

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND
IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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RELIGIOUS SPREES

We have heard of men who make their wives a meagre "allowance" for the upkeep of the home and the provisions of the family table, and who then periodically go off with their friends and lavishly entertain themselves and others with highly-flavoured, strongly-spiced, dinners, served with intoxicating or semi-intoxicating stimulants. But when their physical systems have become surfeited with such unhealthy diet, and their gluttony and drunkenness have produced the inevitable reaction in the impairment of health and the reduction of energy, they return to their homes and their faithful wives, that they may, by the wholesome food they supply and by plain home-cooking, nurse them back to their normal health again.

This has its parallel in religious life. Marriage is a divine institution, and was instituted for the propagation of the race; and the family was established for the nurture, rearing, and training of children. Similarly, the local church was instituted for the propagation of the gospel, for the propagation of a spiritual race, for the rearing of families composed of persons who have been born again, and for their nurture and training in the things of God.

But there are some professing Christians, like some women, who do not want to keep house; they refuse the responsibilities involved in house-keeping. They prefer to go about from one "tabernacle" restaurant to another, and leave the cooking and dishwashing, and all the responsibilities connected with the getting of meals, to others.

And there are religious restaurants which cater to religious irresponsibility. They have no membership, they have no spiritual family, they produce no children. They provide a highly-seasoned religious menu, accompanied by all sorts of religious jazz. They hang their menu cards out in front. They advertise their successive cooks as "the most wonderful" (what would empty heads do without that word, "wonderful"?), the "greatest", the "most dynamic" (whatever that is); the "most scientific", etc., etc. Everything is in the superlative degree. These religious restaurants have

the "most" salt, the "most" sugar, the "most" pepper (sometimes abbreviated to 'pep'), the "most" mustard, the "most" sauce, the "most" noise, the "most" excitement—and, incidentally, the "most" collections of any institution on earth.

The theatre and the circus can scarcely compete with their sensations. If they haven't the biggest elephant, they have the greatest "orator"; if they haven't the cutest monkey, they have "the most scholarly anti-monkey, anti-evolution "scientist"; if they haven't the "most" thrilling parachutist, they have the most daring elocutionary aviator who never takes the air without breaking all previous oratorical altitude records; if they cannot announce the visit of some renowned explorer, they exploit "missions" in the interests of a "Cook's Tour" to Europe. The operations of these religious restaurateurs are more than "child's" play, for they range from the Baltic to the Pacific. Their hearts are alternately moved for the heathen of California and Toronto, and then for the benighted of Europe, and then once more for Toronto. They have a multiplication table all their own. Their one hundred equal three or four hundred, and their five hundred are never less than a thousand. Their "tabernacle" dimensions vary from "Cosmopolitan" to "Metropolitan," and even to the local limitations of a little village like Toronto, and all within the space of about twenty-four months. The lumber of which some tabernacles are built must have been very green to shrink so much—and so quickly.

The fellowships of these religious exploiters vary as often as their enterprises fail: through many "alliances", "world-wide", European, and local, they run from the extreme of *defending* the veiled anti-supernaturalism of "Peter the Fisherman", to the ultra-emotionalism of Pentecostalism.

Some people estimate a restaurant by the number and colour of the bottles of condiments on the tables. And there are religious people who try to live on stimulants. They want the church to be like the midway, with merry-go-round, and everything that is spiritu-

ally abnormal. They would rather pay their money for a shot at a religious rifle-range, in an attempt to exhibit their religious marksmanship, than actually to wrestle with principalities and powers for the subjugation of evil in their lives. They would rather pay to see some self-advertising religious giant (being in reality a dwarf on concealed stilts) than patiently cultivate their own souls so as to be "rooted and built up in Christ."

To this spiritually morbid taste for the unusual, abnormal, spectacular, sensational, these "tabernacle" purveyors of religious stimulants especially cater.

If the "tabernacle" type of religion made its appeal only to the religious toppers, to those whose religious experience consists of a succession of sprees, it would not be so serious. But the small boy is invariably more interested in the circus when it comes to town than in his school-books. So, too, religious infants, babes in Christ, whom the Scripture describes as "carnal", that is, those in whom the old nature is as yet more prominent than the new, are ever attracted by the spectacular and extraordinary. The passion for "signs" is ever an evidence of spiritual immaturity. Hence the advertised promise of "tongues" and healings, and extravagant—and untrue—professions of perfection, constitute a real menace to the life of young Christians.

The religious circus penchant is utterly demoralizing to normal church home life. It is as when the children come home from the circus and set up a miniature circus in their father's backyard. The growing plants are trampled down, the furniture is taken from the house and either scratched or broken; and unless parental authority intervenes, the usually well-ordered home is soon reduced to the vulgarity of a circus ring. Thus "tabernacle" habitues are doubtful assets to any church. People, especially young Christians, return from these "tabernacle" sprees with utterly abnormal, and, hence, unscriptural views of the proper function of the church, and of normal Christian growth and development. They have developed "itching ears," and nothing but religious jazz will please them.

"What!" says one, "itching ears developed in orthodox tabernacles?" Yes, most decidedly, if by "orthodox" you mean the opposite of Modernistic anti-supernaturalism—namely, ultra-supernaturalism. "The magicians did so with their enchantments." The devil is both Modernist and Fundamentalist by turn. He will play any role to defeat the purpose of grace in the believer's life. Thus the "tabernacle" pabulum indisposes its guests for constant and patient soul-culture by steady study of God's Word; it indisposes people for the mastery of difficult lessons, and especially for the hard, regular, faithful, work of daily witnessing for Christ. The "tabernacle" habitues are served, at least occasionally, with a diet of semi-profanity and gross vulgarity; and are encouraged in the development of an ultra-pious, ultra-spiritual, ultra-unctuous, superiority complex that approximates the ludicrous figure of a circus clown. Under such quackery a novice becomes an expert of great authority over night.

This writer humbly confesses his innumerable shortcomings; he recognizes and acknowledges that his

ministry falls immeasurably short even of his own ideals, to say nothing of the exalted standards of God's Word, which, like the lofty peak of a great mountain, seem to grow higher and higher, and more and more challenging, the nearer they are approached. For that reason he is grateful to many truly humble and spiritual friends who pray constantly that he may know more of divine power in his life and ministry. But while we would do justly, love mercy, and *walk humbly before God*, we regard with a holy contempt the insufferable insolence engendered by these "tabernacle" hypodermic inoculations which leads some nondescript novice to write us extended epistles on how to receive power, or generally, and in reality, on how to substitute enervating stimulants for wholesome food, and render oneself as useless as he has ever proved to be. We never read beyond the first page of such epistles.

But to continue our argument; it has been proved again and again that neither the body nor the soul can be built up on stimulants. It has also been demonstrated that neither physically nor spiritually can life be proportionately developed, or enriched, or made useful, without regular exercise and constant industry—in a word, without work.

The "tabernacle" type of religious activity provides a grandstand seat for the accommodation of those who would witness a religious performance, but the spectators have no opportunity to participate in the performance except when the collection is taken. The "tabernacle" type we have described is a parasite. It preys upon other religious bodies. It is particularly injurious to small churches, which, if they would do their work, must for a while at least be content with small things. The "tabernacle" spirit holds small things in contempt: better a big shell than a smaller structure of solid and enduring construction. Hence, small churches patiently do their work in school and church, and bring young people to Christ, and the "tabernacle" calls them with its promise of big things.

But at the end of a circus day even children grow tired and want to go home. Thus, too, God's true children, who by reason of their spiritual birth, "desire the sincere milk of the word that they may grow thereby", sooner or later weary of the religious merry-go-round, and go home to their church family. That is well. And then it is the church's task to nurse them back to normal spiritual health.

The chief virtue of a circus is that it stays but a short time in one place. It is "cosmopolitan", and a major portion of its staff spend their time in putting up tents and taking them down again. No community could endure a circus long, hence it must keep on moving. So also of the theatre. Even the most popular plays wear out, and the players must move on to find other people to pay to fill the seats.

So the chief virtue of these "tabernacle" movements is that they are short-lived. They wear out and move on. They usually make a spectacular beginning, because their authors have, by experience, become experts at beginnings, because they have spent their lives beginning things. But the inoculations lose their effect, and the patients refuse to respond. Hence, they become as "cosmopolitan" as a circus. Then with a pious profession of having prayed much, and being "wonder-

fully" "led," they move on and make another beginning.

"Then had the churches rest—and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." We had better abide by the Lord's programme which is to edify and multiply the churches. The family must be the social unit of the state if the state is to prosper. And the church as a spiritual family, the church founded and fostered by New Testament principles, is the social unit of the kingdom of God through which God will be pleased to propagate a spiritual race, "a holy nation," until, at His coming, that kingdom shall be manifested in glory.

This article has been scribbled on a Canadian Pacific train en route for Winnipeg. We hope it will be read more easily than it has been written.

THE MASTER KEY.

"Until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ." That principle applies to Gentiles as well as to Jews. Much of what has been written about the Old Testament in recent years strikingly illustrates the truth of Paul's words, "When Moses is read, the veil is upon their heart." An unrecognized Christ means an unilluminated Old Testament. A diminutive Christ means a diminishing Bible.

The light of the Old Testament does not fade before the Star of Bethlehem. Its light is the morning twilight which bursts into full-orbed glory at the rising of the Sun of Righteousness. The New Testament fulfills the Old, but it does not render it obsolete. The prophets "have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from Heaven; which things the angels desire to look into." And the wonders of "the grace that should come unto us", concerning which the prophets "enquired and searched diligently", and which "the angels desire to look into", are still veiled to all who do not see in Christ "the brightness of God's glory, and the express image of His person."

The scriptures of the Old and New Testaments are the two sides of the arched Temple of Truth, and are mutually dependent and complementary; and all their glories are unveiled in Christ. Do you know the joy of walking through the Old Testament with Christ? Can you imagine a lover coming from a far country; and bringing with him pictures of his home and all its surroundings and furnishings, and, more important than all, pictures of his father and many of his friends? And with what joy and pride would he exhibit his pictures to his prospective bride in order that she might be able to anticipate the glories of the home awaiting her! The Old Testament is a collection of just such pictures. It is made up of "patterns of things in the

heavens". And when the divine Photographer explains them we are able through them to realize the glories of "the heavenly things themselves". The Bible is a gallery of dissolving views and as we gaze upon Abraham, and Joseph, and Moses, and Joshua, and David, "and all the prophets", they melt away into "the light of the knowledge of the glory of God in the face of Jesus Christ"; and we understand how Abraham "rejoiced to see His day", and how "David in spirit called Him Lord".

The Bank of England is not the most attractive building in the world in appearance. There are no windows through which a beggar may behold its treasures from the street. Thus the wealth of the Bible is locked away in secret vaults which can be opened only by the Master Key—the Lord Jesus Christ.

JARVIS STREET LAST SUNDAY.

There was an attendance of 1,300 at the Bible School last Sunday morning. Several responded to the invitation. In the evening five were baptized, and many responded when the appeal was made. The Pastor preached the sermon appearing in this issue.

THE EDITOR IN THE WEST.

Dr. Shields left after the service Sunday evening for the West where he is engaged to speak in Winnipeg, Fort William, and Kenora, returning Saturday, June 29th; he will preach morning and evening Sunday, and teach his Bible Class at 9.45.

OUR RADIO CONGREGATION.

Letters continue to reach us from different parts of Ontario and Quebec, and from many States of the Union, telling us of the joy and blessing the Jarvis Street services heard over the air have brought to the sick and shut-ins, and to those deprived the privilege of attending an evangelical church. Many are inviting their neighbours to hear, so that we have heard of groups of from ten to twenty-five listening in one home. Will not those who have some money for the propagation of the gospel, send us gifts to enable us to maintain this testimony over the air? Send contributions to Jarvis St. Baptist Church, Toronto, Canada.

Spend your Holidays at

FISHER'S GLEN

JULY 26th—AUGUST 4th

The Jarvis Street Pulpit

HOW AN ORIENTAL PRINCE FOUND A WIFE.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 22nd, 1930.

Broadcast from Station CKGW 690 k.c. 434-8 metres.

(Stenographically Reported)

"And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left."—Genesis 24:49.

Prayer before the Sermon.

We thank Thee, O Lord, for the mercy that permits us to assemble this evening for the hearing of Thy word. We have none of us deserved it at Thy hand; it is because Thy compassions fail not that we are not consumed. We would come boldly unto Thee in the name of Jesus Christ Who died at the place called Calvary. We thank Thee for the salvation that is in Him, for the great truth that the Lamb was slain from the foundation of the world, that Thou hast made adequate provision for every poor sinner to come back to the Father's house.

Hear us in behalf of multitudes of people to-night who shall hear through Thy holy Word the call of Thy gospel to come from the far country back home again. We thank Thee for the promise that the Holy Spirit shall convince men of sin, of righteousness, and of judgment; and we pray that this hour may be greatly used of the Lord in working conviction in human hearts, and in turning the steps of wayward souls toward the Father's house. We confess, O Lord, that we can do nothing of ourselves. The gift of life is in Thy hand; no one can give life but God Himself. We beseech Thee, O Lord, to grant that this evening the Holy Spirit may quicken dead souls, and bring them to life again.

Help us in our meditation; open our understandings to Thy Word. Bless particularly, we pray Thee, any who are on beds of pain, any who are deprived the privilege of public assembly in the house of God. May every sick-room and hospital and place of suffering become veritable Bethels. Bless, we pray Thee, the wayside hearer wherever he may be, the man who hears apparently by accident; may Thy arrows be sharp in the hearts of the King's enemies whereby the people fall under Thee, and may multitudes be brought to the Saviour to-night. We ask it in His name, Amen.

"And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left."

This verse is a part of a very interesting and instructive chapter in the life of Abraham. "Abraham was old, and well stricken in age", and he greatly desired to see his son Isaac married before he died. Marriages, apparently, were strangely made in that day. Abraham was afraid that Isaac might make a mistake, and he was particularly fearful that he might select a wife from among the people of the land in which he dwelt. And so, he summoned Eliezer, the steward of his house, and commissioned him to go to far-off Mesopotamia, and from among his own people to select and bring back a woman who should become the wife of Isaac. And Eliezer, after enquiring further, particularly as to the limits of his responsibility—and in that I think he was very wise—undertook this delicate mission. He went to the far country, praying God to direct his steps, asking for certain evidences of divine direction which in our study will later appear. But he came at length to the family and into the presence of the woman whom he believed God had appointed to be the wife of his master's son. When

he had made known his errand, and carefully delivered himself of his master's message, he said, "And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left."

The Apostle Paul, by inspiration of the Holy Ghost, tells us that the story of Isaac and Ishmael is an allegory; by which he does not mean that it was not true to historic fact; but he means that, being history, it had a special spiritual significance, and that the events of history were providentially ordered, even as the record of those events was written by divine inspiration. And I think we are justified in taking this Old Testament story to illustrate the methods of grace, and the principles which underlie the operation of the Holy Spirit in bringing out of darkness into light those who are appointed to be members of that body which is described as the bride of the divine Bridegroom.

I shall speak this evening of *the servant's commission*, *the master's proposal*, and *the messenger's urgent appeal*.

I.

First of all, I ask you to examine with me, for it has illustrative value, THE COMMISSION WHICH ELIEZER RECEIVED, that we may thereby learn something of the commission of those who are sent to preach the everlasting gospel.

To begin with, Eliezer was informed that *it was his master's supreme desire and purpose that Isaac should have a wife*. Abraham had many interests. He was a man of affairs; he was a rich man; he passed as a prince among his fellows. But all the interests of life in Abraham's thought were subordinated to this one master purpose: "that the purpose of God according to election might stand"; he desired that Isaac, who was himself a child of promise, who had come to him as a gift of God—he desired to see Isaac married. And I venture to believe that it would help us in the interpretation, not only of history, but of the events of the present, whether we view the world at large, or only our own personal experience—it would help us, I say, if we could clearly understand the teaching of Scripture is that God's great master purpose in this dispensation of grace is to gather to Himself that company of people who shall become the bride of His Son. He is visiting the Gentiles to take out of them a people for His name.

We are quite justified in looking for the hand of God in the affairs of the nations. I do not doubt at all that God's hand is upon the statesmen of the world; that it is still true that "promotion cometh neither

from the east, nor from the west, nor from the south. But God is the judge; he putteth down one, and setteth up another"; "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?" God is even now working out His purposes. All the events of our time, and of the times that have preceded us, and the events that shall yet succeed the history of our day—all these are part of God's great purpose that His Son shall have a bride. Do not make light of such a service as this, or the work, perhaps, of some little mission hall. God is supremely interested in all these things. It was for this the Saviour died. This was that which He planned from before the foundation of the world; and He is resolved, He is sovereignly determined, that His Son shall have His bride. That is His purpose to-day; and they, I believe, make the largest contribution to the world's weal who concern themselves, as Eliezer did, with the execution, so far as they may be permitted to be instrumental in its accomplishment, of the Lord's great purpose to bring sinners to Himself.

But the devil would turn us aside to a great many other matters. He seems to have engaged a very large part of the Christian church in some other ministry than that of bringing poor sinners to the feet of Christ. Anything and everything may command attention but the one great matter which is dear to the heart of God. You will find the churches of to-day led aside into all sorts of so-called "social" ministries instead of keeping to the main track. Our Lord Jesus was similarly tempted when He was upon earth. They wanted to turn Him aside to other activities. "One of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?" He refused to interfere in that matter. Somebody who hears me may say, "Was He then unmindful of the ills from which men suffer? Was He indifferent to the conditions under which men live? Did He have no interest in social order, in social justice, in the correction of economic wrongs? And do you mean to say that the church is to go on independently of all these things; that it is not to concern itself with social and moral reform?" No, I do not say that. I do say that we are to do that indirectly: that is a by-product; it is not the main purpose.

Let me give you another illustration. Jesus Christ came to a place called Jericho, and He saw up in a sycamore tree a man who was little of stature, and who had to climb up to see Jesus as He passed by. "And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner." Some of them might have said, "The first thing the prophet of Nazareth ought to have done was to make this man put certain things right; to have established different laws, compelling men to live honestly. He is gone to be guest with a man who has been robbing people right and left, and He cares nothing at all about it." Ah, didn't He? When He came into the house of Zacchaeus, "Zacchaeus stood and

said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." And so you see by coming first of all into the heart and home of Zacchaeus, He made him an honest man, made him liberal toward the poor, and made him just toward those whom he had wronged. And that is the programme of the gospel, to bring men to Christ, to bring them into right relationship to God, to teach them "to love the Lord their God with all their heart, and with all their soul, and with all their mind"; and then they will, as a matter of course, love their neighbor as themselves. Therefore, the great purpose of God is that His Son should have a bride.

Observe, however, that *Eliezer was not charged with the responsibility of selecting a wife for somebody else.* And I think in that he is to be most heartily congratulated! I know there are some people who think they have made such an admirable success of the matter in their own case that they are thereby qualified to be the champion match-makers of their community. But wise people will prefer to let other people make their own choice. And I think, if you read the story at your leisure in the twenty-fourth chapter, you will find that Eliezer was a little bit anxious as to how far he was to be held responsible for the success of his mission. I say, he showed himself to be a very wise man in recognizing that there was a realm into which he could not safely venture; and before he would go forward he wanted it clearly understood that he was not charged with making the choice. "No", said Abraham, "the Lord, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house. The Lord has made the choice, Eliezer. He has appointed a woman to be the wife of Isaac. You have not to bother about it. You will be simply His instrument in finding her. It is none of your business to make the selection."

I am glad that that limitation is placed upon the gospel minister, that I have not to choose who shall be the bride of my Lord; for I do not know where I should find anybody fit to be mated with Him. Where should I go to look for such an one? Where should I find one worthy to be the consort of the King of kings? But the Lord has relieved us of that responsibility, the choice is with Him. He said to His disciples, "Ye have not chosen me, but I have chosen you."

It would be a strange thing, would it not, if every man and woman were permitted to make his or her choice in this special matter, and that the Lord of glory should have a bride chosen for Him? I am not at all surprised that the King of glory should have said, "I will choose My own bride", because He knows what sort of bride he wants. And I am very glad. I say, as I preach the gospel, that I preach with the conviction that the matter has been settled by Somebody else, and all I can do is to be the Lord's instrument in finding His own elect. Somebody who hears me over the air to-night says, "Why, sir, you are altogether out-of-date. You preach that antiquated and outworn doctrine of election. You do not believe that, do you?" Yes, I do; and I rejoice in it. That listener replies, "Well, I don't." Yes you do; but you

do not know it. I wonder why you were not born in the heart of China? I wonder why your skin is white instead of yellow? Who determined to put your soul in a white tabernacle instead of a black one? Go back over your life's history and count the good things and the perfect gifts that have come into your life. Did you choose them? If you look back over your life, you will discover that you have been doing your very best at every turn to spoil it, to ruin it, and if there had not been a hand of grace upon you, you would have been ruined long ago. The very best things that have come to you have come, not by your choice, but by God's determining purpose.

If you recognize that, you will go down before Him in humble gratitude and praise Him for ever that you are what you are, that you are here in this place of worship to-night, or hearing the message over the air, even if you are not a Christian, and have still an opportunity to yield yourself to Christ. It may be argued that that limits the gospel. O no! It makes it just as wide as it can possibly be. I had a friend some years ago to whom some people of rather high doctrine said, "You know, Pastor, we can understand you sometimes when you preach; but at other times when you give your broad invitations to everybody, we do not understand it. Surely you know that when souls are saved they are saved by the power of the Holy Ghost, and that they are really chosen of God. And you ought to preach to them." "Well," he said, "I believe all that, but I do not know who they are. If you will just go around through the congregation and put a ticket on them, I will preach to them. But," he said, "we do not know them; and I give the broad invitations of the gospel and leave it to God to find those whom He would choose."

I am glad that the Lord has appointed somebody to be the bride of the Lord Jesus. I am glad, if I may reverently say so, that I am absolutely assured from the teaching of the Word that Jesus is not going to be left without a bride. I am rejoiced that the marriage of the Lamb will really come some day; and when the marriage of the Lamb is come, it will be said, "His wife hath made herself ready." There is no perhaps or peradventure about it. I would give up the preaching of the gospel at once if I had to make the selection; because I do not know whom I would select, or whom I could persuade to come.

Another point: *Eliezer was not charged with the responsibility of making the woman willing.* I think he is to be congratulated on that, too. I rather think there is a little history between the lines there, for when Abraham told him what he was to do he seemed to be filled with alarm; and the very first thing he said was, "Peradventure the woman will not be willing." What then? Sometimes it is difficult to get her to be willing, although some people say it is not so difficult as it is generally supposed to be! I do not know much about that; but I do know that in the spiritual realm it would be impossible to persuade sinners to be willing to come to Christ. Oh, the difficulty of it! Don't you see, Eliezer came to talk to this woman about a man whom she had never seen, a man living in the distance, and he had to lead her to fall in love with somebody upon whom her eyes had never rested.

And that difficulty inheres in the gospel. How shall we get sinners to fall in love with our Master? How shall we get them to yield themselves to Him? How shall we make them willing to become the bride of the Lord Jesus? Well, we have not to do it. Abraham said, "The Lord, before whom I walk, will send his angel with thee, and the Lord will make her willing, Eliezer. Don't you worry about that. The Lord will open her understanding; the Lord will help her to see where her interest lies. Just do as the Lord directs you, and all will be well." I am glad of that element in the gospel: "Thy people shall be willing in the day of thy power." Some of us can say, "Whom having not seen, we love; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." We have actually fallen in love with a Bridegroom Whom we have never seen. He is yonder, and the day of the marriage will come. Some day He will be seen coming in the clouds of heaven with power and great glory to take His bride unto Himself. Then, for the first time, upon the marriage occasion, we shall see Him as He is, and we shall love Him too.

But who taught us to love Him? It was only the Spirit of God Who could open our understanding, enlighten our minds, and help us to see that Jesus was "the chiefest among ten thousand" and the One altogether lovely. Haven't you read the Word? I quote it often, but let me put these two scriptures together: "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." He has drawn down the blinds lest the image of Christ should appear to them, and they are blinded and do not know Him. Of us who believe it is said, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." We have seen Him by faith, not with these bodily eyes, but we have seen Him, and "we know whom we have believed, and are persuaded that he is able to keep that which we have committed unto him against that day." Those of us who are Christians are getting ready for that happy marriage day that is certainly coming by and by.

The Spirit has power still to make people willing. When the Apostle Paul went to Corinth and spoke to the women who resorted to the place of prayer, it is said that "a certain woman named Lydia, a seller of purple, of the city of Thyatira which worshipped God, heard them; whose heart the Lord opened, that she attended unto the things which were spoken of Paul." At His girdle swing the keys of all doors, and when He would get into a human heart He has the latch-key; He can quicken the understanding, and enlighten the mind, and engage the affections, and inspire us to fall in love with the absent Bridegroom. Oh, may He do it this evening!

There was one thing, however, for which Eliezer was responsible: *he was responsible for putting himself at the Lord's disposal and allowing himself to be led to Isaac's Rebekah.* And he said, "I being in the way, the Lord led me to the house of my master's brethren." Eliezer carefully watched and asked for divine direction. I hope everyone who hears me will read this twenty-fourth chapter to-night. Every word of it is full of spiritual

suggestion. Eliezer went off at Abraham's direction, and he asked the Lord to lead him. He said, "O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water; and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master."

The women came out to the well, and he approached one of them and made his request. "And she said, Drink, my lord; and she hastened, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also." As she was letting down her pitcher into the well, the man stood there wondering, to wit whether the Lord had made his journey prosperous or not. He said, "Lord, is it possible that I have been led step by step until I stand at last in the presence of the woman whom Thou hast appointed?" And later when he came into the house of Bethuel and told his story, told about how he prayed, this is what he said, "Before I had done speaking in mine heart, behold, Rebekah came." There she was. Ah, you who would be soul-winners, let me commend to you that story if you want to be led to the people whom God will prepare and bring to the feet of Jesus Christ. Speak in your hearts, and He will lead you. And that is the measure of our responsibility, of my responsibility this evening. I trust that God, in His providence, has brought us together here in this place, and has selected those who should hear us from a distance; and that there are many to-night appointed to be members of the bride of Christ. The Holy Spirit is commissioned to take this word and to apply it to your hearts, to break your heart, and to bring you in humble penitence to the feet of the Lord Jesus.

II.

Now, then, WHAT WAS HIS PROPOSAL? First, *it was made to a particular person*, and to one of whom it is said that she "was very fair to look upon." I am not surprised that Eliezer should have gone looking for somebody who "was very fair to look upon", for he was much in love with his master. He must have said, "Where shall I find a woman who is fit to be his bride? I must look for the fairest of all the daughters of the land. And even she will scarcely be worthy to become the consort of so princely a soul as Isaac."

I delight in the contrasts as well as the comparisons of Scripture. I wonder where we should go to look for a bride for Christ? I remember speaking at a certain college in the United States a few years ago where there were between three and four hundred students. After the meeting I saw a number of the young men about, and one man said, "Do you see that man climbing the hill yonder? He is one of the most devoted disciples of Christ I have ever known. He is all on fire for the Lord. He seems to desire nothing in the world but to glorify Him. And do you know where he was converted?" I said "No." "In Sing

Sing prison; while he was serving a long term in prison he was saved." Who would ever have thought of going to Sing Sing prison to look for a bride for Christ? Why, we should have expected to find her among the cultured people of the land; among the people of social position, people of wealth, people of education, people of refinement.

Oh, what blunders we should make if we were left to make our choice! We should never think of finding a bride for Christ in prison, or among the outcasts of the land. Oh yes, going yonder to India, we should have said, "Where can the Lord find His bride in India? It will be among the Brahmans, among the high caste people. Nobody would ever think of finding a bride among the lowly." But that is what the Lord Jesus does. That is the wonder of it all. He sets His love, not upon the fair and the beautiful, but upon the ugliest of all. Those who say, touching the righteousness of the law, I am blameless; those who look in the mirror and say, How beautiful I am!—there is no chance of your being a bride of Christ. No! No! He does not look for the beautiful people: He looks for the people whom sin has marred, who are disfigured and deformed and broken altogether—He comes to seek for them. But you say, "Is that the sort of bride He will have?" O no! Blessed be God, this Master of mine can make the ugliest beautiful; He makes us over again. He transforms us into His own image and likeness; and some day when the marriage occasion shall come, and while a myriad worlds attend in wonder when He brings His bride into the presence of His Father, He will "present us faultless before the presence of his glory with exceeding joy"; we shall be "without blemish and without spot"; we shall be "holy and without blame before him in love." And so I come to you this evening to tell you that there is a chance for the worst of sinners, that there is a chance for the ugliest of mortals to become beautiful with the beauty of the Lord; and that He will make us at last fair, as He is fair.

Then she was invited to become *the bride of a very rich man*. Isn't that a fine story? If I could write a book, a real story-book, I think I would make the hero of the tale a poor man, and I think I would leave him moderately poor, and try to show that people could be happy though poor. But that is not how the storytellers do it. No matter how poor the bride may be, she always marries a rich groom; for that reflects our desire, because that is what we should all like. When Eliezer came to this woman, he said, "And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. All the wealth of Abraham, who is the richest man in all the country, belongs to Isaac. He has made him his heir, and if you come to be the bride of my master's son, you will share in Isaac's wealth."

Oh, that is the gospel story. I do not invite you to be the bride of a poor bridegroom. O no! God hath appointed Him "heir of all things". I read of "the unsearchable riches of Christ", of the "exceeding riches of his grace." I read, also, of "many mansions." You young people; have you not dreamed a dream like that,

of having a fine town house where you could live in the winter, and a country estate with servants to wait upon you, and surrounded with all the things which wealth can buy? Yes, that is the kind of life we should all like to live. Well, this Bridegroom has many mansions: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." What is our Lord doing just now? Getting ready for the wedding. He is away preparing a place for His bride. And when everything is in readiness, and His hour shall come, He will come back to receive her unto Himself.

Yet somebody goes around with a long face, and says, "I should like to be a Christian if it did not cost so much. But, you know, being a Christian means giving up everything." A young lady came to me, a reporter of one of the New York papers, and wanted to know my opinion about the question of worldly amusements—you know what they are, don't you? Well, she came to ask me all about it, and rather pitied me because I did not go to these things. But I said, "Do not waste your sympathy on me. I have some better occupation than that." "But," she said, "how do you live? how do you enjoy yourself? how in the world do you get on if you do not do these things?" What a conception of life that is! No; coming to Christ means being married to a royal Bridegroom; it means becoming the consort of a King; it means having the wealth, not of this world, but of all worlds at the command of faith, and being heir with Him of all things. I invite you to a real religion, to accept the wealth of the universe as the gift of the royal Bridegroom. It is not sacrifice, it is not giving up—it is receiving, when we come to Christ.

There was, however, a condition. Eliezer said, "Peradventure the woman will not be willing to follow me unto this land. Maybe she will say, 'Well, it is all right. Your master may be a very fine man; and if he is all you say he is, I do not mind becoming his bride; but, of course, I could not think of leaving my mother. Never ask me to do that. I should have to live at home. I could not get along unless I could see mother every day. And I have some brothers and a father, and this country where I live is very attractive to me. You go back and tell your master if he wants me he will have to come to the same house and live with my mother and take directions from her as I do.' What about that? What do you think he would say? No, she did not say that. But Eliezer was afraid it would be so, and he said to Abraham, 'Peradventure the woman will not be willing to follow me unto this land. What then? Have I any permission to meet her requirements, or shall I tell her that Isaac will live half way so that it will be as near to her house as to his, and they can visit back and forth?'" "No," said he, "you tell her she must leave her family, for Isaac is worth everything; and that if she wants to be his bride, then she must come to live with him, and she must recognize him as her lord, as her husband, as the lover of her soul. Under no other conditions can she come. If the woman will not accept those terms, then you shall be clear from this my oath. I will absolve you of all responsibility."

"I should like to be a Christian", someone says, "but you do not expect me to go all the way with Him, do

you? You don't expect me to turn my back upon the world, the flesh, and the devil, and divorce myself from my old life and live a new life with Him? You don't expect me to do that?" The terms of the gospel are just that: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty; for he is thy Lord; and worship thou him." I call upon you to come to the Lord Jesus with an entire abandonment; and for everything you leave behind He will compensate you ten thousand fold. Rebekah may have left some things behind, but she received far more than she left. "And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah" as a love-token from his lord, as the earnest of the great wealth that was to be hers by and by. Nor do we have to wait for the marriage to begin to be rich: "Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet." There are some luxuries in the Christian life which may be enjoyed here and now. He gives us jewels and ornaments, and He makes life worth while here, so that some of us feel if heaven were not any better than what we have here, we could get along very happily, if only we had the presence of the Lord.

And then she was admitted to a very exalted position. Did you ever hear of anybody marrying for position? I have; and I have been told of members of the family who became united with some family of distinction. And you will get position if you come to the Lord Jesus. If you marry the Lord Jesus you will find that He will promote you to great honour. No; it is not all shame; it is not all dishonour. There is position.

There is also good society. I have heard of people marrying to get into society. I remember some years ago having in my study a beautiful plant, a lily, one of the most wonderful plants I have ever seen. It was just a cluster of blooms. One day some ladies called, and my wife brought them up to my study. They came in and sat down, and we had a very enjoyable visit. Incidentally, they walked over to the window to examine the plant, and they said they had not seen anything like it. I said, "It is very gracious of you to make this call on the pastor. It is not very often that a company of people come to my study like this." "Oh," they said, "you must not be too proud of yourself. We did not come to see you to-day, we came to see the lily!" "Then," I said, "I shall have to be grateful to the lily for bringing me good company." You keep company with the Lily of the Valley and you will have all Heaven come to call on you.

The best part of the story is that *this bridegroom was such a wonderful man*—his name means "Laughter", because at his coming Sarah, his mother, laughed with joy. First of all, she laughed in derision at the promise of his coming, but later she laughed with joy at this gift of a son. And Isaac was one of the outstanding characters of history, a quiet, beautiful, home-loving, character. He was a prince. I fancy there is a line there that is not told. Eliezer would say to her, "I have told you all about my master's wealth, I have told you about his position, and that he is a mighty prince; but I cannot tell you about him: you will have to see him yourself to know what he really is; he is

one of the noblest men of all the land, and she is a fortunate woman who is chosen to become the wife of such a man."

The best part of the gospel story is just that. Salvation does not consist in the streets of gold. You know up there in His city the gold is where the Lord intended it to be, under our feet, just a cheap thing to walk on, that is where it ought to be; the gates are made of pearl, the walls are of jasper, and the mansions are very wonderful. Of that bridal home, we read, "And the city hath no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Salvation is not the many mansions, nor the streets of gold, nor the walls of jasper, nor the gates of pearl, nor even the robe of righteousness apart from Christ, nor all the ornaments of grace: salvation is Jesus Himself. Oh, that we may fall in love with Him! That is what the gospel offers—the Bridegroom of the soul.

But there is a line in this story I do not like: "In the cave that is in the field of Machpelah . . . there they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife." Thus death terminated this marriage. But, blessed be God, the marriage to which I invite you, death has no power to dissolve. We shall be one with Him for ever. "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Do you not want to be married? Do you not really want to be married? You who hear me, do you not want to come to this Saviour of Whom I speak?

III.

"And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left." Eliezer had told his story, and now he said, "I want a decision, please. I want to know what you are going to do about it. I do not know whether you are the woman appointed for my master's son or not. The only proof of it will be that you come, and then I shall know that the Lord hath appointed you. You have to deal with my master, you cannot evade the issue. You have to make some answer to the proposal I make." You cannot say "Yes" to God unless you mean it. He knows when you deal kindly with Him and return the love that He has lavished upon you. "If ye will deal kindly and truly with my master, tell me."

And what did they say? The family got together, and they said, "The thing proceedeth from the Lord. Let the damsel abide with us a few days, at the least ten; after that she shall go." But Eliezer said, "I want a decision now. If ye will deal kindly and truly with my master, tell me. But I must know about it because I have no time to waste. If you do not come, then I must turn to the right hand or to the left. I cannot wait ten days, I cannot wait ten hours. I will not eat until I perform my errand. It is an urgent business, and I must have an instant decision."

I cannot promise you that the Lord will renew His proposal ten days hence; I cannot promise you that He will offer you all the glories of His house ten hours hence; indeed, I have no authority to offer it to you

any time but now. "Now" is the emphatic word of the text.

The Bible is the most commonsense book in the world. They said, at last, "All this is Rebekah's business." And when you are going to get married, it is your business and not somebody else's. You have to make the decision. And so they said, "We will call the damsel, and enquire of her about it. We will let her make the decision." So they brought Rebekah in and Eliezer renewed his proposal, and they said unto her, "Wilt thou go with this man?" Oh, what a critical hour! What a critical moment! Eliezer waited, wondering still if the Lord had made his way prosperous. It is all over now, the proposal is before her, and Eliezer has done all that he needs to do. The servant has made his appeal, and now the family are all swept aside, and Rebekah stands there. Eliezer says, "What is your answer?" And she said, "I will go." I think in Eliezer's heart there was a great Hallelujah! He must have said, "This has been a good day. It is all done, and my master is to have a bride."

I wish I could perform a marriage ceremony this evening. I have married many people, and could I say to the Bridegroom of our souls, "Wilt Thou have this poor sinner to be Thine for ever, what would He answer? I think He would say, "Why did I wear this crown of thorns? Why these marks of the nails in my hands and feet? Do you not know that the way to my heart was opened by the soldier's spear? I died to pay her debts, to bring her out of prison. Oh yes, I am ready; I am willing any time; I am ready now." What will you say?

In performing a marriage ceremony, when we ask the question: "Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Will thou love her, comfort her, honour and keep her, in sickness and in health; and forsaking all others, keep thee only unto her, so long as ye both shall live?" and he says, "I will",—is that marriage? No! "Wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Will thou love him, comfort him, honour and keep him, in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?" When she answers, "I will", before God, and in the eyes of the law, they are no more twain but one. Jesus has said, "I will." Will you answer? You who hear me over the air, I do not know where you are,—in Rochester, New York, Buffalo, Schenectady—will you accept Him to-night?

There is a garage man down in Fenelon Falls, are you listening in to-night? Some friends wrote me about you last week, saying they saw you listening attentively to the service. Perhaps the Lord has been speaking to you ever since. He is speaking now, saying, "I will." Sitting where you are, will you say, "I will", and receive Jesus Christ as your Saviour?

A man told me last night that he was one of twenty-five sitting in a room in the Windsor Hotel, Montreal, last Sunday evening, and that they heard every word of the service clearly and distinctly. Perhaps there is somebody listening in Montreal to-night, in that French-Canadian metropolis; can you say, "I will"? Will you receive Jesus Christ?

Let us bow together in prayer, and may every heart respond to the Saviour's call: O Lord, Thou hast promised that whosoever shall call on the name of the Lord shall be saved. Hear us as we pray for this congregation and for the hundreds and hundreds of others—mayhap many thousands—who are listening. We believe Thou hast spoken to a multitude of people. Oh, may the sweet story of Jesus and His love break their hearts! May they respond to Him, and yield themselves wholly to Him. We ask it in the name of Jesus Christ our Lord, Amen.

We shall sing a very old-fashioned hymn for our closing, number four hundred and eighty-six in "Songs and Solos". You have been listening to Jarvis Street Baptist Church, Toronto, Canada. We wish you would stay with us for a few moments to the close of our broadcast period, and join, as others join in this place, in singing this hymn, though we cannot see you.

I have seen many people come down this aisle to be married—and they were not ashamed. You come, and boldly confess your faith in Christ. If you have never confessed Christ, come now; even if the way is not clear, come if you desire to know Him. If He calls you, respond to His invitation. Some witnessed this ordinance to-night who have never been baptized, but you want to be; will you come? Perhaps there are others who desire to come into the fellowship of the church, come at once. And you Christians, pass on the invitation to those beside you.

Let us sing:

"Depth of mercy! can there be
Mercy still reserved for me?
Can my God His wrath forbear?—
Me, the chief of sinners, spare?"

"I have long withstood His grace,
Long provoked Him to His face;
Would not hearken to His calls,
Grieved Him by a thousand falls."

Notwithstanding, He calls you. Will you come as we sing it? Who will be the first to come this evening?

"Whence to me this waste of love?
Ask my Advocate above!
See the cause in Jesus' face
Now before the throne of grace."

Who will come? Let many come to Him this evening. Sing the fourth verse:

"There for me the Saviour stands,
Shows His wounds, and spreads His hands;
God is love, I know, I feel;
Jesus weeps, and loves me still."

Two have come, but are there not many more? I believe scores ought to yield to Him to-night. Come as we sing the next verse:

"If I rightly read Thy heart,
If Thou all compassion art,
Bow Thine ear, in mercy bow,
Pardon and accept me now!"

Yes, many more have come. If our broadcast is closed before we come to the end of this service, we ask our friends now over the air who have received Christ, who to-night have given themselves to Christ, to send us word that you have bowed at His feet; tell us that you belong to Him; make confession in that way. But there are so many here whom I feel will come this evening that we dare not close our service at nine o'clock. There are many who are out of fellowship with any particular church in the city. Why do you not join with us if you stand for the things for which we stand? You who are backsliders, will you not come home to-night? Come as we sing.

The Union Baptist Witness

These pages (10 and 11) are the official organ of the Union of Regular Baptist Churches in Ontario and Quebec.
337 Jarvis Street, Toronto, Canada.

W. GORDON BROWN, Editor.

ADDITIONS IN COURTLAND.

The two weeks' campaign of Rev. F. Kendal in the Courtland Baptist Church closed on Sunday, June 15th, with large congregations. As a result of this special effort, Pastor R. D. Guthrie baptized five adults, and two other staunch believers have made application for membership. Besides, there has been a revival of interest in the whole membership of the church.

REACHING BACKSLIDERS.

The Calvin Church, Toronto, Mr. F. Roblin pastor, began open-air work on Saturday, May 31st, and through the first meeting a backslider returned to the Lord. Next day (Sunday) his wife also signified her purpose to return to the place of consecration. Attendance at the meetings of this church is keeping up well for summertime. Members and friends have purchased a piano, which

will be a real addition to their equipment.

55% INCREASE.

A note from the clerk of Wortley Road Baptist Church, London, Rev. T. J. Mitchell pastor, says that "as a result of constant prayer and house to house visitation, our Sunday School attendance has increased 55% over last year. Sunday evening, June 15th, two young men followed their Lord in baptism."

23 IN A TAXI!

Pastor H. E. Buchner is conducting an extraordinary piece of missionary work in Trenton. His people believe that we ought to compel folks to come in, and sometimes their house is nearly full. The work, which is unusual for a small church, began in this way. The Women's Auxiliary made some clothes for poor families, so as to help them in

their need. Among the members of the church a certain good woman began to pray for twenty new scholars for Sunday School. Soundly converted, since the work of Trenton began, herself of Scotch extraction, she set about answering her own prayers. Through visitation she found many children in a poor section of the town, who attended no Sunday School. To bring them so thinly clad, she hired a taxi out of money earned by going out to work during the week. At one time she had as many as twenty-three in that car, and the taxi-driver feared the objection of the chief of police to overloading! Nothing daunted, Mrs. — got kind permission from this man, who is himself a rescue worker. In time more than one car became necessary. Six workers are now engaged Sunday by Sunday in thus bringing in the children. But what about the clothes? A commissariat department

was established in the hall, to which clothes were donated by any who could give. Occasionally the Women's Auxiliary repair some; but where possible, such work is left to the mothers. Often necessary clothes are supplied on Saturday, to be in full use the following morning. On one or two occasions a ragged child has arrived at school, to be whisked away by workers, but presently to return in a fresh outfit. Recently the workers have organized themselves into a Band of Hope to meet at 9.30 Sunday morning for prayer, and then to go out for the various groups of children. A great help in this work, indeed a pivotal figure, is Superintendent Beal, who, by missionary stories, lantern slides, etc., keeps interest alive. "The best part of all is that a great number of the children have come to know Jesus as Saviour, and all are hearing the truth."

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CFCO.

The Salem Choir, Pastor W. N. Charlton director, is broadcasting its final programme for this season on Sunday, June 29th, from 1:30 to 2:30 p.m., over CFCO, (247.9 meters, 1,210 kilos.), Chatham. Their programme is filled with a large number of requests sent in appreciation of their splendid work of this junior choir in its bi-weekly broadcasts.

* * *

THE PASSING OF GEORGE BURNETT.

Family, church and Seminary were deeply touched by the passing home of one who had lately completed his first year in definite training for the Gospel ministry, Mr. George Burnett. Fairbank Baptist Church was crowded to capacity for the funeral service on Wednesday, June 18th. Following the invocation by Rev. A. Thomson, Dr. T. T. Shields read passages of comfort from God's Word; the writer led in prayer; his former pastor, Rev. W. F. Mesley, gave a Gospel message on "The Place Called Calvary"; Rev. S. Lawrence spoke on behalf of the Seminary, declaring that our brother "prepared much before he died"; while Pastor J. F. Holliday, with deepest emotion, pled with the unsaved to heed the text from which the departed had lately preached on the street corner, "Believe on the Lord Jesus Christ, and thou shalt be saved"; Rev. C. L. Rumball pronounced the benediction. May God raise up someone to take the place here of this second student of our School to pass to higher service.

* * *

TIBET HELPS LIBERIA!

We are always anxious to get latest news from our missionaries, and letters to hand from Rev. H. L. Davey tell us of recent happenings. Speaking of the departure of Mr. Lewis, he says: "We are sorry our colleague had to leave the work, he has done so much of the rough pioneering and so faithfully sown the seeds, that it almost seems a shame that, just as we are beginning to see some results, he is suddenly called away. He certainly has given of his very best, and the Mission can ill afford to lose him. Men whose hearts are in the Mission field, are hard to replace, and Brother Lewis was an ideal missionary in every

respect. We shall surely miss his kindly counsel, the school boys will miss their beloved teacher, the native believers will miss one who has ever sought to encourage them and build them up in the faith, and those who sit in darkness will miss a faithful witness.

Our Responsibility.

"It is gratifying to know that the interest in the work here is being sustained. We value the prayerful interest of all our friends in the Union; the work is going to be successful in the measure in which the friends at home pray for it. They share as much, if not more, responsibility in this work than we do, and we feel sure they will not fail us, much less the Lord. There is going to be a great ingathering of precious souls here soon, just how great depends to a large extent on the prayerful interest of our co-workers in the homeland.

Mecca.

"We shall be glad when the Mecca arrives. The sending of this was most timely, and it certainly proves that the Lord moves the hearts of His people in the homeland to respond to our needs, even without their full knowledge of just how great the need may be. We are on our last tin of Mecca, and had fully intended writing you this week to ask you to arrange for another shipment, when along comes your letter telling us that Stanley Avenue have sent us this love gift. May the Lord reward them for their kindness.

Keen Interest.

"Mrs. Davey is very well and exceedingly happy; she is an ideal helpmate and is in her element with her black friends; of course, she would be delighted to have the company and fellowship of another white lady, for even the best of husbands cannot make up for lack of this kind of company! However, we manage to keep very cheerful and we are very happy and glad to be here. Meetings are not so well attended now that farm season is on, but we are getting around to the villages at night time, and having some good meetings, and the interest is very keen. The inquirers' class is still 'going strong,' we have four regular attendants and an enrolment of seven.

"... our love to, all the dear friends."

Missionaries and a Motorcycle.

(Later). "Things never happen by chance to the child of God. I needed some special nails for some work that I am doing, and I decided not to wait till Saturday, when our usual boy goes in with our mail, so on Tuesday I sent in a boy for the nails. Imagine, if you can, our great joy and surprise when he returned bringing with him the cable containing news that Rev. and Mrs. Hancock had been accepted by the Board, and that we could look forward to their joining us in the work here. This is wonderful, and is the Lord's doing, and we bless and praise Him for this speedy response to the need of someone coming to fill the place left vacant by the returning home of Brother Lewis. We are 'tickled to death' to think that a married couple are coming, and we are just waiting news to tell us when we may expect

them. The second part of the cable pleased us as much as the first, and we hardly know how to thank or begin to say thank you, to the dear friends in Jarvis Street. We are postponing their letter till next week; by that time I shall have been to the beach and made arrangements for purchase of machine (a motorcycle), by which our missionary will be able to reach more villages in less time, and certainly with less physical strength, and I can go into detail about it. In the meantime convey to them our heartfelt thanks and appreciations for this token of their love and fellowship in the work of the Gospel, and tell them their gift came as a wonderful answer to prayer, and that it came just in time for my birthday, May 4th, so that I surely did receive some birthday present. We will get a picture of the machine as soon as we can and you can have it developed."

Contribution from Tibet.

Now here is a letter from Mrs. G. A. Bell, from the borders of Tibet, and to the amusement of our treasurer, the Bells have sent a contribution of five dollars toward the general work of the Union! Mrs. Bell reports that many listen to their message, many are friendly, but few, alas, receive Christ as Saviour and Lord. The chains of sin are strong, and the fear of men is hard to break. With a Tibetan teacher these missionaries are trying to learn colloquial Tibetan. They hope to spend some time in the Tibetan villages and among the nomads, and so to make more rapid progress in this language. Pray that they may be enabled by the Lord thereby to reach more with the Gospel, and that to this end they and their little ones may be kept in physical health.

* * *

ORION.

Orion, situated on Lake Orion, has a population in winter time of approximately 1,000. The summer population ranges between 10,000 and 15,000. As may be surmised, this is a popular summer resort, especially attractive to Christian people on account of being a Bible Conference. Lake Orion is a beautiful sheet of water, embracing 1,700 acres, and contains 21 islands. An auditorium for Bible conferences was built in 1899. This will seat 2,000. Some of the best known national and international Bible teachers and preachers have been heard at its conferences. Two years ago it came under the control of Moody Bible Institute, but is now an independent conference again. Pastor F. B. Cutler, who is 71 years young, has been in charge of the Baptist work and church here for the last 15 years, with an intermission of two years. Seventeen members made up the church when organized by Bro. Cutler in 1905. The present membership is 60. During the past year Pastor Cutler has baptized 11, and five members have been received by letter. In spite of his years, the pastor is carrying on an aggressive ministry. He is loyal to the Word of God, and lays great stress on the spiritual things. Within a year, if the Lord tarries, and they both live, Pastor and Mrs. Cutler will celebrate their golden wedding anniversary. God's richest blessings rest upon them and the church they serve.

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REV. ALEX. THOMSON, Editor.

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THE NEW ORDER DESCRIBED.

Lesson Text: Genesis, chapter 2.

Golden Text: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. 2:7.

I. THE SEVENTH DAY, (vs. 1-3).

These verses belong to the narrative of chapter one, and inform us of the rest of God at the conclusion of His creative activity. His work was good and complete and there being nothing further to do thereat He rested. And He blessed the sanctified this day, marking it as specially sacred and significant. Here we have the first division of time into seven; six days of labour, and one of rest; the Divine programme, and the divine example, for man. Seven is the number of perfection or completion, having this significance throughout Scripture. In relation to the Sabbath day, the following may be noted with interest and profit. The Israelites observed the sabbath in their wilderness journey, (Ex. 16:23), at Sinai the command to observe it was given as part of their law, (Ex. 20:8-11); and it was given as a sign to them, (Ezek. 20:12) (See also Neh. 9:13 and 14, and Deut. 5:15). The nature of its observance was very strict; it was kept from sunset to sunset, (Lev. 23:32), it was a day of complete rest for all, (Ex. 20:8-11); no fire was to be kindled, (Ex. 35:3), the stranger within the gates was to observe it, (Ex. 20:10), and the sabbath-breaker was to be stoned, (Ex. 31:15). It was kept in the time of Christ, (Luke 23:56), and it was a specifically Jewish observance, (Ex. 31:12-18). Note the purpose of the law, (Gal. 3:19-25), the decision of the church under the guidance of the Holy Spirit concerning the same, (Acts 15:23:29), and our relationship to the law, (Rom. 6:14), to the new covenant, (Heb. 8:6-13), to the commandments of Christ, (I John 3:22, 23), and to the sabbath, (Rom. 14:1-5; Col. 2:16, 17). The early church observed the first day of the week, not as a Jewish sabbath, but as a new day commemorating the resurrection of our Lord from the dead; and we hold it likewise not by force of law, but out of love for our blessed Saviour. The study of these and other scriptures will give us an understanding of our relation to the Jewish sabbath, and will save us from legalistic interpretations of scripture which have no warrant. It is well to note there is no command given here for the observance of the seventh day.

II. THE HEAVENS AND THE EARTH, (vs. 4-6).

The phrase, "These are the generations of the heavens and the earth", shows that the sacred writer is beginning a new section of his narrative. The account of creation which follows is not contradictory, but supplementary to the one in the previous chapter, dealing with the subject from the manward aspect, these

verses introducing the matter and giving an explanation of the development of the trees and herbs of the field. We are informed there was no rain upon the earth, and there was not a man to till the ground, "But there went up a mist from the earth, and watered the whole face of the ground". Moisture was not essential to the creation of these trees and herbs; but for their development it was necessary.

III. THE FORMATION OF MAN, (v. 7).

Several things are stated here in reference to man. He was formed by God; he was formed of the dust of the ground; God breathed into his nostrils the breath of life, and he became a living soul. This links man with the material creation, and with God. It depicts him as a special creation, contrary to the evolutionary idea of progress from a lower species. It emphasizes his superiority over the animal creation, for concerning the animals we do not read of God doing as herein depicted. Man's body was, and is, of the earth, but his life came from God. Man's creation from the earthly side is here seen, and the former account informed us of its heavenly aspect.

IV. THE LOCATION OF MAN, (vs. 8-17).

Nature of the garden, (vs. 8-10). The account herein given of the garden of Eden bears on its surface the stamp of its historical nature. God planted the garden eastward in Eden: He may therefore be termed the first husbandman, (John 15:1). "And there He put the man whom He had formed". Such a place was a garden of delight, the trees were pleasant to the eyes, and good for food, and the trees of life and of the knowledge of good and evil were also there. It was indeed a paradise before sin entered, with the presence of God manifest to His creatures and fellowship with Him enjoyed continually. It illustrates the goodness of God to men, and makes known the fact that He did His very best for man, thus giving him a start in life under the most favourable circumstances.

Location of the garden, (vs. 11-14). The river which watered the garden "parted and became into four heads". The name of the first was Pison which compassed the whole land of Havilah, the name of the second Gihon, which compassed the whole land of Ethiopia, the third Hiddekel, which went toward the east of Assyria, and the fourth Euphrates. Such a description gives evidence of the historical nature of the narrative. In the early days those places would probably be well known. They are not unknown to us, and while the exact place is not easy to locate with exactitude, probably due to certain natural changes, yet a reasonable supposition is that the garden of Eden was situated somewhere in the region of Mesopotamia. Two great rivers water that region in the present time, named, respectively, the Euphrates, and the Tigris, the latter termed Hiddekel as above in Daniel's prophecy, (Dan. 10:4).

Man's occupation in the garden, (v. 15). The Lord never encourages idleness either in time or eternity. He desires man to be engaged in some useful occupation. It has been said in reference to temptation that the devil tempts man,

but an idle man tempts the devil. This statement may not be exactly correct, yet there is some truth in it, for if our attention is not taken up with something useful, Satan has more opportunity to tempt us, and he does not require any more than he has, as we may learn from our own experience, and that of our first parents. Adam was placed in the garden to dress it and to keep it. Before the coming of thorns and thistles as a consequence of the fall this must have been a pleasant occupation, affording exercise to body and mind, and stimulating the spirit to thanksgiving and worship.

Man's test in the garden, (vs. 16, 17). Man was placed in the garden as a being with a will, and not as an automaton, but God directed his actions, and expected obedience. He gave him permission to eat of every tree of the garden, with one exception, of that one tree he was not to partake. If he should do so, death would be the consequence. This command constituted a test with obedience as the objective: The command was simple, easily understood, not difficult to obey, and quite reasonable. As a test it was necessary to man's spiritual development, and to prove that he was voluntarily subject to the will of God. There was only one command, not a multiplicity of commands, therefore man had no excuse for disobedience.

V. THE HELPMEEET OF MAN, (vs. 18-25).

The reason for the making of the helpmeet is found in the statement of God, that "It is not good that the man should be alone". Adam required someone meet for him who would be a help to him, and in this there is expressed the proper attitude of the wife to the husband. She is to be his helper, and many a husband can give credit to his wife for any success achieved by him. Man is also a social being, and not meant to live alone. Other reasons are quite obvious upon reflection.

The intelligence of Adam is seen in his naming of the various animals and fowls. This proves that God placed man in a high estate at creation, and that the low state, past and present, of many of the human family, is due to degeneracy resulting from sin. The superiority of man over the animals is again evidenced in the fact that among the animals, there was not found one helpmeet for him. Adam was more than animal, though made of the dust of the ground. The making of woman is then depicted; a deep sleep is made to fall upon Adam; one of his ribs is taken out, and of that rib the Lord God made a woman. She was called Woman, because taken out of man. We thus note her oneness with man: she is bone of his bone, and flesh of his flesh. "She was not made out of his head to surpass him, nor from his feet to be trampled on, but from his side to be equal to him, and near his heart to be dear to him." This leads to the statement concerning the marriage relationship, that "therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." This emphasizes the divine origin of marriage, its sacredness, and its monogamous nature. Note our Lord's reference to it, (Matt. 19:4, 5).