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Editor: T. T. SHIELDS.

Associate Editors: T. I. STOCKLEY, ALEXANDER THOMSON, W. GORDON BROWN.

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada

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"THE ANGEL OF HIS PRESENCE"

"In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." "The angel of His presence saved them." No doubt the Angel of the covenant is intended, none other than the second Person of the Trinity, our Lord Jesus Christ Himself. Nowhere else in Scripture is "the angel of His Presence" mentioned. But what a glorious and suggestive title this is, "The Angel of His Presence." It is but another name for Immanuel, "God with us." It means that He saved His people by being present with them. He did not save them by deputy or proxy. He did not send the highest archangel. Only the Angel of His Presence could save them, the Messenger Whose presence was the presence of God Who Himself shared the afflictions of His people.

And that is how God always saves: His presence is salvation. The promise of His presence is the assurance of deliverance. It was thus He saved Lot, by personally visiting him in Sodom. It was thus He saved Israel from Egypt. He went before them, and His presence overwhelmed the hosts of Pharaoh. It was thus He saved Jacob, "the angel that redeemed me from all evil, bless the lads," the dying saint exclaimed. It was thus He saved Joshua and his army before Jericho—by going with them. He promised Moses, "My presence shall go with thee, and I will give thee rest." It was thus He saved Shadrach, Meshach, and Abednego. He did not extinguish the fire, but went into the fire with them. And when Nebuchadnezzar looked into the burning fiery furnace, he said to his counsellors, "Did we not cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose walking in the midst of the fire, and they have no hurt; and the form of the fourth is, like the Son of God." "The Angel of His Presence saved them." And when envy opened the lions' den to Daniel God did not close it, but sent the Angel of His presence and shut the lions' mouths.

And with this truth the New Testament abounds. He did not prevent the storm, but came to the storm-tossed mariners walking on the waves, and as soon

as they had received Him into the ship "immediately they were at the land whither they went." He did not forbid Herod's casting Peter into prison, but the angel of His Presence went in with him, and brought him out through the iron gate into the street of the city. He did not keep Paul off the ship of Alexandria, but there stood by him in the storm the Angel of God, and by His presence all that were in the ship were saved.

There is a story that Henry VIII., wandering one night in the streets of London in disguise, was met at the bridge-foot by some of the watch, and not giving a good account of himself was carried off to the Poultry Compter, and shut up for the night without fire or candle. On his liberation he made a grant of thirty chaldrons of coals, and a quantity of bread for the solace of night prisoners. But our King deliberately and by no mistake has gone into the prison with us, and thereby knows well how to sympathize and succor. Why does the little child want her mother to go with her to the dentist? Only for the comfort of her presence. Whatever your present situation, how deep and complicated soever your need, the covering feathers of His wings are your salvation. "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the Lord: for he hath showed me his marvellous kindness in a strong city." And we have heard Him answer:

"When through the deep waters I cause thee to go.
The rivers of sorrow shall not overflow;
For I will be with thee in trouble to bless,
And sanctify to thee thy deepest distress.
"When through fiery trials thy pathway shall lie,
My grace all-sufficient shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume and thy gold to refine.
"The soul that on Jesus hath leaned for repose,
I will not, I will not, desert to his foes;
That soul, though all hell should endeavour to shake,
I'll never, no, never, no, never forsake!"

Gathering Lilies!

By Rev. T. I. Stockley, D.D., Dean of Toronto Baptist Seminary.

How frequently we are called to speak words of comfort and cheer to sorrowing and bereaved ones! "Speak ye comfortably to Jerusalem" is a command which needs to be heeded by the preacher again and again. And how delightful it is that there is a wealth of such words to be found in the Book of God! What tracts of undiscovered grace we have in this land of promise! What visions of delight break in upon the soul in unexpected quarters! What mines of unexplored wealth of cheer in the Word of Truth! What forests of trees laden with delicious fruit for the weary and faint!

"My Beloved is gone down into his garden . . . to gather lilies," says Song of Solomon. This is a book rich in oriental colouring. It is suggestive of the divine Bridegroom and His bride, of Christ, the Son, and His heavenly bride, the Church. In the song of songs an inquirer asks the bride, "Whither is thy Beloved gone?" And the bride is able at once to reply in the confidence of faith. She says, "My Beloved is gone down into his garden", the place where He loves to be: let me call your attention to this and to His occupation there—"to gather lilies."

So let our eye be fixed upon the Beloved One, and we shall soon find our comforts spring up and grow.

I.

Where the Beloved may be found. "My Beloved is gone down into his garden." His garden—this is another picture of His Church, and it is a very suggestive one.

First: *It speaks of separation.* A garden differs thus from an open common, it is more or less marked off from other ground. The Church of the Lord Jesus is the *Ecclesia*, the "called-out" people and separated from the world. This "garden" is separated *by the purpose of God*. It is the eternal purpose of God that the Church should be our Heavenly Bridegroom's own, and that she should be "holy and without blame before Him in love". She is "chosen in him to be holy", "predestinated to be conformed to the image of the Son", and so separated unto Him. The Church is also *separated by blood*. The redemptive work of the Lord Jesus is a mighty separating work. "Christ has redeemed us from the curse of the law." "Redeemed . . . with the precious blood of Christ from your vain manner of life." The people of God are separated, too, *by their new birth*. That new Divine planted in the soul by the Spirit of God makes them a separated people. They are separated also *by their own glad surrender*. They have seen their Lord "go forth without the camp" and they have gone forth unto Him bearing His reproach. They are led gladly to choose to go where He goes, and to abide where He abides. They are separated *by the indwelling of the Holy Spirit*. The temple of old was effectually separated from all other buildings, when it is was filled with the glory of the Lord. So God's people are a separated people indeed because they are indwelt by the Holy Spirit. So the Lord's people are "not of the world". *Death* separates effectually. To be "dead indeed unto sin" is to be separated. *Life* separates still more mightily.

To be able to say "No! but Christ liveth in me" is to be lifted out of the life of self. *Love* separates. With what jealousy a husband claims his wife, and a mother her children. So our Lord speaks of His Church and calls her His own. "Thou art mine", He says. The garden speaks of separation.

Second: *It speaks of secrecy.* A garden is not a public piece of land to anybody, and everybody. And the life of the Church is "hid with Christ in God". A flower has an outward form and blossom, but no one can see its hidden life. We may stand beside the telegraph wires and count their number, and measure their distance from the earth, but we cannot tell what messages of life or death are being flashed along them. We may see "that great and wide sea", and admire it as the sunbeams or moonbeams play upon its surface, but the life and movement far down in its dark depths we cannot see. The mystery of life in the world is hidden from us; how much more the mystery of the spiritual life! This life is entirely hidden from the public eye. Its fellowship with God is hidden, its faith in the Lord Jesus is out of sight, its aims, and motives, its peace and hopes, its wondrous springs of joy are all hidden from the eyes of men. No strangers can "intermeddle" with this life. "The wind bloweth where it listeth, thou canst not tell whence it cometh, and whither it goeth, so is everyone who is born of the Spirit." The life is secret between the soul and God. The natural man cannot understand the things of the Spirit. So the garden speaks of secrecy.

Third: *It speaks of security.* The Husbandman is Almighty and secures His garden from the adversaries. The Church of Christ is secure against the forces of evil. "The gates of hell shall not prevail against it." All the attributes of God are around the garden of the Lord. "No weapon that is formed against it shall prosper." The Shield of the Almighty covers all the people of God. The Omnipotence of God is the Christian's defence. God is Himself "a wall of fire" round-about His people. The Church is a "garden enclosed", and she enjoys an impregnable security. This is full of encouragement for the people of God, for they are weakness itself, and often full of fears. The enemies too are strong and subtle. But the garden of the Lord is secure. Man-made gardens will suffer loss, and the enemy may even destroy many of them, but "the Lord is mindful of his own", His garden is secure.

Fourth: *It speaks of sacredness.* The garden is set apart for the use of the King. It is His own, and it is devoted to One Person, and one purpose. Jesus our Lord claims His Church as His own. He speaks with confidence and power of "My Church". And what is true of the Church as a whole is true of every member composing that Church. The Christian is a sacred person, Christ's man, with the seal of God upon him. He is consecrated to holy service and is attached to the court of Heaven. And still further, not only is every Christian a sacred person, but every part of the Christian is sacred

too. Body, soul and spirit he is his Lord's—his endowments, his learning, his wealth, his time—all are the Lord's. The Christian heart is not his own; he is bought with a price. Each believer is part of the "sacramental host of God's elect". And wonderful to tell!—how our Lord delights in this. He loves to call His Church His own. And so the garden speaks of sacredness.

Fifth: *It speaks of delightfulness.* The garden is full of choice flowers to the Beloved; it is a bed of spices, fragrant and full of delight to Him. So he comes to dwell there. He loves to be in His garden. "The Lord loveth the gates of Zion." He finds more pleasure amongst His own than in the palaces of Kings. "Where two or three are met together in my name then am I in the midst." By His Spirit He dwells in the midst of His people; His presence is unseen but real, and in gracious power. Myriads attest this. "My Beloved is gone down into His garden." In the society of living and fruitful saints our Lord is found. These form His garden, His bed of spices. Oh wonder of wonders!

II.

What the Beloved finds there. He finds "lilies" there. The writer of "The Land and the Book", thinks the Húleh lily is the flower referred to. He describes it thus: "It is very large, and the three inner petals meet above, and form a gorgeous canopy, such as art never approached, and king never sat under, even in his utmost glory." He goes on to speak of "this incomparable flower, in all its loveliness", and of the "luxuriant, velvety softness of this lily". Hugh Macmillan also speaks thus: "The plain of Sharon, the lower slopes of Judaea are illumined with gorgeous gleams of white, and scarlet, and golden lilies, whose glory is the most peculiar of all the common aspects of the country." And further, he speaks of "these beautiful and graceful flowers".

Now the Beloved compares His Bride to the lily, but the world is compared to thorns. "As a lily among thorns so is my love."

First: *The Lord's own are as lilies for their purity.* The beautiful whiteness of the lily may well serve to symbolize the moral excellence of the Church of Christ. The Christian is like this lovely flower in the eyes of Christ, *because justified* in His sight. The believer is washed in His blood, and clothed in the stainless dress of His perfect righteousness, and so is pure and white as a lily. No spot can be seen in the righteousness of Christ, it is the loveliest dress in all the universe. In this the Christian is robed and thus is as fair as the lily. The Christian is like the lily in purity too *because of the transformation* wrought by the grace of Christ. He was once a thorn like the rest of the world, now a new spirit has been put within him and he has been transformed and made holy. It is said that "the whiteness of the lily is produced by its reflecting back again all the rays of the light that fall upon it, and is whitest under the full blaze of the summer sun". So the Christian soul is lily-like as he reflects the beautiful light which shines from the face of Jesus, his Lord.

Second: *The Lord's own are as lilies for their beauty.* The way in which Thomson in "The Land and the Book" writes of the lily indicates how charmed he was with its loveliness. The mind is fashioned so as to recognize and admire that which is beautiful both in the natural and in the spiritual realm. There is a beauty, a charm in good-

ness more to be admired than the crimson petals of the rose, or the lily's snow white chalice. It is given to the spiritual mind to apprehend the loveliness of virtue. And there is no loveliness like Christ-likeness. We admire heroism, and philanthropy, and parental love, but the beauty of Christ-likeness is supreme. And this is immortal, and ever increasing. This is the Holy Spirit's congenial work in the soul, and the Lord's eye is quick to discover it. The tear of penitence, the bending of the lowly, the trust and love of the believing soul — these things are lovely in the eyes of Jesus. "Solomon in all his glory was not arrayed like one of these."

Thirdly: The Lord's own are *as lilies for their fragrance.* The Song of Songs makes many references to the delicate and delightful odours which abound in the gardens of the East. The exquisite aroma which breathes from the scented blossoms tells of their nearness and suggests their beauty. So there is a perfume in the pure and unselfish character which diffuses itself far and near. Wherever the Christian lives the whole house should be filled with the odour of his Christ-like character. The flower breathes forth its very life in its fragrance. It cannot bear clusters of juicy fruit, but the subtle essence of the flower flows forth in a perpetual stream of blessing. It gives its best. You cannot define it, but you know where it is, and it gives value to the plant. It is a constant benediction wherever it is shed. The Lord's own are like the lily in this too. There is a sweet savour of his Master's grace which he gives unconsciously. He gets it in fellowship with His Lord. "All his garments smell of myrrh, and aloes, and cassia, out of the ivory palaces" where he dwells in communion with the King. The presence of Christ gives fragrance to the life.

"As some rare essence in a vase of clay

Pervades it with a sweetness not its own;

So when Thou dwellest in the human soul,

All heaven's own fragrance seems around it
thrown."

Fourth: *The Lord's own are as lilies for their attractiveness.* The lovely lily attracts the innocent child, the maiden gathering flowers for the home, and the poet whose heart is open to the sacred sweetness of nature's symbols. When there are spirits susceptible to beauty, the flowers will not be unheeded or unsought. A like attractiveness is exercised by the pure, the devout, the truly Christ-like soul. Some Christians lack in attractiveness, they have too much of the "thorny" still left in their character. But real Christ-likeness has a wonderful charm. See the life of Him Who is the Lily of lilies. How the children swarmed around Him. How the defiled and sinful longing for a nobler life were drawn to Him! So the measure in which we have the Spirit of Christ shall we be attractive. Those who share His Spirit, and witness to His love are the lilies in His garden, and He loves to come where they are.

III

WHAT THE BELOVED DELIGHTS TO DO THERE.

First: *He feeds among the lilies.* This is a beautiful thought. Let us remember that the lilies in the Holy Land "create around them, by the shadow of their leaves, and blossoms, and by the moisture which they attract conditions favorable for the growth of other plants less richly

endowed". Rich tufts of grass which grow so sparingly in Palestine are always found associated with lilies. Indeed, nowhere is the herbage so luxuriant as under the shadow of these beautiful and graceful flowers; such spots are therefore favourite feeding places for flocks. They seek them out as the traveller in the desert seeks out the oasis: and they are sure to find sweet and tender grass where the lilies are growing. Gazelles delight to feed among the lilies. And as the gazelle delights to feed on the grass which grows among the lilies, so the Bridegroom finds His pleasure and His joy in the meekness, and gentleness, and heavenly-mindedness, and beautiful influence of His people. He feeds among the lilies. The delight of the Lord is found in the beauties of His own. In the fresh love of the young Christian, in our simple zeal, in our childlike trust, our Lord finds profound satisfaction. Does He find any such joy in me? Do I satisfy His longing heart in any degree? Can He feed in the garden of my heart and life?

Second: *He comes also to gather lilies.* He gathers them closer to Himself by many loving ways. Sometimes by sorrow and by earthly loss. He comes too to gather them *into the presence of His glory.* He comes to pluck them from the garden here to take them to the Eden above. Thus "Enoch was not for God took him". Others were "gathered", and "fell asleep in Jesus". One lily after another is gathered—gathered to the Paradise of God. And it is beautiful to know that He, the Beloved, the Bridegroom of our souls, does it. Do you dread death? Does it fill your thought with dark shadows, and your heart with fear? Think of it as our text suggests, it is the Beloved One gathering His lilies. It is His hand that is stretched out to His own, His hand that plucks them. He hath planted these lilies in His garden. He hath tended them with the most patient care, and clothed them with the beauty of holiness; they are entirely His own, so now He comes to gather them to His glory and His joy. When death is thus viewed who can refrain from shouting, "O death, where is thy sting?"

He gathers his lilies as He wills. Some are gathered young, and some are aged. "To some death comes like a fulfilment—to others like the sudden snap of a tiger's tooth. Some die by long drawn agonies; others easily and sweetly." But in any case it is not for us to complain. The King can gather His own lilies out of His own garden surely, without hearing any word of grumbling. He has His own reasons why He gathers this one instead of that. In any case He gathers His lilies into His glorified presence. "Father I will that they also whom Thou hast given me be with me where I am." Every hour His hand is plucking some choice flower for the Paradise above. Let us always interpret His action after the highest style. His thoughts are as far above ours as the heavens are above the earth. A gardener has given special care to produce some beautiful flowers of a choice kind. One morning he notices that one of them has been plucked in its beauty. He is annoyed, and full of anger. "Who has plucked that beautiful flower?" The master has been into his garden and he has gathered it to wear at some special function. The gardener asks no more. He is well content, he feels delighted even if the master has plucked that flower.

So when your dear ones are being taken from you, or when you feel the hand of death is upon yourself look into the face of Him Who comes, and know it is the Face of thy Beloved, the Bridegroom of thy soul. His tender

smile will remove every fear, and will give you a wondering joy that your dear ones or you should be wanted by Him.

He gathers them to Himself. Those who are gathered go "to be with Christ which is very far better." They are "absent from the body, and at home with the Lord". He wants them to shed their fragrance in the palace of the King. I cannot but think of the added sweetness to the atmosphere of Heaven by the entrance of some there. What an atmosphere that must be where all who are there are the lilies from the garden of God! And our Lord will go on gathering lily after lily until He comes in visible splendour and gathers unto Himself the whole company of His own, and the beauty of their life, and the fragrance of their love shall be His intensest joy for ever. Will you be amongst them?

PREACHERS AND PREACHING.

Nothing is of greater moment to a Christian Church than the message of its preacher, and the manner of his preaching. There is much discussion in our day touching the orthodoxy of men in the pulpit; but everything has not been said when it has been shown that the subject matter of the preacher's message is in strict accord with the teaching of Scripture.

We have read of certain men being honored by being invited, or commanded, to preach "before" the king. That is supposed to be a great compliment to the preacher. But there are many preachers in less conspicuous places who are content to preach "before" their audience. Their sermons may be perfectly sound and full of gospel truth; but they are set before their hearers much as a picture is hung upon the walls of a picture-gallery—it is there for inspection and admiration: but the preaching is nothing more than the holding forth of a certain aspect of truth. Of all preachers who ever spoke for God, our Lord Himself was incomparably the greatest. A study of His discourses preserved for us in the Bible shows that this was not His method of presenting the truth. Nothing is more evident than that those who heard Christ preach knew that He was speaking directly to them. That is to say, He did not preach *before* them—He preached *to* them. When He thundered forth His anathemas upon pharisaical hypocrisy, there was no possibility of their supposing that He was preaching to somebody else than those who were present in His audience—"Woe unto you, scribes and Pharisees, hypocrites!" When Peter preached on the day of Pentecost, he did not preach *before* that great assembly, but *to* them: "Jesus of Nazareth . . . ye have taken, and by wicked hands have crucified and slain." The result of that sort of preaching was, "they were pricked in their heart." Stephen's preaching was of the same order: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." When Nathan the prophet told his parable to David, he preached *before* the king; when he made his application, "Thou art the man," he preached *to* the king.

We venture to enter a plea for direct and personal pleading with men: "As though God did beseech you

(Continued on page 9.)

The Jarvis Street Pulpit

THE SHOCK TROOPS OF THE ARMY OF THE LORD.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 19th, 1930.

Broadcast from Station CKGW, 690 k.c., 484-8 metres.

(Stenographically Reported.)

"And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains."

I Chron. 12:8.

Prayer Before the Sermon.

O Lord, we thank Thee that in the gospel of Thy Son Thou hast anticipated our every need. Thou hast so loved the world that Thou hast given Thine only Son to die for us, and we rejoice this evening that He was wounded for our transgressions and bruised for our iniquities. We thank Thee for the Lamb of God Who taketh away the sin of the world. We come together in His name Who died and rose again, Who ascended into heaven, and Who is on the right hand of the Father, making intercession for us.

Look upon this company this evening, we pray Thee, in Thy grace. Have mercy upon every one of us. Oh, how much we need Thee! Every one of us is in need of the cleansing of the precious Blood. We have no other hope toward God, save that Jesus died for sinners. Help us that we may with rejoicing this evening take this great truth to ourselves, and believe that our sins have been put away through the blood of the Lord Jesus Christ. We thank Thee for the sure word of promise, which Thou hast given us. We thank Thee that Thou has broken the silence, and because we could not reach Thee, Thou hast condescended to us, Thou hast come to us speaking with human speech. Thou hast revealed Thyself to us in the person of One Who was bone of our bone, and flesh of our flesh; for though He was and is God, yet He was and is Man. We have an High Priest touched with the feeling of our infirmities; who, having triumphed over His own temptations, knows how to succor those who are tempted.

Be pleased, O Lord, to look upon this company of people this evening, and from Thy store-houses supply our every need.

We pray for the young men here, that such as do not know Christ may make Him their choice. We thank Thee that He is the young man's Saviour, that He has come to make men indeed. He has announced His programme, that He has come to make men whole. Make all such whole this evening through faith in Christ Jesus.

We pray especially, too, for Thine own children, men and women who know Christ. We desire to be what He has planned we should be. We want to be better men and better women. We desire more perfectly to show forth the praises of Him Who has called us out of darkness into His marvellous light. We pray that Thou wilt give us grace this evening, that this service may mark some progress in the Christian life.

Bless those who hear this service whom we do not see, the great company of those who listen over the air. Some are aged. They have come to the evening hour. We pray that Thou wilt be especially near to them, for Thou hast promised it shall come to pass that at evening time it shall be light. May their last days be their best days! May those who know Thee, rejoice greatly in Christ their Saviour; and if there are any whose hairs are gray who have grown old in sin, with no knowledge of a Saviour's love, ere they leave this life for another we beseech Thee, O Lord, to grant that such may be saved.

There are some this evening who are afflicted, who suffer much pain. Make Thy presence so real to them that they will be forgetful of their pain. May Thy word come with sweetness to every such troubled and tried soldier of the Cross. We pray for some who know they cannot get well, for some whose life is ebbing away, who know that it will not be long until they cross the river to the other side. Bid

them put their hands in Thine, that they may be aware of Thy nearness, that they may have the assurance, even in the valley of the shadow, that Thou wilt be with them. So comfort all such to-night.

We pray for the prodigals, for some who do not go to church, for some who have not crossed the threshold of a place of worship for many a year. For some of them many prayers have ascended to Thy throne. They are treasured up in the golden vials which are full of incense which are the prayers of saints. Remember, O God, the prayers of fathers and mothers who long since, perhaps, have passed beyond the veil. Answer them in the conversion of some who in lonely places will hear Thy word to-night. Some are gathered in homes, deprived of the privilege of meeting with the great assembly. Vouchsafe to them the fulfilment of Thy promise that where two or three are gathered in Thy name, there Thou art in the midst of them. Make Thyself known to all such this evening, O Lord. Some will hear this word in strange places,—perhaps in a restaurant, or in a garage, or in an hotel, somewhere perhaps where men do not always speak of God. O Holy Spirit, let the word of truth find lodgment in many hearts. However or wherever it may reach men who are in need of Christ, make this a night of salvation and of grace to all.

We pray for any backsliders who have failed in their duty, who have run away from their task, who have walked in the counsel of the ungodly, who have been standing now for some time in the way of sinners, and are in danger of sitting down in the seat of the scornful. Thou Good Shepherd, call them back again. Bring any wanderers there may be back to Thyself.

Let it please Thee to bless every messenger of Thine, and every church where the Word of God is honoured, and where the crucified and risen Saviour is proclaimed. Visit us again, O Lord; send to all Thy people of every name, and in every clime, a great spiritual awakening, that the name of Jesus Christ may be glorified everywhere.

Bless us now in our meditation, to the glory of Thy great name. We ask it for the sake of Him Who loved us, and gave Himself for us, Amen.

The verse I have read belongs to the period in David's history when he still "kept himself close because of Saul the son of Kish"; when, though the anointing oil had been poured upon his head, he was not yet recognized or acknowledged as the Lord's anointed by the majority in Israel; and when he manifested himself to the few as he did not unto the many.

"Men That Had Understanding of the Times."

This period was a time of great perplexity in Israel's history, when many problems of national importance, and of social urgency, cried aloud for solution. That day, without doubt, produced its theorists, even as doctrinaires are produced by the circumstances of our day. Some there were, however, who are described by the pen of inspiration as having "understanding of the times, to know what Israel ought to do." These men did not waste their energies on secondary matters, but

went at once to the root of all national ills. To them the discernment was given to see that the solution of all problems consisted in putting the right man upon the throne. They argued that if the Lord's anointed were made king, God's pleasure would rest upon him, and under his leadership the nation would be brought into a condition of national prosperity. They, therefore, banded themselves together "to turn the kingdom of Saul to David according to the word of the Lord." Among them were the Gadites described in the verse I have selected as a text.

The Gospel in the Old Testament.

Students of Scripture will readily recognize in David a type of our Lord Himself. And if we believe that the plan of redemption was not an afterthought, but had its birth in the mind of the Eternal before the worlds were made; if we believe that the Lamb was slain from the foundation of the world; that we are redeemed "with the precious blood of Christ, as of a Lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God,"—if, I say, we believe this, we may expect to find some pre-intimations of the principle of the Incarnation in the Old Testament; and we shall not be surprised to find so large a part of the Bible taken up with the biographies of men who were themselves lesser and imperfect incarnations of that great body of truth which finds its complete and final revelation in Jesus Christ. Hence many of the Messianic psalms, which find their fulfilment in the Person of our Lord, had their historic basis in the experience of David. There is, to say the least, an interesting analogy suggested by the chapter of history to which this text belongs. For as God took away His Spirit from Saul and turned the kingdom from him to David, so ultimately the god of this world is to lose his dominion, and the kingdoms of this world are to become the kingdoms of our Lord, and of His Christ. Not yet is Christ universally acclaimed as the Lord's Anointed. Still His right to universal pre-eminence is challenged; and in this dispensation of grace He manifests Himself to such as believe on Him as He does not manifest Himself to the world. And while our David thus keeps Himself close because of the spiritual Saul, by the attraction of His personality, by the quickening and directing power of the Holy Ghost, there are those who separate themselves unto Christ as the Gadites separated themselves unto David. I want, therefore, to use this bit of history to illustrate the characteristics of those who are thus called by divine grace to become God's instrument in turning the kingdom unto "great David's greater Son."

Separated Men.

The Gadites, then, were SEPARATED MEN. They had formerly acknowledged Saul as king and had yielded to his authority. Now they separated themselves from him unto David, and received orders from David only. And Christian discipleship means nothing less than that, to be separated unto Christ. It will be vain for us to contend for the faith, to insist that the Bible is the Word of God, if we do not find in that Word the

authority by which our own lives are regulated. And if the church is to be a militant army it must also be separated unto Christ. Nothing is more necessary in our day than that we should recognize in the church the Headship of Jesus Christ. Where this principle is applied in the life of the individual and in the life of the church, it will effect a wondrous transformation; we shall be different from other people. Too generally, to-day, the church is governed by worldly standards; many of the methods by which it seeks to accomplish its work have been borrowed from men of the world. The church's progress is largely measured by standards related to things visible and temporal. And each church is accorded its standing, denominationally, by the measure in which it conforms to worldly standards of value. To be separated unto Christ means to be separated from consideration of worldly honour and preferment, and to be shut up absolutely to the Word and the will of our Lord.

Separations of the Great War.

I have a vivid recollection of seeing the military trains leave Charing Cross and Waterloo stations in Old London during the War. I saw officers and men standing on the platform with their wives and children and other loved ones about them. And as the warning signal was given these splendid men each took his wife and his children into his arms, and often as tears streamed down their manly faces bade their loved ones good-bye. And after the doors of the carriages were closed, and the train began slowly to move out, I have seen them stretch out their arms that the wife and mother might once more put the baby into the father's arms for a parting kiss. In those great days, yes, GREAT, though terrible, no one was ashamed to shed tears. But why did these men go? Was it because they did not love their wives and children? Certainly not! It was because they loved duty more. And for the sake of the world's freedom they separated themselves even from those they loved the best that, unhindered, they might, amid scenes of blood, do their utmost to preserve the liberties of the world. And if we are to make progress in the work of the Lord the same principle must be applied, and the same spirit must be exemplified. I have observed that in church relationships and in denominational affiliations men's conduct is often determined by family and social influences. Students and professors who themselves are personally loyal to Christ spring to the defense of some professor who denies all the essentials of the Christian faith, just because they like the man.

Put Christ Before Friends.

The time has come, my brethren, when we must separate ourselves unto Christ, when we must put our loyalty to Him before denomination, or church, or school,—yes, indeed, before wife and family, and before life itself. Jesus meant nothing less than this when he said: "Whosoever therefore shall confess me before men him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. But whosoever shall deny me peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his

father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

The Principle of Paul.

It was by this principle the Apostle Paul became the chiefest of all the apostles. He was "separated unto the gospel of Christ". I have never read of any critic who put a low estimate upon Paul's influence. Indeed, he is singled out for special attack; and there are those who contend that the gospel according to Paul is quite different from that which was preached by Jesus. Friend and foe will admit that he was a man of a high degree of intellectual culture, that he was a man of great natural powers, of massive mind, and one whose powers had been trained and disciplined to the utmost. There was a time when he thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth. But to what extent did he separate himself unto Christ when he learned that Jesus was the Son of God? Let him answer himself: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imagination and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Thus in the intellectual, as in all other realms, Paul made Jesus Lord. And only as we make Jesus Christ Lord in the realm of the intellect, as in all other departments of life, shall we be fitted to serve him in this holy war.

The Christian Church has come to a place analogous to the military situation in France in March, 1918. Not until all units of the Allied armies were made subject to the control of one master-mind did we obtain the victory. And the great need of the hour in every Christian church as in the life of every believer, to-day, is that Jesus Christ should be recognized as Lord. When thus we have unity of command, we shall have victory.

Paying the Price.

Again: These were MEN WHO DID NOT HESITATE TO MAKE GREAT SACRIFICES. They "separated themselves unto David into the hold to the wilderness." Those who were gorgeously appalled, and lived delicately, were in kings' courts. Only the heroic spirits who were willing to surrender every consideration of personal comfort followed the Lord's anointed into the field. And the same spirit of sacrifice is necessary in the Christian Church to-day. I heard one say some years ago that the greatest enemy of the Christian Church to-day is the love of comfort. Personally, I would rather have a soap-box for my pulpit and the curbstone for my platform, with absolute freedom to declare the whole counsel of God, than be pastor of the richest church in the world, with such freedom denied me. Our Lord suffered without the camp, and we must follow Him, bearing His reproach, going with Him even "into the hold to the wilderness." We shall

have to exchange the comfort of a safe neutrality, and the immunity of an anaemic irenics for the trench and dug-out of the soldier in the field.

Men of Might.

Once more: These Gadites are described as men of STRENGTH—"men of might." And I should like here to call your attention to one peculiarity of David's reign. There were periods in Israel's history each of which was dominated by some one man. In Abraham's day there was no one who could be measured with him. Joseph, too, stood alone in the ministry to which he was ordained. In the days of Moses there were few men of might; even Aaron displayed great weakness, and only Caleb and Joshua were to be compared in any degree with their great lawgiver. But David's day was a day of mighty men. We read a long list of "the mighty men whom David had" who "attained not" to "the three mighties." David did not make institutions, he made men. He was endowed with a peculiar power, and had the ability to inspire other men with his own heroic spirit. And that, I venture to believe, is the programme of the gospel. In the beginning, God said: "Let us make man." The programme of the church is to remake men by the power of God. The modern passion for organization in religious matters, for the building of great institutions, and of great ecclesiastical machines in which the individual is to be subordinated, and, indeed, sacrificed to the institution, or organization, is the very opposite of the programme of the New Testament.

Make Men, Not Institutions.

One of the greatest obstacles in the way of reform in the Baptist Denomination is just here. Baptists are in danger of ceasing to be individualists. The independence of the local church is menaced on all hands, and men are expected, and indeed required to suppress their individualities, even to the extent of stifling conviction, and stultifying themselves in the interests of an organization or an institution. I desire this evening, my brethren, to call you back to the simplicity of the New Testament, and to remind you that what our Lord Jesus needs—if I may reverently speak of His needing anything—in this hour of crisis, is not great institutions but great men. Men of might are needed to press the battle to the gate. Why did Jesus ascend on high and receive gifts for men? Why were the gifts bestowed upon the Church? For this purpose: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." And why is it necessary that we should be men of might? Let me continue the quotation: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Men of War.

Our text tell us that these men of war were to be SOLDIERS—"men of war fit for the battle." Every true Christian will discover that the Christian life is a warfare. The New Testament abounds with teaching to this effect; and every line of it is borne out by universal Christian experience. We are admonished to "put on the whole armour of God," for the reason that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Real War.

Those who contend for the faith must be prepared for war. It is really no longer a question whether there shall be war between Modernism and Evangelical Orthodoxy; the only question is whether the war shall be all on one side, for Modernism is making war on every fundamental of the faith. Most of us here know that it is a real war; it is a war which has super-human powers behind it; it is a war which has behind it all the resourcefulness of the pit. There is no question as to who leads the forces of Modernism. You will have no difficulty in identifying him as the one who was "a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." I do not exaggerate when I say that the deceptions in which Germany proved to be so expert, and the mental reservations of Jesuitism, are the stock-in-trade of those who fight in the modernist ranks.

What then shall our answer be to Modernism's declaration of war? There can be but one answer. We are resolved that we will not surrender the faith once for all delivered to the saints.

Men Who Are "Fit"—for What?

But these Gadites are described as being "fit for the battle." In the beginning of the Great War, in Canada, as I suppose in other countries, the physical standard for army recruiting was very high; it was a standard to which many men who supposed they were physically sound were unable to attain. And even to the end of the war the standard of physical fitness was high, because it was recognized as useless to spend time and money on training and transporting to the front men who were not fit for the battle. What is the weakness of the modern church? Just this: that the New Testament standard for measuring recruits has been lowered, and people have been received into the church as though they were registering for attendance at a summer picnic, instead of enlisting for active service in a great war.

Recruiting Standards.

If you believe nothing; or if you believe what you believe but half-heartedly; if what you believe is of so little value to you that it is not worth fighting for; or if what you hold to be true to-day you hold so loosely that you cannot be sure you will not believe the opposite to-morrow, you are welcome to go where you can be at home. I desire to act this evening as a recruiting agent to call to the colours all men of might, who are men of war fit for the battle.

I must, however, pause to enquire how this war is to be conducted. In the first place, let me say it must be conducted as a war. Our business is to fight. Theodore Roosevelt once said: "There may often be justification for not fighting at all. There can never be justification for fighting feebly."

What About Neutrals and Pacificists?

We shall, however, be careful always to distinguish between foes and friends. We do not propose to call down fire from Heaven upon those who do not walk with us, if so be we find them casting out the devils of Modernism in Christ's Name. We shall endeavour also to be patient with neutrals. It must be recognized that as some nations were long in waking up to the world's peril at the time of the Great War, so there are some sections of the Christian Church who, while themselves loyal to Christ, have not yet realized to what extent the very foundations of the faith are being attacked. We must exercise every care in dealing with such.

Our greatest danger is the religious pacifist; the man who while professing to believe the principles of evangelical orthodoxy yet insists that it is wrong to contend for them. Lessons learned in the Great War should prove useful to us in this mighty conflict.

A Word to Neutrals.

May I venture to pause a moment to address a word to religious neutrals? May I, with all respect, ask them how they can reconcile their neutrality with loyalty to Christ? Do they not know that His virgin birth, His essential Deity, His vicarious atonement, His bodily resurrection, and His personal second advent, are all being denied? Is it not time that some great body of believers should rise and say to the forces of Modernism, "You shall not pass?" May I ask our neutral brethren further, what attitude they are going to assume toward us? What have we done to incur your displeasure? Let me beg of you, for your own sakes just as much as for ours, do not join hands with the foe against those who would contend for the faith. Will you put loyalty to the institution or to the organization with which you are connected before loyalty to Christ?

A Trained Army.

It is to be observed, also, that these Gadites were MEN OF SKILL. "They could handle shield and buckler." They were thoroughly trained in the art of war. When the Great War began Lord Kitchener immediately proposed that the British Government should count on at least three years of war, and begin to train its armies with that in view. A real army cannot be trained in a month or two. Therefore, we must prepare for a long war. We must get back to the exercise of a teaching ministry. We must train our young people to distinguish between the precious and the vile. "Thy truth," said the Psalmist, "shall be my shield and buckler." And only as the rank and file of the army of the Lord, as well as its official leaders, are trained in the use of the sword of the Spirit, and have their loins girt about with truth, shall we be able to offer an effective resistance to the foe. I believe the Bible itself is the best answer to all the heresies of the day. Let us train our people in an understanding of the Word of God itself. Let us

magnify God's Word, and give it the first place in our ministry. Let us have done with ministering to itching ears, if we have ever attempted it. Others may be left to look after municipal politics, and the fads and fashions of the day: be it our business to drill our people in the use of the Sword.

"Faces Like Lions."

These men, moreover, had faces like lions. I am not now pleading for ferocity; for we must be gentle toward all men, tender and solicitous for the welfare of human souls. At the same time there is need for men of lionlike character. For only such men can be like unto their Master. I know He is the Lamb of God; but He is also the Lion of the tribe of Judah. I know that He was infinitely gracious toward men and women who were sinners; but upon those who perverted the Word of God and made it of none effect through their traditions, the vials of His wrath were poured. There are still to be found sentimental people who will petition for clemency on behalf of a murderer, who seem utterly destitute of sympathy for his victims. And there are to be found many orthodox brethren who are extremely careful of the feelings of heretical professors and preachers, who seem to have no care for the souls whom they are leading astray. Jesus cleansed the temple with a whip of cords, and we ought to do the same. Toward those who offend one of the little ones who believe in Christ we should be as a lion robbed of her whelps. And while gentle toward all men as such, toward the heresies which Modernists teach we ought to assume the attitude of Israel toward the Canaanites, and the Hivites, and the Perizzites, and the Jebusites, and all the other inhabitants of that land of promise—let us "slay utterly."

Religious Mobility.

These men were "swift as the roes upon the mountains." An army's effectiveness largely depends upon its mobility. We shall do well to remember that the King's business requireth haste. We ought to have begun long ago. But being late, we shall have to make up for lost time. The time to begin a good day's work is when the day begins. Let us make up our minds that we will be swift as "the roes upon the mountains"; that as the Allies in the Great War pressed into their service every kind of instrument that would contribute to the mobility of their armies, so let us seek a holy inventiveness, in order that, if we cannot run like Ashahel, we may at least be caught away by the Spirit of the Lord as Philip was, that we may be always found in the place where we are needed.

The Maker of Men.

How shall all this be done? These Gadites were not mighty men in the beginning. What sort of men were they? "And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became captain over them: and there were with him about four hundred men." David had the power to make men mighty. Under the inspiration of his example these men became invincible. And that is a parable and a prophecy. Our Lord Jesus can take the poorest

material of which to make mighty men. Peter quails before the question of a servant girl, but later stands in the presence of the murderers of His Lord and charges them with His crucifixion. The lesson is that we shall be mighty only as God is with us. "The weapons of our warfare are not carnal, but mighty through God." Therefore, while we take unto ourselves the whole armour of God, we must remember that the mightiest of all weapons is that of prayer, wherewith we summon reinforcements from the skies. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." With our David as Captain of the Lord's hosts let us set the battle in array in the confidence that we shall be made to shout, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

THE ATTRACTION OF CHRIST.

Among the several wonders of the loadstone, this is not the least, that it will not draw gold nor pearl, but, despising these, it draws the iron to it, one of the most inferior metals: thus Christ leaves the angels, those noble spirits, the gold and the pearl, and he comes to poor sinful man, and draws him into his embraces.—Thomas Watson.

PREACHERS AND PREACHING.

(Continued from page 4.)

by us: we pray you in Christ's stead, be ye reconciled to God." Let it be remembered that the application of the sermon to those who hear is just as important as the subject matter of the sermon itself. Years ago a friend told us that he heard on a memorable Sunday Dr. Joseph Parker and C. H. Spurgeon. He heard Dr. Parker in the morning and greatly admired the sermon. But he said through it all one was given the impression that the great preacher was preaching not only to those in the building but to many outside, so that the individual hearer felt himself to be a very unimportant member of the congregation. In the evening he heard Spurgeon preach to a great multitude of people; but he said before the great preacher had been speaking for five minutes he forgot all about the great audience and all the accompaniments of the wonderful service; he forgot even the people who were sitting beside him, and felt that he was the only man in the world, and that the preacher had been especially sent of God to talk to his heart and conscience. And that is real preaching! For lasting results it were better to preach to one than to preach before many thousands.—(T. T. S.)

The Union Baptist Witness

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337 Jarvis Street, Toronto, Canada.

W. GORDON BROWN, Editor.

"WE HAVE AN UNPARALLELED OPPORTUNITY FOR ADVANCEMENT."—Rev. H. L. Davey.

Our noble missionary, Rev. H. L. Davey, who, with his wife, is working in Liberia, declares that amidst abounding sin, and with adversaries ready to oppose, our mission has "an unparalleled opportunity for advancement". We give herewith parts of recent letters received from the field.

"Sometimes I am afraid our letters seem very uninteresting, but, of course, in the dry season our work picks up, and then we get around to the various villages and meet with the people. In this way, we get in some good personal work, which, to my mind, is the chief work in this tribe, for, if we wait for the people to come to us, we shall wait a long time. They like us to visit them; and once the farm season is over and the rains finished, we shall devote a great deal of our time to this work."

"Last Sunday we had a good crowd in church. Mrs. Davey is still 'going strong' with the Sunday School. Her way of speaking to these children appeals to them. She usually has some object lesson in which the children can take part, and through which she can ask many questions. The boys and girls are taking a real interest, and it is surprising the answers they can give to questions put to them."

Down at Upper Buchanan.

"I was down at the Upper Buchanan Church (sounds rather paradoxical, 'down at the upper'); the folk down there seem to enjoy my simple messages, and as last Sunday was their national Flag Day, I was invited to be the special preacher—quite an honour, when you know how they dislike the white folk. I took for my text Isaiah 11, verse 10: 'An ensign of the people'. We had a Liberian senator, a representative of the House, and one ex-senator in the congregation. I particularly stressed the need of purity in family, political and national life. Immorality is the curse of the coloured race, you know, and I believe God will use our messages. After the services, the representative came up and thanked me for the straightforward way I had spoken of these things. I learned that he himself was a pure-living gentleman."

Sin Abounds.

"Even among professing Christians, ministers included, there is the sin of immorality, but some of the people are just crying out for the Truth. Pray that this door may be kept open if it is His will, for, oh, how they need knowledge of God and His Word. They are full of form and ceremony, but their lives belie their testimony. This work in no way detracts from my chief work

on the Mission. The motorcycle has made it possible for me to go in and out occasionally. If we can stir up the young men, we may be able to help develop a pure ministry, and from this draw our future evangelists for interior work in conjunction with our white workers."

Regions Beyond.

"I am looking forward to being able to open up a station in the interior as soon as you say we can, and as soon as we secure the Government's permission to do so; but remember, that the interior station will be an expensive proposition as far as getting in supplies is concerned. This will have to be taken into consideration, and whoever is left in charge of that station, will need some extra allowance for transportation, et cetera. . . . We are keen to advance. We must advance if we are to keep out the error of Rome and the upsetting doctrines of Seventh Day Adventism; and we will advance if the friends at home, by prayer and sacrifice, support us. Opportunity is knocking at our doors, souls are dying without knowledge of Christ, the door is wide open now; but delay is fatal, because if these other folk get in first, we shall have difficulty with the Government in securing land. We have an unparalleled opportunity for advancement as far as the people and the Government are concerned. Both are anxious for us to go inland. The rest remains with you in the homeland. Your workers are willing to go. What is your answer?"

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CROWDS AT FAIRBANK.

The Sunday School registration at Fairbank Baptist Church, after a thorough revision, records two hundred and eighty names, and Sunday, September 12th, the attendance at the regular session was two hundred and thirty, which is the best in the history of this school. That Sunday was the beginning of Pastor J. F. Holliday's fifth year in the pastorate of Fairbank Church. At the evening service it was his great joy to baptize six candidates, to preach to a congregation that severely taxed the seating capacity of the building, and to have nine respond to the invitation, one of them for baptism, one for consecration, and the rest for salvation. This church must at once get more chairs to accommodate the people who attend the ministry of its energetic pastor.

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REVIVAL AT PAPINEAUVILLE.

The student-pastor of the Baptist Churches at St. Amedee, Papineauville and the Gore, Quebec, has, during the past summer, been Mr. W. L. Hisey. Since May he has rejoiced to see many

signs of God's blessing upon the work. Last June, at the Gore, he had the joy of leading a young lady to the Lord, and the next month another at Papineauville. In August, one young lady was baptized at St. Amedee. Throughout attendance at church services and prayer meetings was good, but it was best during the special campaign of recent days. The Scotch Line Pastor, Mr. Roy Hisey, was invited by his brother to help him with meetings beginning on September 10th and continuing through October 5th. Increasing attendance outdid anything that old residents could remember. Deepening interest brought eight professions of faith in Christ. One young lady was converted the first Sunday evening of the campaign, four other young people walked the aisle the second Monday night, and six more the following Thursday. Others claim to have been saved in the meetings, who did not publicly declare themselves.

On Tuesday, the 7th, a baptismal service was held in Buckingham Church, when six were immersed on profession of faith. Pastor R. Hisey preached that evening so as to touch deeply those who heard him.

And now shall we not pray that those who have been brought to Christ and baptized, and that others who have expressed their desire for baptism, together with older Christians, may be kept by the power of God during the season of the year when the public testimony of the Gospel on this field is given up.

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BAPTISMS AT ESSEX.

Some three weeks ago a remarkable baptismal service was held at Essex, Rev. F. W. Dyson, pastor. Among the eight candidates, some have attended this church for a long time and been the subjects of much prayer, while others are new Christians. Wednesday evening, October 15th, was the occasion of a baptismal service for a number more. The Sunday preceding, Rev. C. J. Loney was the anniversary preacher of great messages to large crowds.

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PROGRESS AT WESTBORO.

Since Rev. Donald Fraser became pastor of Westboro Church last June, there has been an increase in the work all around. Five have professed faith in Christ, eight have been baptized and received into the church, and eleven have been accepted on experience; a total of nineteen additions to the membership. The church has a forward look.

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HERE AND THERE.

The Pastors' and People's Conference held in Hespeler, last Tuesday, although

not as well attended as its meetings usually are, on account of the Convention next week, was nevertheless a time of spiritual refreshing. At the evening service the message of Rev. W. J. H. Brown was broadcasted.

Pastor T. E. Summers is doing a fine work in Hespeler. The attendance now is largely made up of people who have come to the church since he became pastor. The Sunday evening service is broadcast over CKPC, Preston, each week.

Rev. G. F. Watts has resigned the pastorate of Springfield and Brownville Baptist Churches. Rev. H. S. Bennett has also resigned the pastorate of the Otterville and Rosanna Churches.

A community meeting recently urged Rev. W. F. Mesley to remain with the South Zorra Church and he has decided so to do.

Rev. A. J. Milligan is supplying at Immanuel Baptist Church, Hamilton.

Rev. E. Hancox and his wife are enjoying greatly the work at Willowdale; and Rev. J. H. Peer is being very heartily received in Oxford Street, Woodstock.

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JAMAICA.

Rev. O. T. Johnston has accepted the pastorate of the Paradise Sphere, Parish of Clarendon, Jamaica, to begin his pastorate of the four churches there on November 1st. Prayer is asked for continued blessing on this field where Mr. Johnston has been holding special services.

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A HAPPY OCCASION.

The wedding of Miss Nellie Gray Summers to Rev. Alfred C. Whitcombe, on Wednesday, October 15th, in Jarvis Street Baptist Church, was a very happy occasion for the large number who attended the service. We are sure that Mr. Whitcombe will find in his bride a helpmeet for his work in Barrie and elsewhere.

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ANNETTE.

Dr. Olive Clark, of our Seminary, was the special speaker at an enthusiastic Rally Day Service at the Annette Street Sunday School, on Sunday, September 28th. Pastor Brown administered the ordinance of baptism that day also.

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HIAWATHA STREET, ST. THOMAS

Pastor W. H. Dynes is being blessed of the Lord in his work with the brethren of Hiawatha Street Church, St. Thomas, Ontario. Evidence of this may be seen in the increased attendance at preaching services, the spirit of prayer in the gatherings for intercession two and three times a week, and the interest in the open-air with the distribution of tracts and gospels. Three years ago the Sunday School at this church began with an attendance of thirteen but now their enrolment is more than a hundred. With the faithful sowing of the seed of the Word, a bountiful harvest is bound to be reaped.

75th ANNIVERSARY OF FINGAL CHURCH.

The 75th Anniversary of the Fingal Regular Baptist Church was celebrated the week of October 5th with Rev. F. W. Mesley and Rev. James McGinlay as special speakers. These services meant much to the community where Rev. George Creagh, pastor of the Fingal and Shedden churches, labors so faithfully.

In reporting on the Fingal work, Pastor Creagh remarks that the labour of love contributed by faithful men and women cannot be estimated. These members gave themselves to the work of redecorating and remodelling the church almost every day for ten weeks.

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HAPPY HOURS AT CHATHAM.

Rev. W. N. Charlton, Pastor of the Chatham Regular Baptist Church, has once again started the popular "Happy Hour" meetings for boys and girls. At the first meeting of the fall and winter months, there were at least six hundred in attendance. The name, address and age of each child is taken and an entrance to the homes soon establishes a contact which results in interest.

Churches should remember that Mr. Charlton is the Bible School Representative of the Union of Regular Baptist Churches of Ontario and Quebec and is available for Pastors' and People's Conference Meetings, Associational Meetings and Bible School Rallies.

The Annual Meeting of the Chatham Church has just been held and the Pastor reports that it was more like a prayer and Praise service than a business meeting. The people have shouldered their burden joyfully and look forward to greater service in the coming year. All reports were encouraging and showed that the church is steadily gaining ground in all departments.

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OHIO NEWS.

CEDAR SPRINGS.

Pastor E. R. Hill recently baptized eight persons, twenty-five having been baptized during the past year. The Bible School has more than doubled in attendance during the past year. A year ago the average attendance was reported as sixty-eight, while this year the average was given as 144. A Ladies' Chorus and an Orchestra have recently been organized.

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LOWELL.

The work at this newly reorganized church is progressing splendidly. During the month of September, seven were received into the membership on confession, two by baptism, and there were three conversions. Twenty-three conversions were reported during the past year. Bro. A. J. Hoolsema, lay preacher, is in charge of the work here.

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The September edition of "The Ohio Independent Baptist" contains some good news of the work of our associated brethren in that and neighboring States.

ELYRIA, OHIO.

During the Pastor's month of "vacation" he preached twenty-eight times! Dr. R. E. Neighbour visited this church during that time, and held a Bible conference. The audience filled the building each night, and at one of the closing services those present saw fifty or more young people go forward definitely to consecrate themselves to the Lord's work.

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BUTLER, PA.

In spite of the business depression, Butler Church has done more in the year ending July 31st, for missions than in any preceding year, total contributions from this church of four hundred and thirty-three members reaching \$4,911.20. During the year forty-two members were received, thirty-two of them by baptism.

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MICHIGAN NOTES.

ASSOCIATIONAL MEETING.

The twenty-second annual meeting of the Grand Rapids Association of Regular Baptist Churches convened at the Berean Church, Grand Rapids, September 30th to October 2nd. The total registration was 410, of which thirty-three were pastors, ninety-three were messengers, six were missionaries, and 273 were visitors. The churches of the association reported 324 baptisms for the year, an increase of ninety-one over the preceding year. Wealthy Street Church reported ninety-seven baptisms; Calvary Church reported thirty; and the Cedar Springs Church stood third with twenty-five baptisms. The twenty-seven churches reporting gave a total of \$29,477.00 for missions last year. The Association accepted the invitation of Berean Church to meet with them again next year. The following officers were elected: Moderator, Rev. Wm. Headley, Grand Rapids; Vice-Moderator, Rev. I. Van Westenbrugge, Grand Rapids; Clerk, Rev. C. A. Minot, Newaygo; Treasurer, Mr. H. A. Lyons, Grand Rapids.

Rev. H. C. Fulton, formerly pastor of Berean Church, and now pastor of the First Church, Buffalo, N.Y., and also president of the Baptist Bible Union of North America, gave an inspirational address on each evening of the three days' session. Rev. and Mrs. Wm. M. Strong, of the Soldiers' Gospel Mission, Chile, and Mrs. Floyd Peterson, of Cochin, China, told of the work in their respective countries. The work among the Jews of New York City was presented by Mr. Jos. H. Cohen.

A fine spirit of unity characterized all the sessions, and the addresses were all of a high order. The large auditorium was well filled even at the morning sessions. Many group meetings for prayer were held during the three days. It was a time of real fellowship in the Lord.

Baptist Bible Union Lesson Leaf

Vol. V.

No. 4.

ABRAHAM'S DECEIT.

Lesson 45. November 9, 1930.
Third Quarter.

Lesson Text: Genesis, Chapter 20.

Golden Text: "Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done." Genesis, 20:9.

I. THE NATURE OF THE DECEIT

The incident recorded in this chapter sets forth a humiliating experience in the life of Abraham; one that probably would have been omitted in an ordinary book, but is mentioned here for our learning. God has a purpose in the recording of all incidents; and lessons are to be derived therefrom in warning, direction, and general instruction. One wonders that such a man of God could fail in such a manner; but after all he was only a man, subject to like passions as other men and we are encouraged by his spiritual attainment, and warned by his carnal failures.

The nature of Abraham's deceit is similar to that of his previous failure, (12:13), when he and Sarah had mutually agreed to state their relationship as that of brother and sister. It is evident such a statement was not made on the spur of the moment, but was the settled policy of both when they moved into strange territory, (v. 13). The deceit therefore was mutual, deliberate, carnal, and made for expediency's sake. It was not the telling of a deliberate lie, but the statement of a half truth, for the purpose of giving a wrong impression, for Sarah was Abraham's half-sister, (v. 12). In the proper judgment of any statement consideration must be given to the motive underlying it, as well as to the words composing it. Warning requires to be given concerning the statement of half truths, and emphasis needs to be placed upon sincerity of speech.

II. THE OCCASION OF THE DECEIT:

The deceit of Abraham was practised on Abimelech, the Philistine ruler in Gerar on the patriarch's arrival there from the plains of Mamre, (18:1). Abraham had no settled place of abode, although the whole land had been promised to him by God, and to his seed after him, (13:15). He would travel probably in the interest of his flocks, moving from one pasture land to another, and down by Gerar on the Maritime Plain there was good pasture land. On this occasion he may also have had a desire to get away from the place from whence he had witnessed the judgment of God upon the wicked cities of the plain. His journey led him in the opposite direction to the site of these cities. The occasion therefore was brought about by certain circumstances which might possibly have been controlled by the patriarch, although of this we cannot be entirely sure. We do know, however, that wherever Abraham went he was destined to meet with strangers, although there would not be the same dangers in each

place. There are times when we just as directly walk into danger. God's power is sufficient for us on all occasions, but we are not warranted in walking into temptation. We should keep as far away from that as possible, unless in the course of duty we are forced to meet it. We may note further that Abraham knew the danger of the position, and walked into it with open eyes. He could not, therefore, gain excuse from the standpoint of ignorance. Attention also may be directed to the manner and purpose of the occasion, and the necessity for following the leadership of the Holy Spirit may be emphasized. God's word is a lamp unto the feet, and a light unto the path, (Psalm 119:105) and it behooves everyone to obey its precepts, and not stumble into distressing situations.

III. THE REASON FOR THE DECEIT:

Abraham's deceit was deliberate, but it was not done for the sole purpose of deceiving anyone. There was a reason underlying it. The patriarch was in fear of his life. He believed in God, but he was under the conviction that there was no fear of God in Gerar, (v. 11), and that consequently the authorities would have no compunction in putting him to death in order to secure Sarah for Abimelech's harem. We have already seen in a former lesson that it was the custom in those days for the ruler of a country to exercise the liberty of taking any woman he chose, and adding her to his household. Sarah was beautiful, and Abraham thought she would be taken, and that, as her husband, he would be slain. It was therefore fear of personal consequences which occasioned the deceit.

In this action of Abraham there is denoted a distinct failure in the realm of faith. God had promised to be Abraham's shield. He would have protected him from all his enemies, as indeed He did always, but Abraham did not implicitly trust Him. He sought out a scheme of his own, and, like all other carnal schemes, in the place of God's plan, it failed lamentably to effect its purpose. Abraham's failure was that of unbelief, that subtle sin which has been prevalent in the human family since the fall of our first parents, which has proved such a hindrance to the work of God throughout the ages, and is in these days manifested by the Lord's people as well as the world. We must constantly guard against it. The fear of man is also evident in this action of Abraham. We need not be too hard on him on account of this, for although his action is not to be condoned, and must be brought under condemnation, yet we ourselves have been more than once guilty of the same offence of fear. There are many Christian people these days who are afraid of what men will say or do to them if they do what they know to be their duty. How unworthy such an attitude is! how God-dishonouring, how dangerous, and damaging for the individual, and for others! Persons who are thus allowing themselves to be hindered in the performance of their duties are backsliders, and such work as they are doing will be brought up at the judgment seat of Christ, for it is not glorifying to God, and they will suffer loss, (1 Cor. 3:15). The fear of man bringeth a snare, (Prov. 29:25).

IV THE CONSEQUENCES OF THE DECEIT:

Consequences in general. Actions are always followed by consequences, good or bad, and affect others in a general or particular manner. This is not always remembered when we start an action, but is sometimes realized when it is too late to stop it. In the general consequences may be noted the fact that the action of Abraham involved others in trouble besides himself. Abimelech and all his servants were stricken with fear. (v. 8). Note in other instances how one person has involved others in trouble, (Josh. 7; Kings 12). Note the necessity of righteous living for the Lord's sake, for the sake of others, and for one's own sake. It may also be noted that this action brought about the intervention of God.

Consequences affecting Abimelech. Abimelech was affected directly by the intervention of God in declaration, command, and warning. He was declared to be a dead man as far as reproduction was concerned, (v. 3), the same judgment affecting all the members of his house, (v. 18). God has given his power unto men, and he can withdraw it. Abimelech was greatly affected by this declaration, and pleaded his innocence before God, (v. 5), receiving in return the assurance that the divine intervention was for the purpose of withholding him from committing sin, (v. 6). He is commanded to restore Sarah to her husband, and is warned that should he fail to do so he and all who were his would surely die, (v. 7). In obedience to this command he called Abraham, and returned unto him his wife. In this divine intervention we see the mercy and goodness of God. Blessed is the man who is thus prevented from doing evil.

Consequences affecting Abraham. Several things may be noted as affecting Abraham. The first outward consequence of his deceit was the loss of his wife. This was but a temporary loss, but it might have been a permanent one. In the second place his deceit was found out, and this must have been humiliating to him. Undoubtedly he suffered before he was found out, for no one can act a lie and escape the consequences. There is such a thing as mental suffering. Third, he was rebuked by a heathen king, (v. 10), and this must have added to his humiliation. He makes no excuse when reproached by the king, but explains the reason for his action. He was a heathen king, but under the direction of God, he was acting justly much to the surprise of Abraham. By this we are encouraged to believe God can touch the hearts even of our enemies when it is His will so to do. We note in the fifth place that Abraham received gifts from Abimelech.

Consequences affecting Sarah. Sarah was separated from her husband, brought into danger of a wrong relationship, and received reproof from a heathen king. She undoubtedly was humbled by her experience. From this incident may we learn it is always best to tell the truth; it is never right to seek to deceive; that the proper course to pursue is to trust in God at all times, obey Him under all circumstances, and leave the consequences to Him.