of you do err from the truth, and one covert him; let him know, that he which converteth the sinner from

the error of his way shall save a soul from death, and shall hide a multitude of sins." And do you know, as I was thinking of this morning's service in my study last night those words just stood out like an electric sign: Go and tell them that—"Let him know"—*Let him know*—LET HIM KNOW the kind of job he is engaged in, so that he won't treat it lightly, so that he won't be ready to stay home of a wet morning, so that he will not "sleep in," but will be up and out, so that he won't be too tired to go visiting, so that he won't give up because of a few discouragements. "Go", saith my Master, "and let them know—*let them know—let them know*, the great task to which I send them, so that they may get on with my work."

I appeal to you this morning, to you Jarvis Street members, let there be no unemployment among you. "The harvest truly is plenteous." Sometimes we may flatter ourselves that we have a larger proportion of workers than some other churches. But we must not be satisfied with that. "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Do you want that job? Will you say, "With God's help I will do it." Would you not like to be able to say, "To-day I have been His instrument to save a soul from death; to-day I have covered with a mantle of charity a multitude of sins. They are under the blood, blotted out. And the angels and I are joining in a triumphal Hallelujah"?

And as for you who are not saved, I would fain exercise this holy ministry to try to save a soul from death, and to tell you that if you turn aside from Christ, and receive not the Lord Jesus as your own Saviour, if you have not that confidence that rejoices in the efficacy of the cleansing blood, then you are on the wrong track, and I would bid you turn to the Lord, and seek salvation.

Let us all ask that the Spirit of God will enlist us this morning in the service of Jesus Christ.

Let us pray:

O Lord, we bless Thee this morning that Thou hast condescended to choose us as Thine instruments, as workers in Thy vineyard. We confess our incapacity, our inaptitude, and we ask for grace that we may be better workmen. We pray that Thou wilt bless every Sunday School teacher here this morning. Help every one of them to take a fresh hold of his duties, and from this hour more fully to seek to save the souls of men.

If there are any who have never enlisted in this service or any form of Christian service, loosen their tongues, we pray Thee, and add them to the number of witnesses who proclaim the glorious gospel of the blessed God.

If there are any who have never received Christ, we pray that this morning such may give themselves wholly to Thee. We ask all in the name of Jesus Christ our Lord. Amen.
(A good number responded.)

BAPTIST CONVENTION OF ONTARIO AND QUEBEC

(Continued from page 2)

Rev. W. C. Smalley, B.A., Ottawa, moved the following:

"In view of the resolution dealing with the conduct and attitude of churches in the Convention, passed on October 13th, 1927.

"Be it resolved that in the opinion of this Convention the conduct and attitude of the Jarvis Street Baptist Church, Toronto, are not in harmony and co-operation with the work and objects of this Convention, and that the said church shall cease to be entitled to send any delegates to the said Convention."

Mr. Harry L. Stark, Toronto, seconded the motion.

Both Mr. Smalley and Mr. Stark spoke in support of the resolution.

The discussion lasted throughout the forenoon, and on page thirty-four we read: "On the suggestion of Mr. Smalley, his time for replying, closing the debate, was given to Dr. M. F. McCutcheon." The vote was taken, and we read:

"The Chairman of the Scrutineers reported that the vote on Resolution III was:

For	532
Against	217

That the resolution was carried by more than a three-fifths majority.

The Chair declared that the resolution was carried."

Jarvis St. Church Ceases Connection With Convention

By this resolution, Jarvis Street Church ceased to have any relation with the Convention of Ontario and Quebec.

Twelve Other Churches Included

The following year, 1928, at a Convention held in James Street Church, Hamilton, a series of resolutions akin to that passed in 1927 against Jarvis Street Church, was fathered by Mr. H. Pettit, of Toronto. Each of the resolutions was moved by Mr. Pettit. We shall give the names of the seconders. There were twelve resolutions in all, the wording of each being identical, with the exception of the name of the church to which the resolution applied. The terms of the resolution was as follows:

The following resolution was presented and its adoption was moved by Mr. H. Pettit.

"In view of the resolution dealing with the conduct and attitude of churches in the Baptist Convention of Ontario and Quebec passed on October 13th, 1927. And in view of the report of the Executive Committee now received by this Convention in which is recommended that the privilege of sending delegates to the Convention be withdrawn from certain churches named in the report.

"Be it resolved that in the opinion of this Convention the conduct and attitude of the Stanley Avenue Baptist Church, Hamilton, are not in harmony and co-operation with the work and objects of this Convention, and that the said church shall cease to be entitled to send any delegates to the said Convention."

Rev. E. T. Newton, Niagara Falls, seconded the motion.

The Year Book says the scrutineers reported that two hundred and forty delegates voted for the resolution, and that three voted against it; so that the number voting for this resolution was twenty-nine less than the number that had opposed the adoption of the amendment to the Constitution on which this resolution was based. Obviously, the number of voters had been reduced from nine hundred and seventeen in 1927, to two hundred and forty-three in 1928; or, in 1928, only about one-quarter the number of delegates voted who voted in 1927.

The other resolutions were exactly identical with the first, excepting for the names of the churches, which are as follows:

Excluding *Shenstone Memorial Baptist Church, Brantford, Ont.*; seconded by Rev. A. H. Jones, of Belleville.

Excluding *Long Branch Baptist Church, of Long Branch, Ont.*; "Rev. H. E. Green, of Toronto, seconded the motion."

Excluding *Dovercourt Road Baptist Church, Toronto*; "Rev. J. E. Pettit, seconded the motion."

Excluding *Annette Street Baptist Church, Toronto*; "Rev. J. G. Holland, Orillia, seconded the motion."

Excluding *Christie Street Baptist Church, Toronto*; "Rev. Geo. T. Webb, Toronto, seconded the motion."

Excluding *Baker Hill Baptist Church, Whitchurch Township*; "Mr. Thomas McGillicuddy, Toronto, seconded the motion."

Excluding *Second Markham Baptist Church, Markham Township*; "Rev. J. E. Pettit, Burgessville, Ont., seconded the motion."

Excluding *Forward Baptist Church, Toronto*; "Rev. L. M. Houlding, seconded the motion."

Excluding *Fairbank Baptist Church, Fairbank, Ont.*; "Rev. Dr. W. H. Cline, Grimsby, seconded the motion."

Excluding *Grace Baptist Church, Toronto*; "Rev. John Trickey, Drumbo, Ont., seconded the motion."

Excluding *Waverley Road Baptist Church, Toronto*; "Rev. W. B. Meikleham, Aurora, seconded the motion."

A supplementary report of the Executive Committee is found on page sixty-one, as follows:

Supplementary Report of the Executive Committee

The Convention of 1927 requested the Executive to consider the status of any churches which notwithstanding the resolution of October 13, 1927, may continue to identify themselves with or support the New Missionary Society, and report at this meeting any action which seems necessary in the interests of this Convention. Considerable attention has been given to this matter during the year in accordance with your instructions. Your Executive in its deliberations has had due regard for the declaration of last Convention that it is not the desire of the Convention to exclude any churches with which it may be possible to maintain a basis of sympathetic co-operation in the purposes for which the Convention is organized.

It is with deep regret that on the basis of communications in the hands of the Secretary of the Convention, the Executive recommends that the privilege of sending delegates to the Convention of Ontario and Quebec be withdrawn from the following churches:—Stanley Avenue Church, Hamilton; Shenstone Memorial Church, Brantford; Long Branch Church, Dovercourt Road Church, Toronto; Waverley Road Church, Toronto; Annette Street Church, Toronto; Grace Church, Toronto; Baker Hill Church, Second Markham Church, Christie Street Church, Toronto; Fairbank Church, Toronto; Forward Church, Toronto, for the following reasons:—(1) Withdrawal from the Convention, or (2) Joining the New Convention or Society, or (3) Giving sympathy and support to the New Convention or Society and withdrawing support from the Convention of Ontario and Quebec.

In view of the fact that some churches with whom we have had correspondence have not replied to the letters of the Secretary, we further recommend that the Convention request the incoming Executive to continue communication with churches reported to be out of harmony with the work and object of the Convention of Ontario and Quebec, and advise the Convention at its next session regarding any action that is deemed necessary in the Convention's interests.

C. E. MacLeod
Secretary.

W. H. Langton,
President.

At the 1928 Convention, a notice of motion was given proposing the adoption of new by-laws; and at the 1929 Convention, Mr. Carl Farmer gave the following notice of motion, to be presented to the Convention at the Annual Meeting in 1930:

"Resolved that the Constitution and Rules of Order be and are hereby rescinded, and the following by-laws be and are hereby passed and enacted by the general By-laws of this Convention."

The moving of which notice was proposed at the 1930 Convention by Mr. Carl V. Farmer, and adopted by the

Convention. Thus the Constitution of the Convention was virtually entirely changed.

There was no one to analyze the document adopted, and the brethren did not know that by the adoption of the new by-laws the Convention ceased to be in any true sense of the historic meaning of the word a Baptist Convention. One article of the new by-law was as follows:

Where a Church calling itself a Regular Baptist Church has not been admitted to some Association of Regular Baptist Churches recognized by the Convention or where a Church has withdrawn from or been dismissed from such Association, the said Church shall not be entitled to representation in the Convention until a report thereon shall have been submitted to the Convention by the Executive Committee and until the application of said Church for representation by delegates shall be approved by a two-thirds vote of the delegates present and voting.

There is one very curious omission in all the reports we have quoted. Ostensibly, the great offence of the excluded churches was not protesting against the teaching of McMaster University, but the formation of a "Missionary and Educational Society"; and Jarvis Street Church was declared ineligible to send delegates, on the ground that we supported this Society.

The curious omission is this, that Mount Pleasant Road Baptist Church, Toronto, was not brought to the guillotine. Throughout the controversy, the late Mr. Thomas Urquhart had taken a prominent part in all the discussions, and during the time he was quite prominent as a Deacon in the Mount Pleasant Road Church. It was Mr. Urquhart who proposed the Missionary Society, and who wrote its Constitution. It was he also who, a year later, took the initiative in organizing the Union of Regular Baptist Churches of Ontario and Quebec.

As a number of churches, including those which had been excluded, had stood nobly by us throughout the controversy, when the Missionary Society, and its successor, the Union, were proposed, we could not honorably object, nor refuse to co-operate; but we must give what honour there may be for initiating these movements to the late Mr. Urquhart. Left to ourselves, we should have preferred to free ourselves from all entanglements, and be content to propagate the gospel by voice and pen as well as we could. But the singular thing is that the church to which the man belonged who was responsible for originating these movements was not, by formal resolution, excluded; although provision was made in one of the clauses of the new by-laws for the Associations to deal with the matter of individual churches.

In view of all these things, could any reasonable man expect that an invitation to attend the Convention of Ontario and Quebec would be welcomed by Jarvis Street or its Pastor. For several years various resolutions were passed by the Convention of Ontario and Quebec, approving a man who mocked at many precious doctrines of Scripture which are dearer to us than life itself. We care nothing at all about the insulting resolutions directed against this Editor. All the spitting and buffeting and mocking that characterized the crucifixion of the Incarnate Word marked the repudiation—more than the rejection—of virtually every historic biblical Baptist principle by the Convention of Ontario and Quebec.

We are happy to be outside of it all. We have not the slightest desire to imprison ourselves within the unbaptistic bars of their new Constitution; and for every one reason we had for protesting against McMaster at the

time of the controversy, there are a hundred additional reasons to-day. The Modernism of McMaster to-day, compared with that of Marshall's time, is as smallpox to chickenpox. We are glad the Convention Executive did not send us an invitation. It was bad enough even to contemplate doing so: actually to have sent it, would have constituted the grossest possible insult, either to our intelligence, or to our biblical convictions.

We have no pleasure in separation from those who share like precious faith; but unless and until every resolution relating to the controversy supporting McMaster University, and condemning those who protested against its Modernism, from the Walmer Road Convention in 1922, to the concluding resolution passed in 1928, is rescinded and repudiated; and unless and until the Baptist Convention of Ontario and Quebec has clearly and unequivocally expressed its regret for its conduct, and has declared its uncompromising commitment to "the faith once for all delivered unto the saints", we venture to inform the Executive of the Convention that they would only waste their time in discussing the advisability of sending us an invitation, and equally would waste the postage stamp used to convey it.

Having said this, we express our deep sympathy for those within the Convention, and we believe there are many, who love our Lord in sincerity and in truth; and we can only bid them ponder the solemn words of Holy Scripture: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

THE GIFT OF THE HOLY SPIRIT

(From the British Weekly, June 1, 1939)

*"Wherefore did I contrive for thee that ear,
Hungry for music, and direct thine eye
To where I hold a seven-stringed instrument!—
Unless I meant thee to beseech me 'Play'!"*

We are all wrong in our treatment of this great doctrine of the faith, the doctrine of the divine personality of the Holy Spirit, until we regard the doctrine as our celebration of God's gift. A gift is never to be looked at critically, unless indeed we suspect the donor, as in the famous line. "*Timeo Danaos et dona ferentes.*" Whether we know the giver, or whether we do not know him for ourselves but only by the testimony of others and that he is good, our one business with a gift is first of all to receive it. Later on, when, having received it, it has unveiled itself for us; when, still later, we have made the use of it which was the donor's evident intention, then comes a time to celebrate the gift itself and to make it thereafter a point of honour that we shall not live henceforward as though we had never heard of such a gift or had never received it.

I.

We wonder whether our own experience, not so much of the Holy Spirit itself as of the doctrine of the Holy Spirit, has been shared by a sufficient number of people to make it of any importance that we should allude to it. Our experience was, for many years, that the doctrine of the Holy Spirit was announced to us almost in the language of threatening. We heard good men preach on "Ye *must* be born again," but this was said in such tones, with such an atmosphere of threatening, that for a long, long time, until our own human necessity indeed led us past all these intermediaries to Christ Himself and to the New Testament, we felt that the doctrine of the Holy Spirit was one which we either did not understand or which, in a perfectly humble and sincere way, we resented.

It was in those days—that is to say, some twenty odd years ago—that we suddenly opened our eyes to the meaning of that passage in the Book of the Acts, which indeed Dr. Reid has taken as the text of last week's meditation. There we read that St. Paul came to a small group of Christians, as they must have been, in the city of Ephesus. As was his wont, he spent some time with them, offering them his assistance in the interpretation of their new faith, and in methods of obedience. Observing, perhaps, the difficulties which they were experiencing, their sense of the slipperiness of the ground, and how they seemed to themselves at times to take three steps forward, and one step, or two steps, or perhaps three steps back, and how this naturally was discouraging them—St. Paul one day asked them whether they had received the Holy Spirit, since they had first believed. Whereupon those simple and candid Christians astonishingly replied, We have not so much as heard whether there be a Holy Spirit!

II.

That is an incident which has all the signs of absolute naturalness and authenticity. We can see those simple people suddenly having it suggested to them that there is a resource from the side of God which they might have been using, which they had not been using because they did not know that it was at their disposal.

And yet we like to know that, imperfect as they were, (and the title which we gave to our first attempt on that text was "The Imperfect Disciples at Ephesus"), they nevertheless were regarded as true followers of Jesus. We like to think that they are still to be regarded as true followers of Jesus, who follow Him even with an inadequate sense of the assistance which He could give them. It would never have occurred to St. Paul to say that all their earlier, unrelieved, fidelity had been of no consequence. He would not have had them think that their own acknowledged sense of futility was proof that all their previous strivings to fulfil the obligations they were under since the baptism of John, had given them nothing.

On the contrary, St. Paul, following the repeated instruction of his Master, would not have hesitated to tell them that no good begun had been futile or had been displeasing to God. He might even have gone further, as our Lord again and again went further, and assured those struggling Ephesians that, perhaps, their struggle was a necessary preparation of their own souls

for the true and understanding reception of the gift of the Holy Spirit.

III.

For here is something we forget. It is a thing which some people in our day who presume to teach what to ourselves is a very dangerous doctrine make a sort of slogan of—that nothing is of any use until it is perfect! That we dare not begin unless we already are made perfect. That the Kingdom of God is the last thing which will happen in this world because it cannot happen until everybody is perfectly instructed in righteousness and is perfectly obedient and lies open to all the infinite resources of God.

Against this, we declare that it is a large part of the function of Christianity to enable us to do what in any case it is our duty to attempt. A man must pay his debts, for example, whether he likes to or not. That is the lowest illustration which occurs to us of a principle that will take a man to the very breast of God.

It is just there that the exponents of this great doctrine of the gift of the Holy Ghost helped our own generation *not* to understand what was involved. If a man knows no other way of overcoming the world and the flesh and the devil within himself he must do the best he can. Supposing that trouble kills him, he must still do the best he can.

Anyone who has a bit of garden has ready access to many principles of sound theology. The theology of a garden, we should say for ourselves, inclines to be conservative and is definitely doctrinal. For example, everyone who owns a little bit of ground, even a plot, will be aware of the tendency of that bit of ground to produce weeds. Of course, there are those who do not mind weeds, or are too lazy to deal with them. These are people who will not be interested in what we proceed to say. There are others who are offended by weeds, who know, by the very protest within them, that these things, being weeds, lay upon them an unescapable responsibility that they should deal with them. The healthy reaction to the presence of a weed in the mind of an honourable man is that he should deal with it.

But how deal with it? We should say there are two ways. We have tried both. It is possible to maintain—at least the present writer, with quite a large experimental knowledge of the subject, is not prepared to deny—that if one cared to crop the growing weed every time it pushed its head above the soil, one might destroy that weed *ab extra*, that is to say, from the outside. We are not prepared to deny that that is possible. We should certainly keep the weed from becoming unsightly. We should also keep it from flowering. But whether we could, by merely external methods, bring that weed to an end, root "and all in all," as Tennyson said, the present writer is not prepared to say. In any case, unless practised daily, the thing would be clearly impossible. We should have to do nothing else but stand guard over that incipient nuisance.

IV.

Now, there are religious systems, systems which we ourselves solemnly declare are not truly Christian, which proceed upon the principle or affirmation that there is no other way to deal with these subtle growths except from the outside, and, as it were, by treatment.

These systems recognize quite clearly that this is a man's work. They prosper from the fact that very few men can devote all their time, every hour of the day, every minute of the hour, to weeding. And then; a great deal of growth goes on at night. Someone would have to be employed to go on with the good work during the night watches. It might even be necessary to appoint someone to go round these night-watchers to see that they remained awake under the drowsy influence of the night. In other words, one can see how a *whole hierarchy of officials* might come to be engaged in doing nothing more than safeguarding that plot from being dominated and possessed by evil influences.

V.

Now, what a gospel, what news it must have been at Pentecost when it dawned upon the soul of the early Church that in all these oppressive, discouraging, unremitting labours there was open to them, awaiting them, a resource which would loosen these noxious things at their very roots, and wash those roots out of the soil! It was the gift of the Holy Ghost! And still it is a lyrical day, to be celebrated with song and dance, when, in this deep sense, we cast our burden upon the Lord and ask Him to come in and deal with this inner business of ours, we pledging ourselves that we shall not withstand Him in His cleansing work.

Thus does God chase away the darkness of the night. He does not argue with the darkness. He does not struggle with it. He causeth His sun to arise!

In the things of the soul, what have we that we have not received? The language which we use about struggling and wrestling, as though our victories were ever secured by our struggling, is not so true as we ourselves sometimes suppose. There is only one cleansing prayer: it is when a man, aware of his necessities, lifts up his eyes so far as he can to the Saviour of the World, and prays, "Come, Holy Spirit, come!"

VI.

Observe, however, a most necessary qualification to this most blessed and most demonstrable gift of God. It is the gift of the Holy Ghost. It is not the work of God to make us comfortable. It is the work of God to make us good—able to look at ourselves in a mirror, and at our neighbours, friends, acquaintances and at God, none daring to make us ashamed.

The Spirit of God is not—anything which arouses and stimulates us. If such were its purpose, we might dispense with the gift. There are so many procurable substitutes in these ingenious and sophisticated days. Neither is the proper effect of the reception of this gift of God that it makes us *feel good*. The contrary is nearer to the truth—by the witness of the saints, who now and in the end of the days are to "judge us". The one effect of the good spirit is to make us good; of the Holy Ghost to make us holy, clean up the source and at every issue.

Hence, we see the safeguarding mind of God in the intellectual statement of the high doctrine on this so simple matter, that statement which, in spite of the apparent contradiction of the day, "*I ad Jordanum et videbis Trinitatem!*" (Go to the Jordan and thou shalt see the Trinity), perceiving the danger, intervened with the safeguard of the "Filioque"—that "The Holy Ghost proceedeth from the Father and the Son."

Thus the Church endeavours to make it impossible for

anyone to claim that he is under the influence of the Holy Spirit Who bears no marks of the Lord Jesus.

—J. A. H.

A VISIT TO THE CHURCH AT GRANGES, SWITZERLAND

By Frédéric M. Buhler

"In three minutes, the train will be here."

"Yes, if it is not late."

"Swiss trains are seldom late."

As my friend and I are waiting at the station of Granges, you are coming from Mulhouse, Alsace. You are now in the long tunnel between Moutier and Granges. Soon you will see daylight again. As you emerge from the tunnel you see a busy industrial town of some 12,000 inhabitants and numerous watch factories. As the train begins to slow down, you make for the door. "I wonder if Mr. Buhler will be at the station . . . Yes, there he is, I can see him through the window." In a few seconds all the happy greetings and the necessary introductions are over. You and I begin to talk English. Mr. Rufi does not understand a word of it, but his smile indicates that he shares our joy.

Our meeting-place is not far from the station, in fact here it is already. It used to be an "atelier d'horlogerie", a watch factory. As you enter it, you cannot help expressing your admiration at the fine little hall. The fine Scripture texts and the decorative work were done by a member of our church at Bienne. But we must not forget to shake hands with the friends who are already here; they have come a little earlier for prayer. In spite of their French language, they give a hearty handshake and a fine smile in English.

Now we'll go up on the platform. Last Sunday we had a baptismal service here. The hall was packed with friends from the neighbouring churches; they had come from Bienne, Evilard, Péry, Court and Moutier. Truth to tell, it was an unusual service. Preaching service, testimony meeting, baptismal service and prayer-meeting all at once. It was a particularly happy occasion since we had friends from the four appointments entrusted to us, follow the Lord in baptism, two from Bienne, one from Evilard, one from Granges and three from Péry. By the way, the two young ladies from La Combe and that mother of Péry, of whom I told you last time, were among the candidates.

To-night there are not quite as many people here, but I must tell you about a few. The little man in the rear, a former Roman Catholic, used to walk some ten miles to attend Gospel meetings. He is always present and is one of the most faithful members. He does not earn very much but he often gives half of his wages to the church. The man with the ruddy complexion beside him was a zealous Roman Catholic until, some two months ago, when he came to the meetings held by Mr. Weber. He began to come regularly and since his conversion, his wife told me that she could believe more than ever that, "The things that are impossible with man, are possible with God". In fact, she had almost given up hope. And now what a happy family they are! The other tall man in the same row was converted about the same time. He had not slept for two nights, so he settled the matter with the Lord at one o'clock in the morning. The other day, he and I were in the post office when a man came up to him and asked him what was the matter. It was the manager of the beer-parlor where our brother used to meet his friends and customers every night. Since his conversion, he has not been back once; twice already this manager had called him by telephone. His wife had been saved two years ago and was yearning for her husband's conversion. She says that their family life is so happy now that it does not seem long since she started to pray for him. The two Italian ladies in front of the men were converted under the ministry of Brother Frey. They were Catholics, but now they never miss a meeting. At present they are thinking about baptism. The short lady in the third row, also a former Catholic, was baptized last Sunday. She has had to suffer much at home because of her faith. The short smiling man in the back row and his tall wife in the front row are also converted Roman Catholics. They were baptized in Italy. Their

brothers and sisters are still in the bondage and darkness of Rome. These friends take care of the hall and entertain the visiting preachers. Their daughter, a gifted musician, is our organist.

After your words of greetings and encouragement, which I translate but imperfectly, but which are joyfully received and gratefully appreciated, we close the meeting by "Abide with me" in French and one verse of "Blest be the tie that binds". After many hearty handshakes we leave for Bienne, some eight miles away. At some other time, I may tell you of the work in Bienne.

Bible School Lesson Outline

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

Vol. 3 Second Quarter Lesson 26 June 25th, 1939

THE PASSAGE OF THE RED SEA

Lesson Text: Exodus 14.

Golden Text: "The Lord is my strength and song, and he is become my salvation."—Exodus 15:2.

For Reading: Exodus 15.

I. Israel Encamped: Danger—verses 1-12.

God did not abandon Israel when He had rescued them from death in Egypt; He also delivered them from the dominion of their foes. In His mercy He led forth the people whom He had redeemed, and by the greatness of His arm He quenched His enemies that the people might pass over whom He had purchased (Exod. 15:13, 16). We have been redeemed by the blood of Christ from the guilt of sin, and by the power of His resurrection from its thralldom (Eph. 1:90, 20; Phil. 3:10; Col. 1:11-13; Rev. 5:9). The Lord will complete that which He has undertaken to do (Ruth 3:18; Psa. 138:8; Phil. 1:6).

With a high hand the children of Israel to the number of six hundred thousand went out of Egypt after a sojourn of over six hundred years (Num. 33:3-6). They had been miraculously sustained, and at the time of the exodus there was not one feeble person among their tribes (Psa. 105:37).

From Rameses to Succoth they journeyed, then from Succoth to Etham, on the edge of the wilderness. God did not lead them by the most direct route from Egypt to Canaan; He had regard for their limited strength, and kept them from danger (Exod. 12:37; 13:17, 20; Psa. 28:3; 27:11).

Pharaoh regretted his haste in giving the Israelites permission to go (Psa. 105:38). As on other occasions, when the punishment imposed because of his sins was somewhat relaxed, his obstinacy returned (Exod. 8:15; 9:34, 35). He feared the results of sin, but he did not fear sin itself. Pharaoh pursued Israel with unrelenting fury (Exod. 15:9), a picture of Satan in his constant attacks upon the redeemed of the Lord (1 Pet. 5:8). To all outward appearances, the Israelites were in a tight place. By the command of God they were encamped between Migdol and the sea. They were hemmed in by the wilderness, the mountains and the sea, and seemed to be entangled, as the Egyptians said (verse 3). God delights to bring victory to His people when no other help is nigh (Psa. 121:1, 2; 124:1-3).

The people were afraid. They had forgotten God's power, so recently manifested in their midst, His mercy in leading them forth, and His protection as evidence by the cloud and pillar of fire (Exod. 13:21, 22; Psa. 106:7-13, 21; Acts 7:36). A short memory is a spiritual disability (Psa. 78:11; 103:2; 106:7; Mark 6:52).

Distrust led to discouragement. The Hebrews looked upon their present distress as more intolerable than the slavery in Egypt (Exod. 15:24; 16:3; 17:3). They were too ready to complain against God, and against His servant. It is easy, yet cowardly, to reproach others when we find ourselves in a difficult situation.

II. Israel Encouraged: Deliverance—verses 13-22.

Moses inspired the people with confidence in Jehovah which was his own source of strength. They must cease their fear, stand still and see God work on their behalf (2 Chron. 20:15,

17; Isa. 41:10, 13, 14). The victory would be His and His alone (Deut. 1:30; 3, 22; 20:4; Joshua 23:3; 2 Chron. 20:29).

II. Israel Encouraged: Deliverance—verses 15-22.

Moses had been praying for the people, but the time for action had come (Eccles. 3:1; Neh. 2:4, 5). God was going to use Moses as His instrument in performing the deliverance for which he had prayed. Prayer to God must be accompanied by service with God; faith and works must go hand in hand (Jas. 2:17).

God purposed to deliver His people in such a way that it would be manifest to them, to their enemies, and to all the nations round about, that He had wrought on their behalf (Exod. 15:14-16). He allowed the Egyptians to pursue them that more glory might come to His own great name (Exod. 9:16; 15:6; Psa. 106:8; Rom. 9:16).

The Lord tenderly protected His own during that night which would otherwise have been a night of terror (Psa. 78:14). The angel of God took up a station behind them, and the fiery pillar hid them from their foes (Psa. 34:7).

God is sovereign over the powers of nature; all the physical forces of the universe are subservient to Him (Psa. 65:7; 89:9; Matt. 8:26, 27). He commanded the winds to blow and the waves to recede, so that the Hebrews might walk across the bed of the Red Sea on dry land.

III. Pharaoh Entrapped: Destruction—verses 23-31.

Pharaoh with all his hosts pursued the children of Israel even into the sea. But the Red Sea which had meant life and deliverance to Israel was the scene of death and destruction for Egypt. The ungodly cannot share the protection of the Lord which the godly know.

In the morning the Lord looked upon the haughty Egyptians, and troubled them (1 Sam. 11:11; Isa. 37:36). He removed the chariot-wheels from their chariots and manifested His power to them, that before their death they might acknowledge that He was fighting for Israel.

Pharaoh and his horsemen, horses and chariots were destroyed in the sea. So shall all the enemies of the Lord be finally overthrown.

THE WEEK-END IN JARVIS STREET.

Sunday was another good day in Jarvis Street. Large congregations were present morning and evening. Several responded to the invitation at both services, and at the evening service six believers were baptized.

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