

# The Gospel Witness

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

Editor: T. T. SHIELDS

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

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

Vol. 18, No. 42

TORONTO, FEBRUARY 22, 1940

Whole No. 927

## The Jarvis Street Pulpit

"YE ARE COME UNTO MOUNT SION"

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

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, February 1st, 1940

(Stenotypically Reported)

"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

"And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more;

"(For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

"And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

"To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

"And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

—Hebrews: 12:18-24.

There is a passage in the Old Testament which invites us to "reason together". We are admonished to "gird up the loins of our minds". We are told to "prove all things, hold fast that which is good". Somewhere I have read that nowhere in literature can there be found a piece of logic comparable to the Epistle to the Romans. The Scripture is always eminently reasonable, and it is designed for the instruction of reasonable people whose understandings have been spiritually enlightened.

In the chapter which I have read, there are two things set in contrast to each other: there is something to which we have not come; it is not a part of our inheritance; it does not belong to us—and in contrast with that, there is something set forth which is ours; to which, as believers in Christ, we are, by divine grace, brought. I want you to look at these two things in contrast for a few minutes this evening: the things which are to be excluded from our desire, from our dependence or trust or faith; and the things toward which our hearts are to be set.

I.

"Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet,

and the voice of words"—the thing which was awe-inspiring, of which even Moses himself was afraid. These are the things which are tangible and visible and audible and fearful; and they are behind us. We have done with them. We have no longer to trouble about them.

How many people there are *who want a religion that can be touched and handled*, something that appeals to the senses. Roman Catholicism is essentially a sensuous religion. I will not call it a Christianized paganism, but rather a paganized Christianity. It appeals to the senses at almost every turn: the elaborate vestments of the priests, their candles, their wafer, their procession. The Roman Catholic Church—I do not say it irreverently—is a huge religious circus. It is a show. A Romanist does not need to be a spiritual man. The things which Roman Catholicism regards as indispensable are things which fall within the category of these things which can be touched and tasted and handled.

I heard someone say once that every natural man is a Roman Catholic—which was another way of saying that Roman Catholicism is especially adapted to the natural man. I have often thought of it since, and a careful analysis rather tends to confirm the truth, the appositeness, of that statement. But natural men do not allow

the Roman Catholic religion to monopolize the sensuous, the thing that appeals to the senses in religion. You will almost invariably find that as spirituality declines, form and ceremony take its place.

When a church behaves in such a fashion that the Lord forsakes the place, they invariably fill it up with furniture—a lectern on one side and the pulpit on the other, a chancel, and I know not what else; all to appeal to the sensuous, all belonging to the realm of things that may be touched.

There is a good deal of religion that passes for evangelicalism that has the same appeal. It is not spiritual. The words may have a spiritual flavour about them, but one could dance to half their tunes—and I am not at all sure that some people do not do so mentally. It is not conducive to spiritual poise, to preparation for the reception of spiritual truth.

There are principles of interpretation of the Book that would take us back to these carnal ordinances, that would reverse the order of the divine procedure which moves invariably from evening to morning, and change it so that we would move from morning to night. They would take us back to Old Testament forms and ceremonies which had their place in the religious kindergarten, and were intended for signs and symbols to prepare the way for larger light. Most of us, when the sun comes up, turn out our electric lights; for when he appears, our glimmering tapers have had their day, and they ought to cease to be.

John asked the question of the Lord Jesus, through his disciples, "Art thou he that should come, or do we look for another?" When we have once seen, with the eye of faith, the "Lamb of God, which taketh away the sin of the world", we are indisposed to turn again to those beggarly elements from which we have been delivered, and go from the glory of the Sun in his zenith back, at best, to the dim twilight of the early morning hours. Sinai had its place in the giving of the law, the sounding of the trumpet, and the thunder and fire which accompanied that revelation of the holiness of God. And Moses was full of fear because of it. But the truth is, there is One Who touched that mount, Who entered into that darkness, Who felt something of the terror of that flame, and Who feared not less than Moses when His anguished soul exclaimed, "My God, my God, why hast thou forsaken me?" But all that Sinai represented, with its terror, found its satisfaction in the person of our Lord:

"Jehovah bade His sword awake:  
O Christ, it woke 'gainst Thee;  
Thy blood the flaming blade must slake,  
Thy heart its sheath must be;  
All for my sake, my peace to make:  
Now sleeps that sword for me."

We need not go back to Sinai, to the mount that burned with fire. It was with that tendency the Apostle Paul dealt in his Epistle to the Galatians. The troublers who would pervert the gospel of Christ, who came to the churches of Galatia did not propose the abolition of Christianity: they attempted rather, if I may so say, the Judaization of Christianity. They were to go back to the forms and ceremonies of the law. They were to combine the two.

Does God ever reverse Himself? Does He ever propose so to do? Having begun in the Spirit, are we to be made

perfect in the flesh? Paul warned the Galatians that if righteousness had come by the law, in which he included, in this case, the ceremonies, circumcision and so on, Christ was dead in vain. It was not necessary for Him to die if salvation could have been obtained ceremonially. That is exactly what you have in the interpretation of Scripture with which I have been dealing, which would tell us that Matthew's Gospel is for the Jew, and that a time is coming when the temple is to be rebuilt in Jerusalem, and the sacrifices are to be restored. Surely it is contrary to all analogy. "Ye are not come unto the mount that might be touched." We are not come to these things. That is not before you, or for anybody else since Jesus came fulfilling in Himself the law, and the Psalms, and the prophets; for "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." We are not come to things that may be touched.

## II.

BUT TO WHAT ARE WE COME? In contrast to that, it is said, "Ye are come unto mount Sion." We are told in some quarters that Sion literally means Sion; that it never means the church. And that Jerusalem means the literal, geographical, Jerusalem; it does not mean the church. Paul says in his Epistle to the Galatians that Hagar, or Agar as she is there called, answereth to mount Sinai, and that she is representative of Jerusalem: "Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."

We are always in bondage when we are shut up to the material and temporal. "We that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—"Jerusalem which is above is free, which is the mother of us all." I am old-fashioned enough to believe that many of the old expositors who found in those Psalms which sing of the glory of Mount Zion, and speak of its privileges, as a representation of the church, were not doing violence to the Scripture. They at least had the support of the New Testament—and it is a great thing to have the New Testament on your side. I would rather have the authority of the New Testament on my side, than that of all human interpreters put together.

I attended a funeral some years ago, with the Pastor who was for many years at Beulah Hall, Mr. Butland. He was in failing health then, but still keen of mind. We went to the cemetery together, and he said as we rode along, "I have come to see through the years, more and more clearly, things I did not understand once of a day. I have come now to count much upon the tenses of Scripture, upon such a scripture as this, 'Ye are come unto mount Sion.' Not by and by, not in the future; but in some sense even now believers are come to mount Sion. I believe Mount Sion was a type and prophecy of the church." I believe he was right, for the Scripture

says, "Of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there." That does not mean born in the literal Jerusalem, or on Mount Zion itself. It is the spiritual Sion, "Jerusalem which is from above", as we shall see presently, "whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." We sing a hymn sometimes:

"How pleased and blest was I  
To hear the people cry,  
'Come let us seek our God today.'  
Yes, with a cheerful zeal  
We haste to Zion's hill,  
And there our vows and homage pay.

"Zion, thrice happy place,  
Adorned with wondrous grace,  
And walls of strength embrace thee round;  
In thee our tribes appear,  
To pray, and praise, and hear  
The sacred gospel's joyful sound."

I fear some people would stand silent at the singing of that hymn. No! No! The full blessing of life in Sion is in the future no doubt, but we have the earnest of it in the present; and I am going to enjoy my "bird in the hand", even though I have two in the bush. For how else shall we interpret Peter's saying: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, behold I lay in Sion a chief corner stone, elect precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner."

"Ye are come unto mount Sion, and unto the city of the living God." What is that city? I think I will tell you interesting news. We had a talk about these things in our class to-day at the Seminary. One of the students went to hear an address last evening. The preacher spoke from Isaiah the sixtieth chapter. The verse which asks, "Who are these that fly as a cloud, and as the doves to their windows?" The preacher told his congregation this verse referred to the aeroplanes of our day, and those that are yet to be. Many of the Jews will go back to Jerusalem in aeroplanes, and fly right up to their apartment windows and get out right in their homes; for he said there were aeroplanes now building which would be able to stop outside a window and allow its passengers to alight! I asked the student what the speaker said of verse six, but he said he passed over that verse about the camels and dromedaries; I suggested the camels at least might represent modern "tanks"! "The abundance of the sea," was the vast chemical wealth of the Dead Sea! And this is modern "Bible teaching"!

"Ye are come . . . unto the city of the living God." Whatever it may signify for the future, we are already come unto the city of God, the heavenly Jerusalem. The Scripture says of the believer, "Our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." A Canadian citizen? Yes, but I am a citizen of the heavenly kingdom, and my citizenship is in heaven. I am already come to the city of God

*That is what makes us such strange people; that is why we are so peculiar.* In the measure in which we are made ready for life in the heavenly Jerusalem, we shall be separated from things below. Our very speech will be different. I have seen women—and I suppose they were well dressed; they seemed to have some expensive garments about them, rich materials—with silk cloth about their heads instead of hats. I do not suggest they did not look as well as the women that wear hats! But they were different. If you were to go to China, you would say of clothes and customs, "That is not how we do it in England or in Canada." Perhaps not, but it is the way they do it there; it is the custom of the country to which they were born.

The Christian students of Toronto University invited me to their annual dinner last year. I was rather afraid of their Chinese customs, but thought I could sit and look on until my time came to speak. I did not suppose there would be anything suitable to eat—but I think I never had a dinner like that in my life. They put down at my plate some chop-sticks, and I looked about to see how others used them. Seated by my side was Bishop White who had spent many years in China, and he said, "I think you had better get a knife and fork for our guest"—and after that I did fairly well! But the Chinese used their chop-sticks quite dextrously—and I was not disposed to criticize them, for their citizenship was in China; I expected them to have customs and habits that were not mine. And I knew I should be just as much of an oddity in China as they might be regarded here. "Ye are come to mount Sion, and unto the city of the living God, the heavenly Jerusalem." And we ought to be learning the habits of the city where we are going to live, wearing their garments, speaking their language, cultivating their habits of life.

"And to an innumerable company of angels." I like to be taken care of sometimes. I was in Houston, Texas, on one occasion, with Dr. George Ragland. I had been in Houston before, but he had not. As we approached an intersection, I noticed the red light and stopped when we reached the curb; but Dr. Ragland went right ahead. The policeman blew his whistle, and taking him by the arm said rather gruffly, "Did you not see that red light?" Dr. Ragland said, "I beg your pardon, but are pedestrians required to obey the lights?" "Yes, sir. Are you not a Texan?" "No; I am from Kentucky." "I beg your pardon, sir; then", said the policeman, "you are our guest, and we want to take care of you while you are here. We should feel badly if one from another state should be injured while he was our guest. I suggest to you that those lights are there, not for your embarrassment, but for your protection. If you will observe them, they will minister to your safety. The authorities will be glad to help you." Then the lights changed, and the traffic went on its way.

I said to Dr. Ragland, "Was not that a fine lecture on the true function of Law? It is not to embarrass us, but to ensure our safety." It was the method of that city, you see. If we belong to the heavenly Jerusalem, we ought to know something about the traffic lights, and learn something of those principles by which life will be regulated in that country to which we go; but already we are "blessed with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be

holy and without blame before him in love." And in order that we should be protected, we have come to the heavenly Jerusalem, and "to an innumerable company of angels".

I wonder what the angels do? Do you believe in angels? Do you believe in the ministry of angels in this New Testament dispensation? Our Lord said of the little children, "In heaven their angels do always behold the face of my Father which is in heaven." I believe that does not mean the glorified spirits of children. I really believe it means a superior order of angels commissioned to take care of little children. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Look back over your life as Christians and see how God has blessed you when you were not seeking Him; how He hedged you about from dangers innumerable, some seen and some not seen. If we were to take account of the records of the past—if there are any here who came to know Christ late in life, or those who knew Him early, even we can look back to the days of our unregeneracy—we should have to say, I do not believe I should have lived to know Christ if His angels had not cared for me. And I repeat, the Scripture says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." We have come to the heavenly city, and there is an innumerable company of angels, who even now minister to its citizens.

I have called your attention to this a number of times. One may say, "I write the angels down with my early notions of fairies that did wonderful things." I do not believe in fairies or ghosts—and I hope you do not. But do not put the angels in that category: we are here tonight because the heavenly policemen, if I may so say, blew their whistle when there was danger; hedged us about in a thousand ways lest we should go astray—taking care of us as citizens of the heavenly Jerusalem.

It has been our proud boast that Britain looks after her citizens in every quarter of the earth. More than once a naval squadron has been sent thousands of miles to let some semi-civilized power know that they cannot play fast and loose with the rights of a British citizen, with impunity. "To an innumerable company of angels." The King of kings and Lord of lords looks after the citizens of the heavenly Jerusalem; His angels take care of us far more than we know.

What next? We have come to this city, and to the "general assembly and church of the firstborn, which are written in heaven." The New Testament calls "the general assembly and church of the firstborn", Mount Zion. Well, that is a great church to which to belong. Some of you are not ashamed to be known as members of Jarvis Street Baptist Church. I have known some, who on going away from home, have made themselves somewhat of a nuisance, boasting of their connection with Jarvis Street. You have heard of the woman who lived in Jamestown? She was very fond of her church in Jamestown. In the particular church which she attended after she left Jamestown she used to give her testimony, but she never sat down without telling the people something about how things were done in Jamestown where she had lived. One prayer meeting night a deacon rose and said, "Brethren, I should like to give my testimony. I believe in the Lord Jesus. I believe I am saved, and I have long believed that I am saved forever.

I hope I am right; but if by any chance I should be mistaken and should fall somewhat short of making the New Jerusalem, I have come to cherish another hope: that I may at least get as far as Jamestown!"

But "the church of the firstborn" is a great church to belong to. It is a grand thing to be a member of "the general assembly and church of the firstborn, which are written in heaven." I wish you would turn that phrase over in your mind—"general assembly". There are no absentees up there; they are all present. "He is . . . the firstborn from the dead; that in all things he might have the preeminence." "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." That is the church, the great church to which all true believers belong. "Christ the firstfruits; afterward they that are Christ's at his coming."

"Church of the firstborn." I hope it is Baptist—that is, I hope most Baptists belong to it. They are "written in heaven". You remember that striking thing the Lord Jesus said to the disciples when they came to Him and said, "Even the devils are subject unto us through thy name"? He said in effect, "That is a little matter. You need not be proud about that. I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." That is the great matter, to have our names written there.

I used to have my name in the Ontario and Quebec Baptist Year Book, but they took it out. That is all right. I do not complain. We still live, notwithstanding the deletion of our name. Jarvis Street Church name used to be there, but was dropped from the list some years ago. And sometimes people get their names on a church roll when they ought not to be there—and sometimes names are blotted off when they ought to be left on. I like to believe there is a church roll that never needs revision. I fancy there are no deletions from God's book; nothing is crossed out there; it is well written down. Did you ever think of that word written to the angel of the church at Sardis? The Lord said, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." It is almost as though the Lord looked down at the roll of the Sardis church, scanned its pages, and said, "Yes; you have a few names down there that I have up here; they are not all bad. There are some, even in Sardis, who belong to the church of the firstborn that are written in heaven." We shall never have our names blotted out from that roll.

I have had letters from different parts of the world asking about people who once belonged to Jarvis Street Church, or perhaps their grandfather or great-grandfather belonged. We get letters from very old people who imagine their names are still on the Jarvis Street roll, though they have been forty or fifty years away. We cannot keep names like that; but our salvation does not depend upon our names being on a church roll—although, if we are saved, we ought to have them on some church roll. But there is a picture for you, a perfect record which God, the Judge of all, keeps.

"And to the spirits of just men made perfect." Do you know what a pastor is for? Do you know why the Lord "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers"? For this: "For the perfecting of the saints." That means we are none of us perfect. Paul counted not that he was perfect. But here are justified souls, and we come to this heavenly church, and are scrutinized by "the Judge of all." He will give us what promotion we deserve; over and above salvation, He will reward us according to our works.

We sometimes make a mistake in giving prizes to our Sunday School scholars. Occasionally one will come and say, "I had a higher percentage than you gave me." But the record up there is perfect. Job knew that when his friends came and found all sorts of fault with him. I think he got tired of trying to defend himself, and at last he said, "Behold, my witness is in heaven, and my record is on high." "Unto the spirits of just men made perfect." It will be a lovely life in which we shall all have been made perfect, will it not? Can you imagine what it will be like when we shall all be perfect? When no one will ever say a word he ought not to say? Or think anything he ought not to think? Never be unkind or untrue, but at last be "just men made perfect"?

I have known people who thought they ought to find this "general assembly and church of the firstborn" on earth. At least they seem to assume the possible perfection of earthly saints. I am afraid we shall not find a perfect church on earth, a church made up of the spirits of just men made perfect. We are just a lot of poor sinners, pilgrims, I trust, getting on toward heaven as well as we can by the grace of God; but the day will come when we shall have membership in a church that will know no imperfection.

"And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." The whole argument is that a voice has spoken from heaven whither we are bound. Let that truth weigh with us, we are admonished; and it goes on to tell that some day—only once more, only once more, He will shake, not the earth only, but heaven also. And when He shakes the heaven, and there is created a new heaven and a new earth, we shall see this holy city, New Jerusalem, coming down from God out of heaven, purged, perfected, where the Lamb will be all the light. Meantime, that "church of the firstborn" is invisible; that "city of the living God" is the heavenly Jerusalem; but all those precious things that belong to us as the blood-bought children of God, though many of them are among the spiritual blessings wherewith we are blessed in heavenly places in Christ, belong to the realm of the invisible, but some day we shall be manifested. I do not think we can understand that—I can't. I read the story of the New Jerusalem, and I can just dimly feel what it is, and what it will be; but I am glad to know that already I belong to it. My name is already there enrolled; and no one can deny me my citizenship. And some day, as surely as God is true, we shall walk the golden streets—whatever they are—and see the jasper walls, and live in a

condition of life where we have no need of the sun or of the moon to shine, for the glory of God will lighten it, and the Lamb shall be the light thereof.

May the Lord help us to prize our inheritance.

Let us pray:

We thank Thee, O Lord, for the prospect of faith. Much Thou hast shown us, much we have enjoyed of the riches of Thy grace; and yet we rejoice to believe that all that we have hitherto experienced is but the earnest of our inheritance, given us until the redemption of the purchased possession, to the praise of Thy glory.

Help us to live as citizens of the heavenly Jerusalem, for Christ's sake: Amen.

### TO ALL OUR BRITISH SUBSCRIBERS

We have just been informed by our own bank, The Canadian Bank of Commerce, of the receipt of a note from London, which is self-explanatory, and which we publish below:

"With reference to your letter of the 28th ultimo, under the Defence (Finance) Regulations an account at this office in the name of the Jarvis Street Baptist Church would be regarded as a foreign account, and before any cheques or any items could be deposited Form E.1 duly approved by the Bank of England would be required to be in possession of the paying Banker.

"In the circumstances we communicated with the Bank of England with a view of obtaining permission to receive subscriptions and donations on behalf of the Church without the submission of Form E.1 on the understanding that we would not permit transfers out of the United Kingdom without their authority. For your information we give below a copy of their reply:

22 January, 1940

#### Defense (Finance) Regulations 1939

"I have to acknowledge the receipt of your letter of the 18th instant and to say that for the present the Control are not prohibiting the transfer abroad of funds for religious publications. In the circumstances it would appear that no useful purpose would be served by opening an account with your Bank in the name of the Jarvis Street Baptist Church."

If any of our subscribers in Great Britain therefore are told by the local Postoffice authorities that money can not be transmitted, they may know that it is an error on the part of the local office. Perhaps if they will show them this word from the Bank of England, the local office will obtain instructions which will permit them to forward their remittances. Please remit by cheque or British Money Order—not Postal Note. The latter has not been negotiable in Canada for many years.

### TO ALL WITNESS FRIENDS

We are grateful to all our WITNESS readers who have already sent their contribution to THE GOSPEL WITNESS Fund, the total of which contributions amount to approximately \$400.00. It would relieve our mind greatly if all our friends would send as generous a contribution as possible, and send it as soon as possible.

### THE SAME TO OUR SEMINARY SUPPORTERS

All that we have said about THE GOSPEL WITNESS FUND, we could repeat about the SEMINARY FUND. The SEMINARY FUND especially is always hungry. It is always our biggest burden, and we shall be most grateful to all who will help us in this matter.

## THE LATE LORD TWEEDSMUIR

We print below the address given in St. Andrew's Presbyterian Church, Ottawa, by the minister, Dr. Alexander Ferguson, at the funeral service of the late Lord Tweedsmuir. It was not only a splendid tribute to the sterling worth of the late Governor-General, but a magnificent testimony to his gloriously simple faith in the fundamental truths of the gospel; and incidentally, before that crowded assembly including leading men from all walks of life, and conspicuous representatives of all creeds—we will not say it required courage clearly to state the basic principles of Lord Tweedsmuir's faith, but it did—and does—reflect the minister's own fellowship with the faith of his late Elder.

The address was broadcast, and must have been heard by millions of people; and we cannot but believe lasting good will result from the testimony thus given to Lord Tweedsmuir's faith in the atoning efficacy of the death of Christ as the foundation of Christian hope, and his witness to the spiritual reality of the experience of "conversion" in "the plain evangelical sense."

We publish the whole address for the benefit of people outside of Canada who may not have had the opportunity of reading it.

(By R. A. Farquharson, Staff Writer, *The Globe and Mail*.)

Ottawa, Feb. 14.—In a State funeral service this afternoon Canada paid its last tribute to Lord Tweedsmuir, the Governor-General.

In St. Andrew's, Presbyterian Church were gathered the leaders of the Dominion and the diplomatic representatives of a dozen countries. Outside the church thousands of Ottawa citizens waited in the bitter cold. The minister, Rev. Alexander Ferguson, phrased the feelings of all of them, when he said:

"When, just over four years ago, Lord Tweedsmuir stepped ashore at Quebec, he was to us an official . . . today all Canada mourns him as a friend."

Alone in a front pew below the pulpit sat Lieut. Alastair Buchan, youngest son of the Governor-General. In an adjoining pew were Sir Lyman Duff, sworn in as Administrator to perform the functions of the Governor-General, who represented His Majesty the King, and Prime Minister W. L. Mackenzie King. Behind were Cabinet Ministers, Government House officials, Privy Councillors, Judges of the Supreme Court, Senators, former members of Parliament, the Lieutenant-Governors of Ontario and Quebec, Mayors of leading cities and senior officials of Government.

The diplomatic corps was scattered throughout the church, but together in one row were Hon. James Cromwell of the United States, Count Dampierre of France, Baron Silvercrucys of Belgium and Baron Tomii of Japan. There were representatives present from all the Dominions, with Sir Gerald Campbell, British High Commissioner, representing the British Government.

### Hymns Chosen by Widow

It was a State funeral, but it was a service that breathed the Presbyterianism of Scotland in hymns, in prayer, in the selections of Scripture read and in the accent of the minister who stood alone in the pulpit.

The hymns, selected by Lady Tweedsmuir herself, were particularly fitting for the funeral of a son of the Manse and the biographer of Montrose and Cromwell. "O God of Bethel" has been the stirring hymn of the Scots for generations and it was a favorite of Lord Tweedsmuir's, just as it was the favorite paraphrase of Dr. Livingstone in darkest Africa.

"I to the Hills Will Lift Mine Eyes" encouraged Lord Tweedsmuir's covenanting ancestors on the moors of Galloway. To Ottawa it recalled the similar hymn, also based on Psalm 121, "Unto the Hills Around," which was written by the Marquis of Lorne when he was Governor-General of Canada.

A newer note was struck by Sir Cecil Spring Rice's hymn, "I Vow to Thee, My Country." Lord Tweedsmuir was a close friend of the author and frequently sang the words which epitomized his own patriotism: "I vow to thee, my country

. . . the love that never falters, the love that pays the price, the love that makes undaunted the final sacrifice."

### THE ADDRESS OF DR. FERGUSON:

When, just over four years ago, Lord Tweedsmuir stepped ashore at Quebec, he was to us an official—albeit a distinguished one—come to fill the greatest office in this Dominion. Today we do not think of him as an official. The word is inept. Today all Canada mourns him as a friend!

There is not a home amongst us that is not saddened by his passing, not a heart that does not sorrow with his gracious wife and family because so rare a spirit has fled. From coast to coast, from the Arctic Circle to the Great Lakes, our Governor-General was loved by us all, known to us all, as one on whose eager interest we might count, as one who cares for Canada, and made her life his own.

Right royally has he filled his noble office. With dignity, with patience, with humor, and with self-forgetfulness, this great heart has put all his shining gifts of mind and character unreservedly at the service of the Dominion.

How he has travelled over this vast land! In journeyings often, in watchings often, in weariness often, but always with an upspringing delight, he has searched out every part of Canada to know it! By such undertakings he has bound us more closely to himself, more closely to one another and to our mother-country across the sea.

### Followed Kingly Tradition

A king among men, he has followed his kingly tradition of service! His is a great reward—the love of the Canadian people.

There are many excellent qualities in Lord Tweedsmuir's character on which one might dwell—his profound learning, his literary talents, his ability in business, his statesmanship as shown in his distinguished war service with the British Cabinet, and later in his remarkable grasp of Canadian affairs. Today I feel I must emphasize one unique and very personal quality—his victorious spirit.

Lord Tweedsmuir, like many other great men, was one who for many years knew pain as an almost constant companion, yet he was able, by a supreme effort of the will, to guard undimmed that liveliness and charming gaiety that so endeared him to all. Life always seemed more radiant when one had been in his company.

His career is a great record of achievement, of diligence, application and conscientious work. But it is a record too, of cheerful fortitude in the face of physical frailty.

Courage, Ah, there's a quality men most admire. We saw it exercised daily in this life now finished. We salute in death that gallant heart, that victorious spirit.

Of one thing more I shall speak,—deep-rooted in our Governor's life—his religion. It formed the background in which his life was set. It was the rock-like base of his character.

### No Feeble Faith

His was no feeble, sentimental faith, but something robust, pure and unshakable, that accepted in deepest humility the great gift of Divine atonement for human sin.

Listen to his own words: "Today there is a tendency to smooth away any concrete Christian dogmas into a vague theism, or a vaguer pantheism, and to flatten out the firm lines of Christian ethics with a pious sentiment. But the foundation of our faith is not only 'God is love.' It is still more the tremendous historical fact 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.'"

"We need a quickened sense of sin," he adds, "a profounder realization of the majesty and purity of God."

Such words reveal this good man's heart. His life of grateful, joyful service of his Lord and of his fellows bore out his strong convictions.

No slackness ever prevented him from seeing his duty; no self-indulgence from doing it! If he was among us as one who served, it was because he was deliberately following the pattern set for men on earth by Jesus Christ our Lord. The Christian way of life was to our Governor the only right way.

### Loyal to Christian Way

"There is still for every man," he once wrote, "the choice of two paths, and 'conversion' in its plain evangelical sense is still the greatest fact in any life."

He chose the Christian way and kept to it, loyally, frank-

ly—loving the Church of his fathers with a straightforward simplicity that warmed the heart.

The lines of the old Scottish paraphrase might have been written of him:

"I'm not ashamed to own my Lord,  
Or to defend His cause,  
Maintain the glory of His cross  
And honour all His laws."

His life, both in home and state, was graced with Christian discipline and Christian love. His death was died in the great Christian hope.

"So he passed over—and all the trumpets sounded for him on the other side."

"O death, where is thy sting? Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

(From *The Globe and Mail, Toronto*.)

## NEWS OF UNION CHURCHES

### THE UNION LOSES A GREAT FRIEND AND SUPPORTER

On February 10th Mrs. Paterson, wife of Mr. John A. Paterson, of 72 York Ave., Westmount, Que., and mother of John Paterson, Jr., graduate of the Seminary, departed to be with Christ, "which is far better". In acknowledging a telegram of sympathy sent in behalf of Jarvis Street Church and the Executive of the Union, by the Editor of this paper, Mr. Paterson says:

"She spent a very active and useful life. She thought much of others, and tried to serve them, even to the limit of her strength. Her husband and her children were her first thought, then extended to others.

"The one who has gone was a woman of rare quality, and a wife and mother among a thousand. She was one certainly given to me of the Lord. When I was contemplating taking to myself a life-partner, I took it to the Lord in earnest prayer, and the Lord honoured my petition, and truly answered.

"Pass this on to your young people, so that they also may have a happy, loving, Christian home, where life will mean something."

Mr. and Mrs. Paterson have been staunch friends and liberal supporters of the work of the Union from its inception. Two weeks ago we mentioned a new work in Montreal that had been sponsored, and largely supported, by one of our laymen. Without asking his consent, we venture now to say that the layman referred to was Mr. John A. Paterson. In this work he and his son were heartily supported by Mrs. Paterson.

It would be a fine tribute to her memory, and would lay the foundation for an abiding memorial, if our friends would respond as generously as possible to our appeal for help for this Montreal work. We are sure there is nothing inconsistent in combining this appeal for help for Montreal with our expression of sincere sympathy for Mr. Paterson and his family in their great loss, for the heart of Mrs. Paterson was just as much set upon this new work as that of her husband and son. As the work in Montreal is established and grows, Mrs. Paterson, being dead, will yet speak.

### THE UNION'S MOST RECENT HOME MISSIONARY UNDERTAKING

There are already evidences of the Lord's blessing on our new Home Missionary undertaking in Montreal. Two weeks ago one of our finest Seminary men, Mr. Hume Wilkins, took charge, and already attendances at Church and Sunday School have increased. The following vivid little story is told by Mr. Wilkins and will illustrate both the opportunities and the opposition:

The priests in Montreal do their work quickly and effectively. Two little boys who have been attending the Snowden Sunday School regularly have been withdrawn from it. On Sunday last the priest was seen near the mission, watching those who went in. Apparently he noticed the two boys, for a few minutes later a commotion was heard outside the door. Two neighbourhood lads had come to announce noisily that the young scholars were to go home, as their mother, who is an indifferent Catholic, wanted them. A teacher inquired at once and was told that someone would call for the boys in a little while. Presently the boys' uncle, a Roman

Catholic, came along and took them out of their class to go with him—for an automobile ride.

"... and there are many adversaries."

While the friends in Montreal are thus encouraged in the work, we who hold the ropes on the home front also have something encouraging to report with respect to the sinews of war. Last week we printed a letter from a sister who promised one dollar a month. Since then we received a letter from her as follows:

Dear Sir:

Enclosed please find P.O. Money Order for \$10.00 for the work you are undertaking in Montreal. The other promise is not to be cancelled.

Yours truly,

Mrs. \_\_\_\_\_

A Seminary student who supports himself by delivering papers stopped us in the hall and promised fifty cents a week for the work in Montreal. The poor have the gospel preached unto them—and it is generally the poor who preach it! We thank God for such sacrificial giving.

It augurs well for our new undertaking in Montreal that it is being supported by such liberality as this. The cost of this new work is very heavy and we would remind all our churches and pastors that the need is very great. A number have already sent us in cash or promises for this new cause and we are eagerly awaiting word from the others. Let us hear from you at once!

Most enthusiastic reports are being received of Mr. Slade's visit to the churches in behalf of our Union work. We are confident his trip will do much to bring home to our people what great things the Lord hath wrought for us and what great things He has for us yet to do. Mr. Slade writes that he is conscious that many are praying for him and that he is deeply grateful for the hearty reception everywhere accorded him. Let all our churches continue to remember him during the closing days of his itinerary and as he returns to his church at Timmins.

### REV. H. E. SLADE IN WESTERN ONTARIO

Mr. Slade arrived in London in time for the afternoon session of the Western Pastors' and People's Conference Thursday, February 8th. After a very profitable conference on Bible School work led by Rev. E. C. Wood of Chatham, Mr. Slade brought the first message of his itinerary of the Union Churches of this section of the Province. He delivered a most forceful, scriptural, and instructive message on the subject of Christian giving. As never before we were brought to a realization that giving is not a law but a grace. With the evident blessing of God upon the speaker, we are confident that there will be greater growth in this grace on the part of those who were privileged to hear the message.

Tea was served in the Bible School room by the ladies of Briscoe Street Church, and the evening service commenced at 7.30 p.m. Mr. Slade delivered a strong forceful message upon the great central truth of the gospel of God's grace, redemption. We were lifted into the heavenlies, and every heart was blessed. The attendance was good, with representatives present from Chatham, Courtright, Courtright, Brantford, Essex, London, Shedden, Sarnia, Toronto, Timmins, Wilkesport, and Windsor. After such an able ministry, all the pastors looked forward eagerly to the visit of Mr. Slade to their own churches during the next two weeks.

Mr. Slade was announced as the special speaker for the Young People's Meeting at Briscoe St. Friday evening. The attendance was large, and again Mr. Slade unfolded the holy Scriptures to the profit of all present. Every church in the Union should book Mr. Slade to deliver the same message to their young people.

Sunday, February 11th, was the seventh anniversary of the opening of our present church building. The weather for the occasion was ideal, the attendance was good, Mr. Slade was at his best, and the blessing of the Lord was upon us. Some one suggested that on Thursday Mr. Slade gave us the sincere milk of the word, on Friday, the cream of the word, and on Sunday still richer cream. In other words, the blessing increased with each appearance of the Lord's servant in our midst. Mr. Slade suggested that we had good feeders at Briscoe St. This was especially true on Sunday, for the simple reason they were given the finest of the wheat, with the cream. Mr. Slade is first, last and all the

time a Bible expositor. He exercises a Bible ministry, and that ministry was exercised on Sunday in demonstration of the Spirit and of power. Never did Briscoe St. reach greater spiritual heights, and never was the Lord Jesus Christ more honoured, and His word more faithfully declared from our pulpit. We heard one of our good members say at the close of the service, "What a jewel the Lord found the day He saved Mr. Slade."

Over and above these good things in Briscoe St. the Pastor had the extra joy and privilege of driving Mr. Slade to Fingal for Monday evening service. We were royally entertained for tea in the home of the Pastor, Rev. H. Buchner, and his good wife. Although the weather was most unfavourable, it having rained, there was a good attendance in the Fingal Baptist Church for the service. Mr. Slade again held forth the Word of Life with great power. The Fingal Church has had a long history, and the Lord's work is being faithfully carried on by Rev. H. Buchner.

Tuesday evening we drove Mr. Slade to Springfield, where Rev. J. K. Yalland has been the pastor for almost ten years. During these years Mr. Yalland has exercised a splendid ministry. He was waiting for us just inside the door, when we arrived at two minutes to eight. What a hearty welcome he extended. We were thrilled to hear that the Bible School work in this church is about the best in its long history. Mr. Yalland is a good pastor and a faithful preacher. Again the Word was faithfully preached by Mr. Slade, and wonderfully illustrated with stories of the triumphs of the Gospel in the North Land.

Wednesday evening Mr. Slade gave a lantern lecture in Briscoe St. on the Home Mission Work of the Union. Mr. Slade's willingness and eagerness to redeem the time, and buy up the opportunities reminded us of the slave of the Old Testament who said, "I love my master, I will not go free." This, to us, was the greatest service conducted by Mr. Slade in Briscoe St. If we had rich cream on Sunday, we had beef-steak and potatoes on Wednesday. The attendance was exceptionally good, and after Sunday, we were not surprised. Mr. Slade is not only a good preacher, but also a good lecturer. For one hour and a half, in masterly fashion, with the use of the slides, he presented the Home Mission Work of the Union, especially in the North.

Two things especially about Mr. Slade's ministry in our midst were outstanding. First, he is a Baptist, by conviction. Secondly, the work of the Union in general, and in the North in particular, is heavily upon his heart. If the Executive of the Union searched the entire Dominion, it would be impossible to find a man more suited for the kind of work that Mr. Slade has been doing this month. Speaking for Briscoe St. we say one thousand thanks, first to the Church at Timmins for releasing their Pastor for this ministry; then to the Executive of the Union for planning this itinerary; and finally to Mr. Slade for his unique ministry, and untiring efforts among us. When we took Mr. Slade to the station at noon to-day, to get the train for Sarnia, we were really lonesome as the train pulled out. Our prayer to God is, that he will be as great a blessing to all the churches of the Union as he was to Briscoe St. He cannot come to Briscoe St. too often nor stay too long.—R. D. G.

## Bible School Lesson Outline

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

Vol. 4 First Quarter Lesson 9 March 3rd, 1940

### THE DISCIPLES SENT FORTH

Lesson Text: Matthew 10.

Golden Text: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."—Matt. 10:39.

#### I. Authority Given to the Twelve—verses 1 to 4.

Our Lord had already chosen from among His followers the inner circle of twelve men to be His apostles, "sent ones" or missionaries (Mk. 3:13; Lk. 6:13). They were ordained to be with Christ, to learn of Him and to go forth in His name preaching, teaching and healing. Judas Iscariot, who betrayed the Lord, proved faithless, but the others carried on their appointed task. The Lord is pleased to use as His

messengers those who have been witnesses of His power and love (Lk. 24:46-48; Acts 1:8).

The very ones who had been commanded to pray for labourers to be thrust forth into the harvest-field are themselves now sent forth. True prayer consists in seeking conformity to the will of God, and faithful service is the attempt to further His cause. The two should be inseparable companions.

These apostles were given power and authority over disease, death and demons (Lk. 9:1). The miraculous powers were bestowed upon the apostles for a definite purpose (Mk. 16:15-20; Acts 9:36-41; 20:8-12; 1 Cor. 12:29), and seem later to have been withdrawn (2 Cor. 11:27; 2 Tim. 4:20).

#### II. Instruction Given to the Twelve—verses 5 to 15. Read also Mk. 6:7-13; Lk. 9:1-6.

On this occasion the twelve were sent two by two on a specific mission which was limited in scope and time. They were to go to the Jewish cities and centres only (Matt. 15:24), and they were to prepare the way for the Lord's personal visit to these sections of Galilee (verse 23; Matt. 11:1).

The needs of the disciples would be provided by the people to whom they ministered. God has ordained that they who preach the Gospel should live by the Gospel (1 Cor. 9:7-14; Gal. 6:6; 1 Tim. 5:18). Theirs was an honourable service for which just remuneration should be given. On the other hand, the apostles were not to bring the work of the Lord into disrepute, for they were commanded not to provide a "scrip", the Greek word thus rendered being used to denote a begging bag.

The apostles were instructed to seek out those who were worthy, those who would welcome and receive the message. In some instances the testimony would be rejected, and would become the savour of death unto death, rather than of life unto life (2 Cor. 2:16). Though we preach the Gospel in all faithfulness, some will not heed its appeal. The apostles might shake from their feet the dust of the rebellious house or city, as a token of the fact that they were free from blame (Ezek. 33:9; Acts 13:51). The greater the opportunity for hearing the Word, the greater is the responsibility for obeying it (Matt. 11:20-24; Lk. 12:48).

#### III. Exhortations, Encouragements and Warnings—verses 16 to 42. Read also Luke 12:2-12.

The experiences of the twelve apostles were typical of the experiences of the servants of the Lord in later times, hence the exhortations here given to them are applicable to God's messengers in every clime and age. They were sent to a hostile world and must expect to meet opposition, danger, persecution, trial and hatred (Matt. 24:9; John 15:18-27; 2 Cor. 6:4-10; 1 John 3:13). The Spirit of the Lord would instruct, comfort and strengthen them, in order that they might endure for the Lord's sake.

The apostles must not think to escape suffering, if they followed their Teacher (John 13:16; 1 Pet. 2:20-23; 4:1). Slaves would not be free from the insults heaped upon the Master, whom the Pharisees seemingly attempted to identify with Beelzebub (Matt. 9:34; 12:24).

The Lord exhorted His disciples to proclaim their message openly, disclosing the truths which He had taught them in private. They might go forth in confidence, knowing that in due time they would be vindicated.

The fear of man bringeth a snare, but the fear of the Lord is the beginning of wisdom (Prov. 1:7; 19:23; 29:25). We should fear to displease the Lord, then we need not fear men. We should live unto Him, not unto ourselves, or unto others (2 Cor. 5:15; Eph. 6:5, 6).

Those who live to please God may trust in His loving care. His own are very precious to Him (Matt. 6:25-34; 1 Pet. 2:7; 5:7).

The rich reward of being owned before God the Father is promised to those who confess Christ the Son before men. Public confession is the more necessary because Christ is ever a divider of men (Lk. 12:49-53; John 7:43; 9:16; 10:19). Some of a family may follow Him, while other turn from Him (Mica 7:6). Loyalty to Christ demands whole-hearted consecration to Him, no matter what the cost may be (Lk. 14:25-27). All selfish interests must be put aside. The way of self-sacrifice is the way of victory; the cross is followed by the crown (Matt. 16:24-26; Mk. 8:34-38; Lk. 9:23-26; 17:33; John 12:25).