

# The Gospel Witness and Protestant Advocate

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## The History And Purpose Of Toronto Baptist Seminary

By Dr. O. L. Clark

### The Strong Foundation

SOME institutions come into being as a result of extended and careful planning on the part of certain individuals, but not so Toronto Baptist Seminary. It was born in a time of crisis to fill an immediate and urgent need. The Lord so ordered the circumstances that the beloved Founder had no alternative but to launch an educational scheme which, to human eyes, seemed an almost overwhelming responsibility.

THE GOSPEL WITNESS of August 27th, 1925, contained a momentous article by the Editor, Dr. T. T. Shields, setting forth the foundation principles of "The Toronto Baptist Pastors' College" which he proposed to establish. Modernism was rampant in many of the theological institutions, and safe evangelical training schools were either situated at a distance or were not committed to teaching our distinctive Baptist doctrines.

McMaster University, hitherto the logical training centre for Baptist ministers, was definitely following the existing trend toward Modernism, in spite of the strong protest of many Evangelicals of Ontario and Quebec, the spokesman for whom was Dr. Shields. Something must be done at once. One brief sentence in THE GOSPEL WITNESS of December 23rd, 1926, announced the fulfilment of the Founder's purpose and the culmination of this important missionary project:

Toronto Baptist Seminary, the new Baptist College rendered necessary by the inroads of Modernism, will open its classes on January 4th, 1927, in the Seminary Building, 337 Jarvis St., Toronto.

So wisely did the founders of this institution build that in spite of the passing of the years and the changing economic, social and religious conditions, the same principles are still considered to be the most sound, and they still govern the policy of Toronto Baptist Seminary.

### The Noble Band

Since that opening date, January 4th, 1927, successive classes of students have been trained in the Seminary for

the work of the Lord at home and abroad. It is now nearly thirty years since the first Graduation Exercises were held. For over a quarter of a century, except for a break of three years during World War II, this teaching ministry has been continuous. Graduates and former students have gone to the ends of the earth, fired with a passion for the souls of men, and at the same time trained intellectually and spiritually according to the standards of the Word of God. In settled pastorates, in pioneer fields, in schools, colleges, training institutes in Canada and other lands they are to be found, spreading the Gospel message. In foreign lands, including France, Switzerland, India, Africa, Jamaica and South America, they are engaged in language work, visitation, printing or radio ministry. As nurses, teachers, colporteurs and deaconesses the lady graduates do their part. Others occupy less conspicuous positions, but faithfully bear responsibilities in their home churches.

### The Strategic Advance

In this age of world confusion and perplexity there is an ever-increasing need for leaders with a burning zeal for the Lord, a steady hand and sound mind, men with hope for the future, with knowledge of the plan and purpose of God and His unchanging grace, men who will uncompromisingly stand for the faith and confidently declare the Lord's answer to individual, ecclesiastical, national and international problems. The call for Baptist ministers of faith and conviction is insistent, and this is the hour for advance, as far as the Seminary is concerned. We have a message for the hour. As the enemy seems to be coming in like a flood, the Spirit of the Lord is lifting up a standard against him. Doors of opportunity are swinging open for fearless and active servants of the Lord. We co-operate with the International Council of Christian Churches in their efforts to make a stand against the inroads of Modernism, Communism and worldliness and to encourage Bible-believing Christians in all parts of the world.

(From pages 6 and 7 of Seminary Prospectus.

See back page).

## DOCTRINAL STATEMENT OF TORONTO BAPTIST SEMINARY

(Every professor and trustee of the Seminary is required to accept and sign this statement of belief, and renew such signature at the beginning of each school year.)

### I. Of the Scriptures

We believe that the Holy Bible was (a) written by men supernaturally inspired; (b) that it has truth without any admixture of error for its matter; and (c) therefore is, and shall remain to the end of the age, the only complete and final revelation of the will of God to men; the true centre of Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

#### (Explanatory)

1. By "THE HOLY BIBLE" we mean that collection of sixty-six books, from Genesis to Revelation, which, as originally written, does not only contain and convey the word of God, but IS the very Word of God.

2. By "INSPIRATION" we mean that the books of the Bible were written by holy men of old, as they were moved by the Holy Spirit, in such a definite way that their writings were supernaturally inspired and free from error, as no other writings have ever been or ever will be inspired.

### II. Of the Trinity

(1) We believe that there is (a) one, and only one, living and true God, an infinite, intelligent Spirit, the maker and supreme ruler of heaven and earth; (b) inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; (c) that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the work of redemption.

(2) We believe (a) that Jesus Christ was begotten of the Holy Ghost in a miraculous manner, (b) born of Mary, a virgin, as no other man was ever born or can ever be born of woman and (c) and that He is both the Son of God and God the Son.

(3) We believe that the Holy Spirit is a divine person; (a) equal with God the Father and (b) God the Son and (c) of the same nature; (d) that He was active in the creation; (e) that in His relation to the unbelieving world He restrains the Evil one until God's purpose is fulfilled; (f) that He convicts of sin, of righteousness, and of judgment; (g) that He bears witness to the truth of the gospel in preaching and testimony; (h) that He is the Agent in the New Birth; (i) that He sanctifies, and assures to us all the benefits of salvation.

### III. Of the Devil, or Satan

We believe that Satan is a person and was once (a) holy, and enjoyed heavenly honors; but through pride and ambition to be as the Almighty, fell and (b) drew after him a host of angels; that he is now (c) the malignant prince of the power of the air, and the unholy god of this world. (d) We hold him to be man's great tempter, (e) the enemy of God and His Christ, (f) the accuser of the saints, (g) the author of all false religions, and the inspirer of all apostasy; (h) the chief of all the powers of darkness — destined however (i) to final defeat at the hands of God's Son, and (j) to suffer eternal punishment in a place prepared for him and his angels.

### IV. Of the Creation

We believe in the Genesis account of creation, and (a) that it is to be accepted literally, and not allegorically or

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figuratively; (b) that man was created directly in God's own image and after His own likeness; (c) that man's creation was not by evolution or evolutionary change of species or development through interminable periods of time from lower to higher forms; (d) that all animal and vegetable life was effected by special creation, and God's established law was that they should bring forth only "after their kind".

### V. The Fall of Man

We believe (a) that man was created in innocence under the law of his Maker, but (b) by voluntary transgression fell from his sinless and happy state, (c) in consequence of which all mankind are now sinful, and are sinners not by constraint but of choice; and (d) therefore under just condemnation without defence or excuse; and (e) that man in his natural state is in a condition of total depravity, by which we mean his natural utter incapacity to receive the things of the Spirit of God apart from the quickening grace of the Holy Spirit.

### VI. Of the Atonement for Sin

We believe (a) that the salvation of sinners is wholly of grace; (b) through the mediatorial offices of the Son of God, Who by the appointment of the Father, freely took upon Him our nature, yet without sin, honored the divine law by His personal obedience; and by His death made a full and expiatory atonement for our sins; (c) that His atonement consisted not in setting us an example by His death as a martyr, but was the voluntary substitution of Himself in the sinner's place, bearing the penalty of God's Holy Law, the just for the unjust, Christ, the Lord; bearing our sins in His own body on the tree; (d) that having risen from the dead, He is now enthroned in heaven and uniting in His person the tenderest sympathies with divine perfection, He is every way qualified to be a suitable, a compassionate and an all-sufficient Saviour.

### VII. Of Grace in the New Creation

We believe (a) that in order to be saved, sinners must be born again; (b) that the new birth is a new creation in Christ Jesus; (c) that it is instantaneous and not a process; (d) that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life as the gift of God; (e) that such are kept by the power of God through faith unto eternal salvation and shall never perish; (f) that the new creation is brought about in a manner above our comprehension, not by culture, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; (g) that its proper evidence appears in the holy fruits of repentance and faith and newness of life.

### VIII. Of Justification

We believe that the great gospel blessing which Christ secures to such as believe in Him is Justification; (a) that Justification includes the pardon of sin, and the gift of eternal life on principles of righteousness; (b) that it is bestowed not in consideration of any works of righteousness which we have done, but is the imputation of the righteousness of Christ on the ground of His perfect life and expiatory death.

### IX. Of the Church

We believe that a church of Christ is a congregation of baptized believers (a) associated by a covenant of faith and fellowship of the gospel; (b) observing the ordinances of Christ; (c) governed by His laws; and (d) exercising the gifts, rights and privileges invested in them by His word; (e) that its officers are pastors (or elders or bishops) and deacons, whose qualifications, claims, and duties are clearly defined in the Scriptures; (f) we believe that the true mission of the church is found in our Lord's commission: First, to teach, or disciple, all nations, i.e., to preach the gospel in all the world, to make individual disciples; second, to baptize; third, to teach and instruct as He has commanded, and thus to build up the church; (We do not believe in the reversal of this order.) (g) we hold that the local church has the absolute right of self-government free from the interference of any hierarchy of individuals or organizations; and that the one and only superintendent is Christ, through the Holy Spirit; (h) that it is scriptural for true churches to co-operate with each other in the furtherance of the gospel and in contending for the faith, and that every church is the sole and only judge of the measure and method of its co-operation; (i) on all matters of membership, of polity, of government, of discipline, of benevolence, the will of the local church is final.

### X. Of Baptism and the Lord's Supper

We believe that Christian baptism is (a) the immersion in water of a believer, (b) into the name of the Father, the Son and the Holy Ghost; (c) to show forth our union with the crucified, buried, and risen Christ, and our death to sin and resurrection to a new life; (d) that it is a condition of church membership and of the observance of the Lord's Supper (e) in which the members of the church by the sacred use of bread and wine are to commemorate together the love of Christ, preceded always by solemn self-examination.

#### (Explanatory)

By the statement that baptism is a condition of church membership and of the observance of the Lord's Supper, we take the same position as all evangelical believers, differing only from our brethren in our insistence that scrip-

tural baptism consists only in the immersion of the believer in water in the name of the Father, Son, and Holy Ghost; and since the Scripture requires that baptism shall follow immediately upon faith in Christ, and that this was the invariable practice of the apostolic church, we conceive it to be an obligation involved in our Lord's Commission to teach men to observe all things whatsoever He has commanded them, to maintain a testimony to the authority of New Testament precept and practice; and we further believe that to take any other than the position stated in this article would be to reverse the scriptural order of the ordinances, and to magnify the importance of the Supper above that of Baptism; and would involve the taking of a position at variance with that taken by all other bodies of evangelical believers in respect to the order of the ordinances. This statement is intended to ensure a clear testimony to the supreme authority of Christ as His will is revealed in the Scriptures. (1 Cor. 11:26).

### XI. Of the Righteous and the Wicked

We believe that (a) there is a radical and essential difference between the righteous and the wicked; (b) that such only as through faith are justified in the name of the Lord Jesus and sanctified by the Spirit of our God, are truly righteous in His esteem; (c) while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse; (d) and this distinction holds among men both in and after death, in the everlasting felicity of the saved and the everlasting penal suffering of the lost.

### XII. Of Civil Government

We believe that civil government is (a) of divine appointment, for the interests and good order of human society; (b) that magistrates are to be prayed for, conscientiously honored and obeyed; (c) except only in things opposed to the will of our Lord Jesus Christ; (d) Who is the only Lord of the conscience, and the coming Prince of the kings of the earth.

### XIII. Of the Resurrection, Return of Christ and Related Events

We believe in the literal bodily resurrection of Christ; that He rose again the third day according to the Scriptures, that after manifesting Himself for forty days to His disciples, He ascended to His Father's right hand, where, as our Great High Priest, He ever liveth to make intercession for His own. We believe that according to His promise He will come again without sin unto salvation, that this coming will be personal, visible and glorious, as it is written in Titus 2:13-14:

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

(From pages 8-11 of *Seminary Prospectus*.  
See back page.)

**Jarvis Street Church**

**WEEKLY BROADCAST**

**Sunday 7.30 - 8.30 P.M.**

**(1250) CHWO Oakville**

## THE WAY OF TRUE GREATNESS

Dr. A. W. Tozer

"Whosoever will be great among you, let him be your minister," said our Lord (Matt. 20:20-28), and from these words we may properly conclude (and the context strongly supports the conclusion) that there is nothing wrong with the desire to be great provided (1) we seek the right kind of greatness; (2) we allow God to decide what is greatness; (3) we are willing to pay the full price that greatness demands, and (4) we are content to wait for the judgment of God to settle the whole matter of who is great at last.

It is vitally important, however, that we know what Christ meant when He used the word *great* in relation to men, and His meaning cannot be found in the lexicon or dictionary. Only when viewed in its broad theological setting is it understood aright. No one whose heart has had a vision of God, however brief or imperfect that vision may have been, will ever consent to think of himself or anyone else as being great. The sight of God, when He appears in awesome majesty to the wondering eyes of the soul, will bring the worshipper to his knees in fear and gladness and fill him with such an overwhelming sense of the divine greatness that he is likely to exclaim, "Only God is great!"

All this being true, still God Himself applies the word *great* to men, as when the angel tells Zacharias that the son who is to be born "shall be great in the sight of the Lord," or as when Christ speaks of some who shall be great in the kingdom of heaven.

Obviously there are two kinds of greatness recognized in the Scriptures — an absolute, uncreated greatness belonging to God alone, and a relative and finite greatness achieved by or bestowed upon certain friends of God and sons of faith who by obedience and self-denial sought to become as much like God as possible. It is of this latter kind of greatness that we speak.

To seek greatness is not wrong in itself. Men were once made in the image of God and told to subdue the earth and have dominion. Man's very desire to rise above his present state and to bring all things under subjection to him may easily be the blind impulse of his fallen nature to fulfill the purpose for which he was created. Sin has perverted this natural instinct as it has all others. Men have left their first estate and in their moral ignorance invariably look for greatness where it is not and seek to attain it in ways that are always vain and often downright iniquitous.

By the life He lived and the words He spoke our Lord cleared up the confusion that existed concerning human greatness. That is, He cleared it up for all who are willing to hear His words and to accept His life as a model for their own.

The essence of His teaching is that true greatness lies in character, not in ability or position. Men in their blindness had always thought that superior talents made a man great, and so the vast majority believe today. To be endowed with unusual abilities in the field of art or literature or music or statecraft, for instance, is thought to be in itself an evidence of greatness, and the man thus endowed is hailed as a great man. Christ taught, and by His life demonstrated, that greatness lies deeper.

"The princes of the Gentiles," He called the men who gained political power by their superior talents or who inherited their position of dominion over their fellow men. It is obvious that He was not impressed by that kind of greatness, for He drew a sharp line between it and true greatness. "It shall not be so among you," He told His

followers. A new and radical conception of greatness had been introduced.

While a few philosophers and religionists of pre-Christian times had seen the fallacy in man's idea of greatness and had exposed it, it was Christ who located true greatness and showed how it could be attained. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." It is as simple and as easy as that — and as difficult.

The ease and the simplicity are there for anyone to see. We have but to follow Christ in service to the human race, a selfless service that asks only to serve, and greatness will be ours. That is all, but it is too much, for it runs counter to all that is Adam in us. Adam still feels the instinct for dominion; he hears deep within him the command: "Replenish the earth, and subdue it," and he does not take kindly to the command to serve. And there lies the confusion, the contradiction, that sin has brought, for sin is the trouble after all, and sin must go.

Sin must go and Adam must give way to Christ; so says our Lord in effect. By sin men have lost dominion, even their very right to it, until they win it back by humble service. Though redeemed from death and hell by the vicarious labor of Christ on the cross, still the right to have dominion must be won by each man separately. Each must fulfill a long apprenticeship as a servant before he is fit to rule.

After Christ had served (and His service included death) God highly exalted Him and gave Him a name above every name. As a man He served and won His right to have dominion.

Christ found it easy to serve because He had no sin. Nothing in Him rebelled against the lowliest ministrations our fallen nature required. He knew where true greatness lay and we do not. We try to climb up to high position when God has ordained that we go down. "Whosoever will be chief among you, let him be your servant."

—The Alliance Weekly

## Visitors to Toronto . . .

You are cordially invited to attend Jarvis Street Baptist Church (corner of Jarvis and Gerrard Streets) in downtown Toronto. Our Sunday schedule is as follows:—

9:45 A.M.—Bible School for all.

11:00 A.M.—Morning Service

7:00 P.M.—Evening Service

8:30 P.M.—Outdoor Service

When in Toronto, make Jarvis Street your church home!

**A cordial welcome awaits you.**

# The Sermons of Dr. T. T. Shields

## Persistent, Prevailing Prayer

(Stenographically Reported)

"And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

"And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

"Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

"The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.

"For to do whatsoever thy hand and thy counsel determined before to be done.

"And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

"By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things in common.

"And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."—Acts 4:23-33.

**I** SHOULD like you to turn over, if you will, this evening, this very familiar word in the thirty-first verse, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

In conversation with someone recently I was again impressed with the tremendous distance between the modern conception of the church and its mission, and the teaching, the plain simple teaching of the Word of God. How far people have drifted from the teaching of Scripture!

In the apostolic church prayer was the principal exercise. Apparently they prayed more than they preached. Whenever they met together, they met to pray; and they kept on praying.

### I.

Look for a few minutes at THE CIRCUMSTANCES IMMEDIATELY ANTECEDENT TO THIS PRAYER-MEETING. What went before it? What led them especially on this occasion to pray? They had recently had very much blessing. Following their great time of waiting upon God before Pentecost they had seen three thousand saved. Immediately after that, the first post-Pentecost miracle of healing had been wrought, and the lame man who was laid at the gate called Beautiful had been made whole. That had stirred up Jerusalem, and had brought the multitudes together, and had made the name of the Lord Jesus the common talk of the city. Then two thousand more had been converted, so that the number of believers in Jerusalem could not have been less than five thousand. The number of the men was about five thousand, to say nothing of the women; and if conditions were the same then as now, it is most likely there were fifteen thousand, for the women are usually two to one. But certainly there had been a flood of spiritual blessing poured upon the church; and notwithstanding all that, they prayed.

You have heard the story of the man in the time of storm when the ship was tossed to and fro, and men aboard were staggering like drunken men? A timid voyager made his way to the captain and asked him what they could do. The captain said, "There is nothing you can do, sir, but pray." Said the man, "Has't it come to that?" Prayer, in his view, was the last resort of people in desperate straits. When people are ill, when there is trouble in the church, when there is great spiritual dearth, when people are at their wits' end, that is the appropriate time to pray!

But why wait until then? We should never get into such a situation if we continued to pray. The important thing is that we should learn to conserve our blessings, that if God gives us any measure of spiritual prosperity we should pray for its continuance and increasing. The more blessing the apostolic church received, the more the people prayed. It drove them to pray more and more.

But you say, "When we have so much it is difficult to know what to ask for." Is that so? Did you ever have so much from God that you could not take a little more? Surely there is some need each one must feel for larger spiritual blessing. And as for the church collectively, how urgently we need to pray for more and more of the Divine Presence and power!

We have had a little blessing in this place. In years past we have had some blessing — but just enough to whet our appetites, I hope, for more. And how earnestly we ought to pray that God would revive our work! Where we have seen a few turn to God, we shall then see a great multitude. The apostolic church prayed *because they had been blessed*, and certainly we ought to exercise ourselves more in praising God. We ought to come together frequently just to tell God how thankful we are.

I was thinking recently, when I heard of little difficulties in some churches, that we have ten thousand things to be thankful for. I was talking with a pastor not very long ago who told me of his sorrow; and another man quite recently

— not a pastor — who was evidently crushed and broken, feeling that the ministry was a failure. How we ought to praise God every day for the unity of the Spirit, that we are one in Christ Jesus; and that whatever opposition we have outside the church at any time, how thankful we ought to be when we have none inside. The way to keep it outside is to praise God for the blessing inside, and to keep on earnestly beseeching Him for a continuance of His favour.

Another thing that led these people to pray was that notwithstanding the great blessing, *they had encountered great opposition*. That always happens: "For a great door and effectual is opened unto me, and there are many adversaries." Your opposition will always be commensurate with your opportunity. The greater the opportunity, the greater the opposition. Have you not noticed that when anybody opens a certain line of business and succeeds, somebody will open a store nearby that is as near an imitation of the thing as can possibly be? They say, "That man prospers at it, why should not I?" And the man who had it all his own way for a few weeks or a few months soon discovers that he has a sharp competitor right beside him. It is a high compliment of his success.

That is especially true in Christian service. Wherever the Spirit of the Lord manifests His power, we can be sure that we shall meet with opposition somewhere.

I remember the week before the war reading in *The British Weekly* an article on conditions in Ireland. Somebody said to a certain man in Ireland in those troublous days, "Will the Irish people fight?" He replied, "They certainly will." "Well, will they fight the British?" "No," was the reply, "they will not fight the British." "Whom will they fight?" was the next question. "I do not know," he said, "but the Lord will provide!" And before the next issue of that paper war had been declared — and they had something to fight.

We ought, as Christians, to be fighting; and the Lord will provide us with abundant opportunity, for just as surely as He blesses us we shall encounter such opposition as did the apostles in that early day.

It came, of course, from the religious people, and it does still. We have had our share of it, but we may have a little more. Yet all this ought to drive us to still more earnest prayer.

Then another thing, they had found great comfort, these people who were so troubled by the enemies without, in the study of God's Word. *They were driven to the Bible* by the exigencies of the occasion, and they found a new meaning in Scripture arising out of their own experience. I do not suppose they had ever understood the second Psalm before, but in the light of their experience they turned to that Psalm and said, "This is the very thing that is happening to us." As they read the Word of God, they were inspired to pray.

There is nothing that will move people to pray like studying the Bible. I love to hear people pray in the language of Scripture. That is what the Psalms are. There are some people who do not like written prayers, they object to any form of ritualism. I do not like it myself, I think it is usually a sign of spiritual poverty. But we have prayers enough in the Bible, inspired prayers; and we may take this prayer-book and quote it all day and all night while we are before the Lord in prayer. The Word of God is the most appropriate vehicle through which to express our heart's desire.

And when these people came back from their contact and conflict with the enemy they went to "their own company". There is nothing that will drive people to prayer — or to prayer meetings — like a little bit of trouble. It was instinctive with these men as soon as they were let out of jail to go to prayer-meeting. That is what Peter did: he came to the house of John Mark and found people praying. Read the story of these apostolic Christians and you will find a kind of divine instinct that always led them to gravitate to the place of Christian assembly. Even before Pentecost, when the two met the Lord Jesus on the way, and He came into their home and was known to them in the breaking of bread, although it was a late hour they did not go to bed but went to Jerusalem, and there they found many gathered together — and they had a prayer meeting. On this occasion they gathered together about the Word of God, and prayed together, using the very language of Scripture.

There is nothing that leads people to pray like discovering that they are in the way of God's purposes. They consulted the Guide-Book, and found they were on the right road, and they said, "We will give God thanks for the trouble we are in" — and they did. Whenever you find yourself losing interest in the place of prayer you can be sure you have been neglecting your Bible; when you find not inclination to pray privately, you will find that you have been neglecting to read the Word privately, for as surely as you read you will be driven to pray.

## II.

Let us see WHAT HAPPENED WHEN THEY PRAYED. First of all, "the place was shaken where they were assembled together". And it is worthy of remark that something happened when they prayed. Does anything happen when you pray? Is there any value in prayer at all? Does anything result from our frequent gathering here? Do you believe that the chief value of prayer is the subjective influence of prayer? That is the modern theory, that when I pray God does not hear me and do something for me, but it does me good!

Sometimes people say, "I enjoyed Mr. So-and-So's prayer." Did you? What did you enjoy about it? Was it a blessing to you because you were able to say, Amen, to somebody else's giving of thanks? Did you participate in the prayer? Or was it really a sort of speech that somewhat warmed you up? You have heard of the eloquent preacher whose prayer was described in a Boston paper as being probably the most eloquent prayer ever delivered to a Boston audience! That is not prayer. Is it for that we pray? Or, as we call upon God, does He really do something for us? Does anything happen as a result of our much praying? If it is real prayer, something must happen.

Here *the place was shaken*, aside from the people. Something happened to the "place". That is a bit old-fashioned. Surely you cannot expect that in our day, if we pray, something in this building will be affected by our prayer! I believe it is possible for us to have a spiritual atmosphere. I believe it is possible for God so to fill a building as to make it impossible for anybody to come inside the door without feeling that God is there. We ought to be humbled as we say it, but I have heard people say many times of this place that before a hymn had been sung, or a word uttered, they felt they had come into the very presence of God. At Pentecost "there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."

It is very difficult to speak in an unwarmed atmosphere.

I think we ought to expect that. I think we ought to pray that that may be characteristic of every service, that the place shall somehow be affected by the presence and power of the Holy Ghost. Then it will not matter so much about us, if only people meet with God when they come.

Then "they were all filled with the Holy Ghost." How shall I speak on that? Do you believe that it is possible for us to be filled with the Holy Ghost? Do not say it lightly. How this great truth and privilege, of which the New Testament is so full, has been counterfeited in this day! Have you not noticed that that is always the devil's way, to associate some extravagance, some vagary, some admixture of error, with some precious truth, in order to turn people away from it? It does not mean necessarily that we shall be tremendously excited and given to all sorts of emotional excesses — although a little emotion would not do us any harm. It will not do any harm, provided it is regulated according to Scripture. But it is with the fact I am concerned this evening, that it is the privilege of believers individually to be filled with the Holy Ghost. And when a company of believers come together to pray, it is possible for them so to pray that they shall all be filled with the Holy Ghost.

Not a few, but "all". Not the preacher only, but everybody. Not only the officers of the church, but every member.

Last Sunday night at the close of the open-air service a young girl walked up the steps and said to Dr. Johnston, "Dr. Johnston, I should like to be saved" — and she was saved. She yielded herself to Christ. I will tell you why she was there. In the home where she works there is a radio. She was alone one Sunday evening — and lonely. She "tuned in" and heard the baptismal service, and said to herself, I do not know where that is, but I am going to find out and go there. She came, — but what I wanted to say was this: she longed to come forward at the service indoors, and if someone had only offered to come with her she would have done so. Have you not noticed, dear friends, that many of those who have come, and who have given evidence of having been soundly converted, have been helped to make confession of their faith by the kindly word of somebody else? What we need in this place is to have so many people filled with the Holy Ghost that it shall be impossible for anyone to sit anywhere in this church without having somebody ready to help him or her to Christ.

"They were all filled with the Holy Ghost." Ought we not then to seek that as our own personal privilege, that we may know in our own experience this superhuman, supernatural, divine Power, filling and flooding us, and enabling us to do what of ourselves we could not do?

Brother Carew told me to-day of hearing somebody preach over the radio recently of a Sunday morning, who was recounting all the ills and shortcomings of the modern church, a most refreshing message — and you would be surprised if I were to tell you where it was delivered, for I did not know anybody ever talked that way. But another man said to me quite recently, "There is going to be another church." I said, "Why?" "Because," said he, "the people in the United Church are utterly disappointed." Nothing is happening spiritually, and they find that mere organization does not bring to pass the thing they had hoped. And although himself a Presbyterian, he said that Presbyterians were equally disappointed. Then he said this extraordinary thing, that if the Congregational Church had

been alive to its opportunity there would, at the time of the Union, suddenly have sprung into being a thousand powerful Congregational churches; Presbyterians would have become Congregationalists because a great host of them were sick of their Presbyterianism and their overlordship and all the rest of it.

Do you know, the very thing that he described as the thing that was bound to come, a return to the simplicity of the apostolic church, is the very thing that we, in this place and in other places that I know of, are trying to bring about. I am positive, dear friends, that there is a tremendous ministry for any church that is made up of members who are "filled with the Holy Ghost". A spiritual church, with a spiritual message, recognizing the spiritual character of its mission, is needed to-day as it was in Jerusalem in the ancient times — and we may have it as we pray. That principle is fundamental. Mark it well: "When they had prayed . . . they were all filled with the Holy Ghost."

What did this Holy Ghost church do? How did they exercise themselves when the Holy Spirit came upon them? "They spake the word of God." That is natural. This Book was inspired by the Holy Ghost, and when men and women are indwelt by the power of the Holy Spirit they will, as a matter of course, speak the word of the Spirit. They will love to speak the word of God.

That ought to be our task everywhere and all the time, — not on Sundays only. We shall be useful, and be used of God in the salvation of souls, in the measure in which we "speak the Word of God" all the time. There are some people who have special meetings occasionally. I believe we ought always to be at it, and all at it, and all at it all the time. And just as we are at it in the shop, in the office, on the street, or wherever we come in contact with men and women, if we pray and receive the Holy Spirit, it will be natural for us to speak the word of God. We shall want to speak it.

Someone says, "I am not trained for that. It would be necessary for me to have training before I could speak the word of God effectively." It does not say that they expounded the Scripture. That is a very good thing, when the Holy Spirit enables us to do it. But I am persuaded that what God wants is human lips that will simply speak His Word. Quote the Scripture, give people a text. God has promised that His word shall not return unto Him void. I have known many professing Christians who could argue by the hour. Do not argue with people: give them the Word, and the Holy Ghost will bless the Word and seal it upon heart and conscience. They were all filled with the Holy Ghost, and they all spake the word. Everybody became a voice through whom the Holy Ghost uttered Himself.

And they spake the word of God "with boldness". There is nothing, to me, that is more abhorrent than cant. I confess I hate it. This ultra-pious attitude of some people, this "goody-goody" business! Anybody who has an infinitesimal spark of manhood about him resents it. Any kind of hypocrisy or artificiality in religion is abhorrent to anybody who is rightly constituted. There is a kind of boldness that is sheer brazenness. May we be saved from that!

I read to-day that when one of those heroic Frenchmen who had crossed the sea at great hazard was feted in New York — as they do in New York. New York is a perpetual circus ring; they love sensationalism; they want to have something all the time in order that they may throw tape and paper from the windows. But they are generous

and hospitable and splendid in their recognition of a worthy act. And they were just as loud in their praises of these men as Paris was in its praises of Lindbergh. One of these men was asked to give a speech. He prepared a few sentences, and got up and tried to say something. But he could not. He forgot it. He looked at the great crowd — a really great assembly — and at last sat down blushing like a young girl. The great crowd applauded him to the echo! He was not a coward, but he could not speak very well.

It is not always easy to speak — neither is it an indisputable proof of courage when a man finds it easy to speak. I wish some people could be struck dumb for about a week. It would give the people with whom they live a rest. I have known people with whom perpetual motion has been discovered! The body of Christ is not all tongue. Do not be discouraged if you find it difficult to speak. And if you find it too easy, give your tongue a vacation. I was once in Spurgeon's Tabernacle, meeting in the study with the deacons. Dr. Dixon was the pastor, and was away from home. I remember Deacon Olney prayed something like this: "O Lord, bless our dear Pastor wherever he is. Bless him every time he opens his mouth to speak; and give him wisdom that he may not open it too often!" What he really meant was, I suppose, that the Pastor needed a vacation, and that while he was away on vacation he hoped he would rest.

Perhaps we need thus to pray for ourselves, that we may have grace whenever we open our mouths, and wisdom not to open them too often. If you find a natural reluctance, do not be discouraged. We need a boldness in speaking God's Word that is born of the Holy Ghost. That kind of boldness, the boldness that overcomes timidity, that overcomes natural shrinking, the boldness that makes a man speak because he must speak the things of God, that is the kind of boldness that characterized the apostolic church.

The men who won the Victoria Cross in the Great War, as a rule, were not great big bullies who were always blustering about, threatening what they were going to do. It was usually some shy, timid, fellow, half despised of his comrades who supposed that he was almost afraid of his shadow, who, when the emergency arose, and a brave spirit was necessary, proved himself the bravest of them all. It was then the real man that was in him came out, and putting other men to shame, he went to his objective and won the prize.

Many of the most courageous spirits in the service of God have been people who naturally had no courage at all. Many who have been most bold in defending the Word are people of shrinking disposition. If God has saved us from natural timidity, if He has given us any sort of freedom in public speech, let us thank Him for it. Let us be careful that we do not abuse it, and pray that we may never substitute mere physical energy and natural powers for the power and grace of the Holy Spirit.

I heard it said once that a man of education is a man exposed to great danger, because he could argue in favour of any cause. Like a lawyer, it would not make much difference which side he pleaded he could plead either side and win. There is a danger of our overcoming our natural timidity and attempting to do God's work in our own strength. The danger is of depending upon natural power in substitution of the Holy Ghost. It might be a good thing if sometimes we could be dumb, if only at last the Holy Ghost could speak through us once again. They spake the word of God "with boldness".

That characterized the ministry of the Apostle Paul. As I read his life-story it seems to me he is one of the bravest spirits that ever lived. It does not seem that he was a man of natural reticence. He began at once preaching the word. Yet when he had had long years of experience he never relied upon his natural power. In the epistle to the Ephesians he said, after having exhorted them that supplication might be made of all saints, "and for me, that utterance may be given unto me" — do you know what that is? I heard Dr. Thomas once speak on that text, "That utterance may be given unto me." I cannot tell you what it is, but every preacher knows what it is. He knows when utterance is given him — and when it is denied him — "that I may open my mouth boldly." Think of Paul asking people to pray that he might be bold! One might suppose that Paul had got over all that, that he was as courageous as a lion. But therein can we not discern this, that Paul's courage was not a natural courage; his boldness was not natural to him, but a boldness of the indwelling of the Holy Ghost.

That is what we need. They spoke the word of God "with boldness" because the Spirit of truth was in them.

It is a good deal easier to preach the gospel from this pulpit, than it is in the place where you work to speak to the person next to you about Christ. It is that private, personal, work that requires real courage. I have seen people right here in this service standing beside a stranger, people who were not lacking in spirituality or spiritual interest, almost trembling as they felt it their duty to speak to somebody — and they did not do it. They could speak publicly perhaps, but to go and accost somebody and break in upon him and say, "Are you a Christian?" — That requires a holy boldness.

Will you pray for that? So often when I give the invitation on Sunday, and we sing a hymn, we sing sometimes four or five verses, and about the time we are ready to close, somebody gets out of his or her seat and begins to move. Why did he not come at once? Why did not some Christian beside him ask him if he were a Christian; and, if not, if he would not yield to Christ? We should pray to be filled with the Holy Ghost that we may always be about the Master's business.

I have heard a story about an evangelist called Uncle Vasser — I think Vasser College was named after him. He was an outstanding evangelist, and in a certain town it was announced that he was to preach. In that place there was a man who professed to be an infidel. His wife became an earnest Christian. When he heard that Vasser was coming he laid his commands upon his timid wife, and forbade her to go to any meetings. She must not go. She must stay at home — and she did. But Vasser not only preached: he went round about after people. I suppose somebody had told him of this professed infidel, and he went to his home. Anyhow, when the infidel went home one evening he found his wife in tears, under deep conviction of sin. He said, "What is the matter?" Then suddenly a thought crossed his mind, and he said, "Has that man Vasser been here?" "Yes," she said, "he called at the door." "Why did you not send him about his business?" he enquired. "Ah," said she, "he was about his business."

People will know when we are "about our business." They spake the word of God "with boldness".

They spake the word of God *with power*. I suppose it means that their word was effective. I cannot tell you how it works; I do not know how — but I know it does. When we give an invitation in the power of the Holy Ghost it



is not a human word: it is a human word divinely energized. When you go to somebody and speak to him or her about Jesus Christ, you need that power of the Holy Ghost that will make it impossible for them to resist. It was said of Stephen's ministry, "They were not able to resist the wisdom and the spirit by which he spake."

"And great grace was upon them all." I think a service under those conditions must have been like a beautiful garden after a refreshing rain; when the windows of heaven are opened and the rain descends, and the thirsty earth drinks up the heavenly flood. Then the rain is past, and the sun shines, and all the flowers seem to smile, and the birds come out and sing. You go out into the garden, and everything is so fresh and beautiful and fragrant that you say, "Nothing missed the rain. It has refreshed everything." "Great grace was upon them all" — just a heavenly rain.

When the service was over, when they had prayed, there was a Hallelujah in everybody's heart and on nearly everybody's tongue; and I think they said, "Did we not have a great time? Is it not glorious to be a Christian, and to be one in Christ Jesus?" — "Great grace was upon them all."

"I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved"; "My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies"; "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits"; "And they heard the voice of the Lord God walking in the garden in the cool of the day." When the Lord is in the midst of His people, when "the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell", when everything is fragrant and beautiful — well, we are just getting ready for heaven. But that is not the time when we especially want to sing, "What must it be to be there?" because we are there already. May the Lord teach us more and more deeply the secret of prevailing, persevering prayer!

September 4, 1930.

### THE BEST PUPIL

If God's truth demands the tortured cry of a single innocent child, argued Dostoevsky's Ivan Karamazov, then God's truth is not worth the price of admission. But there are other ways of looking at the ancient mystery of guiltless suffering, as was shown last week by the remarkable story of one child. The story was told by the U.S. Sixth Fleet's Admiral Charles Brown, and it concerned the son of his old friend Jack Peurifoy, onetime (1950-53) U.S. Ambassador to Greece. The child's name was Clinton Peurifoy, and he was a spastic.

"He was a brilliant lad," recalled Admiral Brown, "and in spite of, or, if you will, perhaps because of his handicap, deeply appealing." Queen Frederika grew fond of the boy while the Peurifoy's were stationed in Greece, and often asked him for long visits to the royal palace in Athens. During these visits young Clinton Peurifoy played freely with Queen Frederika's two children. One day Prince Constantine said to his little American friend: "My sister and I have been talking about you, and we have decided that you must be the favourite pupil of Jesus."

"What do you mean?" asked Clint.

"Well," replied the prince, "you know how it is. In school the best pupil is always given the hardest problems to solve. God gave you the hardest problem of all, so you must be His favourite pupil."

With sudden tears in his eyes, the crippled child replied: "I don't believe you!"

The prince in turn answered with all the finality of a child's argument: "I don't care what you think. My sister and I think you are."

That night the Queen sat on the edge of Clint's bed as she tucked him in, and said: "I heard what the prince told you today, and I agree with him. I believe you are a favourite pupil of Jesus." For a moment two troubled eyes stared back at her. Then Clint said: "I don't believe it! I won't believe it unless my daddy says that he believes it!"

Later Queen Frederika told Jack Peurifoy the story. The Ambassador shook his head and said: "I can't tell him that I believe that. I cannot believe that a good and just God would do that to my little boy." And the Ambassador burst into tears. But eventually, as the Queen had advised, he did tell the boy that he believed it was Jesus who had given him this "hardest problem".

In 1955, when Jack Peurifoy was U.S. Ambassador to Thailand, he and his two sons were in an automobile accident. Jack Peurifoy and his younger son, a normal, healthy lad then 9 years old, were killed. But Clinton, 14, the spastic, survived — "by one of those forever puzzling strokes of fate," as Admiral Brown put it. Brown also reported that before he died Jack Peurifoy had come "to really believe that God in His way which passes all human understanding, was preparing a favourite spot for a little boy who must spend his earthly days as a hopeless cripple."

—Time

### THE PASTOR

LET us sum up all these ideas in a few words. The pastor is nothing else than the recognized dispenser of the word of God. He is a man who consecrates himself to break to the multitude the bread of truth. He is a man who devotes himself to the work of applying and appropriating to man the redemptive work of our Lord Jesus Christ, inasmuch as God has determined, by the foolishness of preaching, to save men. As Jesus Christ was sent by God, so he is sent by Jesus Christ. He comes on the part of Jesus Christ to do, from the principle of gratitude, what the Saviour himself has done from a principle of pure love. He reproduces all that was in Jesus Christ except his merits. He is not, so far as the obligations which are imposed upon him are concerned, either more or less than his master. He does, under the auspices of the divine mercy, all that which Jesus Christ has done under the weight of divine anger. By word, by work, by obedience, he continues the life which Jesus Christ in his own person commenced.

—A. VINET

### SECRET OF FREEDOM

Make me a captive, Lord,  
And then I shall be free;  
Force me to render up my sword,  
And I shall conqueror be.  
I sink in life's alarms  
While by myself I stand;  
Imprison me within Thine arms,  
And strong shall be my hand.

—GEORGE MATHESON

# Winning Souls

By Dr. Theodore Cuyler

SOMEONE asked Dr. Lyman Beecher in his old age, "What is the greatest of all things?" The sturdy veteran replied, "It is not theology; it is not controversy; it is saving souls." He had been the king of the American pulpit; but, as he looked back over his noble career, he felt that the greatest good that he had accomplished was in leading guilty and polluted souls to their only Saviour. David Brainerd, one of the most celebrated of our missionaries, while he was labouring among the poor, benighted Indians on the banks of the Delaware, once said, "I care not where I live, or what hardships I go through, so that I can but gain souls to Christ. While I am asleep, I dream of these things; as soon as I awake, the first thing I think of is this great work. All my desire is the conversion of sinners, and all my hope is in God." Our blessed Master came into our sin-cursed world to seek and to save the lost. To convert men to Jesus Christ by the aid of the Holy Spirit was the master-purpose of Paul and his fellow-apostles. The great Reformation, under the lead of Luther and Calvin and Knox, was far more than a protestation against Popish errors; it was a direct bringing of benighted souls to the cross for salvation. Whitefield and the Wesleys made this their chief business. The most successful preacher of modern times was Spurgeon; and he once asked me the question, "How far do your ablest American ministers aim mainly at the conversion of souls?"

The question that my beloved British brother asked me I would propound to every young preacher that reads these lines. No minister is likely to succeed in anything that he undertakes with only half a heart; he can never do what he does not even attempt to do. If your whole heart is not bent on the glorious work of converting sinners, by the help of God, you will never accomplish it. You may produce much valuable and elevating thought; you may argue ingeniously against current skepticism; you may unfold sound principles of morality; you may say many eloquent things about "developing humanity", and in behalf of benevolent reform; but if you stop short of leading immortal souls to Jesus Christ, then your ministry will be at the most vital point, a failure. Nor is it a vague idea about "reaching the masses", or saving people in general, that must inspire you. Men are saved or lost individually. The Bible declares that "he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." A single soul was a sufficient audience for the Son of God at the well of Sychar and in the inquiry-room of Nicodemus.

Aim then, my brother, to make your preaching direct, pointed, individualizing. Let every unconverted person in the house be made to feel, "That means me." Not every sermon is to be addressed to the impenitent by any means; but when you are presenting Christ, present him as each man's Saviour; and when you discuss the guilt and danger of sin, bring it home to each individual sinner. "Thou art the man," sent Nathan's parable into David's heart like an arrow. Do not be afraid of any sinner in the house; and pray God to help you love every sinner before you so fervently that you will tell him plainly that if he does not repent and accept Christ, he will be lost forever. Do not be afraid of the word "hell" any more than of the word "heaven". Oh! it is sheer cruelty to conceal from your

hearers that the wages of sin is death. If you are faithless and cowardly, the blood of souls will be found in your skirts. Preach, therefore, plainly, lovingly, and pungently the guilt of sin and the doom of sin, and pray that every impenitent soul before you may be convicted by the Holy Spirit. Aim to reveal to every sinner his or her own personal guilt before God, for nobody is likely to flee to the Lord Jesus Christ until he or she feels the need of Him. Deep convictions of sin generally produce deep conversions; shallow convictions produce shallow Christians. Put in the plowshare of divine truth, and then bear down on the beam; if it reaches the roots of sin, and tears them up, all the better. When you have made a sinner see himself, then try to make him see his Saviour. Then point him to the all-sufficient Redeemer, whose atoning blood cleanseth from all sin. That is the way in which Peter preached at the time of Pentecost, when three thousand souls were convicted and converted in a single day. When you are preaching repentance to the sinner, you cannot deal too faithfully and pungently; when you are offering salvation to the sinner through Jesus, you cannot be too winsome and loving in your beseechings.

Only a part of your work in soul-winning is likely to be done in your pulpit. The most important part will be done when you are brought face to face with an awakened person. Be on the lookout for such persons constantly. During your pastoral visits you will encounter those that are inquirers, and you should rejoice to converse with them immediately. By the way, when I discovered several such cases during my calls in one afternoon (in 1856) I hailed this fact as a token of the Holy Spirit's presence; and I summoned my church-officers, and appointed special services every evening, which services resulted in a large number of conversions. Always be on the watch for the presence of the Holy Spirit. Listen for the first drops of heavenly blessings; then gird yourself for the happy work. In dealing with an awakened soul, your prime duty is to co-operate with the Holy Spirit, and therefore you must pray fervently for his guidance. Endeavour to ascertain just what it is that is in the way of the inquirer, and what it is that keeps him from surrendering to Christ. If it be some bad habit or evil practice, then that evil practice must be abandoned. If it be some sin, cherished in the heart, then he must yield, even if it be like plucking out a right eye or cutting off a right hand. In most cases the chief hindrance lies in a wicked, stubborn heart. It has always been my aim to convince awakened persons that, unless they were willing to give their hearts to Jesus and to "do the will" of Jesus, there was no hope for them. We must shut the inquiring soul up to Christ. The experiences of inquirers may differ as much as their countenances; but in two vital particulars all cases are to be treated alike. Every sinner must cut loose from his sins, and must cleave to the Lord Jesus. Saving faith is vastly more than an opinion or a feeling; it is an act of the soul. It is the act of joining our weakness to Christ's strength, our ignorance to his knowledge, our guiltiness to his atoning love, our wills to his will, ourselves to him. No one is soundly converted, and no one should join the church, until he has joined himself to Jesus Christ. This is the one infallible test. It is not enough to "feel happy"; it is not enough to say, "I am trying to

be a Christian"; no soul is safe until it has surrendered unconditionally to Christ, and has been "born anew" by the Holy Spirit. Do not "count noses" too hastily, and do not be so ambitious to swell the numbers of your church that you will rush the unconverted or the half-converted into it. It will be your folly, and may be their ruin.

In addition to your conversations with such awakened persons as you may encounter in their homes, or such as may call on you for conversation, it will often be wise to appoint inquiry-meetings. Do this when you discover a need for such meetings, and not as a mere empty form. Some zealous ministers insist that such a meeting should be appointed after every preaching-service; but suppose there are no inquirers to meet; then the very word becomes a solemn farce or failure. When there are inquiring souls, and they are gathered for instruction and guidance, then be exceedingly careful as to whom you allow to go in with you. Surely you would not call in the first person that happened to go by your door to treat one of your family that was dangerously sick. Be equally careful not to allow rash and inexperienced persons, or pious "cranks", to meddle with immortal souls that are settling the stupendous question of their own salvation. If you require help, invite only the men and women possessing both grace and good common sense. Converse with each inquirer as closely as possible, and as concisely. Bring each to the point at once. Have God's Word in your hand as well as in your memory, and be ready to use the right passages for the right case. With the infallible Word to give you light, call upon the Holy Spirit to apply his almighty power and loving work to the souls before you. Encourage the inquirers to pray themselves. Try to keep every eye fixed on Christ; urge immediate surrender to Christ. Do not begrudge the time or labor required to help a halting or perplexed soul. Hand-picked apples keep the longest. Individual labor with each inquirer is indispensable. The happiest hours you will spend in this world, my young brother, will be those that you spend in leading sinners to the Saviour. "He that is wise winneth souls." To you, if you are thus wise, will be long the crown that shineth as the stars.

### LIES TRAVEL FAST

If you want truth to go around the world, you must hire an express train to pull it; but if you want a lie to go round the world, it will fly: it is as light as a feather, and a breath will carry it. It is well said in the old Proverb, "A lie will go round the world while truth is pulling its boots on." Nevertheless, it does not injure us; for as light as a feather, it travels as fast, its effect is just about as tremendous as the effect of down, when it is blown against the walls of a castle; it produces no damage whatever, on account of its lightness and littleness. Fear not, Christian. Let slander fly, let envy send forth its forked tongue, let it hiss at you, your bow shall abide in strength. Oh! shielded warrior, remain quiet, fear no ill; but like the eagle in its lofty eyrie, look thou down upon the fowlers in the plain, turn thy bold eye upon them and say, "Shoot, you may, but your shots will not reach half-way to the pinnacle on which I stand. Waste your powder upon me if ye will; I am beyond your reach." Then clap your wings, mount to heaven, and there laugh them to scorn, for you have made your refuge God, and shall find a most secure abode.

—SPURGEON

### RICHES IN A JAR

A common thing in ancient times was to preserve valuables by sealing them in earthen pots. These might contain gems that would be poured out when the jar was unsealed; and sometimes papers of value were thus secreted. The Dead Sea Scrolls are, perhaps, the most outstanding example of valuable papers preserved for centuries in a jar. The apostle Paul, alluding to familiar things of everyday life as he did, made reference to this custom when he spoke of the Christian as a custodian of spiritual treasure: "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." Of what value is an earthen pot? It is practically worthless; it could be made almost as easily as it could be broken. But what a change in its significance would take place once it contained a priceless treasure!

God has deposited His treasure with us His people. Paul expounds its meaning in the context (2 Cor. 4:1-6); it is the knowledge of God as revealed in Jesus Christ. This knowledge has come as a dawning light into darkened lives. How, then, is this treasure to be seen? Gideon's three hundred men smashed their earthen jars, and immediately their lighted torches blazed in the darkness. The experience of Paul and countless others has been that they have been knocked about through the vicissitudes of life or service (see how Paul fared, vv. 8-11), but that through them has shone out the life of Jesus. As He is seen in His people a treasure beyond all price is displayed to men. "It is not I that live, but Christ liveth in me. And the life that I now live, I live in faith, faith that is in the Son of God, Who loved me and gave Himself up for me" (Gal. 2:20, R.V. margin)—so the apostle wrote on another occasion. Herein is the secret of Christ seen in the saints.

—G. C. D. HOWLEY, in *Jewish Missionary Herald*

### DATES TO REMEMBER

September 29—Rev. I. D. E. Thomas, Pastor of Christmas Evans Memorial Baptist Church, Caernarvon, Wales. Mr. and Mrs. Thomas will have with them Mrs. Frances Jones, harpist and soloist.

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### THE SUNDAY SERVICES IN JARVIS STREET CHURCH

VISITORS from points in Canada and United States joined with the regular Jarvis Street congregation in worshipping the Lord on Sunday, August 4th. The attendance was good throughout the day. God was present with His people, and blessing was experienced from the commencement of the splendid Prayer Meeting on Saturday evening to the close of the Communion Service on Sunday evening. The name of the Lord was magnified in our midst. One boy openly confessed faith in Christ at the morning service, and seven new members were received into the church fellowship at the Lord's Supper.

At the morning hour of worship Dr. Slade preached on the all-important theme, "Justified by Faith" (Rom. 5:1-10). The Bible calls our attention to vital questions of life, to the eternally important questions, and the Word of God provides the answer to these questions. Some of these questions are as follows: "If a man die, shall he live again?" "Is thine heart right?" "What shall it profit a man, if he shall gain the whole world and lose his own soul?" "What is your life? It is even a vapour that appeareth for a time, and then vanisheth away." The question that transcends all others is this: "How shall a man be just with God?" (Job 9:2). The complete answer is found in our text (Rom. 5:1, 2).

Our text sweeps away all idea of human merit or good works as the ground of justification. Habakkuk declares, "The just shall live by his faith." This was the truth that shone into the heart of Martin Luther. He saw that salvation is "not by works of righteousness which we have done," but "to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Consider the justified state of the believer. It is an established truth that the believer is now justified. Justification is a state of acceptance before God. If we stand on trial before our Maker in ourselves, the verdict will be condemnation; but if in Christ, it will be acquittal. A king or queen may pardon, but cannot justify. In Christ we are accepted and by God declared righteous. We are righteous in Christ's righteousness; God is satisfied with us in Christ. In Him our persons are accepted, our prayers are accepted, and our praise and service also.

It is a state of high privileges. We have peace with God, such peace as man had with God before sin entered into the world. Paradise was lost through sin, but regained through Christ. We also rejoice in hope of the glory of God, the love of God is shed abroad in our hearts, we have a sure and living hope, and we have our standing in the grace of God, the home of the Christian.

How do we enter this state? Through faith: "Being justified by faith, we have peace with God through our Lord Jesus Christ." We simply believe in the Lord Jesus Christ, committing our souls to Him, and we trust Him for salvation: "We are saved by grace, through faith."

The fine Open Air Service in Allan Gardens at 6 p.m. and the gathering for intercession in Greenway Chapel at the same hour prepared the way for the evening hour of worship. From 7.30 to 8.30 this service was broadcast over station CHWO, Oakville (1250), and we trust that many souls were blessed by this clear presentation of the Gospel message. Mrs. Carol Kerr sang two selections. Rev. John Byers, who ministered with great acceptance for many years in Orillia and Hamilton, was present at this service.

Talking as his subject, "Sacred Memories" (Isaiah 44:21), Dr. H. C. Slade, the esteemed Pastor of Jarvis Street

Church, spoke most helpfully. The message was applicable to people in all stages of Christian experience; to the unsaved, to believers rejoicing in Christ and to saints who had wandered from the path.

"Remember these." The Bible teaches that there are some things to be remembered and some things to be forgotten. There is such a thing as profitable forgetfulness. Paul declared: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Along with the factor of wisely remembering, there is the factor of wisely forgetting. I must forget my mistakes. If I dilate on them, I shall be driven to despair. I must forget offences, for if I nurse them, they will become a ball and chain around my feet, hindering my progress. I must also forget my past achievements.

Have you ever reflected on the marvellous factor of memory? Every moment sensations, ideas and moral impressions are engraving themselves upon our minds, creating that being which we call ourselves. Memory is a vital factor in our lives; without memory we are nothing. Every decision, every judgment is connected with memory. We can cultivate memory, we can allow it to weaken or we can strengthen it. We in this place put great emphasis upon the Word of God, teaching it even to the little folks that it may be a seed to come to fruition in future years. "Remember now thy Creator in the days of thy youth." Young people, remember what you have been taught, remember that there is a God, your Creator, to whom all must give account.

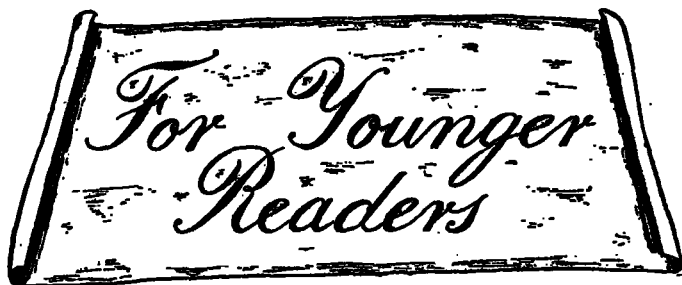
Memory can help us in matters pertaining to eternity. In times when we have sinned, it can lead us to repentance, as it did David. "Remember the sabbath day to keep it holy." Remember what God did to Pharaoh who defied God. "Remember Lot's wife." When God ordered her to leave the city of Sodom, she returned and became a pillar of salt. The Lord's Supper is a memorial feast: "Take, eat . . . in remembrance of me." This ordinance was given to us that we as God's people might keep in memory the work of Christ on Calvary for us.

We are to remember that our sins have been forgiven: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." We are here reminded that there was a terrible barrier between us and God. Our sins acted as a cloud, separating us from God, even as a cloud separates between us and the sun. Clouds bring darkness, so does sin. Our foolish minds have been darkened, plunging us into a state of gloom. An aviator declared that one of the most interesting parts of his course was the study of the clouds. Most of the clouds are such that one can fly through them, but certain ones are full of hail, and if one should fly through these, the plane would be riddled, as with bullets. What is in a cloud? In the cloud there may be a mighty storm to drench and damage the earth. What is sin? "The wages of sin is death." "The soul that sinneth, it shall die." "Sin, when it is finished, bringeth forth death." Only God can remove the clouds, and only God can remove the sin of the human heart. Do not try to handle your sins yourself; you cannot remove the stain. God can; He has blotted out the sins of those who have come to trust Him. Scientists say that the clouds drift on, and we never see the same ones again. God has carried our sins into oblivion, He has cast our iniquities into the depths of the sea, to be remembered against us no more for ever. "There is therefore now no condemnation to them which are in Christ Jesus."

Remember also this fact: "Thou art my servant." May God's people remember that they are saved to serve. May our eyes be open to see Christ as our Surety, dying to redeem us. We are not our own; we have been bought with a price, and are to glorify Him in our bodies and in our spirits, which are God's.

"Remember, my people," saith the Lord, "that thou shalt not be forgotten of me." When we are away from public view, people may forget us. This world is a cold place; it does not care. May I offer this word of comfort to those who are ill, or lonely, those of you who feel that your trials are great? Whoever you are, as God's child you will never be forgotten by your Heavenly Father. He always has your highest welfare in view; He has assumed responsibility for your whole life. The children of Israel were in bondage in Egypt for 430 years, yet God did not forget them. Moses was sent to deliver them. The memory of our God never fails; moment by moment He makes good His precious promises. Do I speak to some one who knows the Lord, who once loved the Word of God and His house? Have you left your first love? Hear His gracious call, "Return! Return! Return!"

The whole universe is called upon to sing God's praises. In the light of God's grace we would join the angelic choir in singing the song of salvation to our Lord who liveth for ever and ever.



### "JUST CALL ME PETE"

By Myrtle Mesler

Sonny sat on the porch steps with his head in his hands, deep in thought. How could he go to camp? His parents could not send him because an unexpected bill had come up, and with the Petersons, it was bills first.

Sonny had a paper route, and a good one, too, but somehow he fell far short of the amount he was supposed to have at the end of each week. His mother could not figure it out. She knew how many customers he had and how much he brought home. Something was wrong somewhere.

Mother slipped out to the steps while dinner was cooking and spoke to her sad-faced boy.

"Sonny, why don't you let me help you figure out your paper money? There must be some big mistake, and if we find it, perhaps you can go to camp."

"Now, Mom, it's alright. I'll stay home. Perhaps I can help Dad in the office, or something, but I'll sure miss the fellows, and my Sunday School teacher is going to be in our, I mean, their cabin too."

Quickly he brushed away the tears. He mustn't let Mom see those!

"Look, son, here comes Dad. Let's go in and eat, and then perhaps we can talk this thing over."

Supper was rather quiet, and soon Dad pushed back his chair and reached for the evening paper. Suddenly he read aloud, as he often did when something struck his

fancy, "Grandma Jones seeks boy known only as 'Pete.' Asks aid of *Daily Sun* in finding him."

Mom and Dad both noticed the startled look on Sonny's face.

"Do you know him?" asked Dad, and before Sonny could answer Dad said, "It's too bad you were not called 'Pete' instead of Sonny. Perhaps she is leaving him some money."

"Not if I know Granny Jones," said Sonny, "she's plain poor."

Sonny quickly left the room and had just reached the front door when the bell rang. It was the pastor from his church. At first Sonny's face lit up with joy, then it quickly changed, for seeing the pastor made him think about camp. Oh, if he could only go!

Mom and Dad came into the room and Sonny ducked under the pastor's arm, about to leave, when the pastor drew him back.

"Wait a minute, Sonny," he said. "I have something to tell your folks and I want you to hear it, too."

Mom and Dad were alarmed, for the pastor seemed very serious. Mom was sure Sonny was in trouble. He had not been himself lately. And then there was that paper money shortage too. Oh, dear, what had he done? He had always been such a good boy. Perhaps the police sent the pastor to tell them so they would not be so frightened.

"Pete, come and sit by me," said the pastor.

Sonny obeyed him, but was too embarrassed to lift his head. He knew his secret was out. Pastor Jones picked up the paper that Dad had laid down and read the same article that Dad had read a few minutes before. Then he looked up and said, "Friends, I see you are not aware that this is 'Pete' and Grandma Jones has found out who he is and where he lives."

"Pete didn't know it, but I have been watching what he was doing for weeks, and when I saw this in the paper I went straight to Grandma and told her who he was. Grandma asked me to give you this, Pete, just before she left to go to live with her daughter many miles away."

Mom and Dad were quiet as long as possible, and then they both began to ask questions at once. "What is all this? Tell us, Sonny, what does it mean?"

Pastor Jones saw how hard it was for Sonny to speak so he said, "I'll tell you. Grandma Jones has been ill for a long time and very poor too. I have watched daily up until a week ago, and your boy has been buying food and taking it to Granny. When I talked to her about it today she said the little lad had been using some of his paper money to buy her food and that however hard she coaxed, he would not tell his real name or where he lived. He would only reply, 'Just call me Pete.' Finally Grandma became very ill and her daughter had to be sent for. When she heard about 'Pete' she wanted to do something for him, but did not know where to find him. Grandma suggested putting an ad in the paper which they did, and that is how we found 'Pete.'"

"But Sonny, why didn't you tell us?" said Mom. "No wonder you didn't want me to see your paper records. Why didn't you tell us?"

"Because," said Sonny, "a long time ago I learned something in Sunday School and my teacher explained it so well that I never forgot it. So I couldn't tell you about Granny, Mom."

"Well," said Pastor Jones, "what could that be?"

"It was Matthew 6:3 and 4a, sir," said Sonny, and he repeated it. "But when thou doest alms, let not the left

hand know what thy right hand doeth; that thine alms may be in secret."

"And," said Pastor Jones, "'Thy Father which seeth in secret himself shall reward thee openly.' Now let us see what Granny has for you."

Slowly Sonny opened the envelope. His face broke into a radiant smile and he shouted, "Camp, I can go to camp!"

Mom jumped up to see the note and the check that was enclosed. The note read, "God bless you, Pete." The check was enough and more than was needed.

Mom and Dad put an arm around their boy and said, "From now on you are Pete to us, too. Just Pete."

—*The Moody Church News*

## FAITH AND FIRST FRUITS

### *Among the Saoras in India*

By Miss Gladys MacLean

(Miss MacLean and her companion, Miss Bessie Turnbull, resigned from the Canadian Baptist field in India as a protest against Modernism. They are now serving under the auspices of the Association of Baptists for World Evangelism.)

OUR joy was that we had found a great area of un-reached Saoras to whom we were giving the gospel for the first time, and they were just drinking it in. Then when we saw the Holy Spirit taking the Word of God and working the miracle of the new birth in the hearts of some of the young men, we experienced something of what Paul did when he wrote 1 Thess. 2:19, "For what is our hope or joy or crown of rejoicing? Are not even ye (they) in the Presence of our Lord Jesus Christ at His coming?"

Angusu in Dove Village was the Firstfruit. He was a young chap about eighteen years old, engaged in free labor paying off a debt incurred by his drunkard father. (Out here this system really amounts to slave labor.) Right from the beginning he was especially interested, and spent almost every evening at our little house listening to the "Jesus Words". A whole new world opened up for him when we began to teach him to read and write. On New Year's Sunday we were greatly encouraged to have Angusu following along in the Saora hymn book in our little service.

Once after we had read Matt. 7:21-29 together he left us with downcast face, saying, "my house is on the sand". Need I tell you how we prayed? If you only knew how difficult it is to get a pagan concerned at all about his sins! Were we to have the joy of harvest after just two months of sowing? Back he came the next night, seated himself cross-legged on the floor, and blurted out, "Oh I want to go to Heaven so much when I die." "And why can't you?" we asked. "Because of the sin in here," he replied, pointing to his heart. We gave the entire evening to giving him the Word, but still no peace, so once more we saw him leave us dejectedly to return to his father's house where there would be no help, for spirit-pots and liquor still reigned there. The fourth night he returned again saying, just as if he could think of nothing else, "All day long I have been calling out to Jesus to forgive me my sins." "And has He?" we asked. "I don't know," he replied wistfully, "who can see inside?" So we had some more hours with him and The Book. When he came the following day his radiant face told us that the miracle had happened. Even before he could give us his testimony we knew that we had a new Brother in Christ. In his own words his testimony was, "He has forgiven them all. They are gone. And it is all light in here." His old-fashioned conviction had now be-

come old-fashioned conversion. Once more there was joy in heaven and in our hearts too. And Angusu isn't the only one. Now there are others. But this time I am just going to ask you to surround our precious Firstfruit with fervent prayer.

As the months pass by he gives every evidence of being a new creature. He gives testimony of deliverance from drink and other evils. He is assuming spiritual leadership too, and is teaching others to read and sing. We have been cut off from Dove Village for several months now. The monsoon is here in full force making it impossible for the dug-out-tree-trunk-canoe-ferry to navigate the swift current of the flooded river which we cross in order to reach them. We yearn over Angusu. The last time we saw him Aunt Bess asked him if he was living in victory, and he replied, "Yes, there is power in the blood of Jesus." In a recent letter from him he writes about having fever, and adds "So I prayed, O Jesus give me strength, Now I am well." (Psa. 8:2).

I often sit and wonder how many more pagan lads there are in far off jungles who would believe too, if only someone would go and tell them.

—*The Message*

## *Request for "Witness" from Phillipines*

Phillipines,  
May 21st, 1957.

To the Editor and Publisher,  
Dear Brother in Christ:

Greetings in His wonderful name.

I have read of your paper in the Moody Monthly issued in the month of May, 1955. Just this year as I was about to read it I saw this coupon on it: "Here's your Chance." I do want to express my sincere appreciation for your fine magazine, THE GOSPEL WITNESS, copies of which you are willing to send us free of obligation.

In regard to my situation: I am very poor. I can hardly buy books which I could use in my personal working in the Lord's vineyard. I went to Bible School last year. Now I am planning to go back this year. The Institute offered us two years of study in the pastoral course. The name of the Institute was Baptist Workers' Training School. During the summer vacation I came here to witness for Christ. I'm pastoring one church which has an attendance of fifteen persons, not including the children. Praise the Lord His word is pressing on!

So, dear brother, it is an encouragement to know that you may please send me this GOSPEL WITNESS for four weeks with no obligations.

If you have some good old doctrinal books, please send them for my personal use. Whatever you send will be highly appreciated.

Praying for your faithful ministry.

God bless you.

Yours in His Service.

Are there others who would profit from an introduction to THE GOSPEL WITNESS? When you have finished reading this copy of THE GOSPEL WITNESS, pass it on to someone else. If you can use additional copies we should be glad to supply them. Or, send us names and addresses and we will send introductory copies.

—W. P. B.

# Bible School Lesson Outline

Volume 21 Third Quarter Lesson 7 August 18, 1957

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

## COMING JUDGMENT

Lesson Text: Zephaniah 1:1-16.

Golden Text: "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."—Zeph. 2:3.

### Introduction:

Little is known concerning the personal history of Zephaniah except his ancestry and the date of his ministry (verse 1). His name means "Jehovah hath guarded". Inasmuch as he described the destruction of Nineveh as still future, an event which occurred about 625 B.C., we understand that he prophesied during the early part of Josiah's reign (2 Kings 22, 23). Israel had already been taken into captivity. Doubtless he co-operated in the reforms of Josiah, especially in the matter of Baal worship (2 Kings 23:5-8).

The prophecy of Zephaniah may be outlined as follows:

- I. Judgment upon Judah and the Idolaters: chap. 1.
- II. Judgment upon Judea and Nineveh: chap. 2.
- III. Judgment upon Jerusalem and Restoration: chap. 3.

### I. The Coming Judgment Declared: verses 1-6.

Even as Israel had been removed from the land, so would Judah be destroyed (Jer. 8:13). Judgment would be certain, swift and inescapable. It would be complete, reaching even to the animal creation, under the curse because of man's sin.

God's wrath would be poured out upon idolaters especially. The remnants of Baal worship would be eradicated. Baal was a Phoenician god, appearing among the Israelites in the time of the judges (Jud. 2:13). Manasseh, the grandfather of Josiah, allowed an idol of Baal to be erected even in the sacred temple (2 Kings 21:3, 5, 7), but Josiah cut down the black-robed priests of Baal, called Chemarim (2 Kings 23:5). The priests of Jehovah had not put down idolatry (Ezek. 22:26; 44:10; Zeph. 3:4; Mal. 2:7, 8), and therefore they would not be exempt from punishment, nor would those who worshipped the stars, moon, sun and heavenly bodies (2 Kings 17:16; 21:3; 23:5). Some idolaters made a pretence of swearing allegiance to God (Isa. 48:1; Hos. 4:15, 16), while at the same time they dedicated themselves to the god Moloch (1 Kings 11:7; Ezek. 20:39; Amos 5:26). Such hypocrisy is an abomination to the Lord (1 Kings 18:21; Matt. 6:24).

This was an age of spiritual declension. Those who claimed to walk with God had turned back (Numb. 15:39, 40; Psa. 78:34-37; Ezek. 20:16-21; Acts 7:39, 40). Others had not sought Him at all (Hos. 5:15) or enquired concerning His will. Upon all such sinners the judgment of God will ultimately fall (Prov. 1:24-32; Isa. 65:11, 12; 66:4).

### II. The Coming Judgment Described: verses 7-16.

Zephaniah counselled sinful man to bow in silence before our holy God (Hab. 2:20), for He was about to manifest His presence among them; His wrath was to be poured out upon His backsliding people. The day of wrath was at hand (Isa. 13:6; Ezek. 30:3; Joel 1:15; 2:1, 11; Rev. 6:17), and He was about to make a sacrifice, as it were, slaying the guilty Jews that His justice might be vindicated (Isa. 34:6; Jer. 46:10; Ezek. 39:17, 18). The Lord had prepared or sanctified His guests, setting apart Nebuchadnezzar, whom He was inviting to come and take vengeance upon those who had forsaken God (Jer. 25:9; 27:6-8; Ezek. 26:7-14). None would escape, not even the princes, the king's children, or the rich. Those who had exercised violence and deceit would be punished, notwithstanding their exultant rejoicing when they obtained spoil.

The prophet described in detail the noise and confusion which would fill the city of Jerusalem when the enemy should attack. There would be a cry as Nebuchadnezzar and his army swarmed in at the fish gate (2 Chron. 33:14; Neh. 3:3), as they really did, then as they entered the second gate at the lower part of the city, and finally reached the hills

in the interior, Mount Zion and Mount Moriah. Maktesh, meaning "Mortar", probably refers to Jerusalem, situated in the midst of hills (Isa. 22:1, 5). The merchants would be slain, and also those who attempted to carry away silver or anything which might become a burden (Hab. 2:6).

No one would be able to escape the coming judgment. The Lord is represented as one who searched the city with a light, leaving no corner where a sinner might hide (Psa. 139:7-12). The wealthy merchants had long been left undisturbed, like wine that had become crusted at the bottom (Psa. 55:19; Jer. 48:11; Amos 6:1-6), but they would soon meet their doom. In their carelessness they imagined that the Lord Himself was indifferent as to their conduct (Job 22:13, 14; Psa. 10:4-6; 94:7; Mal. 2:17). Such men would have a rude awakening. Their homes and vineyards would become the property and prey of their enemies (Deut. 28:30; Amos 5:11; Hag. 1:6).

The great day of God's wrath was imminent, and would be characterized by the loud roar, as it were, of vengeance (Jer. 25:30; Amos 1:2). Trouble, anguish, distress and desolation would be on every hand (Joel 2:1-3; Amos 5:18-20; Nah. 2:10). The trumpets of the invaders would resound along the bulwarks and city walls (Jer. 4:19-22; Amos 2:2). The Hebrew word translated "towers" means literally "angles", doubtless referring to the fact that the walls of Jerusalem were built with curves and angles, so that the Jews might assail any besieging forces from all sides.

The prophet, although faithful in declaring God's wrath against sin, remembered to deliver the message of mercy also (Hab. 3:2). There was a way of escape from the righteous wrath of God (Joel 2:13, 14). Those who humbly sought the Lord and His righteousness would be sheltered from the impending doom (Psa. 105:4-8; Prov. 1:33; Isa. 55:6; Amos 5:15; Zeph. 2:3). Let us urge unbelievers to flee from the wrath to come (1 Thess. 1:9, 10) and to take shelter with the Saviour (Col. 1:13).

### Daily Bible Readings

Aug. 12—The Day of Judgment	2 Kings 22:15-20
Aug. 13—The Day of Wrath	Isa. 25:1-3
Aug. 14—The Day of Correction	Jer. 2:11-19
Aug. 15—The Day of Destruction	Jer. 4:19-31
Aug. 16—The Day of Desolation	Jer. 25:27-38
Aug. 17—The Day of Storm	Joel 2:1-14
Aug. 18—The Day of Darkness	Amos 5

### Suggested Hymns

Blessed be the fountain of blood.  
Hide me, O my Saviour, hide me!  
The Lord's my Shepherd.  
O safe to the Rock that is higher than I!  
When He cometh, when He cometh.  
Jesus, Thy blood and righteousness.

### AMONG OURSELVES

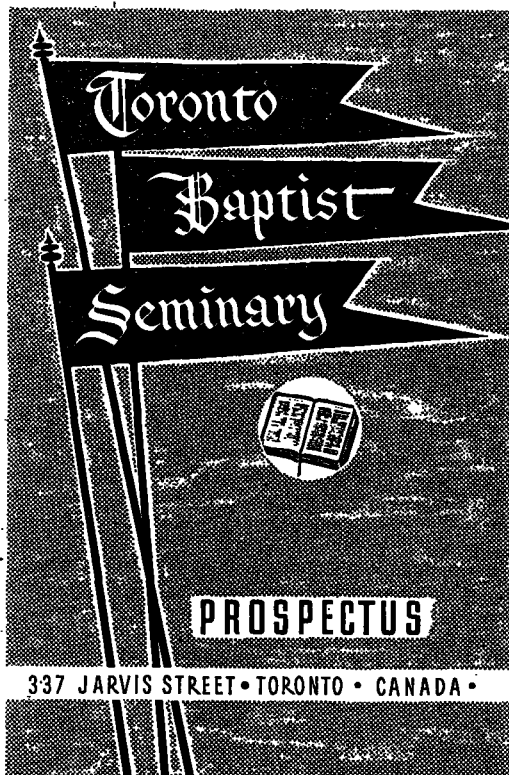
Christian sympathy is extended by THE GOSPEL WITNESS family to the Pastor of Courtland Baptist Church, Mr. Frank Thomas, whose father passed away recently in California.

\* \* \* \*

The many friends of Dr. P. B. Loney, Pastor of Victoria Avenue Baptist Church, Hamilton, will be glad to know that he is now at home, convalescing after a period of severe illness in Hospital.

### SUMMER PREACHERS AT JARVIS STREET CHURCH

August 11—11.00 a.m.	Rev. S. A. Tulloch, B.Th., of Toronto, Ontario.
7.00 p.m.	Rev. W. P. Bauman, B.A., B.D., of Toronto, Ontario.
August 18—	Rev. C. J. Loney, D.D., of Hamilton, Ontario.
August 25—11.00 a.m.	Rev. G. B. Hicks, B.Th., of Brownsburg, Quebec.
7.00 p.m.	Rev. S. A. Tulloch, B.Th.



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