

The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
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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.
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"LET US GO INTO THE NEXT TOWNS"

Mark records that when Jesus had preached in the synagogue at Capernaum, and astonished the people by His doctrine, when He had cast the unclean spirit out of a man and His fame was spread abroad throughout all the region roundabout Galilee; when He had healed Simon's wife's mother of a fever, and "at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed of devils. And all the city were gathered together at the door. And he healed many . . . in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth."

In the days of His flesh, the Lord Jesus did not stay very long in one place: He was continually going into "the next towns" that He might preach there also. But He never went beyond the borders of Palestine. He who proclaimed a message for the whole world, declaring that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life", spent His time as a home missionary. He gathered His disciples about Him, taught them and trained them; and when He had made atonement for our sins, after His resurrection, He said to His disciples, "Go ye into all the world, and preach the gospel unto every creature." Subsequently the apostles began to preach at Jerusalem. They established a strong church in Jerusalem, and then went on to Judaea, Samaria, and the uttermost parts of the earth.

We have called this issue of THE GOSPEL WITNESS a special Home Mission number, but no one planned it. It is true, the Office of the Union had asked—as it is always asking—for news of blessing in Home Mission fields. And now in midsummer there has come to us this volume of good news of blessing on Home Mission fields.

We believe there is nothing that will stimulate interest in Home Mission work like news of the successful prosecution of Home Mission work. Read the letters that appear in this issue. Read the message from John Boyd—the gospel with apostolic faithfulness and zeal incarnated in six feet four of magnificent manhood. In years to come, thousands of people will speak of John Boyd as one of Canada's great Christian leaders.

How did he begin this work in Sudbury? By going from house to house in apostolic style. Calling one morning for a little boy whom he wanted to take to Sunday School, his mother called down the stair that Bobby—or whatever his name was—was not up; but that she would throw down his clothes, and if Mr. Boyd would dress him, he could have him! She threw down the boy's clothes, and Mr. Boyd dressed him and took him off to Sunday School.

It is that insatiable passion for the souls of men, inspired by the indwelling of the Holy Ghost, that makes John Boyd so irresistible. He needs a thousand dollars. We only wish we had many thousands to send him, for we know of no one in the world who would more wisely invest it for the Lord's cause. We appeal to our readers, to everyone who reads this word, to send to the Union Office, marked, "For John Boyd's Work," whatever you can spare. If it be, \$100.00 or more, it will not be too much. If it be but \$50.00 or \$25.00, it will be most acceptable. If it be only a dollar, the blessing of the Lord will rest upon it. Please do not wait until to-morrow. Feel in your pockets, see what you have in your pocket-book, what you have in the cupboard, or in a drawer—or perhaps what you have in the bank. Consider not, How little, but how much, you can afford; and send at once a generous gift for John Boyd and his work at Sudbury.

Then read of the opening of the new church at Kapuskasing. What a miracle! Starting three years ago with nothing: now a consecrated band of Christians, with their own building and parsonage—all beginning out of a \$100.00 investment. What dividends! Brother Brackstone is one of the Lord's heroes. He has had his hands full in establishing the work in Kapuskasing. He has vision and courage, and in the name of the Lord he and his people have gone forward. Let us encourage him also with our gifts; and as Mr. Whitcombe has said, not only by contributions to the building, but by maintaining our regular work; that these fields may be helped until they are strong. If there be but a willing mind, the \$1,000.00 for Sudbury, and the \$1,200 for Kapuskasing can be raised.

Read of what is doing at Long Branch and New Toronto. Bernard Jeffery is one of our Jarvis Street boys, a real saint who exemplifies every day the supreme attraction of sheer goodness; a striking example of the

principle of David's saying, "Thy gentleness hath made me great." He is doing a great work in Long Branch; and, like his Master, is going into "the next towns" that he may preach there also.

Then read of the story in Montreal. Mr. Paterson has long been burdened for that part of the Canadian metropolis in which the work is being carried on. He is a layman, a business man, who has long conceived it to be his first duty as a Christian to make Jesus known. His son is a graduate of the Seminary. The expense of this new work has been borne by Mr. Paterson, and the whole enterprise is a venture of faith. Money is not everything, but it is often an indication of the way in which the Lord is leading when people are led to give of their substance to the support of the work. It is a biblical principle that where the cloud leads, the manna always falls.

Then, how blessed we are in having young men devoted to Christ and His gospel, in whose preaching there is never heard a doubtful note! Such a man is Rev. John Fullard, who for more than seven years has wrought so faithfully and successfully as Pastor of Essex Church. He too is a Seminary graduate, and we give God thanks at every remembrance of him. He does good work at home, and splendid work abroad—in Montreal and Long Branch. He is the sort of man who will do splendidly wherever he goes because the Lord is with him.

Rev. John Scott is another Seminary stalwart. While the church he serves is not actually in the Union, it stands for exactly the same things that the Union stands for, as does its noble Pastor. Sometimes we are almost afraid to mention names, lest we should seem to be unfairly discriminating; but there are many others. We mention these men now particularly because they are mentioned in the news contained in the letters published in this number.

No two men are alike—Boyd, Paterson, Brackstone, Fullard, Scott. No two of them would ever be mistaken for twins. If we had our way, doubtless we would make men to some one pattern: God makes them to be individuals, unlike anybody else, except that, by grace, they are all good.

If anyone has some money they can invest in Home Missions, this issue of THE WITNESS will tell them how to invest it: by maintaining our regular funds, by giving help to Kapuskasing, Montreal, Sudbury. Divide your offerings as you like; or, if you are puzzled about it, and do not know how to divide it, send to the Union Office, and ask us to distribute it.

Why Engage in Home Missions?

Because there can be no successful foreign mission work unless the home base is firmly established. But we need to prosecute Home Missions for the sake of Home Mission churches themselves. We who are Baptists, are not hobbyists. The practice of immersion as believers' baptism is but incidental to our main position. We believe in the absolute supremacy—by which we mean the sovereign Saviourhood and Lordship—of Jesus Christ. We believe in the infallibility and supreme authority of Scripture because He believed in it. Hence we endeavour without dilution, or deletion, or any kind of compromise, to declare the whole counsel of God. For that reason we believe we ought to establish Baptist churches wherever it is possible.

Asked whether we think we are any better than others, we say, No. We are poor sinners saved by grace and nothing more; but we believe that the declaration of the whole counsel of God is better than teaching for doctrines the commandments of men. Without apology we declare that while our first duty is to lead people to Christ, we ought, in loyalty to Him, to try to make them Baptists; not because of a name, but because of the body of truth which that name represents. That duty is set out in the Great Commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the son, and of the Holy Ghost: TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU: and lo, I am with you alway, even unto the end of the world."

That is what makes us Baptists, and that is what makes us try to make everybody else a Baptist. We know of no other organization in Ontario and Quebec that is doing just what the Union of Regular Baptist Churches is doing. We are nothing but old fashioned Baptists who refuse to behave as children driven about by "every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." But, on the contrary, we speak the truth in love, in order that people may believe, and, believing may grow up into Christ in all things.

What About Foreign Missions?

What do we mean by "foreign"? Is it a geographical or a racial term? The other day we were arranging our telephone service in the office of Jarvis Street Church, and we learned from one of the company's engineers that it is contrary to their rule to make connections with any "foreign" equipment. That is not true of the Union of Regular Baptist Churches. We have no organic connection with the Regular Baptist Fellowship of Alberta, but as one letter appearing in this issue shows, it is our delight to assist in work that is beyond our own borders; and in that sense, would be foreign. It is not foreign missions in respect to geography or race. The same is true of the work in which it is our great pleasure and privilege to assist. Some people mean by foreign missions, missions to people of another colour—the black races of Africa or of India; or the yellow races of China or of Japan.

France and all European countries—and indeed, all non-British countries, including the United States—come within the scope of the Foreign Department of the British Government. So all non-Canadian missions, to us would be foreign missions. We publish these letters from our Home missionaries to show how wisely and fruitfully Home Mission funds are invested. The Executive Board of the Union feel it an obligation, not only to obtain money from the churches of the Union, but wisely to spend that money so that it will yield the largest return. We consider the handling of all money entrusted to us as a sacred trust. Tens of thousands of dollars are wasted annually in "foreign" mission work. Many of the so-called "faith" missions exercise practically no administrative control over the missions they support; and there are not wanting lazy and useless ministers at home—do not be offended, brethren. We do not suggest that that is true of ministers in general, but we say without the least hesitation that we have known of some men who are ministers who were really not worth their salt; and who

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The Jarvis Street Pulpit

THE BLADE, THE EAR, THE FULL CORN IN THE EAR

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 16th, 1939

(Stenographically Reported)

"So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

"When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

"Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

"The nobleman saith unto him, Sir, come down ere my child die.

"Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

"And as he was now going down his servants met him, and told him, saying, Thy son liveth.

"Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

"So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

"This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee."—John 4:46-54.

At the close of the service this morning I met a young man who said he was under appointment to go as a missionary to China. He said, "I was interested in your invitation this morning, and in the fact that you left us with the impression that one could be saved without publicly walking to the front, or making any direct avowal at the moment of one's faith in Christ. I have heard many a gospel sermon which magnified the grace of God, but which seemed to me to be entirely spoiled by the implication of the invitation—that unless one did something, after all, he could not be saved."

That suggestion lingered in my mind, and was really responsible for the selection of this scripture as the ground for our evening meditation. It is a familiar passage, but I want you to try with me carefully to analyze it, that we may discover what faith really is; that, believing in the Lord Jesus, we all may be saved.

You will recall that our Lord, in one of His parables, said: "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Some friends who are experts in the interpretation of the parabolic teaching of our Lord, it seems to me, rob that parable of much of its significance. It may be quite true—doubtless it is true—that as the birds of the air lodge in the branches of the shrub grown to be a tree, so there are some who come into the church of Christ, and find shelter there who are really not Christians. It is quite true that no church is "absolutely" pure—the Oxford Group and their "four absolutes", to the contrary notwithstanding! But I am by no means sure that "the birds of the air" are always typical of evil. Neither the sparrows which made a nest for themselves about God's altar, nor the sparrow that cannot fall to the ground without divine permission, typify evil. But whether or no from the least of all seeds, the mustard plant becomes a considerable tree, being gradually developed to its maturity. Our Lord referred again to the mustard seed, saying, "If ye have faith as a grain of mustard seed, ye shall say unto this moun-

tain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Faith is thus likened to a grain of mustard seed, which is very small in its beginning; but all that is later manifested in the matured plant is germinally contained in the tiny seed; it is the same in nature. What our Lord doubtless meant to say was that, if we have any true faith, nothing shall be impossible to us. At the same time, faith may grow; it is enlarged with increased knowledge. The mature saint is likely to have a stronger faith than the one who is but a babe in Christ. Yet faith as a grain of mustard seed is sufficient to accomplish that which is humanly impossible; for the reason that it establishes an indissoluble link between the soul and the Saviour.

In another parable the Lord said, "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

I believe in instantaneous conversion—indeed, I believe that the inception of the work of grace is always instantaneous, in a moment, in the twinkling of an eye; at the touch of the Spirit of God, the dead lives, the blind receives his sight, the leper is cleansed. But the work of grace wrought within, is not always immediately manifested without. Our God is a God of infinite variety. He never made two blades of grass exactly alike: He is not likely to make two saints exactly similar to each other. Our experiences are as varied as our dispositions; and while there are certain principles which are fixed and invariable which always operate in the salvation of a soul, yet they are among the secret things which belong to God, the outward manifestation of which is another matter.

I take then the last of these three parables to which I have referred for rather an unusual use. If there are young preachers here, if you want a lesson in homiletics, here it is. I shall take this parable as the outline of my sermon. The Lord Jesus said that the kingdom of

God was like that. I suppose He simply meant that the kingdom of God at large, or the kingdom of God that is within us, develops after this fashion, "First the blade, then the ear, after that the full corn in the ear", then the ripe fruit of the glorious harvest time.

I.

FAITH, THEN, IN ITS BEGINNING APPEARS AS A BLADE. I think we have an illustration of it in the scripture I have read to you. Follow it step by step.

The Scripture says that "*faith cometh by hearing*"—not by seeing, much less by feeling, but by hearing. This nobleman heard that Jesus had come out of Judaea into Galilee. He heard it, that was all. He heard the great Healer had come. "Take heed how ye hear." "O earth, earth, earth, hear the word of the Lord." It is necessary that men should hear about Jesus. It is important that we should help them to hear. The nobleman heard that He had come out of Judaea into Galilee because someone told him.

We cannot do very much, my dear friends. We are poor workmen at the best. But we can at least try to tell where Jesus may be found—and that will be something. You do not need to take a course in theology to learn that. It is not necessary that you be a man or woman of very great ability or of large mental capacity in order to know and tell that. The simplest soul can tell what he knows; and if we would use our tongues to spread abroad the news that the Lord Jesus is available, that He is within reach of needy men, they would hear about Him. That is what we try to do for all who come to this church; that is our only business, to let people hear about the Lord Jesus, to hear directly of Him that they may know where and how He may be found.

How much this man knew about Him, I do not know. As yet, our Lord had not wrought many miracles—in fact, only one. But the news of that manifestation of His glory at Cana's marriage feast obviously had spread abroad, and, having heard of it, this nobleman was tremendously interested. He was not interested in the marriage feast particularly. No festive occasion commanded his attention just then, but something far greater than that. But he had heard of the Lord Jesus. Let us make Him known.

We have a hymn in this selection taken from an old book, which admonishes us to "blase His name abroad", to let everyone hear the name of Jesus. Whether you can tell much about Him or not, you can speak of His name. You remember one was asked to explain much, and all he could say was, "A man called Jesus . . . opened mine eyes." A man called Jesus! Call Him Jesus! Name His name; let everyone hear of it. Mayhap the name of Jesus at your lips will be used of God to generate faith in someone's soul. It may be, as in the parable, "as if a man should cast seed into the ground."

What did the nobleman do next? *He went to Jesus.* That is very simple. Do not complicate it. Let us examine it as it reads: "He went to him." Faith creeps before it walks, and infant faith somehow finds its way to Jesus. The fact is, true faith is the response of a renewed soul to the attraction of Jesus. That is a great word in the seventeenth chapter of Acts where Paul said to the philosophers on Mars Hill: "God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed,

and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Just like a little child, an infant clutching with its tiny hands and feeling out toward a star. This man, having heard of Jesus, went to Him, "if haply (he) might feel after him and find him."

Come to Him, if you have heard of Him. Do not stand afar off, but come to Him, address yourself to Him. You may not know how to pray—never mind. Come to Him. This man went to Jesus scarcely knowing what he should find; but infant faith crept on its way.

And then *it began to talk.* It besought Jesus that He would come. I wonder do you pray? I do not mean, Do you say your prayers? But have you ever actually prayed? In some stress of circumstances, have you ever cast yourself before God and cried out, "O God"? You did not know what to say, but you called on Him. How blessedly simple the scripture is which says, "Whosoever calleth on the name of the Lord shall be saved." Call on Him. "He besought him." He did not elaborate a programme for the Lord. He said, "Come and heal my son; come and heal him."

The Syrophenician woman came to the Lord Jesus and offered one of the shortest of all prayers. Our Brother Greenway these many years, in his conduct of the prayer meetings, has been accustomed to ask for "brief, earnest prayers." If you are in a hurry and your need is urgent, it is surprising how much you can say in a sentence. That woman said, "Lord, help me." She did not prescribe how she should be helped: she left it to Him. This man said "Come and heal my son." That was all. I have heard some of you pray quite elaborately of a Thursday or Saturday night, and give the Lord a world of instruction as to what to do on Sunday. He does not need it. All we need to do is to ask Him to come and help us, to heal us, to save us. The simplest appeal is sufficient.

"Prayer is the soul's sincere desire
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.

"Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near:

"Prayer is the simplest form of speech
That infant lips can try,
Prayer the sublimest strains that reach
The Majesty on high."

So Montgomery said. You need only cry, "Come and heal me; come and save me."

Said the young missionary this morning, "You spoke as though people could be saved in their pews." I said, "We expect it. In the old church there was scarcely a pew that I could not point to as the birthplace of a soul." Dealing with hundreds of people, I have enquired, "Where were you converted?" "In church." "Where? How?" "Sitting in my pew." Why not? You do not need to wait for an after-meeting. Sitting right there you may say, "Lord, save me." "Heal my son." That was the simple faith of this nobleman who in the beginning knew so very little.

The man's *faith was born out of deep distress, out of darkness.* "So is the kingdom of God, as if a man should cast seed into the ground." It is covered up; it is dark

down there; but the seed begins to germinate in the dark, then pushes its way up and out into God's sunlight. The beginnings of faith are often similar to that. Said this man, "Heal my son, for he is at the point of death." In sheer desperation, he came to Jesus. He had heard that the Lord had blessed the marriage feast, and somehow he felt that possibly He could prevent a funeral. Therefore he said, "Come and heal him. He is dying, slipping through my hands; he is almost gone. Come quickly." That was faith in the blade.

II.

Let us look at this FAITH IN THE EAR. He came to Jesus, and he established contact with Jesus Himself. It is one thing to hear about Jesus Christ; it is another thing to hear Him. This man came into the presence of the Lord. "But He is not here," says someone, "I cannot see Him." But He is here. It is verily true,

"No fable old, nor mythic lore,
Nor dream of bards or seers,
No dead fact stranded on the shore
Of the oblivious years;—

"But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet
And love its Galilee.

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press
And we are whole again."

I do not attempt to explain it: I proclaim it. He is here. He is here this evening as truly as He was present at Cana's marriage feast; as truly as He came out of Judaea into Galilee, He is here this evening. He is within reach of everyone of us. Having heard of Him, we may know something of the goings of God on our own spirit, and we shall be able to say, like the Samaritans, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

What was this faith? He did not know much, but it was a faith that was willing to receive instruction. You cannot instruct a prejudiced mind. You cannot impart knowledge to a closed mind. This man came to Jesus desiring something of Him, and not knowing very much about Him; but Jesus took Him in hand. He is likely to take you in hand if you come to Him. Are you ready for that? He is likely to do something with you if you come to Him. We sang it this morning:

"Just as I am—though tossed about,
With many a conflict, many a doubt,
Fighting and fears within, without,
O Lamb of God, I come."

Only come, and He will deal with you. Sometimes when we give a public invitation, and a number of people respond, we go to them with our Bible and try to point them to the Saviour—and that is as it should be. But let me tell you that when a man or woman, boy or girl, takes one step toward Jesus Christ, He will immediately take that soul in hand—the fact is, He has him in hand already, or he would not have taken the first step. He can deal with such an one better than we can.

I remember that my good friend, the late Dr. A. C. Dixon, when Pastor of Spurgeon's Tabernacle, followed the practice which is common among us—more so in this

country than in England, of giving a public invitation. I do not say this critically, because Dr. Dixon was one of the noblest souls I ever knew. But when questioned as to why he gave an invitation to confess Christ publicly, he said, "I believe in striking while the iron is hot." I read a letter later in *The British Weekly*, by a certain correspondent who said, "We could not help wondering when we heard Dr. Dixon, what C. H. Spurgeon would have said about leaving the work of the Holy Spirit in the hands of the Holy Spirit overnight. If it were really the Lord's work, it would still be in process of completion on Monday!"

Of course! When a soul comes to Christ, He takes him in hand. I do not expect that the work will always be done immediately, but I know it will be done, for "whatsoever God doeth, it shall be for ever."

This man evidently came with some misconceptions, but he was ready, I say, to receive instruction. The Lord Jesus seemed almost to reprove him, to meet him with a rebuff, when He said, "Except ye see signs and wonders, ye will not believe." I fancy He knew that that was what the man expected: A miracle in Cana, another one now. "I should like to see a miracle."

There are people who seem to think that a passion for signs and wonders is an evidence of the maturity of faith. I have known some people who posed as being especially spiritually-minded, who have said of certain courses, "We asked the Lord for a sign." If you were especially spiritually-minded, you would not ask the Lord for a sign. That is an invariable evidence of spiritual infancy. We grow out of that as we grow up into Christ. The Lord Jesus said, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas." Jesus Christ seemed to say to this man, "You come to me in your need, and I know what you expect: you expect me to respond to your appeal with some miraculous manifestation of power."

There are people who conceive of God as a kind of magician, a wonder-worker. And that is not always an evidence of superior faith, nor, indeed, of faith of any sort. Herod had wanted to see Jesus, and as it is written: "He hoped to have seen some miracle done by him." But his heart was as hard as a stone, and as black as hell. Yet he wanted a sign. So people are carried away by Spiritism, Christian Science, and a hundred other *isms* that pretend or profess to be able to work wonders. Jesus said to this man, "Except ye see signs and wonders, ye will not believe." And the man was not offended.

He was ready to receive instruction, and to accept correction. Are you? Are you willing to come to Jesus Christ and say, "If I have misunderstood Thee, if I have read Thy word wrongly, if I do not understand the way of salvation, if even my prayers are not effective, put me right—only hear me"? Not everyone will receive instruction.

The other day a man drove past me in his motor-car, barely escaping mine, and pulling up right in front of me. I thought, "There is a man who is in a hurry, and perhaps he is a little thoughtless. Perhaps if I very politely tell him of his mistake, he will thank me. I may find a gentleman behind the wheel." I brought my car to a stop, stepped out, and went up to his window and said, "Excuse me, sir; do you mind my offering a suggestion?" I made my suggestion, and he swore at

me! Well, someone will be swearing in court against him one of these days if he continues to drive after that fashion. I wanted to help him, not report him.

There are many people who are religiously set in their ways. They know everything, and you cannot instruct them. They are unable to distinguish between principle and prejudice; their minds are shut. If you come to Christ in that way, you will not make progress with Him. You had better come in a teachable attitude; and if you are a child of faith, you will. Babes need correction. They need to be told some things they ought to do, and some things they ought not to do. This man said in effect, "I may be all wrong. If I was wrong in wanting to see a sign or a wonder, forgive me; but let me keep to my object. Come down ere my child die. Come in Thine own way—any way at all, only come ere my child die."

Spurgeon once said that a preacher may be forgiven for sometimes departing from his subject, provided he always sticks to his object. True: and you may change your prayer when you come to the Lord Jesus, only keep to the main object that He come and give you the help that you ask. "Sir, I am sorry I had the wrong idea of things. Please forgive me. I have a child down there dying. Come Thine own way, any way; only come and heal him."

That is the way to find salvation: "I want eternal life. I want my sins blotted out. Save me."

"Come, trembling sinner, in whose breast,
A thousand thoughts revolve,
Come with your guilt and fear oppressed,
And make this last resolve:—

"I'll go to Jesus, though my sin
Hath like a mountain rose;
I know His courts, I'll enter in
Whatever may oppose.

"Prostrate I'll lie before His throne,
And there my guilt confess;
I'll tell Him I'm a wretch undone
Without His sovereign grace.

"Perhaps He will admit my plea,
Perhaps will hear my prayer;
But if I perish, I will pray,
And perish only there.

"I can but perish if I go,
I am resolved to try;
For if I stay away, I know
I shall for ever die."

Resolve to go to Him, and beg of Him to save you in His own way.

III.

Let us consider FAITH AS THE FULL CORN IN THE EAR. After Jesus had thus spoken to the nobleman, and he had replied by repeating his petition, Jesus said, "Go thy way; thy son liveth." He gave the nobleman a word which was a combination of a promise and a precept. He said, "Hear this. I have heard thy prayer: thy son liveth. Now go thy way." Sometimes we are disposed to keep on praying. There are people who think there is virtue in praying all night. I can understand why we should pray all night if we have many things to ask the Lord for, but I have never seen any reason why people should spend all night in prayer saying the same thing. "Come down ere my child die"—"Go thy way; thy son liveth."

When you present a cheque at the bank, the teller will count out the money—at least, I hope you will get it—

then what do you do? Do you continue to stand before the teller's cage and say, "Please, please, pay my cheque"? He would say, "There it is; take it and go." "Go thy way; thy son liveth."

You remember how the Lord said to Moses, "Wherefore criest thou unto me?" He seemed to say, "The time for praying is past"—if prayer be only the saying of words—"speak unto the children of Israel that they go forward." The same principle is here. The man received only a word—instead of a sign. That is a prosy business, this coming to church, opening the Bible and getting a word, the word of God and nothing more! Someone says, "I want something more than that."

I remember in my first pastorate—I was very young and very inexperienced—I went to a church to help a pastor in special meetings. One night I saw two men walk down the aisle with a third between them. It looked as if that third man was under arrest—they each had him by the arm. They came to a certain pew, and the first man went in, the victim followed, and then the third man took his place! I preached the gospel as simply as I knew how, and the minister took over the direction of the service. He gave an invitation, and it was a bit of high-pressure salesmanship if there ever was any. He asked everyone to stand who was a Christian, and most of the people stood. Then he asked everyone who wanted to be a Christian, to stand. Some stood, and the two men who had brought the third, literally lifted him to his feet—there was nothing he could do but rise. He was under arrest!

Then the preacher asked those who had stood, to come to the front; and they came, including the three—the man and his convoy. Then he said, "I want you all to kneel", and they knelt—this man with the rest. "Now"; he said, "let us sing them into the kingdom." They sang themselves hoarse; they sang until they were in a perfect frenzy. It was in an old-fashioned Methodist church. Then said the preacher, "Some of you brethren pray. Let us pray them into the kingdom." Some of the brethren prayed, and then another hymn was announced. And between singing them into the kingdom and praying them into the kingdom, most of them got "into the kingdom". They asked this brother if he felt better, and he said he did. I do not wonder! I did not know where I was myself, whether in heaven or upon earth. It was a deeply emotional meeting.

I followed the course of that man, and if he got into the kingdom that night, he was well out of it next morning.

That is not the gospel of Christ. Quietly I think Christ said, "Go thy way; thy son liveth." That is all the man got—but "he believeth the word that Jesus had spoken unto him, and he went his way." As though he would say, "Thou hast promised me it is done; Thou hast bidden me go home. Thank you, I am going"—and he went his way accepting the word.

Multitudes of people have come into this church, and gone out those doors—or at least of the old building—with nothing at all, so far as they were able to judge, but "the word that Jesus had spoken". What more does anyone need? "Thy son liveth." If the Lord Jesus says that to you, never mind about your feelings. This man might have said, "I do not feel as though he were living. I have nothing to rest upon but Thy word"—but he did not; for faith had come to be like the full corn in the

ear. He had seen Jesus; he had heard Him; there was power in His voice. Long before the officers to the high priests and Pharisees said it, this man knew, "Never man spake like this man. I asked him for the life of my child: He has given it to me, I am going home."

Can you do that to-night? For example: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Will you take that word home with you? "To as many as received him, to them gave he the power (the right, the authority) to become the sons of God." Will you take that word home with you? "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Have you come? Will you take that word home with you and say, "Blessed by God; He has not cast me out"?

"The man believed the word that Jesus had spoken unto him, and he went his way." The clouds were dissipated; the gloom was gone; his faith was victorious on the basis of a word.

We are learning in these days the importance of having words upon which we can depend. No one in the world believes Hitler—do you? I don't. No one believes Mussolini. We do not care what they say one way or the other: you cannot depend upon them. And there is a gentleman much nearer home, responsible for these beer-parlours, whose word I do not believe. Tell him so once more, with my compliments. Oh, the importance of having a word upon which one can stake his interests for time and for eternity!

Paul gave the reason for his hope. "How do you know you are a Christian, Paul?" "I live in hope of eternal life, which God that cannot lie, promised." That is all.

IV.

"When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Here we have THE HARVEST OF FAITH. He went his way, and "as he was now going down, his servants met him, and told him, saying, Thy son liveth"—exactly what Jesus Christ had said. They hailed him at a distance and said, "Thy son liveth." Thus he found *corroboration of faith in the obedience of faith.*

I do not object to emotion in religion. Religion is for the whole man, and ought to stir and sanctify our emotions. I fancy there was a good deal of it in the cry of those servants when they had actually seen the son recovering. I fancy when they saw their master coming, they hailed him, and with all the power of their lungs, shouted, "Hail, Master; thy son liveth. Has anyone told you?" By all means, let your Hallelujahs ring when they are the language of faith—and of grateful praise: "Thy son liveth."

This man was possessed of a holy curiosity. He said, "I expected it. I was coming home to hear that greeting. But tell me, when did it happen?" "Yesterday at the seventh hour the fever left him. But why?" "That was the same hour in which Jesus said to me, Thy son liveth. Yonder He said it in Galilee: down here was my son lying ill—but geography makes no difference to Him. The minute He said, 'Thy son liveth', the miracle was wrought." "The same hour."

I pass on a story to you. A woman, deeply depressed, came to Mr. Spurgeon and said, "My husband is a drunkard, and he is a sailor. He has been away from home

many months, somewhere on the Pacific. He is not a Christian: he is a drunkard, a wild man; and I am much concerned about him. I thought I should like to ask you if you would pray with me for him." "Yes", said Mr. Spurgeon, "let us get down here now and commit him to God." They knelt in Mr. Spurgeon's study, and asked the Lord to save the husband wherever he might be.

Months passed by, and one day this woman returned, a man at her side, well dressed, respectable, apparently quite happy—as was she. The woman said, "Mr. Spurgeon, I came to you a broken-hearted woman some months ago, and asked you to join with me in prayer for my husband. When we had prayed, you told me not to worry, that you were sure our prayer was not in vain; that my husband would come home a saved man. He did, and I want him to tell his story."

The sailor told his story. He was on the deck of a ship—he was only a deck hand—the work was done, and one afternoon far out on the Pacific he was sitting on a hatchway. A gust of wind brought a piece of paper from a corner of the deck, and lodged it at the man's feet. Having nothing to do, he picked it up, and began to read. There on the paper was a part of one of Mr. Spurgeon's sermons, the part that explained how a man might be saved. He said, "Mr. Spurgeon, I read it, and without rising from my seat, I sent up a cry to God to save me; and He saved me there and then. I was born again; I became a new creature."

Then the woman said, "You remember, Mr. Spurgeon, that we noted the time at which we prayed?" Mr. Spurgeon said, "Yes, I remember." And, making allowance for the difference in time, they discovered that it was "at the same hour" in which they had prayed that the wind that "bloweth where it listeth" brought the message of salvation to that poor sinner's feet in the midst of the Pacific Ocean—and he was saved.—"The same hour"!

So *the man of our text was established*, and "himself believed". Do you wonder? Do you wonder? Not only was his son healed—that was a great benefit—but he had seen Jesus, and had learned that there was divine power resident in every word of His, and "himself believed, and his whole house". Thus faith grew from a small beginning until at last he became, by God's abounding grace, a stalwart believer. And *his faith was contagion*, "and his whole house." Blessed be God, the way of salvation is just as simple as that: "Whosoever believeth on him, hath"—not, shall have—"everlasting life."

Let us pray:

We thank Thee, Lord, once again for the gospel of Thy grace; that ever it was said, Thou shalt call his name Jesus, for He shall save His people from their sin. Help every doubtful soul, every doubting soul, to cast himself or herself upon Christ, and receive His sure word of promise, to go his or her way this evening—the way which is the way of the just which shineth more and more unto the perfect day. Amen.

"LET US GO INTO THE NEXT TOWNS"

(Continued from page 2)

ought to have come under the scriptural regulation, that if a man will not work, neither shall he eat. We are sure, that just as work needs wise supervision at home, it needs it abroad. That was one of the reasons which compelled the Union to withdraw from Liberia. It was

too far away to be wisely administered from home, and we found we had no one there capable of administering it for us, and therefore we had to close the mission.

Why have we adopted the French Bible Mission? Because it is a solid Baptist work. The brethren there believe and preach and teach exactly what we believe and preach and teach. It is a work that is most wisely administered. Every cent is as carefully handled as if it were a piece of gold. Our French brethren are careful of their superlatives, always understating rather than overstating the case. A holy prudence has been manifest in the administration of the affairs of the Mission for more than a quarter of a century. We have had opportunity to inspect firsthand the products of the Mission. We know, for example, of three churches greatly blessed by members of one family converted in Switzerland, and who have come to this Continent, to be God's instruments in bringing blessing to others. Recently the Union Office received a cheque for our Mission funds from Timmins, which bore the signature of the Mission Treasurer—a man who was converted under the French Bible Mission in Switzerland.

There are people who speak of work in France as though it was not foreign missions. We believe that we are within the teaching of Scripture when we endeavour to invest our money where it will produce the largest possible spiritual results. All souls are equally valuable, but there are some lives of greater potentialities which we covet for the service of the Lord. As we have read these letters from our Home Mission fields, and as we read of the great work that is being done in France, it is our profound conviction that there is no organization on this Continent with two worthier mission objects than the Home and Foreign Mission enterprises of the Union of Regular Baptist Churches of Ontario and Quebec.

Pray for us. Send us your money, that we may push forward this work.

NEWS OF UNION HOME MISSIONS

HOME MISSION NUMBER

From week to week we publish on this page items of news from the various churches of the Union. This week, news of blessing and progress came in from a number of widely separated fields, and we thought it would be of special interest to our readers to publish them together so as to give a more comprehensive view of our field. How encouraging it is to know that the same Gospel yields the same increase whether it is preached in Kapuskasing, 700 miles from Toronto, or in French Roman Catholic Montreal, or in the suburbs of Toronto or of Sudbury. The bright and informative letter from the treasurer of the Baptists in Alberta has a point which its readers will not mistake. Our Baptist friends in Alberta apparently have everything but money, and they render an excellent account of their stewardship for the gifts we have sent on to them. We wish, however, to beg off from one compliment which this letter pays us: we are not mind-readers! The fact of the matter is that we send on the money to the West, or to France, or to the Home Mission fields, just as fast as it comes in to us. We have no doubt that our cheques always arrive in Alberta just when there is a special need, because the special need is never absent. And we say this out of our own experience with missionary treasuries. Never be afraid that we shall not be in need of support. There is always a need, a special need! And we hope there always will be, for it will be time to go out of business when it ceases to be so. We hope that the following articles will do something to bring home to our readers these special needs that are ever before us who are charged with the responsibility of finding

money for them. This is the Lord's work, and therefore it is the work of His servants to whom we present these stories of His abounding grace.—W.

OPENING OF KAPUSKASING BUILDING

By Rev. H. C. Slade

A victory on one field of God's work means a victory for us all.

We are happy to report a great achievement in the work at Kapuskasing. The saints there have purchased a large dwelling-house, converted it into a very suitable church building and parsonage combined, and officially entered their new church home on Sunday, June the 18th.

The purpose of the existence of the Union of Regular Baptist Churches of Ontario and Quebec is to assist in establishing preaching stations in Canada, France, and, as the Lord blesses, in all parts of the earth.

When, by our united help, the purpose is realized in any locality, we unitedly rejoice and praise God, for it is another token of Divine favour.

To have their own building means to be freed from all rental expenses, and to be in a much better position to minister to the thirty-six hundred inhabitants of that beautiful northern, yet modern town.

An indebtedness of about twelve hundred dollars remains on the building, which is a very heavy burden, of course, for a small group of people, for none are very heavily endowed with much of this world's goods.

In a remarkable way they have reduced their obligation to this amount, but not without a great sacrifice on the part of pastor and people. Both are to be highly commended for this great achievement.

Already God is placing His seal upon this new undertaking; congregations are increasing, the Sunday School is building up, and five have confessed Christ since they entered the building.

In a few weeks a great open-air baptismal service will be conducted.

We counted it a privilege to preach to those God-loving people on the opening day. As we saw their cheerful faces enter the building for the first service, we learned a little more of what it means to rejoice with them that do rejoice.

Mr. Brackstone is not only building up a work in Kapuskasing, where, only four years ago there was no gospel testimony, but he is building well. The converts are of the solid, genuine type, who are already a great help to the pastor in evangelizing the town and its outskirts. We sincerely wish it were possible for many in the south to visit this enthusiastic people, and aggressive ministry.

Should the Lord touch the heart of some steward, any gift sent to help wipe out the debt on this church property can be considered a good investment. Contributions from either churches or individuals will be much appreciated. Brethren, pray for us in the northland.

FORWARD, KAPUSKASING!

By Rev. Robert Brackstone

Approximately two years and six months ago by divine guidance we assumed charge of the work here in Kapuskasing. To-day, to the glory of God we have a church building and a parsonage.

In order to accelerate the progress of the work and to reduce the Union grant to the work here as soon as possible, we made plans to obtain an edifice of our own. When we presented the project to God's people they responded with great sacrifices in order to possess a building in which to worship God our Saviour. We were deeply touched as we witnessed the giving of their money and their labour to obtain the desired building. What a thrill it was to see the men and the women and children engaged in different tasks, striving to complete the church building and parsonage. During the process of renovating the building from basement to roof no one was injured, for which we praise God.

God has saved men in our midst who were able to do painting, carpenter, and electrical work. Such men donated their labour and this saved us approximately three hundred dollars. It was refreshing to hear God's people sing the hymns of Zion

while they were preparing the building for Gospel services. After being hard at work all day the men and even the ladies would labour hard in the building in the evening.

Saturday, June the seventeenth, saw the rich red satin-finished curtains adorning the windows. These curtains, which were donated, gave the building a very cosy aspect. In this building by actual count there is room for one hundred and twenty chairs, and the study and vestry behind the platform will seat about fifty.

For our opening service on Sunday, June 18, we received messages of cheer and congratulations. The following inspiring message we received from Dr. T. T. Shields, President of the Union:

"In behalf of the Union and of Jarvis Street Church and for myself, I send you and your people heartiest congratulations. We share your rejoicing in taking possession of your new home. At prayer-meeting to-night earnest prayer ascended that Sunday may be a day of unprecedented power and blessing. I consider yours a really great achievement and predict greatly accelerated progress in the future. Please send full account of opening services for WITNESS. Warmest regards to you all."

T. T. Shields.

The first service in the new building was the Bible School which was addressed by Pastor Russel Slade of Noranda. His message from the text, "Behold I stand at the door and knock" was full of gospel simplicity which impressed the adults as well as the children. The morning service proper had for its special speaker Rev. Harold C. Slade of Timmins. How appropriate it was to have these two brothers with us on such an occasion. They were the men, under God, who laboured hard to begin a New Testament cause in Kapuskasing.

The building was well filled for the evening service and what a message we heard! The Lord spoke to all our hearts. The conclusion of the service saw two young converts publicly walk the aisle thus signifying their desire to follow the Lord in baptism. The happy triumphant day was brought to an end as we gathered around the Lord's table to remember His full atonement.

The Gospel meeting continued the following evenings of the week, during which several came to the Lord, while others expressed their desire to be baptized. We had a special offering for the building fund, which was augmented by a gift from the Timmins Church.

Already we have enjoyed the benefits of having our own building, for since occupying it the Bible School has increased and more strangers are seen at the services. Undoubtedly the possession of a building establishes the Regular Baptist Church in Kapuskasing, and we shall strain every nerve to discharge our debt so that in the near future we shall be able considerably to reduce our monthly grant from the Union, as we are anxious to see financial aid given to other new fields for the further spread of the Gospel.

The cost of the building, including its renovation, will come to almost \$2,000, but to the glory of God our present debt is slightly over \$1,100. The gifts of God's people here and everywhere, together with the help of THE GOSPEL WITNESS have thus enabled us to reduce our debt. But if anyone who reads these lines would like to help us to wipe out our present indebtedness, please send your gifts to us through the Union Office or in any way that you so desire. But above all, rejoice with us in God's mercy upon us, and pray for us and for all the causes in the North that a harvest of souls may soon be gathered in to the glory of Jesus Christ, the great Head of the Church.

THE GOSPEL TENT IN MONTREAL

In the course of an article in last week's WITNESS we mentioned the Gospel work that is being carried on in a tent in a rapidly growing suburb of Montreal. Since then we have heard most encouraging news of the progress of that undertaking. Children's meetings held every afternoon are attracting more and more of the boys and girls of the neighbourhood. The evening services in the tent are increasingly well attended, and the Lord has given His increase to the word preached. A number of residents in the district who are anxious to have some distinctive Gospel testimony established, are rallying to the support of the work. Montreal

is not the easiest city in the world in which to preach the Gospel, and the beginning of a new work is always the most difficult time, but in spite of all, the blessing of God is evident upon this venture of faith, and we commend it to the prayers of God's people throughout our Union churches.

Rev. J. Scott of Forward Church, the evangelist for the past two weeks, and Mr. Paterson visited a Christian woman who was very ill. The next day she sent them a cheque for twenty-five dollars saying that she wished to have some part in the work and that this would cover the rental of the ground on which the tent stands. In a number of other ways the hand of the Lord has been manifested in evident blessing, overcoming problems and difficulties in connection with the opening of the campaign. From the Gospel tent can be seen the great twelve million dollar "shrine", Montreal's Roman Catholic show place, where, as a policeman told us several years ago, two hundred "miracles" are performed every year! Let us pray that even in such a city more than two hundred miracles of grace, the grace that saves unto the uttermost, may be performed by the Spirit of the living God, through the preaching of the glorious Gospel of the blessed God.—W.

THE TENT AT NEW TORONTO

The tent that was purchased for the special campaigns in the North two years ago is now set up at New Toronto, where, under the leadership of Rev. Bernard Jeffrey and the preaching of Rev. J. Fullard, much blessing has already been experienced. There have been excellent attendances—the tent being literally crowded out, on several occasions, and in addition there is a large audience that pauses on the sidewalk outside. Already there has been manifest blessing in the deepening of the spiritual life, a number are under conviction, and professions of salvation have been made.

It was a great joy for me to be in the tent again, in which I had preached in the North and to hear the faithful and forceful preaching of Rev. J. Fullard, of Essex. When in Montreal I heard good reports of the splendid work that Brother Fullard rendered in the tent there. How good it is to have capable and experienced young preachers who are ready and willing to carry on this kind of work in the various parts of our field!

The work at New Toronto is a remarkable achievement. When Rev. Bernard Jeffrey assumed the pastorate of the church at Long Branch he laboured under many handicaps. But with the blessing of God, they soon disappeared and the church took on new life. Not content with this large task, Mr. Jeffrey commenced a Sunday School in the neighbouring town of New Toronto. He invited Mr. Carl Close, a seminary student, to help him, and together with a number of faithful workers, a Sunday-school with an attendance of 130 has been established. Regular services are being held, and this work bids fair to grow rapidly. A number have come out clearly on the Lord's side and are actively engaged in the work. The number of young people in the tent last night was evidence of what has been done. I am informed that the town of New Toronto has a population of some ten thousand and is rapidly growing. Mr. Jeffrey showed great foresight and wisdom in entering this field, that has been almost entirely neglected so far as a Gospel testimony is concerned.

Pray for this work and for its special services in the tent. And remember the work of the tent as it goes on a long journey back to the North where Rev. Wilfred Wellington of Val d'Or will use it for the preaching of the Word in the mining districts.

A LETTER FROM THE WEST

Mr. A. R. Clark is the treasurer of the Regular Baptist Missionary Fellowship of Alberta, of which we wrote in these pages several weeks ago. His letter gives a vivid account of how our money is being used in the Western work.

Rev. W. S. Whitcombe,
337 Jarvis St., Toronto, Ont.

Dear Brother in Christ:

We have again to thank you folks down East for your kindly thought in sending us more shekels to carry on God's work on these prairies where sin is rampant. We acknowledge receipt of seventy-five dollars with thanks, for it reached us

just after our rally at Crossfield, when the board made out a list of payments to be made to our young people doing pioneer work. The board's estimates were beyond our finances, when along came your letter and cheque . . . Praise the Lord . . . Hallelujah. We sent a cheque to Brother F. R. Wellington, who is going to hold some special evangelistic services at East Coulee, Alberta; another to our Brother D. G. Milligan, doing pioneer work north of Calgary; another to our Sister Alberta Limer (graduate from our college, 1939), who goes to the Kootenay country to open up Summer Sunday Schools. We have half a dozen girls going out in this work, and we expect to give them some aid. So you see how wonderfully God is using your money to give out the gospel all over these prairie lands. Our students are busy this week ("Stampede Week") giving out tracts to all the folks in the city, where the love of gay times is prevalent. God bless the tracts. May the Lord bless you all for your timely remittance, for you must be mind readers down East.

Love to all the folks,

A. R. CLARK, Treasurer.

A NEW "STRIKE" AT SUDBURY

It is unusual to publish two such communications as the following letter and telegram from Rev. John Boyd of Sudbury, for they both bear the marks of haste, and Mr. Boyd specifically asked that they be "pieced up" for publication. But to my mind they speak more eloquently as they are, than they would if I were to polish them up somewhat for the printer. They bring to my mind a picture of John Boyd carrying on his usual round of meetings—fifteen of them a week—together with his usual enormous amount of visitation, and then the rest of the hours out of the twenty-four, with scarcely time off for sleep, hard at work with the men of his church pouring concrete into the forms that will be the basement of the first Protestant Church in this rapidly-growing suburb of Sudbury. Last week I wrote and asked him for more information regarding this new venture of faith, and he sent me a card, promising an account in time for this week's GOSPEL WITNESS. First thing this morning the following telegram arrived:

Rev. W. S. Whitcombe,
337 Jarvis Street, Toronto.

Delay prevented finishing letter sent unfinished piece up yourself if desirable community two miles from city increasing about six hundred each year we must go on or lose leading position never had better opportunity interest keen and conviction strong among strangers if you do not publish will write next week

J. R. Boyd.

It is apparent that this cryptic message does not, in Shakespearean phrase "stand upon its points", but we confess that we rather enjoy puzzling out a telegram, and so that our readers may share our fun we have printed it just as it was received. The meaning, we think, will be clear. Then in the second mail this morning came the following letter, unfinished, as Mr. Boyd says in his telegram, but speaking with the force of deep conviction:

July 18, 1939.

Dear Mr. Whitcombe:

Since you, on behalf of the interested and praying friends among THE GOSPEL WITNESS readers have requested further news concerning our new Minnow Lake building, I shall attempt to give you some idea of our progress and need. By sacrificial giving, hard labour, and the abounding grace of God, we have been enabled to complete our excavation work and are almost ready to pour the concrete in the basement walls. The work is nearly all being done by hard-working men who labour several hours each day before or after their regular working periods, and the pastor in the hours added to the regular time of duty. If the Lord enables us to proceed at the present rate of speed, we hope to have the building ready for use some time in September. The hope of such a privilege seems almost too good to cherish, but our burden for this new suburban district, with its three or four thousand souls without even a Protestant Church, drives us on to success or distraction. We have begun in the name of Christ, and we believe there is no opportunity anywhere to surpass this one, so we go on not knowing what the Lord

will do in leading us forward. We need at least a thousand dollars to enable us to finish the building sufficiently for use.

Here the letter comes abruptly to a stop. On examining the post office stamp on the envelope, we note that it is marked "R.P.O." (Railway Post Office) which of course indicates that the letter was posted directly on the train which left Sudbury late last night, and that the necessity of catching this train prevented Mr. Boyd from finishing the letter. There is enough said, however, to make the need clear to all who read it in the light of what has already been done in Sudbury in the last three years. We were anxious to publish this information and its appeal in this issue, together with the good news of progress on other fields, so that they may make a combined appeal for all our Home Mission work.

Further Details

Further details of the story of this Minnow Lake work (it is also known as Black Lake) will be found in the issue of two weeks ago. There Mr. Boyd told how six believers were baptized in the waters of Black Lake in the presence of believers from Nairn and Sudbury, where Mr. Boyd has established other Gospel testimonies. These friends, confronted with the need of the Black Lake community, gave in cash and pledges that same day, two hundred dollars. This, of course, in addition to the regular amount received from the field itself to carry on the work in the various localities. Mr. Boyd is not given to exaggeration and has had considerable experience and success in opening up new works; his words, for those reasons, carry much weight, and we repeat what he said in the WITNESS of two weeks ago:

"God has marvellously kept the door open and given us leadership in this district which has a great future, and we in this critical hour urgently cry unto Him and to His people for help to enable us to triumph for His glory, in this the most challenging situation we have ever faced. God has given us the best lot in the district, and a most enthusiastic group of workers, but we are desperately in need of more money if the need is to be met and the Saviour thus glorified. So, having done what we can ourselves, and being filled with a determination to go onward, we beg the people of God to pray, and to give, that the first Protestant Church at Black Lake may go up as a lighthouse for sin-darkened souls, and as a testimony to the power of Almighty God."

We have entitled this article, "A New Strike at Sudbury", but to speak accurately it is better than a mere "strike". A "strike" in this mining country is the discovery of gold where its presence was not before known. But even after the "strike" is made, it is by no means certain that the ore can be profitably mined. It may be of a low grade, or its situation may render costs prohibitive. In any case it takes, so the "old-timers" say, at least a million dollars to make a gold mine. After a long time, when much labour, and thought, and money have been expended, the mine may take its place as a "producer" only when the first gold brick has actually been poured. Now this work at Black Lake is more than a "strike"; it was in that stage two years ago when Mr. Boyd first obtained the schoolhouse in which to hold meetings; since that time he has put much labour and time and money into the project, and as a result of this faithful and painstaking "prospecting" and "development", to employ further mining terms, the Black Lake mine is "producing". Now do not mistake our parable; the mine of which we speak is producing a gold that is "far more precious than gold that perisheth". A number of men and women, and boys and girls, have been soundly converted through the preaching of the word and are now taking their place in the ranks of those who are labouring for the erection of the new building and for the greater glory of God in this growing community on the outskirts of Sudbury.

Home Mission Investment Pays

We well remember under what conditions the first hundred dollars was donated by two brethren for the commencement of the work in Kapuskasing. As they read the two glowing accounts of the new building erected there, after less than three years of work, they will have every reason to thank God for the large return He has given them on their investment. And the same is true of all those who have

contributed to the building fund at Kapuskasing, and to all those who have regularly given to the Union Funds that made possible the support of the pastor as he laboured in this great field. If we could have known what we do now about the blessing of the Lord on the Kapuskasing field, who would not have given a hundred dollars three years ago to start such a work? The prospects for Mr. Boyd's work at Black Lake are even more promising, and they have been tried and tested during the last two years and blessed with the increase of God. "We need at least one thousand dollars," says Mr. Boyd, "to enable us to finish the building sufficiently for use." The Union Office, 337 Jarvis Street, Toronto, will be happy to forward special gifts to Mr. Boyd for this building. And at the same time, let us remind the members of our Union Churches, that every month the Home Mission cheques must go out. There is little use in putting up a new building, if we allow the pastors on the Home Mission fields to starve. The Home Mission cheques have always gone out regularly, though on occasions the treasury has been perilously near the bottom. This money comes from our Churches. This work is their responsibility; if they do not bear the burden, no one else will. Pray for our Home Mission pastors; support the Union Treasury generously and regularly in order that it may carry on the work of the Lord committed to its care by the churches forming the Union of Ontario and Quebec.

THE NEW JARVIS STREET

Readers of THE GOSPEL WITNESS will be expecting, according to our promise, the issue of an illustrated number of THE WITNESS showing the new Jarvis Street Church, with all its appointments. The reason we have not published it yet is that although we are in the building, and to the ordinary observer the building is complete, we know there is a good deal of furnishing to be done in various rooms, and we want our friends to see our new home as it will be when our work in the new premises is properly ordered and established. As soon as that is done, we shall have photographs taken both inside and out, and they will then be reproduced for the benefit of our readers who are too far removed from Toronto to see it for themselves.

Visitors to the Building

Almost every day people from a distance come to Jarvis Street to see the building. It is always a pleasure to show visitors around. At every Sunday service, naturally, there is a large number of visiting friends who feel that it is no desecration of the Sabbath to inspect this temple erected to the praise of God. In this, we heartily agree. But we are glad to report that we have had no consciousness, from the first service until now, of any distraction on the part of the congregation. A number of ministers are present at every service; and this last Sunday one whom we knew in years gone by, with whom we had served on the Home Mission Board of the Old Convention, unknown to us was in the congregation. Sometime during the week he telephoned—not to speak of the building, but of the service, saying that he felt that the Holy Ghost filled the place. We were thankful for this testimony.

The congregations are large, and for the summertime might well be called a multitude; especially when so many churches join forces in what they call "union" services, and even then have only a handful. Such religious conditions make it exceedingly difficult for all others to work; but we are grateful that it has pleased God to give Jarvis Street the ear of the people. Conversions too have been numerous.

Our week-night services also are largely attended. The Thursday night preaching service gathers a great summer congregation. There are so many odds and ends to be gathered up, and so much remains to be done, that it does not seem probable that the Pastor will be able to find any time for vacation during the summer. The first of August will mark two years of continuous service since his illness, which period includes the great fire, and the task of rebuilding. But God is with us, and we are thankful to be able to carry on.

BOOK REVIEW

Confirming the Scriptures, by T. Miller Neatby, M.A., M.D., B.Ch. (Cantab.), M.A. (Lond.), published by

Marshall, Morgan and Scott, Ltd., London and Edinburgh, 143 pages, boards, 3s 6d.

Archaeology may be pursued as a science in itself,—the accurate recovery of knowledge of the life and times of ages long past in the progress and retrogression of mankind; but when searchings in the mounds and tombs of the Near East give "the witness of archaeology to the trustworthiness of Bible history", as the subtitle of *Confirming the Scriptures* has it; then the intelligent Christian finds fresh interest in that which shows the ancient setting of the history of the Chosen People, and so casts new light upon some scriptures.

These dozen chapters make a good start, for here are considered "a few outstanding performances, chiefly taken from the recent history of archaeological research" (p. 9). Babylonian witness to the Flood; "slight unobtrusive evidences of genuine familiarity with the country" (p. 37) in the stories of the Patriarchs; the "colour-test" as applied to the four kings of Genesis 14; how "the early date to which the Jericho discoveries . . . compel us to refer the Exodus, puts Moses right back in the greatest times of Egyptian history" (p. 94); the recent finds at Ras Shamra as opposing a date for the "Priestly Code" of the "critics" in the time of Ezra; Belshazzar really a "king", as Daniel calls him; Luke's amazing accuracy in the use of Roman political terms,—these and other points are clearly presented as against that "Higher Criticism" which would prove destructive of the historical foundations of faith in the reliability of both Testaments. There are a number of fine illustrations.

Incidentally, it is good to see on the inside flap of the dust cover this advertisement of the English edition of

OTHER LITTLE SHIPS

By Rev. T. T. Shields, D.D.

"A forceful and fearless presentation of evangelical truth by an author whose sermons have a universal and abiding appeal. 5/-."

—W.G.B.

THE LATE MRS. JOHN FORD

On June 13th, 1939, at her home, 45 Brookmount Road, Toronto, Elizabeth Ann Crofts, widow of the late Rev. John Ford, went home to be with Christ, and to rejoin her loved and lost in the better land.

We have no particulars as to the date of Mrs. Ford's conversion, but we know that through a long life she was the faithful helpmeet of a true man of God. Her husband, the late Rev. John Ford, served a number of churches in Ontario and Quebec, and experienced a blessed revival at Dalesville only a few weeks before he was suddenly called home, September 30th, 1928.

Mrs. Ford, at the time of her death, was a member of Waverley Road Baptist Church, Toronto. She had long been a reader of THE GOSPEL WITNESS, and was a loyal friend of the Union of Regular Baptist Churches. She was present at the opening services of Jarvis Street Church, May 28th. Mrs. Ford was a devoted Christian, deeply interested in all spiritual movements, and true to the core to the great verities of evangelical faith. She leaves behind her a fragrant memory of a consistent, beautiful Christian life. The children, who survive, and who we believe are walking the same path as their mother and father trod, have risen up to call her blessed.

In the absence of her Pastor, Rev. W. E. Atkinson, who was unfortunately out of the city, the funeral service was conducted by the Editor of THE GOSPEL WITNESS. THE GOSPEL WITNESS sympathizes deeply with the family in their great loss.

RELIGIOUS REVIVAL IN LEWIS

The secular Press in Scotland for some weeks now has been giving prominence to a remarkable movement going on in the Island of Lewis. Mr. Andrew Stewart, of Edinburgh, for many years an aggressive leader of every evangelistic enterprise, went to the trouble of arranging a meeting at Assembly time which was addressed by the Rev. H. R. Mackinnon and the Rev. J. McDonald; both of Lewis.

Both speakers said that the movement reached their parishes within the last two months. It started on one village with nightly prayer meetings, held mostly in houses. Each new outbreak shows the same sign—a frequent gathering together for prayer, often into the early hours of the morning, a coming to these meetings uninvited of those outside religion, and, best of all, real conversion. One speaker said that in his small church alone there were already twenty-three converts. The actual services of the Church, both on the Sabbath and during the week have shown increases not only of numbers, but of spiritual power and intensity.

In answer to questions, it was stated that denominational barriers have been completely broken down (ministers of churches hitherto in critical rivalry being present together in perfect unity) and that in no way had the revival been started through the pulpit, although now the ministers were anxious to conserve the results.

—From *The British Weekly*, June 8.

Bible School Lesson Outline

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

Vol. 3 Third Quarter Lesson 31 July 30, 1939

THE TABERNACLE IN THE WILDERNESS

Lesson Text: Exodus 25.

Golden Text: "There I will meet with thee, and I will commune with thee from above the mercy seat."—Exod. 25:22.

For Reading: Exodus 26-31.

I. The Materials for the Tabernacle—verses 1-9.

The importance in Scripture of the subject of the tabernacle may be judged by the fact that thirteen chapters are devoted to the record of its specifications and construction. The details are minutely given.

The tabernacle signified the presence of God among His people (Exod. 29:45, 46; 2 Cor. 6:16), and was but a type of Christ Who came to this earth and tabernacled among men as "Immanuel", "God with us" (Isa. 7:14; John 1:14). When Christ ascended to heaven, God the Holy Spirit came to dwell in the Church, the habitation of God through the Spirit (Eph. 2:22). Also, the Holy Spirit dwells in the heart of each believer, whose body becomes then the dwelling-place of God (1 Cor. 3:16, 17; 6:19, 20). The tabernacle is also a type of God's throne in the heavens (Heb. 8:2; 9:11, 23, 24; Rev. 11:19; 21:3).

The materials for the tabernacle were to be supplied through the gifts of the people. These offerings, under the blessing of God; were used to construct the tabernacle as a building of beauty and glory (John 6:9-13; 1 Cor. 3:12, 13; 2 Cor. 8:5). They brought their offerings willingly and whole-heartedly (Exod. 35:21-29; 1 Cor. 16:2; 2 Cor. 9:7), each according to his ability.

God asked the people to make for Him a sanctuary, that He might dwell among them (Exod. 29:45, 46; Heb. 9:1-6). It is our privilege to make a sanctuary for God in our hearts, a place set apart for Him, and by Him. He comes to dwell in the heart of the one who offers Him a welcome (Rev. 3:20). The tabernacle was sanctified when the glory of the Lord rested upon it (Exod. 29:43; 40:34; Num. 9:15). By His Holy Spirit He will cleanse the sanctuary of all sin, so that it may not be polluted by unholy things (Exod. 28:38; Matt. 21:12, 13; John 2:13-17; 2 Cor. 7:1).

God gave to His people explicit directions concerning the building and its furniture (Acts 7:44; Heb. 8:5). It was adapted to the needs of the people in that it could easily be dismantled, removed and set up again when they journeyed. A cubit measured about 18 inches.

II. The Ark of the Covenant—verses 10-22.

Teachers would find pictures, plans or models of the tabernacle useful in teaching the lesson. The tabernacle proper was divided into two sections, the Holy Place and the Most Holy Place, separated by a veil (Matt. 27:51; Heb. 6:19;

10:20). The table of shewbread, the candlestick and the altar of incense were in the Holy Place, while the ark and the mercy-seat were in the Most Holy Place or Holy of Holies (Heb. 9:1-6).

The worship and service of God were centred about the ark and its covering, the mercy-seat, which really formed one piece of furniture (Exod. 26:34; 37:1-9; 40:20; Heb. 9:5). The ark was composed of wood, the material of the cross, and hence speaking of the humanity of Christ, and of gold, the metal which is a token of Deity. It was called the ark of the testimony, because within it were placed the tables of the law (Exod. 24:12), the pot of manna (Exod. 16:33, 34), and Aaron's rod which budded (Num. 17:8, 10), articles which gave evidence of the Lord's holiness, grace and power, respectively.

The mercy-seat was of pure gold, and the cherubim with their covering wings in an attitude of worship, were beings represented as guarding the holiness of God (Gen. 3:24; Ezek. 28:14). The mercy-seat would have been a place of judgment had it not been sprinkled with blood (Lev. 16:2, 14). Because of the atoning work of Christ, Himself the propitiation, the "covering" for our sins, God could be just and the Justifier of the one who believes in Jesus (Psa. 85:10; Rom. 3:25; 1 John 2:1, 2).

God the Holy One is represented as dwelling between the cherubim (Isa. 37:16). There He promised to meet (Exod. 29:42; 30:6, 36; Num. 17:4), and commune with the people (Num. 7:89; Psa. 80:1). There also would He Manifest His Divine glory in forgiving the sins of the people when atonement had been made for them (Heb. 9:11-14).

III. The Table of Shewbread—verses 23-30.

Upon the table of gold were placed twelve flat cakes or loaves of bread in two rows, with frankincense on each row (Lev. 24:5-9). The number of cakes corresponded with the number of tribes of Israel.

At certain times the priests partook of the shewbread in token of the fact that God was the Nourisher and Provider of His people. The shewbread was called also, "the presence bread" or "bread of the face", signifying that God offers hospitality to those who have become reconciled to Him (Rom. 5:1). The shewbread was a type of Christ, the Living Bread (John 6:32-58; 1 Pet. 2:3). The believer is to feed upon Him.

IV. The Candlestick of Gold—verses 31-40.

The golden candlestick, or rather lampstand, had seven branches which were ornamented with flowers (Exod. 37:17-24). It was placed on the south side of the tabernacle to throw light upon the table opposite (Exod. 26:35). This was the only light in the tabernacle (Exod. 27:20, 21).

The lampstand represented the testimony to God given by Israel (Zech. 4), and by the Church (Rev. 1:12; 2:5). The oil stands for the Holy Spirit; it is only through the Holy Spirit that we are enabled to show forth the praises of our Saviour (Zech. 4:6; 1 Pet. 2:9). The Lord would have each of us give witness for Him. He makes our light to shine, but expects us to be as stands to hold the light so that all may see it (Matt. 5:14-16; Phil. 2:15, 16).

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