

Radio Sermon, Sunday, November 9th, See Page 4

The Gospel Witness

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

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"No Guile!"

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

There are some days in human experience which stand out above all others as specially marked and significant. What a day that was for Nathanael of Cana in Galilee when his friend, Philip, led him to Jesus! It was a great day for Philip, too, for none of us can measure the full value of our work when we are used of God to lead a soul to Jesus. To Nathanael it was the greatest day he had ever known. "Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile."

Our Lord described Nathanael as a guileless man—a man without fraud, or deceit; that there were in him no wiles, or tricks, or corruptions, indeed that he was a man without guile. The name Nathanael means "gift of God"; a guileless man is indeed a gift of God, and a very choice gift, too.

Such men are sorely needed in this world of lies, and shams, and deceits, men who have nothing that is feigned or hypocritical; men who are sound and sincere. Such men are needed greatly in every sphere of life—men of truth and uncorruptness. The church of Christ should of course be full of such men; indeed, every professing Christian should be such, for if a Christian is not a sincere man, can he be a Christian at all?

I.

Now in speaking of sincerity LET US SEE THE EVIDENCES OF IT. We have two phrases used by our Lord and they are both very instructive. Gathering our thought from the first phrase the first evidence of sincerity is seen in *genuine devotion*. Our Lord speaks of Nathanael as "an Israelite indeed". Israel was the name given to Jacob at Peniel and it was assumed by his descendants. Many were Israel in name, but Paul in his day said, "They are not all Israel who are of Israel." Hereditary titles are often hollow and unreal. The name was real at the first and meant vitality, but when assumed by others they often lack reality. The dis-

ciples were called Christians first at Antioch. And why? Many suggestions have been made, but may we not say with much certainty that they were called Christians because Christ was everything to them? He was their gospel, their message, their theme, their song, their law. It was of Christ they spake, and of Him they sang. But there are a great number who bear that holy name to-day who could not by any stretch of charity be said to make Christ their all. "Christian" ought to mean a name above all other names to the man who bears it; it ought to be to him the supreme glory of human designation. But is it? One fears that in many cases it is a mere name, without any particular signification.

But Nathanael was "an Israelite indeed". Now the story of this man does not distinctly tell us that he prayed much, but the impression left upon our mind as we read the details is that he was a man of great devotion, and that his devotion was genuine. He was a true prince with God, a man whose prayer was real and victorious. Nathanael's "fig tree" was no doubt his Peniel. Now every true Israelite has his Peniel, his "fig tree". There were many in our Lord's day who "for a pretence made long prayers". But Nathanael was not one of them. His prayer was real, and secret. Every true Israelite has his secret place. His victories are won in seclusion. His is heart devotion. If the reader is a true Israelite his religion will not be all on the surface. Like the Pharisees of our Lord's day there are some still whose religion is an empty parade. But the true soul has much that is out of sight—he has his secret life, and his secret place. The hypocrite has no love for secret prayer. He does not desire to stand alone exposed to the searching light of the awful holiness of God. But the true Israelite loves the secret place, he loves to be alone with God; and on the other hand he who loves the secret place of communion with God is a true Israelite. Is the reader such? Is his devotion genuine?

Then our Lord used a second phrase about Nathanael, and so the second evidence of guilelessness is seen in *transparent sincerity*. "An Israelite indeed in whom is no guile". This is a great word "in whom is no guile". There was *sincerity of intellect*. There is such a thing as guile of intellect, the prolific parent of sophistry, and called by one writer "the mental devil of poor humanity". We sorely need sincerity of intellect. Both the professing Christian and the sceptic need to bear this in mind, for both are sometimes insincere. The sceptic, in his intellect, sometimes desires what in his heart he wants to believe. "The fool hath said in his heart, There is no God!" Mr. Spurgeon remarks that "the fool says it in his heart because he does not want there to be a God, but he knows better in his head". This is insincerity. And Paul speaks of some who have intellectual guile in that they "corrupt the word of God", or "handle it deceitfully". The apostle has in his mind the huckster, or petty retailer who sells wine and also mixes the wine with water, or who sells it in short measure. There is a serious lack of intellectual honesty and sincerity. Let us sweep all guile out of our intellect and hold the truth of God with sincerity. Nathanael had sincerity of intellect.

Nathanael had also sincerity of heart. Jeremiah tells us a very terrible truth that "the heart is deceitful above all things", and it is the parent and refuge of deceit and secret vice. We want heart sincerity—a love both to God and men that is real and sincere. "Let love", says Paul, "be without dissimulation". That is, "in your love do not be a stage-player, an actor. Let not your love be something put on. Let the heart be sincere. Let the love be real." Alas! how much guile there often is in the realm of the emotions! Words are used that in no way represent the heart. Honied words are used when there is no sweetness in the heart; warm words when the heart is quite cold. All of which is contemptible conduct. Men act the stage-player about many things in life, but for God's sake when we come to the realm of religion let us be sincere; to be full of guile here is too dreadful to describe.

Nathanael was without guile, that is, there was about him also *sincerity of conduct*. We are sincere in conduct when we are concerned to bring everything we do to the standard of the Word of God. One of the New Testament words translated, "sincere" is said to mean that which is cleansed by much rolling and shaking to and fro in the sieve; while another more familiar and more beautiful etymology suggests something held up to the sunlight and in that proved and approved. Paul rejoiced that in simplicity, and in that sincerity which comes from God, he had his manner of life in the world. This guileless conduct is needed everywhere. When our conduct is marked with sincerity our obedience to God will be uniform and universal. Partial obedience cannot be sincere. When we are sincere in conduct we shall let the searching light of God's Word shine in upon our secret life as well as our public conduct, and we shall be ready to make any sacrifice rather than displease or dishonour our Lord.

So let us have sincerity. Let this holy salt be found throughout intellect, and heart, and conduct alike. Oh, to be "an Israelite indeed in whom is no guile!"

II.

LET US NOW SEE THE EXCELLENCIES OF IT. Sincerity does much for us. *It makes a person open and frank with God*. This is of great importance. Of course it is impossible for us to hide anything from God, but men and women often try to do so. The sincere man, however, is open and frank in confession of sin, and in prayer. He has no reserves, no corners in his life which he strives to keep locked up from God. This is very delightful. He has nothing that he wants to hide. There is no attempt to conceal; rather he seeks to search out all his life in the light of God, so that he may find out, and cast out everything displeasing to his Lord. The sincere man has the privilege of walking in the light with God. Nathanael was open and frank with our Lord, as a guileless man would naturally be.

It makes a person willing for every right thing. It makes one willing honestly to enquire into truth. Philip said to Nathanael, "We have found Him of Whom Moses, in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." Nathanael, knowing that Bethlehem was the predicted birthplace of the Messiah, said, "Can any good thing come out of Nazareth?" And Philip said, "Come and see." Nathanael showed himself to be sincere by coming at once to enquire into truth.

Sincerity makes one also willing honestly to yield to the force of truth. When Nathanael overheard what our Lord said of him, he replied, "Whence knowest thou me?" Our Lord's reply was a wonderful revelation to him. He knew that his time "under the fig tree" was something absolutely secret between himself and God, and, therefore, when our Lord spoke of being entirely familiar with it, he at once replied, "Thou art the Son of God, Thou art the King of Israel." There was no quibble; he accepted without reserve the truth in regard to the Lord Jesus, and confessed it gladly.

The sincere man is willing also to receive the will of God, and to follow it. Indeed this is his desire; he does not desire his own wish, or the ways that may be pleasing to men. He is willing, too, for any clearly defined path of duty—whether pleasing or painful. Sincerity makes the soul willing to welcome the truth of God, and to do all His will continually. Another excellency is this: *it makes a person humble and trustful*. A sincere man is conscious of his own weakness and infirmity. He knows how prone he is to failure and he seeks to rid himself of all prejudice and of besetting sins, of all self-interest, and to trust in God with child-like confidence. The man of guile may be proud, self-opinionated and exceedingly touchy, and be very soon put out in temper and spirit. But the sincere man is lowly in spirit, contrite, and prepared to receive rebukes, as well as entirely trustful. Nathanael being without guile was lowly and trustful.

It makes a person bold before God and man. Having no reserves with God, he has nothing to fear in the Divine Presence, and a sincere heart takes away the

fear of man. He is strong because his heart is pure. It is conscience that makes cowards of us all, but when the heart is sincere the man is bold. It is a beautiful illustration of this to observe the action of David. Goliath of Gath defies the armies of the living God. Saul is the finest man in the camp, so far as physical strength is concerned, but he was not sincere and so dared not go forth to meet Goliath. But when David, a mere stripling, comes into the camp and hears the haughty words of the giant, the sincere heart of this youth is stirred and he knows no fear. Out he goes to face Goliath and lays him low. The guileless heart is bold.

It also gives a person vision. Jesus said to Nathanael, "Thou shalt see. The pure in heart see." The sincere man has vision. The eye of faith gathers strength and clearness when the heart is pure. "Thou shalt see greater things than these." There shall be grander visions of truth for the guileless man. He shall see more of God, more of the Lord Jesus, and shall have the opened heaven. There are always "greater things" for guileless souls, and the heaven is always open to such. Vision is not a question so much of scholarship as of purity of heart and guilelessness. What a fine result of sincerity is this!

It admits a person into the closest fellowship with God. Our Lord longs for fellowship with us all. But He knows us too well to be able to admit us all into the inner circle. When here in the flesh he had twelve chosen ones, but only three were admitted into the most sacred scenes, and out of the three there was one who alone was called "that disciple whom Jesus loved". You and I could not admit to our most intimate fellowship anyone whom we believed to be insincere. How much more with our Lord. He is the dearest to Christ who with guileless heart trusts Him. When we are too sincere to doubt Him, too true ever to suspect Him, we shall be admitted to His very heart. And this will be His joy too, for He loves to have us live in the most intimate fellowship with Him.

Now do let us seek to be numbered among the guileless. The truly sincere are very *rare* in every age. In our Lord's day when around Him there was so much of unbelief, hypocrisy, and sham, it was a rare joy to Him to meet a truly sincere soul. It was like a lonely fruit on a barren tree, like a lonely star in a sky of general gloom, like a field of grain in a continent of barrenness, like a springing well in a burning desert. So rare are guileless souls.

They are also very *precious*. A sincere soul is a genuine coin, a pearl of price. Such a life is most valuable because so real. Jesus was going to plough and sow the world, and it was most important that He should have good seed; and it was scarce. Jesus had only a handful, but He felt that quality was more important than quantity. Nathanael was a valued soul, for he was of the right quality. We are valuable to our Lord in the measure of our sincerity.

Guileless souls are also very *beautiful*. Beauty, especially spiritual beauty, is ever attractive and worthy of our regard. Of all beautiful things, beauty of character, beauty of spirit, is the most attractive and worthy of attention. Jesus meeting with it in Nathanael calls attention to it. "Behold", says Jesus. Men of the world say "Behold this or that." But

Jesus says, "Behold an Israelite indeed, in whom is no guile. Look in this direction. Here is true beauty. This is a lily among thorns, a charming and fruitful glen amidst desert sands." Oh, let us cry to the Lord and say, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me and lead me in the way everlasting," so that we may be numbered amongst the guileless and the pure.

THE UNION OF REGULAR BAPTISTS IN CANADA.

(From "Baptist Temple News", Dr. O. W. Van Osdel, Editor, Grand Rapids, Mich.)

We have just read with great satisfaction the report of the Convention held by the Regular Baptists of Ontario and Quebec, as reported in *The Gospel Witness*. It is splendid reading. It has the real Baptist ring. The meeting must have been enjoyable from the first word to the last. We were invited over, but were unable to go on account of other engagements. If we could have been so fortunate as to have been in attendance we are quite certain that we should have enjoyed a feast of fat things. The Canadian brethren have a wonderful way of doing things, that is, we mean some of them. Modernism in Canada is the same as it is in the United States, and it is difficult to be patient with those who are saturated through and through with Modernism and yet masquerade as Baptists. The Union of Regular Baptists is the proper title for the fellowship formed by the people of apostolic succession. We use the phrase "apostolic succession" in its true and best sense. Our departed Lord left a commission with His apostles, and under inspiration they became the teachers of their generation, and of all generations which are to be until the Lord comes. Every man who is a Christian ought to make a strenuous endeavour to be in harmony with apostolic teaching, and thus to occupy his place in the apostolic line. This the Regular Baptists endeavour to do.

We are saying these things because we covet for the United States a Union of Regular Baptists that will be completely harmonious with the Union of Regular Baptists in Canada. At the annual meeting of the Bible Union held at the Wealthy Street Church last June a committee was appointed to make a report and take the lead in bringing about a permanent organization to be accomplished at the time and place to be designated by the committee. A resolution was passed last June approving the name of Missionary Union of Regular Baptists, but we sincerely hope that this may be abandoned and the simple name of Union of Regular Baptists be adopted in its place. It is plain, simple, pointed, self-explanatory, Baptist, and satisfactory. A Baptist is a man who has been born again, and thus having entered the new life which is in Christ, he believes the Bible to be the Word of God, authoritative, inerrant, and infallible. He emphasizes the imperativeness of the supernatural, and devoutly endeavours to "walk worthy of the vocation wherewith he is called." All of his belief and all of his practice in his individual life and in his church life is directed and fashioned by the Word of God under the illumination of the Holy Spirit. A Regular Baptist is a Baptist

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The Jarvis Street Pulpit

WHY I KNOW THE BIBLE TO BE THE WORD OF GOD.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 9th, 1930.

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

(Stenographically reported.)

"For ever, O Lord, thy word is settled in heaven."—Psalm 119: 89.

Prayer Before the Sermon.

O Lord, we draw nigh to Thee in the name of Him Who died that we might live, in the name of Him Whom Thou hast sent to bless us by turning away every one of us from our iniquities. We thank Thee for the precious blood, for the atoning Sacrifice, for the great fact that Christ died the Just for the unjust that He might bring us to God. We rejoice that He has paid our debts, that He has magnified the law and made it possible for God to be just and yet the Justifier of him who believeth on Jesus.

Draw near to us, O Lord, as we draw near to Thee. May the Holy Spirit Himself indite our petitions, and make intercession for us! We thank Thee for Thy multiplied loving-kindnesses, but most of all for our spiritual inheritance, for a knowledge of the Saviour, for the Light that has come into the world, for the precious promises of Thy gospel upon which we are able, by faith, to rest with the assurance that we shall never perish, neither shall any man pluck us out of Thy hand. More than for all lesser benefits, we thank Thee for this, that Thou hast appeared in the Person of Thy Son, that God was in Christ reconciling the world unto Himself.

We thank Thee for all Christian fellowships, for the society of those who know the Lord Jesus; for the establishment of the Christian church, with its multiform ministries. We bless Thee for what Thou hast accomplished through Thy people during all the days gone by; for the blessed privilege which is ours this evening in gathering about Thy Word, and bowing at the mercy-seat to find grace to help in time of need.

We thank Thee on this Thanksgiving occasion for every blessing that has come into our family life, for the joys of home, for the fellowship of those we love, and by whom we are loved. We thank Thee for the family circle, with its holy and hallowed memories. Bless those who hear with us tonight, whose hearts are bowed even as we pray, and who perhaps remember many a happy hour at the family altar. Father and mother are gone, but still they hear their voices in prayer and praise. May these memories come back to them with sanctifying power this evening!

We thank Thee for the privileges we enjoy in this country to which we belong. Though there are hardships and difficulties, though we live in trying days, yet we thank Thee that we are as favoured as we are—and more favoured than multitudes. Help us that we may not be forgetful of the fact that every good gift and every perfect gift cometh down from above. Help us to bless Thee even for adverse circumstances, for untoward winds, to rejoice in Thy will for us whatever it may be.

We thank Thee for Thy blessing upon the Empire to which we belong—an Empire surrounding the earth, made up of peoples of all colours and of all languages. We recognize Thy hand in our Empire's life, and we pray still for the guidance of the Holy Spirit. Thou didst use, in ancient times, even men who did not know Thee—and Thou canst do it still. But especially dost Thou use those who rule in the fear of God. Therefore, we pray that wisdom may be given to all those who rule over us, that they may be used of God to bring order out of the present distress. God, bless them everywhere, in this country, and in all parts of the Empire.

We pray, too, for the land to the South of us, in which we have a multitude of friends; and for those who rule over that great country. We pray for all nations, and for all rulers, that they may rule in the fear of God.

We especially thank Thee for our gracious sovereign, the King. We thank Thee for his wholesome influence through-

out his reign. We pray that he may long be spared to set so worthy an example to the people of this great Empire.

We thank Thee at this season when we are so near the commemoration of the cessation of hostilities, for the victory Thou didst give years ago. We bless Thee in this place for the memory of those who waxed valiant in fight to turn to flight the armies of the alien. But we especially think of many this evening for whom the war is not yet over. We think of the blind and the disabled, of those in hospitals, of those in whose bodies the agony of the war has been prolonged these many years. Bless them, we pray Thee. Bless the men in Christie Street Hospital. The Lord be gracious to every one of them. Help them in the midst of all their pain to see Jesus, and to rejoice in Him.

Bless, we beseech Thee, all Thy people everywhere. Visit our radio hearers this evening. Be gracious to the little groups who are gathered here and there for the hearing of Thy Word. Manifest Thy blessing; make them to experience Thy saving power. May this be a night of salvation to many! Bring back the backslider; and restore to all of us, if we have lost it, the joy of Thy salvation, so that we may teach transgressors Thy way, and that sinners may be converted unto Thee.

Enlighten us now in our evening meditation. As we think of this wonderful Book, may the divine Author be with us to open our hearts to the reception of its truths! May this service contribute much to the spiritual wellbeing of all who shall hear: may it result in the salvation of sinners, the edification of saints, and especially in the glorifying of Thy great name. We ask it in the name of Jesus Christ our Lord, Amen.

"For ever, O Lord, thy word is settled in heaven." I have selected this text rather as a topic than as a subject for exposition. I could have found a thousand texts which would suit my purpose this evening just as well, for the subject I am to discuss with you is this, Why I Know The Bible Is The Word of God. I do not say why I *believe*—though that is a strong word,—but why I *know*; for without apology to anyone I dare to say that I do *know*. I am just as sure that the Bible is God's Word, I am just as sure of its divine Authorship, as I am of the authorship of a letter which I have written with my own hand. There is no possible room for doubt, so far as I am concerned, on this question. Call me "unlearned and ignorant" if you like; I shall not be disturbed by any name which may be applied to me. I have been called a good number—and I am still living. I *know* that the Bible is the word of God.

But you are entitled to ask why I so believe, and what is the ground of that positive knowledge. I am aware there are many who class the Bible with other books, and who damn it with "faint praise" by speaking of it as the highest literary expression, as the best of all books; and yet a book among books, and not a book apart. I prefer to use the definite article and speak of *the* Book, for there is none other. It stands apart in solitary splendour. It is "the word of God, which liveth and abideth for ever."

I.

How do I know? I know, in the first place, because of THE VERY UNIQUENESS OF THE BOOK, ITS SOLITARI-NESS; BY THE FACT THAT IT CANNOT BE COMPARED WITH ANY OTHER BOOK IN THIS RESPECT, THAT IT DEALS WITH MATTERS WHICH LIE EXCLUSIVELY WITHIN MY OWN KNOWLEDGE AND EXPERIENCE. There are other books which deal with other subjects, and there are some things—a few things—which I know in common with others; but there are some things about myself which I know exclusively. There are emotions, there are sentiments, there are aspirations, there are motives, there are aims, which are secret to me; nobody else can understand them. The Bible speaks to me about these deep matters of the soul as no other book did ever speak.

The Bible never greets me as a stranger. Turn to whatever page I will, it greets me as one who knows all about me, from the beginning to the end. Other books speak about things which belong to my experience. They mirror more or less accurately the things of human life. But the Bible does not speak *about* me; it speaks *to* me. As the Man Who sat at Sychar's well addressed the woman, so the Bible speaks personally to me. It will not allow me to go about my daily task without accosting me and saying, "What are you doing to-day?" It addresses me; it speaks personally to me; it deals with matters known to me—and known to no one else. The Bible is not an echo, but a living Voice,—like a ring at my bell, a knock at my door, it summons me to give attention. You may give your own testimony: I am speaking of my own experience. I am speaking of how the Bible speaks to me.

The best book written about the Bible is a poor substitute for the Bible. There are many people who spend their time reading books about the Bible, instead of reading the Bible itself. I prefer to go to the Well-head itself. The Bible, I say, speaks personally. It makes demands upon me. It issues its orders. It deals with the springs of life. It has something to say about my hidden motives, about the aims which are hidden in my own mind—in a sense, objective, and yet subjective in the sense that they have never been disclosed to anybody else. But this Book comes and addresses me as one who is thoroughly acquainted with all my ways.

The Bible always reveals a *most intimate knowledge of the record of the past*. Somehow or another it knows all I have ever thought, and when I turn its pages and hear someone saying, "Thou understandest my thought afar off", I know what that is because the Bible perceives my thought, it takes the words out of my lips, it speaks the very language I speak, and shows that it has a thorough knowledge of all that belongs to me, past, present, and future.

I know it is an old Book. I know that it was written long before I arrived on this scene of action. I know that countless generations have read it. But it comes to me with the freshness of the morning, and with the warmth and glow of the noontide heat. There is nothing old or obsolete about it. Again, like the Stranger at the well of Sychar, it shows it knows all about me; it turns over page after page of my life, and I am constrained to say, "Who is this that knows all

about me? Who wrote this Book that is able to probe the innermost recesses of my being? Whose word is this that is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart? Who is it that knows me so well? Who is writing to me to-day?"

In the questions it asks, in the demands it makes, in the commands it issues, in the infallibility it assumes, in the absolute accuracy of everything it says, there is revealed the certainty that the Book is not of human origin. When it has talked with me but a few minutes I am constrained to exclaim, "Come, read a Book which told me all things that ever I did: is not this the word of the God Who made me, and Who knows all about me?"

Yes, the Bible is unlike any other book in this respect, that it *unveils the truth about myself*. It shows itself to have a perfect knowledge of the constitution of my own nature; it is the greatest text-book on psychology ever written. It knows all about my capacities for good and evil, my limitations, my natural tendencies, my inherent depravity. It fits into all the intricacies of character and life, as a key into the wards of an intricate lock. Only God could thus know me. No human book can deal with human life with such invariable accuracy, with such discerning sympathy, with such absolute infallibility, and with the authority of unadulterated truth. This Book teaches with authority, and not as books which contain the opinions of men. Never book spoke like this Book. When I read it I am compelled to say, "I know who is speaking: that is the very word of God."

II.

Furthermore: I know the Bible is the word of God because IT IS UNIQUE IN THAT IT DEALS WITH MATTERS WHICH LIE BEYOND ALL HUMAN KNOWLEDGE OR EXPERIENCE, AND THAT ARE OUTSIDE THE REALM OF HUMAN INVESTIGATION. It deals with matters concerning which all the encyclopaedias and all the libraries and all the learned professors are dumb with silence because they have nothing to say. While proving itself to be true respecting matters which are seen, while testifying of earthly things in a way that is self-evidently true, it deals with other things not verifiable by human investigators, which are beyond all possibility of human knowledge.

The Bible, I say, is unique in that *it deals with the origin of things*. It begins after this fashion, "In the beginning God created." In the beginning! In the nature of the case, nobody but God could ever know anything about the "beginning", for nobody else was there. I am not interested in your evolutionary speculations. I think our evolutionary friends are exceedingly fortunate in dating their theories before the dawn of human history, for there is absolutely nothing within the realm of human history, observation, or experience, to lend a scintilla of support to their strange delusion. But they date it back millions of years. I say, All right, Mr. Professor, if you want to speculate in that realm, you may. I was not there, and I am not in a position, on my own authority, to contradict you. I know, too, that you were not there,

so that I am not much impressed with your dogmatism. And I am equally certain that nobody else was there "in the beginning"; I am looking for Somebody to speak to me who was there. The only person who was there was God Himself, and He speaks in the Bible thus: "In the beginning God created the heavens and the earth." There is no other book that was ever written that can authoritatively deal with the matter of origins, whether of the human race, of the world at large, or of the heavens above us. We are shut up to what God tells us, and the Bible tells us how things came to be as they are.

Once more: the Bible is unique in that *it deals with the ultimate of things*, with the destiny of the earth, of the heavens, and of all that are therein. It begins before man could begin, and carries on long after man is finished. It deals with the pre-historic past, and projects itself into the future. It tells us of the beginning and the end. "What will be the end of it all?" people ask me. I cannot tell you—nor can anybody else. There is only one Voice that can tell you about the future—only one, and that is the Bible. The Bible can tell you what will happen to this earth, what will take place in the heavens. With magnificent and amazing daring it describes the ultimate of things—of the earth, the sea, the heavens, the sun and stars, men and angels—good and evil. It tells us of the end of everything—and of that which has no end. It leads us right up to the eternal city. It tells us the destiny of men, and that is the important thing. Who cares about *things*? But what will happen to us? Whither are we going? Where shall we arrive at the end of the day? No other book presumes to speak to us on this matter. That is the prerogative of the Bible. As I read its pages, and come to the magnificent prophecy with which the Book concludes, I ask myself, "Whose word is this? It can be only the word of Him Who is the Alpha and the Omega, the Beginning and the Ending; it is the word of God that liveth and abideth for ever."

III.

I Know the Bible Is The Word of God BECAUSE OF THE UNIVERSALITY OF THE IDIOM OF ITS SPEECH. You say, "Part of it was written in Hebrew, and part of it was written in Greek. If I become a master of Hebrew I shall understand the Old Testament. If I become a thorough Greek scholar, I shall understand the New Testament." Not necessarily, my dear friend. Many of the great Hebrew scholars do not understand the Old Testament at all; nor do some of the greatest of Greek scholars understand the New Testament. I will venture the assertion that there is many a poor woman who has had little schooling, and who does not know the Greek alphabet, who will yet lead you to the heart of a New Testament text far more accurately than many a Greek professor who knows the grammar of the text, but who knows nothing about its spiritual significance, or the peculiar idiom of the language of the Bible, or the way God has of speaking to the hearts of men. There is a passage in the Scripture that says, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." Whoever wrote this Book had the pen of the learned, and knew how to

reach the hearts of men as no human author ever did in all history.

But the wonder is this, that the Bible is not spoiled by translation. Most ordinary books lose much in translation, although a few may be enhanced in value; the translation may improve on the original. But what of the Bible?

We shall have in our Seminary next Friday a missionary who has been some fourteen years in Africa. When he went there first the people had no written language at all. He had to catch their words from their lips and reduce the language to writing, make grammars and dictionaries, and then at last translate the Bible into their speech. When he had translated the Bible into the language newly reduced to writing, behold, it was the same Book—and it had the same power. It reached the hearts of men just as it does in our English version, or in French, or in German. There is no other book that can be translated into all the languages of earth without loss or gain; but remain, like its Author, the same yesterday, to-day, and for ever.

In all the world's history there never has been a book translated into so many languages. I understand the actual words of Scripture are now to be read in about seven hundred languages and dialects. It is everybody's Book. It is not a Book exclusively for the Frenchman, or the German, or the Canadian, or the American, or the Englishman, or the Scotsman, or the Jew, or the Russian—it is everybody's Book, because it is the word of everybody's God. And it is God's word to everybody. I know it is His Book.

IV.

Then, my friends, I know it to be the word of God because THERE IS ONE PERSONALITY IN THE ENTIRE BOOK THAT BINDS THE BOOK TOGETHER. It is instinct with a living Personality Who infinitely transcends in virtue and power the noblest characters of all times—a Personality which, in the nature of the case, no human imagination could create. You read Milton, or Shakespeare, or Plato, or any of the ancients, and you say, "That is the voice of a dead man." You know it is. But you cannot turn to the Bible without recognizing that it is the voice of a living Personality.

Open its pages, and, unheralded, He walks unseen amid the scenes of Eden. He makes His presence known, and promises that the day shall come when He will appear visibly, when He will be seen on earth in human form. One finds himself like one at the door awaiting a visitor. Every page breathes the promise of a Coming One. When Seth was born, Eve wondered whether that promise were fulfilled in him, because she said, "I have gotten a man from the Lord." No; Seth was not the promised one. After a while came Enoch who "walked with God". People of his day must have said, "Is this he that should come, or look we for another?" But Enoch said, "No; I am not the one. Behold, the Lord cometh with ten thousand of his saints." Then came Noah, the preacher of righteousness, the builder of the ark, the saviour of his family—and the would-be saviour of his generation. Some must have asked, "Is this the one concerning whom the promise was spoken?" But Noah

died, and was gathered to his fathers. The bow was put in the cloud in the day of storm—and still the promise stood that Someone should come.

Then came Abraham. Was he the one? Oh, no! He rejoiced to see the day of the Coming One. He looked down through the millenniums that were to come, and saw that a great Prophet was yet to appear, and died in the faith that He was some day to come. Was Joseph the expected one? No; but he, with the rest, looked down the long avenue of time and rejoiced to see His day. But surely Moses was the one? No! No! He said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. He is yet to come." When Moses passed, there came Joshua whose name meant saviour, and who was to lead the people of God into the promised land. Ere Joshua died he told them, "There remaineth therefore a rest to the people of God", and if Joshua had given them rest he would not have spoken of another day.

Balaam spoke of the coming one, saying, "He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."

So down through the Judges, and then came David, the glorious king of Israel; and when David would have built a temple for the Lord, the Lord gently brushed him aside and said, "No, David, I do not need your temple. The Lord telleth thee that he will make thee an house. I will set up thy seed after thee . . . and I will stablish the throne of his kingdom for ever." David shielded his eyes from the brightness of the light and said, "Thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?" He did the will of God in his own generation, and fell on sleep.

Solomon came, then by and by Hezekiah, and all the kings. In their day they were great before men, and in some respects heralded the Coming One, but they were not He.

Then Isaiah had his wonderful vision, and saw One of Whom he said, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Again he asked, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?" And he heard the answer, "I that speak in righteousness, mighty to save." When Ezekiel was among the captives by the river of Kedar, and the heavens were opened, he saw visions of God. He saw also those great wheels that were so high they were dreadful, and the creatures with their four faces—the face of an ox, the face of a man, the face of a lion, and the face of an eagle. He wondered who they were, and he noted that the wheels and the creatures went everyone straight forward. He followed their shining track, and yonder he saw the appearance of a throne as of a sapphire stone, and the appearance of a man above it, and he said,

"He is not here yet, but He is coming." Thus is it throughout the Old Testament.

The New Testament breaks upon us with the song of the angels which the shepherds heard, "Behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord." There was a woman who had a sacred secret, for Heaven had spoken to her saying that at last the fulness of time had come; and God would send forth "his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

He came. They laid Him in a manger, and, behold there was a new star in the sky! Wise men came from the east, and they fell down and worshipped the Babe. Herod tried to kill Him, but he could not. He went down into Egypt. He came back again, and went down into Nazareth and was subject unto His parents. When about twelve years of age this strange Boy went up into the temple, and when Mary and Joseph found Him he was "sitting in the midst of the doctors, both hearing them, and asking them questions". When Mary mildly rebuked Him, saying, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing", He said, "Wist ye not that I must be about my Father's business?"

Then there came a day when He opened the book "and found the place where it is written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears." Ever after that people marvelled when they heard His word,—

"The conscious water saw its God and blushed"—

and at His command it turned to wine. The blind received their sight, and deaf ears were unstopped; the winds and the waves obeyed Him; the dead responded to His call, and came forth to life. At last He went to the place called Calvary, and as He hung upon a cross the heavens put on sackcloth, and the sun exchanged at noon his wonted bridal vestments for the mourning robes of night; and all nature entered into sympathy with Him,—

"When Christ the mighty Maker died,
For man, the creature's sin,"—

it shuddered at the shock of it, but He rose again because it was not possible that He should be holden of the grave. After a while He took this old Bible—the same Bible we now have—"and beginning at Moses (back in Genesis) and all the prophets, he expounded unto them in all the scriptures the things concerning himself." He said in effect, "The Old Testament finds its fulfilment in Me."

Those who believed that, were transformed; they became new creatures. They endured much persecution. There was established on earth an institution called the church. As years passed the blood of the martyrs flowed freely. Every effort was made to exterminate the believer, but the power of the Son of God spread mightily until it changed, not only individuals, but transformed nations. It turned the current of history; and even the atheist to-day dates his letter, "A.D. November 9th, 1930"—the year of our Lord, the Lord of Whom this Bible speaks. I tell you that Jesus Christ is in every page of the Bible.

Let me give you a story I read somewhere of a little American boy who was given for Christmas a box of puzzle blocks. On one side was a map of the United States of America, and the blocks were given him with a view to teaching him geography. He did not know geography, and could not get the states properly related. As he turned one of the blocks he noticed on one the picture of a human eye; then he saw some portion of a human face on another. He turned all the blocks over and arranged them, until by and by he had a picture of George Washington. His father helped him turn the blocks over the other way—and lo, when a complete picture of George Washington was on one side, the complete map of the United States was on the other!

When you see Jesus Christ in the Bible from Genesis to Revelation, leading us at last to that triumphant song of Moses and the Lamb, the kingdoms of this world becoming the kingdoms of our Lord and of His Christ, and by universal acclamation proclaimed King of kings and Lord of lords,—when you see that you will understand the Bible. I know it is the word of God because it is full of Jesus; and I know who Jesus is because He saved me!

V.

I know the Bible is the Word of God BECAUSE OF THE UNIVERSALITY OF ITS MESSAGE. It is for all races, for all colours of men—red and yellow, black and white; wherever it goes, the Bible is just the same.

It is good for all ages. Other books get out of date. You would not think of wasting your time reading last year's newspapers. Why do you spend your time reading a Book that is centuries old? Somebody here who does not know would say, "Is it? Why I read it to-day, and it seems more up-to-date than last night's paper." It is! It never becomes obsolete. It is always up-to-date, always fresh, always vital.

The Bible is for all ranks and conditions of men.

It is for the little children. Give some books to little children, and they will not thank you; but the little children love to have a Bible. They can understand it. This is a Book for little children. God loves the little children. I love to hear the little tots singing Sunday mornings,—

"Jesus loves the little children of the world,
Red or yellow, black or white,
They are precious in His sight,
Jesus loves the little children of the world."

Of course He does, and He has given them a Book which they can understand.

It is good for old people, too. I love to see an old man reading the Bible. When I was a boy I used to have, "Chatterbox"—I do not read it now! But I started to read this Book when I was very young, and I hope to be reading it a million years hence.

A dear brother wrote me last week about the radio service, who is past ninety years of age, a distinguished lawyer, a King's Counsel, yet there is nothing he loves to hear so well as the Word of God. (If Brother Henry O'Brien is listening to-night, we greet you, and hope you are well.) It is a great thing to see a man, grown old in years and wisdom, loving the Bible. How is it that it holds the interest of youth and old age—afl all ages between? "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." It is good for everybody!

The Bible is good for all relationships of life. It is good for the bride—and for the bridegroom; it is good for them when she ceases to be a bride, and he a bridegroom, when they are settled down to the prosy everyday affairs of life. When the honeymoon is past, and they are plain husband and wife, the Bible is the best book in the world. It will tell the husband how he ought to treat his wife, and the wife how she should regard her husband. It is the best Book to teach children how to honour their parents, and parents how to bring up their children. It is the Book for the employer: it will tell you how to treat your employees; and for the employees, how they should serve their masters. It is a Book for the rich man—it will humble him in the dust; and it is a Book for the poor man, for it will tell him of the riches in glory that may be his through Christ Jesus. It is a Book for the ignorant. You need not go to college to understand the Bible. You need the teaching only of the Holy Ghost to make you understand; yet if you are as wise as ten Solomons, it outclasses all the sciences and all the philosophies: it is the Book of eternal wisdom. It is the word of God, I tell you, "that liveth and abideth for ever".

VI.

I know the Bible to Be the Word of God Because of ITS IMPREGNABILITY. Many have tried to destroy it. I have heard of a politician who was loved by his followers for the enemies he made. I love the Bible for the enemies it makes: it makes me all the more certain it is the word of God because bad men hate it. I do not want to be in the company of those who attempt to destroy this Book. What ingenuity men have displayed, what subtle minds have been engaged in conflict against this Book! What an aggregate of scholarship has been at the disposal of those who would discredit the Bible! What colossal wealth has been laid under tribute in order to destroy it! Ignorance, learning, materialism, and superstition—all have trained their guns upon it. But when they have attacked book after book, the several books of the canon cry, like Paul and Silas to the Philippian jailor, "Do thyself no harm—we are all here." Men have attacked Genesis—all the Pentateuch, and Ruth—yes, and the book of Jonah. There are some professors who have attacked this latter book—but they have gone somewhere, while the Bible is still with us! It is the "word of God, that liveth and abideth for ever".

VII.

I know it is the word of God because of what it does, BECAUSE OF ITS MORAL EFFECT UPON THOSE WHO BELIEVE. It changes men, it makes the sinner into a saint. No other book does. Did you ever hear of anybody's life being transformed by reading Dr. Driver on the Pentateuch? I have heard of some people going to sleep trying to read it! but I never heard of anybody being converted by reading a book like that. I have heard of thousands being converted by reading the Bible, of their being made new creatures.

They said once of a Prophet, "Who is He?" He stood outside a grave when the stone had been rolled away, and cried, "Lazareth, Come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." And again a great many people said, "Only God could do that." I have seen the Bible bring sinners back to life again, quickening dead souls. The Bible will make the drunkard sober; it will make a debauchee pure; it will cleanse the tongue of the blasphemer; it will make a liar truthful; it will convert a thief into an honest man; it will make a tyrant considerate of those under him; it will tame a wild husband!—and it will make it possible for some men to live with women who are difficult to live with. It transforms the home, the office, the shop—everything is changed wherever the Bible goes. It is "the word of God, that liveth and abideth for ever".

It transforms whole nations. I remember the apostle to the New Hebrides, the great Dr. Paton, telling me one memorable day I had the honour of spending in his company, of what he had seen the Bible accomplish among the cannibals of the New Hebrides. I wish some of our professors would go with their theories to some cannibal country to try their theories there, and if they did not convert them at least they would not come back to worry us! Take the Bible anywhere in the world, and "the wilderness and the solitary place shall be glad . . . and the desert shall rejoice, and blossom as the rose."

When we are gone, if the Lord should tarry, and when life's day is done, when others fill these pews, and someone else occupies this pulpit—God grant that no other word shall ever be preached from this place, but whether or no, the little children will still love the Bible, and those who mourn will still find comfort in its pages, and the dying will still pillow their heads on its words of cheer; they will pass through the valley saying, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." When all other books are burned up and forgotten, this great and grand old Book will still abide. Like the sun in the heavens, it will still shine on; like its divine Author, it liveth and abideth for ever. And when time shall be no more, in the golden city with its jasper walls, in the midst of which is the river of life, when we walk in the light of Him Who is the Lamb of God, in the unending cycles of the ages to come, we shall say one to another, "How wonderful it is to see, even at this late date, the word of God being fulfilled before our eyes!"

Hold fast by the Bible. This is my testimony,—

"Should all the forms which men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the Bible to my heart."

Will you trust Him? We have just a moment, and without a hymn I invite you publicly to confess your faith in the Christ of the Bible.

The Union of Regular Baptists in Canada.

(Continued from page 3.)

who has refused to take on any of the vagaries borrowed from the paedo-Baptists or Roman Catholics, or the world, or the flesh, or the devil. When it is possible to find such an individual he is entitled to the Scriptural designation of one of the saints. It is true that no man liveth unto himself alone, and therefore a fellowship is desirable, and there is such a thing as a fellowship in the Church organized by our Lord Jesus Christ, and a fellowship of churches. It is therefore enough that these fellowships, whether local, or state-wide, or national, shall be known as a Union of Regular Baptists.

We are hoping that the committee already mentioned in this article will plan a meeting of Regular Baptists to be held in some centre early in the year 1931. We should be glad to do our part to encourage such a meeting, and when it is held we hope that it may be so planned that the brethren can sit together in the heavenlies and enjoy all that the unhindered Spirit of God may see fit to make possible. The brethren in Canada who have just held their meeting in the city of London had a glorious time. Such a meeting is possible everywhere, and always when the people are willing to listen to the voice of God.

LAST WEEK-END IN JARVIS STREET.

Dr. A. G. Johnson, Pastor of Temple Baptist Church, Detroit, was the preacher last Sunday. Dr. Johnson arrived in time to take Dr. Shields' hour with the students of Toronto Baptist Seminary Friday noon. His message was most inspiring, and full of help for pastors and Christian workers. We hope to share it with our readers next week.

Both Dr. Johnson and Dr. Pettingill were at the Saturday evening prayer service. The prayer room was crowded, overflowing into the hall and primary room. It was a time of special blessing and of peculiarly sweet fellowship. The Lord stooped to hear the cry of His people, as it ascended for blessing on His servants on the coming Lord's Day.

The attendance at the Bible School at 10.45, Sunday morning was 1,577.

Dr. Johnson preached two strong, "meaty" sermons; three responded to the invitation in the morning, and one in the evening.

NEXT SUNDAY.

Dr. Stockley, Dean of Toronto Baptist Seminary, will preach morning and evening next Sunday, November 23rd. Dr. Stockley is greatly beloved by Jarvis Street members, and we anticipate a day of blessing.

PASTORS' AND PEOPLE'S CONFERENCE.

The next meeting of the Pastors' and People's Conference for Toronto and District will be held in Christie Street Church, January 9th, 1931. Keep this date open when making your New Year engagements.

THE SERMON NEXT WEEK.

Next week's issue will carry a sermon by the Editor entitled, "How God Made a Prince of a Supplanter". It is complementary to the sermon of last week, "A Profane Person".

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.

MISSIONARY RALLY.

A most enthusiastic missionary rally was held at Memorial Baptist Church, Stratford, on Wednesday, November 12th. Rev. A. J. Lewis, of Liberia, together with our out-going missionaries, Rev. Gordon and Mrs. Mellish and Miss Minnie Lane, were present, and a large congregation met in the parish hall to hear these missionaries speak. The meeting was in charge of Mr. Atkinson, the secretary of our Union, and Rev. J. G. Connor, pastor of Memorial Church. Mr. Atkinson ably introduced the speakers of the evening.

Mrs. Mellish told of her great joy in being chosen for work in the great vineyard of her Lord in Liberia and made an appeal to the younger people to help in every possible way the work of the missionaries, and to obey the voice of the Lord if He should call them to go to foreign fields. Mr. Mellish spoke of his work in Northern Ontario and of the privilege he had had in bringing the Gospel to many people in the district of Miner's Bay. He said he had considered himself a debtor to the Lord in doing that work and that he looks forward to his new work in Liberia in the same spirit, because he feels that he has been called by the Lord to bring peace to the suffering natives of that country. Mr. Mellish also presented an urgent challenge to those present to be willing to work for the Lord in any field to which He should send them. Miss Lane, the next speaker, told of the many hardships she had experienced in her preparation for missionary work. She praised the Lord, however, that instead of becoming discouraged, she had become uplifted in the knowledge that the Lord could supply any of her wants; and she believed it to be God's will that she should leave for Liberia.

Two African phonograph records, brought to this country by Mr. Lewis, were played, and this provided a great source of amusement to the congregation. In this connection, Mr. Lewis explained some of the peculiarities of the African speech which the new missionaries will have to learn.

Mr. Lewis then spoke from 2 Samuel 24:24: " . . . neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." Our missionary pointed out the sacrifices which those who go to the dark parts of the Lord's vineyard are required to make, showing the contrast in this respect between their lives and the lives of those who remain at home. For this reason, therefore, if for no other, we should help our missionaries by our sacrificial prayers and giving. Mr. Lewis spoke of his experiences on his arrival in Africa and of the vision he had caught of the crying need of these hungry souls for the Word of God. He urged the young

people in the congregation to consider their responsibility in this work and to "Go—and preach the Gospel." Mr. Lewis remarked also that there is a great need for men consecrated to the work of God who have the gift of making money and who will employ this gift for good and useful purposes, thus helping to advance the kingdom of God.

The congregation of Memorial Church was greatly blessed in this opportunity of saying farewell to our missionaries and will remember them in earnest prayer as they go forth.

BARRIE.

We are glad to report that the Lord is working in the church at Barrie and that definite results are following the ministry of our brother, Rev. A. C. Whitcombe. Last Sunday night two requested the privilege of following their Lord through the waters of baptism. It is planned to hold a series of cottage prayer meetings in the near future. Pray that very definite results may follow this special period of waiting upon God for blessing.

THANKSGIVING DAY CONFERENCE.

The Thanksgiving Day Conference of the Sunderland District Association of Regular Baptist Churches was held at Cannington Church, of which Rev. A. E. Dallimore is pastor. The church was well filled for the afternoon and evening sessions, twelve of the fourteen churches being represented. The song services were ably conducted by Mr. O. L. Raymer and the sessions were presided over by Rev. W. W. Fleischer, of Stouffville. At the afternoon session Pastor John Byers, of Orillia, delivered a stirring message on "Daniel in the Lions' Den." Each of the pastors present then brought a brief word in behalf of his church, so that the assembly might praise and pray intelligently.

After a season of prayer, Rev. A. J. Lewis preached a remarkable sermon from 1 Corinthians 15:45-50, on "The Two Adams." The depth and solidity of the message together with the simplicity of his presentation made it a blessing to every waiting soul present.

The evening meeting was opened with a rousing song-service and a period of devotion, prayer and testimony. Rev. Mr. Lewis again brought a timely address to those who were present, stressing the cost of serving God both to the missionaries and to those who stayed at home. He outlined the work done and the opportunities and obligations resting upon us as Regular Baptists, together with the danger which confronts those who are unwilling to assume such obligations. At this gathering an offering for the work was taken which amounted to fifty-five dollars.

The people of Cannington and Sunderland are to be complimented on the

energy and hospitality which they so clearly manifested in arranging for these meetings. Those who attended felt that it had been indeed a blessing to them which they longed to pass on to those of their churches who had not been privileged to be present.

CALVARY CHURCH, OTTAWA.

The members of Calvary Church, Ottawa, have recently celebrated the ninth anniversary of the ministry among them of their pastor, Rev. James Hall. For this occasion they had the privilege and joy of having with them Mr. Hall's missionary brother, Rev. John Hall, of Nigeria, who is at present on furlough.

Commencing on Sunday, November 2nd, Mr. Hall continued his ministry until Friday night of that week. Mr. Hall brought stirring messages which went directly to the hearts of those to whom he spoke. He is a powerful speaker and expounded God's Word in a fearless way. From the start of this series of meetings the people felt that the Spirit of God was indeed present and was working in the midst of the church. On the closing night Mr. Hall showed some eighty-seven slides of his work in Nigeria, and as the people saw the pictures of those natives whose hearts had been so remarkably transformed by the grace of God, their own hearts were moved and their missionary zeal quickened in a new way. When the invitation was given for consecration, a large number of young people came forward signifying their desire to follow the Lord wherever He may lead.

At the close of the morning service last Sunday one man came forward, expressing his desire to confess Christ in the waters of baptism and in the evening his son came forward with the same request. One lady also signified her desire to identify herself with the church. Praise the Lord for His wonder-working power.

HAMILTON F.B.Y.P.A. RALLY.

We are pleased to report the complete success of the F.B.Y.P.A. Rally held in Hughson Street Baptist Church, Hamilton, on Thanksgiving Day. At 2 p.m. the church was thronged with young people and the atmosphere simply pulsed with life and spiritual fervor. Both afternoon and evening sessions were conducted by Rev. T. E. Summers, of Hespeler. Splendid congregational singing was led by Mr. Harding, assisted by his orchestra, and special messages in song were a feature of the services. Devotional periods, led by Mr. Middleton and Rev. A. Milligan, of Hamilton, preceded each service. During the afternoon session, messages were brought by two students from the Toronto Baptist Seminary, Miss I. Searle, of Hespeler, who spoke on "Missions," and Mr. C. Oliver, of Brantford, who based his remarks on "Prayer."

Rev. F. Kendal, of Guelph, delivered a stirring message on "Soul-winning." At the evening session the church was packed to hear Mr. and Mrs. Melish, our missionaries-elect to Liberia, deliver challenging addresses which made a strong plea for increased interest in missions and missionaries. The crowning message of this Rally was delivered by Rev. J. F. Holliday, of Toronto, who made a strong protest against the inconsistency, worldliness, laziness and unbelief which may be blocking our testimony and hindering the salvation of souls. Thirteen churches were represented, and all the delegates will carry back with them to their home churches the message of inspiration and encouragement which they undoubtedly received through this gathering.

LONDON F.B.Y.P.A. RALLY.

A report of the Young People's Rally, held in Central Church, London, on Thanksgiving Day, informs us that the young people of the London district received blessing similar to that received by the young people of the other districts.

A splendid crowd of young people gathered in the afternoon to hear Rev. J. H. Peer, of Woodstock, give a stirring address urging all those present to make use of their talents in the service of the Lord. Mr. Peer stated that inconsistency in a Christian was the greatest thing to fear and he impressed upon the young people the need of doing everything to the glory of God, and of so living up to their belief that their associates at business and in every realm of life would know that they are Christians. Miss Lane, our out-going missionary, was the special visitor of the Rally. She spoke at both sessions, bringing inspiring messages, which were a challenge to all those who heard, to remember the work of the Lord's mission field.

At the evening session Rev. William Fraser, of Windsor, was the special speaker. Mr. Fraser took as his theme "How and When We May Have a Spiritual Revival in Canada," basing his remarks upon the passage in Genesis which tells of Lot and Abraham. Mr. Fraser showed how the experience of these two patriarchs were similar to the experiences which come into the lives of the Christians of our day. Applying this story to each individual life, Mr. Fraser made an earnest plea for Christian separation from the world and full consecration to the Lord Jesus Christ.

The whole conference was one which brought blessing to those gathered at the Central Church, and we are sure it will be the earnest resolve of each young heart to which the messages were directed to come into fuller and deeper relationship with the Lord Jesus Christ and to serve Him more devotedly in the future days.

NORTH BAY.

Rev. James Gibson, pastor of the North Bay Regular Baptist Mission, writes to ask the prayers of our people for the work in that city. The church is at present going through a period of testing and many prayers are needed that the Gospel testimony may not be hindered and that the mighty power of God may be shown in a wonderful way.

Opportunities for Gospel work are numerous. One branch of service especially, which has caused much thought and prayer, is that among the children. Mr. Gibson believes that with a lantern he could attract the children and thus bring them under the sound of the Gospel. We commend to our readers this pressing need and we are sure they will take it upon their hearts, both in prayer and in giving practical assistance, as the Lord directs. Remember the work in North Bay and pray that in all things God may be glorified through it.

BUCKINGHAM, QUEBEC.

Rev. M. Doherty, pastor of the church at Buckingham, Quebec, sends us the news of a spirit of revival and of definite outpouring of blessing in his church. After five weeks of prayer and waiting upon God the Lord revealed Himself in unusual blessing and proved again that Elijah's God still lives and still works. The people of the church poured out their hearts in prayer to God for the salvation of lost friends and neighbours and the Lord graciously answered according to His promise.

Rev. Donald Fraser, of Westboro, came to the church the last week in October and held two weeks' meetings, also accompanying the pastor in his visitations to the homes of the district. The meetings were well attended and great interest was manifested from the beginning. On the Friday of the first week the young man accepted Christ and dedicated his life to the service of Christ. The wife of the young man also, with nine young women, among them the pastor's two daughters, signified their desire to surrender all to the Lord. The following Friday evening another young man, who is a member of the church, came forward to renew his covenant with the Lord and a second young man, a backslider, was restored to fellowship, while two boys accepted Jesus Christ as Saviour. On Tuesday evening the pastor baptized six young people and a number of others are waiting to confess the Lord in this way. Pastor Doherty concludes his letter with these words: "We have received the drops; we are expecting the showers, and we are looking for the Lord to give us a real time of revival such as has not been seen for many days in the Ottawa Valley. May the Lord keep us low at His feet. I ask that special prayer be made for us by the churches of the Convention." We assure Brother Doherty that our people will indeed remember him and his work in urgent and continual prayer.

NEWS FROM JAMAICA.

Most encouraging news comes from Rev. O. T. Johnston, whose work in Jamaica is, we are sure, of great interest to our readers. Mr. Johnston reports crowded services on Sunday, November 2nd, with people of every class and profession coming long distances to hear the message. There were three services, all of which were marked by an enthusiastic and happy spirit, so that it was indeed a delightful day with the Lord.

There is much work for the Lord to be done in the district in which our Brother Johnston is working. He himself, in the power of the Holy Spirit, is

feeling strong and courageous, and is looking to the Lord for wisdom and spiritual leadership and for the supply of all the needs of his ministry. Will our readers kindly notice Mr. Johnston's change of address. He may now be addressed at Paradise Manse, Crofts Hill P.O., Jamaica, B.W.I. Write to Mr. Johnston and tell him that you are remembering him and his work at the Throne of Grace that the Lord may bless "exceedingly abundantly."

CONFERENCE AT ZORRA.

A most enthusiastic Pastors' and People's conference was held in the Regular Baptist Church at Zorra on Tuesday, November 11th. There were large attendances throughout the day and the meetings were carried on in the power and demonstration of the Holy Spirit.

The morning was largely devoted to prayer and waiting upon God for His blessing. An address given by Rev. F. Kendal, of Guelph, from Isaiah 40:37, led those present to soar to the heavenly heights as on "eagle's wings."

The afternoon was devoted to business and the election of officers for the ensuing year. These were as follows: president, Rev. H. Bower, of Hamilton; vice-president, Rev. T. E. Summers, of Hespeler; secretary, Rev. W. T. Farr, of Hartford; and treasurer, Rev. R. D. Guthrie, of Courtland. At this session an ordination council was appointed to consider Pastor Dynes for the Gospel ministry. Rev. W. N. Charlton spoke interestingly on Bible School work. Rev. W. E. Atkinson, our secretary, then introduced to the gathering the newly-elected missionaries, Rev. Gordon and Mrs. Mellish and Miss Minnie Lane. Each of these missionaries then spoke briefly, testifying to the calling and leading of the Lord and making a strong appeal for full consecration.

The evening session opened with a service of song and testimony led by Rev. R. D. Guthrie. Rev. H. S. Bennett then led in prayer. Special prayer was offered for Mrs. Buchner, of Trenton, whose illness on that day necessitated the calling away of some of the family from the Conference.

Rev. J. H. Peer, pastor of Oxford St. Church, Woodstock, gave a strong evangelistic appeal from Mark 16:16. His address was an able setting forth of the two opposite subjects of the awfulness of sin and the wrath and mercy of God. As Rev. F. A. McNulty closed with prayer, all the delegates felt that they had been greatly blessed by the service and that God's Holy Spirit had indeed been present in their midst.

THREE URGENT APPEALS

The "Gospel Witness" Fund
Toronto Baptist Seminary
The Jarvis Street Sunday
Evening Radio Fund

Baptist Bible Union Lesson Leaf

Vol. 5.

No. 4.

REV. ALEX. THOMSON, Editor.

Lesson 49. December 7th, 1930.
Fourth Quarter.

A BRIDE FOR ISAAC.

Lesson Text: Genesis, Chapter 24.

Golden Text: "And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son." Gen. 24:48.

I. SENDING THE SERVANT. (Vs. 1-9).

In this lesson there is described an important incident in the history of Abraham and his son, Isaac. Marriage is always an important matter, but it is especially so when it affects a child of the covenant. The lesson may be studied from the purely literal standpoint, and will be found to contain valuable lessons; but increased value will result if in addition to that mode of study the incident is viewed as typical of New Testament teaching relating to God's purpose and plan in this church age. In this connection the three persons of the trinity are portrayed, in the father sending the servant to secure a bride for Isaac the son.

In the directions given by Abraham several things are clear. First, the servant was not to take a wife for Isaac from among the Canaanites, "thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell," (v. 3). The seed must be kept pure. To unite with the Canaanites meant a union of godly with ungodly, of light with darkness; and of such a union there could only result a frustration of the Divine will, and a complete failure in all that marriage in the highest sense is meant to accomplish. God's will is the separation of His people from those who are disobedient unto Him, (2 Cor. 6:14); and Abraham is here giving directions in accordance with the same. Emphasis requires to be placed upon this, and the evils of disobedience to it need to be pointed out.

The second thing of note is the direction to go to Abraham's country for the wife. "But thou shalt go unto my country and to my kindred, and take a wife unto my son Isaac," (v. 4). The wife must be of the same people; only thus could the seed be kept pure and the marriage be a success. In ordinary marriages care should be exercised that mate should be suitable to mate, and in Christian marriages this should especially be the case. Christians should never marry the unsaved. To do so means unhappiness and handicap in the service of the Lord. Those who belong to Christ should marry only in the Lord. To do the opposite is clear disobedience to the will of God. Our affections require to be under the guidance of the Holy Spirit. The principle of separation may be traced in both Old and New Testaments.

The third thing of note is the direction not to take Isaac back to the land from

whence his father had come. "Beware thou that thou bring not my son thither again," (v. 6). Abraham had left his country at the command of God to take upon himself a pilgrim character; and Isaac was destined to follow in his footsteps. Canaan belonged to the patriarch and his family by Divine gift. But at this time he owned none of it, save a tomb which he had purchased for Sarah his wife, (28:17). He was a pilgrim and a stranger in the land. The wife of Isaac then must take upon herself the same character, and if the woman who was chosen for that relationship was unwilling to do so then she could not be his wife. Note the implications of a pilgrim life.

II. SEEKING THE BRIDE, (vs. 10-60).

The departure of the servant. Typically the servant depicts the Holy Spirit sent by God the Father to secure a bride for Isaac the Son; the bride being the Church of Christ. Several things are worthy of note respecting him. On his departure we are informed he took of his master's goods for the purpose of his mission, "for all the goods of his master were in his hand," (v. 10). He was a trusted servant administering his master's property. And the Holy Spirit is also the Administrator of the Father's property, for it is through Him divine blessings are received, (1 Cor. 12). This departure reminds us of the time the Holy Spirit left the glory to carry out His world-wide mission in relation to the Church.

The purpose of the servant. The servant's purpose requires explanation, and emphasis from a typical standpoint. He was sent to secure a bride for the son, not to bring all the people of Haran to Abraham; and, accomplishing that mission, he was to return. The purpose of the Holy Spirit is similar. His mission is to secure a bride, to call out a people, (Acts 15:14), and not to convert the world. It is nowhere even intimated in scripture that the world is to be converted. Scriptural teaching depicting the end of this age gives a picture of a world in rebellion, and not in obedience. It is certainly the case that the gospel is preached unto all, but it is only those who receive our Lord who are saved, (John 1:12). Many there are who reject Him. Soul winning is the work of the Holy Spirit and should, under Him, be the work of every child of God. Differentiate between nominal church membership, and real union with Christ, and explain the nature of soul winning.

The appeal of the servant. The servant made a personal appeal on behalf of his master, and travelled all the way from Abraham to the house of Rebekah for the purpose. The Holy Spirit has travelled all the way from the glory for a similar purpose, and makes His appeal in person. In such an action there is implied the fact that the seeking is all on the one side. It is all from the side of the Father. We were chosen in Christ before the foundation of the world, (Eph. 2:4), and the Holy Spirit deals with us before we ever think of turning to God. It is of interest also to note the servant's plan for the identity of the bride, (vs. 12-14). Is there some way by which

the Holy Spirit knows the Lord's chosen ones? Note the place of meeting, (v. 11), and the events which have transpired at the various wells of Scripture.

In this appeal the servant makes use of his master's wealth, "the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels of gold" (v. 22). "And he also brought forth jewels of silver and jewels of gold, and raiment, and gave them to Rebekah, he gave also to her brother, and to her mother precious things," (v. 53). These were but a foretaste of that which awaited Rebekah on her union with Isaac, and speak to us of the foretaste which the saints receive now of the glorious inheritance which they will later enjoy with their Lord, (Eph. 1:14). An explanation of this inheritance and its foretaste may profitably be given.

The general attitude of the servant is worthy of note. He was devoted to the successful accomplishment of his mission. He manifests singleness of purpose and definiteness of mission, and shows eagerness in the disclosure of his mission, (v. 33). He speaks of his master, making known the fact that he is Abraham's servant; that his master has great wealth; and that this wealth has been given to the son, (vs. 34-38). And this he does that he might win Rebekah for Isaac. Such an attitude denotes the highest devotion, and is typical of the Holy Spirit's attitude. Who makes known the things of God to men, (John 14:26). The work of the Holy Spirit in this respect might be noted with profit.

The response of Rebekah. The response of Rebekah to the appeal of the servant was favourable, and meant the successful accomplishment of the mission. The woman was willing to go with the man and to depart immediately, (vs. 54, 58). She gave her own personal consent to the transaction, and so must each sinner to the appeal of the Holy Spirit. This implied faith and complete surrender. It meant leaving all behind, and going forward into the unknown, trusting to the word of the servant. Such an attitude is required of each child of God. Note our Lord's command, (Matt. 16:24).

III. UNION OF BRIDEGROOM AND BRIDE, (vs. 61-67).

Several things are worthy of note in this section. First: Rebekah arose, implying her willingness to depart immediately. Second: she "followed the man" (v. 61). The servant was her guide on the journey to Isaac's abode, typifying the church following the Holy Spirit as He leads the way heavenward. Third: there is the uniting with Isaac. And fourth: the union with him, (v. 67). These actions speak unto us further of departure of the church to meet our Lord, of the part way uniting of bride and bridegroom, and of the glorious union of the two. The return of our Lord will usher in this blessed consummation. Note the time of our Lord's return. (Matt. 24:44). the manner, (Acts 1:11), the meeting place, (1 Thess. 4:17) and the marriage supper, (Rev. 19:9). Exhortation may be made concerning readiness to meet Him, and explanation given relative to our present attitude toward Him.