

# The Gospel Witness

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IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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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 Jarvis Street Pulpit

WHAT IS THE UNPARDONABLE SIN?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 28th, 1930.

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(Stenographically Reported)

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

"And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Matthew 12: 31, 32.

### Prayer Before the Sermon.

We remind ourselves, O Lord our God, that we have but one ground upon which to stand when we would plead with Thee, and that is that Thou didst send Thy Son into the world, that He took our nature upon Him, that He died in our room and stead, the Just for the unjust that He might bring us to God,—that He died for our sins according to the scriptures, and that He was buried, and that He rose again the third day according to the scriptures; and from the record of Thy Word we know that He ascended into the heavens, and is now in session at the right hand of God, our great High Priest, the Daysman betwixt us, the Mediator between God and man, wherefore He is able to save them to the uttermost that come unto God by him, seeing He ever liveth to make intercession for them.

Thus, O Lord, we present our petitions, unworthy though we are, with the utmost confidence before Thy mercy-seat, for Thou hast entered into covenant with Thy people, and we have heard the Lord Jesus saying, This cup is the new covenant in my blood. Hast Thou not pledged Thyself to us, wonder of wonders, in the blood of Thine only begotten Son? And because Thou couldst swear by none greater, hast Thou not sworn by Thyself? We come resting upon the promises, upon the oath-bound, blood-sealed, promises of God Who cannot lie.

Now hear us for this congregation. How needy we are! The depth of our need we do not know ourselves: we only know that life has its limitations, and that when we would do good evil is present with us; that we are shut up to God if we would be what He has willed we should be. We cannot persuade dead souls to live again; nor can we find entrance to hearts that have been hardened through the deceitfulness of sin. Only the power of the Holy Ghost can make those who are dead in trespasses and sins to live. Only the touch of the Spirit of God can break the hardened heart, converting

it into a broken and contrite heart which Thou dost never despise.

O Lord, bless everyone within these walls to-night. Give us eyes to see Jesus; give us hearts to love Him; give us understandings to receive the truth; give us energized, enfranchised, wills that we may follow Him. Recreate such as are in a state of nature, quickening every faculty of the mind, and bringing the whole man into harmony with Thyself through the atoning Blood.

O Lord, there are some who are saying in their hearts, Oh that I knew where I might find. Bless that dear radio hearer in Ingersoll. May the heavenly Light that lights the heavenly city, eclipsing the splendour of stars and sun, shine into his heart! May God Who commanded the light to shine out of darkness, shine in his heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ! Bless that dear aged child of Thine in Syracuse. May it come to pass that at evening time it shall be light! May her last days on earth be her best days! May she be granted, when Thou dost call her home, an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

There are many others for whom we would pray. Many are sick. Some will hear the message this evening while in hospitals or sanitariums. How we rejoice to remember how much of Thy life on earth was spent beside beds of pain! Wherever the sick and suffering were, there Jesus was sure to come. Walk the hospital wards this evening, we beseech Thee; be Thou in the silent chamber where anxious hearts are watching. Bless doctors and nurses, and all who minister to men and women who are physically stricken.

Grant, we pray Thee, that Thy hand may rest upon every missionary of the Cross, upon every minister of the truth as it is in Jesus here at home, upon every tract-distributor, street-preacher, and mission worker. Oh that the Lord would take unto Himself His great power to-night and in a million

hearts hitherto shut against Him, set up His throne and reign!

Bless us in our meditation. Give us light upon the Holy Book. How we thank Thee for it! To us it is the word of God. We know no other guide; we have no other testimony. Lord, speak to us out of its pages. Set the captive free. Send us away from this place to-night with joy in our hearts; and may the thousands, perhaps the tens of thousands who hear us, go to their rest to-night with a great hallelujah in their hearts, as they and we are brought into perfect unison with the music that surrounds the throne of God. Lord, bless us. Glorify Thy great and holy name for Jesus Christ's sake, Amen.

There are some people who turn to the Bible as to a box of tricks, who are in the habit of quoting difficult passages very much as some others propound a conundrum—not that they may know the truth, but that they may get another opinion upon a difficult subject. Some people have formed the habit of collecting religious opinions very much as others collect autographs—not that they may reduce what is told them to practice, but, as curators of the religiously unusual, that they may increase their store of curiosities.

Let me conjure you not to do that. Do not use the Scripture to display your wit, nor to make an exhibition of your cleverness. Let not the Word of God be uttered by you in order to make a joke, nor to put a climax to a jest: You may need that Word—we all need it—but you may want God to speak to you some day. Do not discount the Bible in your own estimation. Let it be to you what it really is, the word of God.

In railway cars you will see some painted tools, sometimes gilded, in a glass case. The glass bears some such inscription as this: "For use in cases of emergency only." They are not to be played with: they are there for serious business in time of need. The red lights you see on the street yonder over the fire-box are not put there to call some mischievous boy that he may play a prank upon the fire brigade, but for direction in time of need. Surely there is a place for some seriousness in life. There are people who have played with the Bible so long that it has ceased to be to them anything but a plaything. Its most solemn admonitions fall upon deaf ears, and apparently never smite the conscience at all. Do not play with any doctrine of Scripture. Do not use it as a subject of argument. The words of God are not given us to dispute about, but to be reverently studied, to be understood, to be believed and obeyed; we are to be saved and sanctified thereby. And of all the solemn words of Scripture I know of none more solemn than this. I do not cite it to-night in order that I may discuss various opinions about a somewhat difficult text: I ask you to read it with me just as a little child would, receiving its solemn teaching, that we all may be profited thereby.

Let the Bible, therefore, be to you the word of God which tells you about the Bread of Life, about the Water of Life, and about the robe of righteousness; which tells you the way to Calvary, and to the Fountain filled with blood, drawn from Immanuel's veins. Let it speak to you of the ladder whose foot is upon the earth, but whose top reaches to the Skies. Ah yes, let it be, if you like, the heavenly radio through whose messages we may hear all the melodies which angels make, and rejoice in the Hallelujahs of the skies.

## I.

We shall turn to this verse, first of all, FOR COMFORT—for we all need it. And here is the gracious declaration of the text, that "all manner of sin and blasphemy shall be forgiven unto men". How wonderful that is! With what marvellous recuperative powers God has been pleased to endow even our physical nature! I remember, as a little boy, when I first heard of someone's having broken an arm or a leg, I really thought it had been snapped off like a pipe-stem, and supposed it could never be mended again. I supposed the poor fellow would have but one arm or one leg.

How wonderfully God has provided that it may mend itself! What a mighty healer Nature is! All the doctors and nurses can do is to remove from the path everything that would prevent the operation of Nature's recuperative powers. The best they can do after that is to stand by, while nature works.

I remember being in France while the war was still in progress, wearing a gas-mask about my neck ready to put on at any moment, and hearing the guns thunder; hearing the enemy in advance, and yet in the rear where the earth had been torn up as though a million fiends had been at work, nature was wrapping her verdure about it, beginning, even before the war was over, her healing process. Alas! Alas! that we should so soon forget the lessons we ought more perfectly to have learned.

Nor is it surprising that a gracious God should have made provision in the moral and spiritual realm for the rectification of our blunders, for the healing of the wounds we have so foolishly made, for the forgiveness of the sins we have so wickedly committed. But it is just like God to speak after this fashion: "All manner of sin and blasphemy shall be forgiven unto men."

You need that, my dear friends, "for all have sinned, and come short of the glory of God." There is no exception to that rule. It applies to the king in his palace, and to the humblest peasant in his hut. It applies to the wise man, to the sage, to the philosopher, the man of science—whatever else he has done, he has foolishly lifted up his hand against God. He has broken God's law. He has violated the moral constitution of the universe. His sin is a moral dislocation. My hand was intended to close in one way, and if I should try to close it in another, I should dislocate the joints, pain would follow; and, unless it be corrected, other complications which might issue in death itself.

And sin is just that. It puts man in the entirety of his nature out of harmony with God and His law. It is a moral fracture, a dislocation, a wound, an alien thing that mars our completeness. It must be got rid of if we are to be at peace. Blessed be God, He has made a way whereby all manner of sin and blasphemy may be forgiven. The wound can be healed, the stain can be blotted out, the books can be balanced, the segments of life brought together into a complete circle, that we may be made complete in Him Who is the Head of all principalities and powers. We need this word of comfort, "All manner of sin . . . shall be forgiven."

*There is no other way to get rid of sin but to have it forgiven.* How else can we ever be put right with God? Nobody can pay his own debts. By no possible effort of our own can we adjust the balances.

I have referred to it several Sunday evenings because it is such a striking illustration to me of these great principles of the moral and spiritual realm: all the earth is staggering under a load of debt. Statesmen everywhere are saying it will never be paid in our day, nor in the life-time of the immediate generations to come. Oh, that it could be forgiven, and we could start all over again!

That is what God has done. He has made it possible for the last sin to be forgiven, to wipe the slate: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

Of course, *our gracious Lord anticipated His own redemptive work when He said that, for it was already accomplished in the divine purpose.* The Lamb was slain from the foundation of the world. The Old Testament saints were forgiven and saved on the ground of the promise of the Eternal Son, that in due time He would pay the debt. So, said He, it has all been forgiven you because I am going to pay the debt Myself.

I do not know any other way out. I have no other gospel than that—have you? Can you tell me any other way whereby a bankrupt sinner can get right, than by the application of the atoning work of Jesus Christ, than by the God-man paying the utmost farthing of our indebtedness?

I say, what a gracious word that is! "All manner of sin"! The worst of sin. There are some sinners who call themselves respectable. There are some lies that are said to be white. There are forms of sin that are perhaps more revolting, more repulsive, than others; but they are all of one nature; and it is as easy for God to forgive a big sin as a little one. Whatever the character of your sin, it "shall be forgiven" you.

Some man who hears me through the air to-night says, "That is not possible. I am wanted by the police of a hundred cities. I have sinned so grievously that there is no forgiveness for me." Yes, there is. There may not be forgiveness so far as the law of the land is concerned. If you have broken the law of the country, when discovered, you will probably have to pay. But I am speaking of your relationship with God. How great soever your sin is, "it shall be forgiven you."

Had I time I suppose I could describe the case of some—but how could that profit? Can you invent a bigger word than that "all"? Some years ago—more than twenty now—I sent some sermons to my father, who was a minister. They had been carefully written—and I got them back after a while marked on nearly every page. Every one of my big words, that I had selected carefully, some of three or four syllables—and some of them five or six if I could find them—my father's pen had been drawn through every one of them, and in the margin he had substituted almost invariably a mono-syllable, and that the shortest he could find, followed by this phrase, "Why not?" I said to myself, "He does not appreciate my exploration of the dictionary at all." I learned by experience the wisdom of my father's criticism. The more I study the Bible, the more clearly I see the divine purpose to make the gospel simple and comprehensive. How much He packs into a single syllable: "All manner of sin and blasphemy." If I were to speak to you for a hundred years I could not say more than God has said in one little word: "All manner of sin and blasphemy shall be forgiven unto men."

Yes, even a word against God! Oh, the depth of His mercy! Oh, the magnitude of His grace, that He should allow such worms of the earth as we are to speak against

Him, and still forgive us! There is a man who hears me somewhere to-night—perhaps a thousand or more miles away, who has scarcely spoken for many a year without an oath. He has polluted the very atmosphere about him with his blasphemy. But to-night, he says, "Oh, sir, it is impossible that I should be saved." You certainly may be saved: "All manner of sin and blasphemy shall be forgiven unto men."

## II.

But look now at the text for a WORD OF WARNING. There is one sin which is unpardonable. Elsewhere the Scripture says, "There is a sin unto death: I do not say that he shall pray for it." It is possible, in this life, for a man so to sin that there is no forgiveness for him here, and no forgiveness for him hereafter.

I remind you that *it was Jesus Himself Who said that, and I know of no higher authority.* I am not concerned with what the commentators have to say about it, for that is one of the plain statements of Scripture about which there can be no possibility of misunderstanding. He says there is a sin for which there is no forgiveness in this life, nor in the life that is to come.

That means that *it is possible for a man to have about him a sin that he can never get rid of*, that he can never, never, shake off; a leprosy for which there is no healing, but which will become increasingly loathsome, so that he will become more and more unclean: he that is filthy will become filthy yet more. That is a terrible thing, is it not? It means that there is a consumption which no sanitarium can cure, but that will eat its way into the moral nature and go on in its devastating and destructive work for ever and ever; a cancer for which there is no cure, nor even emollient, nor opiate in this life, nor in the life that is to come; a disease that knows no mitigation or amelioration, but which will be for ever gnawing at the vitals—the worm which dieth not, the fire which shall never be quenched!

I do not say what that is, but what a terrible reflection, that there should be any kind of sin that should so wrap a man about, and so possess him, that there should be no power in heaven or upon earth anywhere than can separate him from that sin! But that is what our Lord said. I am not discussing what that sin is for the moment, but I do say that that single text is sufficient absolutely to annihilate a popular theory of the day that there is to be no future retribution, the no-hell doctrine, the no-judgment seat theory.

What did Jesus mean when He said that it is possible for a man to commit a sin that will never leave him, but which will follow him through all eternity? I think He meant exactly what He said. Sin, any kind of sin, is a bit of hell. For a man to die in his sins, and to carry his sins with him into the future, is a fearful prospect, for it makes hell inevitable.

Only in respect to these great matters do men think so loosely. If anyone at this festive season should propose that the New Year should be celebrated by an act of clemency on the part of the Government, that the doors of all jails and all penitentiaries should be thrown open, the public conscience of this country would cry out against it. Men would say, "It is not that we ask for vengeance, nor is it merely and only that we demand adequate expiation; but the order of society, the peace of our own homes, the welfare of our children, all demand that criminals be confined." The gates of that city of which we were singing just now shall not be closed at all by day—and there shall be no night there. Why do you lock your doors?

Because there are criminals abroad. But there will be a day, if I may reverently say so, when God will throw wide the doors of the palaces of light, and never shut them again, because every sinner and every violator of His holy law will have been put where they can do no harm.

There ought to be a judgment to come. There ought to be a great assize. And if this world is subject to a moral government at all, there must be a time of reckoning, there must be an accounting, there must be a balancing of the books—and there will be! Our Lord said so: for one sin there is no forgiveness in this life nor in the next. I cannot conceive of anything more terrible than that. Oh, the horror of it, that it should be possible for a man here and now, in this life, to cross the boundary line!—

“There is a line, by us unseen,  
That crosses every path,  
The hidden boundary between  
God’s patience and His wrath.

“To pass that limit is to die,  
To die as if by stealth;  
It does not pale the gleaming eye,  
Nor quench the glow of health.

“How long may we go on to sin?  
How long will God forbear?  
Where does hope end, and where begin  
The confines of despair?

“An answer from the skies is sent,  
‘Ye that from God depart,  
While it is called to-day, repent  
And harden not your heart.’”

### III.

WHAT IS THIS UNPARDONABLE SIN? Is there some man who is troubled about it, lest he should have committed it? Is there a man who is saying, “Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments.” Is there one who earnestly desires the salvation that is in Christ, but to whose heart a spirit whispers, “You must have crossed the line; you must have committed the unpardonable sin?” No! No! My friend, I beg you to come to Christ. “Him that cometh to me I will in no wise cast out.” If you have any desire Godward, it is proof positive that you have not committed that sin. If there be a prayer in your heart, it is divinely inspired. If there be any spiritual sensitiveness in your conscience, a longing for purer and holier things then it is proof that God has not forsaken you.

What is the unpardonable sin? Jesus Christ had cast out devils, and His casting out of devils was among the signs which were a certification of His Messiahship. His enemies said, “This fellow doth not cast out devils, but by Beelzebub the prince of the devils.” I read to you the Saviour’s answer: “If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?” Then Jesus said that that attribution to satanic powers of the work which was exclusively the work of the Holy Ghost was blasphemy against the Holy Ghost for which there could be no forgiveness.

But what does that mean? Why did Jesus cast out devils? Why did He heal the sick? Why did He make the water into wine? Why did He, as the Scripture has it, “manifest his glory”? His mighty works—“signs”, as they are called, “miracles” in our version, but more properly “signs”—“This beginning of signs did Jesus in Cana of Galilee, and manifested forth his glory.” What was

the meaning of the signs? They were Heaven’s attestation of the truth which Jesus preached; they were Heaven’s validation of His claims, Heaven’s certification that He is the Messiah, the Redeemer Who was to come. Therefore, to deny the validity of the certification, thus to repudiate the divine supernaturalism of His ministry, and to attribute His miracles to satanic powers, was utterly to discredit His message, to destroy all ground of faith in Him, and to leave the world without a Redeemer at all.

What is blasphemy against the Holy Ghost? Oh, I tremble sometimes when I read some things. How lightly and flippantly the divine origin of our Lord is spoken of, His virgin birth repudiated, and the work of the Holy Ghost rejected! What is it, in principle, but the denial and rejection of the supernaturalism of His whole Person? a rejection of His Messianic, His redemptive mission? Is it not parallel to that great but simple word which says, “This is the condemnation—what? that men have sinned? No! That men have blasphemed? No!—“The Lord hath laid upon him the iniquity of us all”; “All manner of sin and blasphemy shall be forgiven unto men.” Sin has been dealt with. The healing grace of our God will wash it all away. His regenerating power will recreate us, and make us all over again into the likeness of God Himself—what is the condemnation? “That light is come into the world, and men loved darkness rather than light, because their deeds were evil.” The unpardonable sin is the rejection, the repudiation of the work of Christ as God “manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” That is the unpardonable sin, to reject Christ as the divinely-begotten Son of God, as the divine Redeemer, as the testimony of the Holy Ghost in human flesh: “He that believeth not is condemned already, because he hath not believe in the name of the only begotten Son of God.”

Lost, because they would not have the light! Lost, because they would not bow at the feet of Jesus Christ as the divine Saviour! And mark you, to reject Jesus Christ means to die in your sin. Said he, “If ye believe not that I am he, ye shall die in your sins . . . and whither I go ye cannot come.” That is the crime of all crimes, the sin of all sins, the mother of all evil, the pregnant rebellion out of which all seditions have come. The rejection of Jesus Christ, unbelief, is the damning sin.

Shall we receive Him to-night? Does anybody say, “I do not quite accept your exposition”? Never mind whether you do or not. I will tell you what to do, be on the safe side: “All manner of sin and blasphemy shall be forgiven unto men”—then seek forgiveness, and you will be safe. I have said to you so often that I have never troubled about the literalness of those terrible figures of eternal fire, the worm that dieth not, and so on. Let them be literal if you like. If they be so, they are less terrible than if they were a figure of speech; in any case the reality is too horrible to contemplate. Long ago I made the decision that God being my Helper, I would be on the safe side. I hope you will never know anything more about hell than you know now. I do not want to know anything about it. I want to know a great deal about the city four-square of which we have been singing, for I am thither bound, I expect to live there for ever.

Will you not come to my Saviour? The mightiest—oh, dare I say it—I was going to say the greatest credential I can give you is that He saved me; for if He could save me, He can save anybody! He has kept me these many years. Come to Him to-night.

### THE MANIFESTED LIFE.

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

(Continued from last week.)

John adds, "*We have seen*"; and to make it clear that this was no figure of speech he says, "We have seen with our (own) eyes". Yes, John had seen that lovely Countenance; the Hand which made the leper whole, the lips which uttered words of life and health. He had seen Him transformed as the Shekinah splendour shown through the flesh, and covered all His Person. He had seen Him in the garden of agony, on the cross of shame, in the cold grave, and risen in glorious power. John says that he had heard and seen, and so asserts the abiding reality of the audible and visible manifestation of the eternal life in Christ. The revelation was a fixed possession, an immovable certainty.

Then comes a sudden change of tense, and he says, "*That which we beheld*" or "looked upon". He speaks of different occasions when he was constrained to gaze intently, steadily, delightedly; to gaze with awe and wonder upon his Lord; to look with an intense and contemplative gaze. So had John often looked upon his Lord in life, and also in His resurrection power and glory. Have you had definite looks on Jesus? Have you, by faith in His Word, beheld Him intently, and with adoring wonder?

To that word, "we behold", he adds, "*and handled*". John's hands have handled Him, and it was He, not a phantom, not a ghost, but really Himself. John had often grasped His arm, he had leaned on His bosom, he had felt the cold clay when His Sacred body was laid in the tomb, but he had also handled Him after His resurrection. There was an exploring use of his hands: he tested by handling. "Handle me and see", Jesus had said to His wondering disciples. And John had done so.

The Eternal Life is, therefore, a glorious reality. John gives us his positive evidence. Now, is the Lord Jesus a reality to you? To many He is only a Name, a Doctrine, a Religion, but no real, living, glorious Person, seen by faith, and realized to be very near. Can you rest until He is real to you?

*Then we have the apostolic declaration.* The beloved apostle, having declared his personal acquaintance with the facts of the Incarnate Life, having certified these facts by every faculty given to man, as a criterion of objective reality, he goes on to bear witness, and to announce the life, the Eternal Life. And his declaration is with authority. With such an experience as had been his, John could not refrain from making it known to others. His rejoicing in the truth is such that he must impart it to others also. For this truth is the medium of Christian fellowship. So John "*bears witness,*" introducing another favourite word of his. He could not do other than testify to the truth of the message. Of what use was it for men at a distance to argue that this thing, and that thing, could not be? "I tell you", says the great apostle, "we have heard and seen and handled. We know what we are talking about." And it was so.

The apostles were no dreamers, or fanatics, but utterers of sober, though tremendous, truth. There had

been personal experience, so next came responsible affirmation, and authoritative announcement. "We declare", says John. Out of his adequate knowledge came the clear, ringing, message. Why should anyone reject it? On what ground can such a message be set aside? As it was the apostle's great joy to deliver the message, let it be our joy to welcome it to our hearts.

And the declaration has a lofty aim. Is it repentance, and conversion to God, and deliverance from sin, and all its terrible consequences? Yes, certainly. But John carries us higher to a purpose far beyond these negative blessings. Men are to be saved *from* much indeed, but they are to be saved *for* something, unto something, namely unto loftiest fellowship. John rejoices in the declaration of the great message of truth, because it is the medium of Christian fellowship. He exultingly reminds us that this truth is not only the medium of fellowship between Christians, but of their fellowship with God. "To have fellowship with us", he says, "is to have fellowship with the Father, and with His Son, Jesus Christ." Having himself been brought into living fellowship with God through the revelation of God in Christ Jesus, he would now, by making them full partners in his knowledge, open to them the same door of entrance into the safe fullness of divine fellowship. And what a privilege is the divine fellowship! It is to be partners with God, sharers in His life, His Spirit, His company, His thoughts, His character, His will, His plans, His ministry. And this entering into fellowship with God would mean gladness to the apostle. "These things write we unto you that your joy may be full". "As every stream of water makes for the sea, every rill of truth makes for fellowship of souls." But the crowning joy of this communication is that by means of it men are brought to God, and into the possession of divine life.

How beautiful that we to-day, by the Holy Spirit, may know the same fellowship which John knew. And though we have not seen our Lord with our bodily eyes, we behold Him in the light of His Spirit, and can be one with Him in heart and life. And this is the life which is life indeed. Oh, why will men run after the butterflies of worldly things, when the bliss of fellowship with God is open to them? Will you not, dear friend, come and share this life, this loftiest life of all?

### OUR RADIO MINISTRY.

The few letters which we publish below, received from our radio hearers, will give some slight indication of what the radio ministry is accomplishing.

First of all, of course, we are interested in the spiritual results. We are always rejoiced to hear of conversions or restorations, and our readers will see that we include in the letters one from a man who is earnestly seeking Christ.

Most of the contributions received for the radio are rather small, but for every one of them we are profoundly grateful. A hundred one-dollar bills will go just as far as one hundred-dollar bill. Occasionally we do receive substantial contributions. One gift reached us last week of \$25.00, and the week before, one of \$46.00. There

is no danger, however, of our having too much money—indeed, we need much more.

Indirectly we hear of whole districts being touched by our radio services.

Once more we remind our readers that CKGW estimates we touch, at every service, at least half a million people. Surely this, in itself, is a great missionary enterprise, especially as there is comparatively little evangelical witness given over the radio. We trust our readers will pray much and give generously to the support of this work.

We call special attention to the fact that the messages of the pulpit are broadcast by short wave, which has been heard clearly in North Ireland; in Somersetshire, England; and somewhat less distinctly in Norway. On the short wave our station is known as VE9GW 6095 k.c., 49.22 metres. Our broadcasting hours are from seven to nine p.m. Eastern Standard time. Although we hear from many, there are tens of thousands who hear who do not directly inform us. Please let us know if you share our evening service with us by radio.

We are happy to report this week that our station has been heard clearly in Detroit, and in Wayne, Michigan. These points are not very far away, only a little over two hundred miles; but, as will be seen by the letter from Wayne, Michigan, our wave length is between two powerful stations. The letter from Michigan, however, tells of a radio that picks it up clearly.

In addition to the letters published below, we have received one only to-day from South Porcupine, New Ontario, telling us that every word of the service was distinctly heard and greatly enjoyed. We shall be glad to hear from others in the Michigan area.

While we are not paid for advertising it—and we do it only for our readers' benefit—we commend the example of our Wayne friends to others, and advise them to get a radio that can pick up our service.

#### The Atwater-Kent Picked Us Up.

"Dear Dr. Shields:

"Wayne, Mich.

"At last we have succeeded in getting your radio service. We have tried ever since May to get the service, and we have tried one radio after another to get results. We would get the first hymn, and hurriedly call the neighbours, only to be drowned out by W.L.W. taking eleven points on the dial, and the most ear-splitting racket of jazz.

"In sheer desperation my son wrote the Atwater-Kent Manufacturers, and they told us we were between two powerful broadcasting stations, but if we would try Machine Seventy-two we might be able to cut out the interference. My son got the Model Seventy-two Atwater-Kent radio, and we have had great pleasure listening to Canadian programmes. Last night we heard the church service from beginning to end as plainly as if we were back in the dear old church. You cannot understand the joy the service was to us all, for we were just hungry for the real gospel message.

"We are too far from Wayne to attend the churches, except on odd occasions, and then it was not like Jarvis Street.

"Enclosed is our offering—only a small one. But our God will supply all your needs according to His riches in glory by Christ Jesus,

"Yours very sincerely,

"(Signed) \_\_\_\_\_"

#### From An Aged Seller of Papers.

"Dr. T. T. Shields.

"Toronto, December 15th, 1930.

"Dear Sir:

"Enclosed please find \$1.00 for the Radio Fund. I am an old man. I sell papers on the corner of the street. Am

seventy-five years of age, and nearly blind, so I cannot get to hear you on Sunday evening. But I love to hear you over the radio. I would not miss it on any account. I love Jesus. God is good to me. Praise His name! I am glad there is one Pastor in the city that does preach the true gospel. God bless you.

"(Signed) \_\_\_\_\_"

#### "Old Hymns—Old Gospel."

"Seneca Falls, Dec. 15, 1930.

"Dear Brethren of the Jarvis Street Baptist Church:

"I am enjoying your meetings on Sunday evenings. I am shut in much, and three miles from my own church, and over eighty years of age. Old hymns—old gospel—and all so good and wonderful!

"Fraternally yours,

"(Signed) \_\_\_\_\_"

#### A New York Farmer.

"Dear Sir:

"Boston, N.Y.

"I am a stranger—a farmer—in the country, and I take my pen to express my appreciation of the services of your church, to which I 'listened in' on Sunday night.

"Though sundered far by faith we meet."

"Thank you,

"(Signed) \_\_\_\_\_"

#### Welsh Tunes For the Welsh.

"Dear Dr. Shields:

"Auburn, N.Y., Dec. 15th, 1930.

"Listening in to the service from your church is a Sunday night treat that I never miss. I get a great deal of pleasure from both the preaching and the singing. A few Sundays ago your congregation sang 'Cwm Rhondda' and 'Ton y Botel'. They sang the last-named again this evening to the words of 'What a Friend we have in Jesus!'

"To hear the old Welsh tunes is always a great pleasure to all of us Welsh people. I am enclosing a small donation toward the broadcasting expenses.

"If possible, please give your Welsh radio congregation the pleasure of again hearing your congregation singing these tunes.

"Very truly yours,

"(Signed) \_\_\_\_\_"

#### From New Brunswick.

"Dr. T. T. Shields,

"Fredericton, Dec. 9th, 1930.

"Dear Brother:

"I wish to write you and tell you how I enjoy hearing your sermon on the radio here in Fredericton, N.B. I have taken *The Gospel Witness* for years. Could not do without it. We could not seem to get the service until two weeks ago Sunday night, and heard it so plain, and your voice sounded so clear and plain. I have always wanted to hear your voice as I enjoy your sermons so much. As my health is poor I do not get out to church much. It seems to me some of our Baptist ministers have drifted away from the old-time gospel, and I am so pleased to hear your service on the radio.

"I remain,

"Yours sincerely,

"(Signed) \_\_\_\_\_"

#### From a Methodist Episcopal Doctor of Divinity.

"My Dear Dr. Shields:

"Hornell, N.Y., Dec. 22nd, 1930.

"Usually I have to preach every Sunday, and am out on the Corning District, for I have the care of more than a hundred churches, but yesterday I was sick with the grip and stayed at home, so it was the first time I ever had the privilege of hearing your evening service over the radio. It is my custom, however, to attend Jarvis Street Baptist Church when I visit Toronto. I did not know your church was broadcasting till our daughter, who teaches in the High School at Avon, N.Y., told us how the people where she is boarding enjoy your sermons. I wish all the little Modernists in America might have heard your sermon last night; it was a great gospel sermon.

"The only thing I missed last night was the collection, so I am sending it in this letter.

"The trumpet from your hill gave no uncertain sound last night. May God bless your great work.

"Cordially yours,

"(Signed) \_\_\_\_\_"

#### We'll Expect You On "The Glorious Twelfth."

"Dr. Shields,

"Syracuse, N.Y., Dec. 12th, 1930.

"Dear Sir:

"We anxiously await your services every Sunday evening.

"We take up our collection when you do, and we have taken five dollars since November 2nd, so I am enclosing it. It is not much, but there are only three or four here, and we are doing the best we can.

"The best news is to come yet. My mother was seventy-eight last August. She has been converted ever since she was nine or ten years old; has always been known to be a great Christian worker in the church. Last July she did not feel extra well, and had to stay home from church. We heard you over the radio, and she wants me to tell you, as she tells everyone, that your message of the Prodigal Son brought her back into the fold. She was like Peter, seeing afar off; she had wandered away; and through your message, and the old-time hymns, when the invitation was given she surrendered herself fully and is rejoicing again in the love of Jesus.

"We have made up our minds that on July twelfth, nineteen hundred and thirty-one, if the Lord wills, we are going to take a trip to Toronto, and we are going to spend the day at Jarvis Street Baptist Church. Oh, what a glorious day we will have! There will be six of us or more. If your congregation could but realize the treat and good they get by being privileged to be there in the spirit of such a holy place! I do hope you will sing all old hymns to old tunes on that one day of all days for our benefit.

"We heard you baptize the dear old lady of eighty years last night. We can hear them say, 'I do', and we can hear the water splash as plainly and perhaps more plainly than if we were in the church.

"Well, we have had quite a little visit, so wishing you a Merry Christmas, and a Happy New Year, I remain,

"(Signed) \_\_\_\_\_"

#### Asks Us To Urge Edward To Go To Sunday School.

"Dear Dr. Shields:

"Woodstock, Dec. 22nd, 1930.

"I have sat by the radio and listened to you preach. It certainly was quite all right. I think you have a wonderful choir.

"I have a little boy here and I wish you would kindly say a few things to him over the radio at seven o'clock. His name is Edward \_\_\_\_\_. He does not want to go to Sunday School. I should be very glad if you would talk to him.

"Would you be kind enough to tell your choir to sing this hymn, 'God be with you till we meet again'.

"Yours truly,

"(Signed) \_\_\_\_\_"

#### A Hearer Who Is Seeking Jesus. Pray For Him.

"Dear Mr. Shields:

"Ingersoll, Dec. 22nd, 1930.

"We listen to your services every Sunday night, and I find comfort and hope in them. My people are all Baptists, and some of them have now passed on in the faith. I would like to be present some time when the invitation hymn is sung. I have not yet found Christ but am striving hard, and I sometimes wonder if a man *can* find Him, without the prayers and help of a minister, or someone connected with a religious institution. I know I am only a poor weak sinner, but 'Christ stoopeth low'. Can you answer me this question: Who are God's elect?

"Well, good friend, I won't weary you with any more writing, and will close, earnestly hoping this letter reaches you, and awaiting your reply, I remain,

"(Signed) \_\_\_\_\_"

#### Detroit Comes In.

"Jarvis St. Baptist Church.

"Detroit, Mich., Dec. 28, 1930.

"Dear Dr. Shields:

"On Sunday evening, June 23rd, 1930, my wife and I were in Toronto on our way to Orillia. We had the pleasure of

attending the service, and also of shaking hands with Dr. Shields. We have tried repeatedly to get Toronto by radio, and failed until Sunday evening, December 28th. I was feeling for a sacred programme when suddenly I heard that grand old song, 'Hallelujah for the Cross', and the announcement, 'This is Jarvis Street Baptist Church, Toronto'.

"We reluctantly tuned off to attend our own church service. On our return from church we turned on the radio and heard, 'I am so glad that Jesus loves me'. I can assure you we were delighted to hear the part of the programme which we did, and can assure you we will be listening in at future dates.

"May God bless you in your work for the Master.

"Sincerely yours in Christ,

"(Signed) \_\_\_\_\_"

#### An Old Friend Hears the Message Unexpectedly.

"Dear Dr. Shields: "Highland Falls, N.Y., Dec. 28th, 1930.

"For an hour or more I have been listening to a sermon from the text, 'All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men'—My whole soul was stirred as I listened, and prayed that God might be glorified in the salvation of souls through this His own word. When the announcer declared we had been hearing from Jarvis Street Baptist Church, Toronto, my joy was overflowing that all in the house had to hear of your faithful ministry. Every word was so distinct and deliberate we were left without excuse did we not hear. A fuller meaning was given to the dear old hymn,

"I am so glad that our Father in Heaven,

Tells of His love in the Book He has given.'

May this sermon to-night bring many souls into the Kingdom of our Lord and Saviour, Jesus Christ.

"I tell my son that the difference between your sermons and those of Dr. Cadman and Dr. Fosdick, is the two latter preach about Christ, while you preach Christ and Him crucified.

"Sorry my son was called away to see a patient, and did not hear your faithful sermon. I would like my visit to my son down here to be a continual witness to God's redeeming grace in Christ Jesus.

"Please remember me at the Mercy Seat,

"Yours sincerely and gratefully,

"(Signed) \_\_\_\_\_"

#### THE WITNESS AS A MISSIONARY ENTERPRISE

We print below a few of the hundreds of *Witness* letters received. These are picked almost at random, but they are sufficient to give some indication of the missionary character of our *Witness* enterprise. Several of the writers tell of passing the paper on to others. This is done regularly in scores, and we think we should be right in saying, hundreds, of cases. It will be noted that ministers and missionaries are included. We must confess that only lack of time prevents our searching out large numbers of letters received from missionaries themselves on their various fields. Some tell of translating the sermons into other languages. Other missionaries and ministers are kind enough to speak of the *Witness* as their pastor, by which their own souls are fed. Others tell us it proves a tonic to their faith.

#### "Nothing too good for the Irish"

In our copy of December 4th we told of a lady in Ireland who was using one copy of *The Witness* over and over again, endeavouring thereby to stem the tide of Modernism in the place where she lived in Ireland. We put that lady on our free list and send her ten copies a week, and asked who would be the first to help meet the expense of sending those ten copies. We should have told the good news before had we not been preoccupied with other matters. But the Saturday following the issue of that *Witness* one brother came forward with \$25.00. Since

that time, as one of the letters above will show, some friends from Winnipeg have sent \$10.00. It is only by this sort of generosity that the publication of *The Witness* is continued. We have only two sources of revenue: the subscription price, which does not cover the average cost of a single copy, and the gifts of God's people who help us thus to send the gospel every week to thousands of people.

We are constantly hearing of people being restored to fellowship, and of others being converted through the printed messages of Jarvis Street pulpit. We continue to solicit the aid of our friends who believe with us, and ask all our readers to remember the ministry of *The Gospel Witness* daily in their prayers.

We remind our Canadian Baptist readers that the *Union Gospel Witness*, forming part of this paper, is the only official communication between our Regular Baptist churches. We earnestly solicit the co-operation of pastors and others in extending the circulation of *The Witness*. *The Witness* is designed always to be a pastors' helper. We could easily double or treble our Ontario and Quebec circulation if the brethren and sisters in the churches would assist us.

Our readers will be glad to know that notwithstanding hard times, we have had scarcely a cancellation, and our renewals during the month of December have been unusually heavy; and we have received an extraordinarily large number of new subscriptions. If you get a blessing through *The Witness*, pass it on.

#### One Copy Worth Subscription Price—A New "Pickwickian Sense".

"*The Gospel Witness*, Toronto, Ont. "Pickwick, Texas, Dec. 8th, 1930.

"Dear Sirs:

"Enclosed find money order for two dollars to apply on subscription to *The Gospel Witness* which I see is out this month, and I do not want to miss a copy.

"Dr. Shields on the Word of God is well worth the price of *The Gospel Witness* for a whole year. Such men of faith and faithful preachers of the Word of God are scarce. But thank God they are not all gone over to worldliness and Modernism.

"The Lord bless and keep you unto the day of His appearing and kingdom is the prayer of your brother in Him.

"(Signed) \_\_\_\_\_"

#### Finds "The Witness" Scriptural.

"Dear Dr. Shields: "Chicago, Ill., Dec. 7th, 1930.

"Enclosed please find three dollars. One is to help with the radio fund.

"Next to the Bible I like *The Gospel Witness* best.

"May the Lord continue to bless you, and make you a blessing.

"(Signed) \_\_\_\_\_"

#### Sends His Copy To A Minister.

"*The Gospel Witness*. "Cobourg, Dec. 10th, 1930.

"Dear Sirs:

"If the label on my *Witness* is correct, my subscription has expired, so am enclosing a postal for a year's renewal. I find much that is interesting, and very helpful in the paper, and Dr. Shields' sermons are wonderful and glorious gospel truths. I often send my copy to others so that more may receive the feast of good things. I never read anything better than his sermon on, 'Why I know the Bible is the Word of God'. I sent that copy to a minister of the United Church. Please see that I get this week's copy.

"Yours sincerely,  
"(Signed) \_\_\_\_\_"

#### Passes On His Copy To Missionaries.

"Dr. T. T. Shields, "Seattle, Wash., Dec. 4th, 1930.  
"Dear Sir:

"I am enclosing \$2.00 for another year's subscription to your paper.

"I get much spiritual food from your sermons, and couldn't think of being without the paper. When I have read each issue I pass it to a couple of returned missionaries from China, and they enjoy it too.

"May God bless you in your service to His people.

"(Signed) \_\_\_\_\_"

#### Ten Dollars For "Witnesses" In Ireland.

"Dear Dr. Shields: "Winnipeg, Dec. 19th, 1930.

"Enclosed you will find a money order for ten dollars which will pay for five *Gospel Witnesses* for the work in Ireland. We read some weeks ago of a lady wishing *The Witness* for ten families, and it was laid on our hearts as a prayer group to help meet this expense.

"May the Lord richly bless *The Gospel Witness* ministry in the fight against Modernism, and also in your radio ministry!

"(Signed) \_\_\_\_\_"

#### Witness Reader Gives To Foreign Mission.

"The Gospel Witness, Selma, Calif., Dec. 19th, 1930.  
"Toronto, Ont.

"Dear Sirs:

"Enclosed is money order for \$5.00 to be used for Fundamentalist Foreign Mission work where most needed. My wish is that I could send more, but times are hard: no work, or income. However, God can bless the little. May He bless it to His own glory, and the extension of His Kingdom.

"Best wishes for Christmas to Dr. Shields, and those associated with him. My prayer is that God will crown their effort with greater success in the coming year than the past; that we may rejoice in the extension of the Kingdom of our Lord, and the salvation of precious souls.

"Yours in the Lord,

"(Signed) \_\_\_\_\_"

#### TORONTO BAPTIST SEMINARY.

We are beginning to fear that we do not blow our own trumpet loudly enough to be heard, for we find some friends assuming that we are not doing much missionary work. Jarvis Street Church is responsible for not a few enterprises, but exclusive of *The Gospel Witness* and its ministry, the benevolences of Jarvis Street last year amounted to nearly \$30,000.00. Jarvis Street is not a rich church. We have no rich people.

But the funds for the Toronto Baptist Seminary come to us because Trustees and Faculty pray earnestly that God will send the money, and many friends beside. So far as any human effort is concerned, the getting of the money for this work is largely the responsibility of the Editor of *The Gospel Witness*. Last year we received a little over \$1,100.00 from the Union of Regular Baptist Churches, and \$70.00 from the Women's Missionary Society. The rest of the expense comes from those who read about our work in *The Gospel Witness*, and from others to whom we write personally.

What has the Seminary accomplished? Why should it be supported? We have at present in attendance something over ninety students. That means that the Editor of this paper has to raise more than \$100.00 for every student in the Seminary. The students pay no tuition fee, but a registration fee of \$8.00 only per year, which is designed merely as a guarantee of good faith.

The Seminary opened its doors in January, 1926. Our first year was but half a term. With the end of this Seminary year in May, we shall have completed five years,



counting the first half term as a year, because most of the students who came to us then came from other institutions, receiving credit for their work. What have we to show for these four and a half years—or, to be exact, up to the end of December, by the calendar, four years?

Four of our graduates are missionaries in Jamaica; one, a missionary in Central America; another, in Palestine; another, in China; and we have just received word that Miss Minnie Lane, with Mr. and Mrs. Gordon Mellish, has arrived in Liberia. Miss Lane is thus the eighth graduate of the Seminary to go into foreign mission work; while eleven of our students are either in the pastorate or in home mission work, making a total of nineteen who are already preaching the gospel.

We have had no auxiliary societies regularly to send in funds. We have made no appeal to the churches of the Union. We have received, as we have said, some support from the Union; but, while maintaining this Seminary with a regular Faculty of seven, with other extra-lecturers, we have already sent out nineteen missionaries, and have more than ninety students now in training.

Surely this is a monument to the blessing of God. It is true we have occasionally made our need known to our *Witness* family, and to a few of the Lord's stewards by personal letters; but it is not the less the Lord's work; nor are we less certain that He has answered the prayers of many, because we have called many of God's people into partnership with us by making our needs known. These are hard times, and yet we believe that the God Who supported the prophet by using the ravens, and commissioning a widow woman to be his hostess, will maintain this school of the prophets even in such a day as this.

### FACTS ABOUT THE WOMEN'S MISSIONARY SOCIETY OF REGULAR BAPTISTS OF CANADA.

This Society derives its income almost exclusively from its auxiliary societies which operate within the churches of the Union of Regular Baptist Churches of Ontario and Quebec.

According to their latest report, the Society has at least sixty-four Women's Auxiliaries, and their Annual Report says that reports were received from sixteen Young Women's Auxiliaries.

Thus they report an aggregate of eighty Auxiliaries.

These are the wells from which the financial stream flows into the reservoir of the central treasury of the Women's Missionary Society.

For the year ending November 10th, 1930, this Society reports receipts of \$10,492.66.

To the objects of the Union of Regular Baptist Churches, from within which churches practically all the Society's revenue was obtained, the Society gave, during the period of November 1st, 1929, to September 30th, 1930 (the eleven months of the Union's last Convention year), a total of \$529.30. That was the exact amount sent by the Treasurer of the Women's Society to the Treasurer of the Union for that period.

At least half of this was designated by the donors for particular Union objects, and the Women's Society was only the forwarding agent.

But in order to be perfectly fair to the Women's Soci-

ety, the Treasurer of the Union added the sum of \$89.71 which came in direct to the Union Treasury from the Auxiliaries, but without passing through the Society's treasury.

Therefore the outside total amount received by the Union treasury from the Women's Society, including the \$89.71 sent direct from Auxiliaries, for the eleven months, was \$619.01.

We repeat: more than half of this amount was specifically designated by the donors for Union objects.

Look now at the other side of the book.

A careful examination of the financial statement of the Women's Society will show no receipts from the Union of Regular Baptist Churches.

Yet the Union books show the following designated amounts received by the Union Treasurer and forwarded to the Treasurer of the Women's Society:

|                            |          |
|----------------------------|----------|
| November 8th, 1929 .....   | \$114.96 |
| February 10th, 1930 .....  | 110.00   |
| March 10th, 1930 .....     | 239.00   |
| April 10th, 1930 .....     | 92.55    |
| May 10th, 1930 .....       | 90.00    |
| June 10th, 1930 .....      | 125.00   |
| July 10th, 1930 .....      | 52.00    |
| August 9th, 1930 .....     | 32.27    |
| September 11th, 1930 ..... | 50.00    |

\$905.78

Why, then, were these amounts not reported in the Women's Society's statement as coming from the Treasurer of the Union?

Because they were forwarded by the Treasurer of the Union to the Women's Society's Treasury as coming from particular churches designated for particular objects, and in the Women's report each item is assigned to the particular church which contributed it.

The Union Treasury is denied the courtesy of a public acknowledgment of having forwarded the funds committed to it.

### The Discussion of the Work of the Women's Society at the London Convention of the Union.

We have regretted ever since the London Convention that we did not take a complete stenographic report of the discussion on that occasion. But we have received a letter from Rev. W. N. Charlton, of Chatham, forwarding his stenographic notes taken at the Convention during the debate. Before entering the ministry, Mr. Charlton was a stenographer, and in his letter he says:

"I am enclosing you a copy of my notes covering the discussion of the relation of the Women's Society to the Union. The notes are merely extracts from the remarks of each of the speakers, but they were taken down stenographically and are accurate."

A reporter of experience once remarked to us, "I never promise to report all that a speaker says, but I do promise never to report what he does not say." Mr. Charlton did not report the full discussion, but such notes as he took were taken stenographically, and represent what each speaker did actually say so far as that speech was reported. Mr. Charlton's notes are as follows (For convenience of reference we number the paragraphs):

#### I.

Mrs. Holman (Drawing attention to item on page 23 of Union Executive Committee's report, "Donations, W.M.S. \$609.01"): "You all know the teaching given by us to the

women of our churches. We are continually teaching that only a small proportion of their money should be given to the work of the Women's Society. First and foremost we are members of churches, and our obligation lies there. By far the larger part of all missionary giving should pass through the church treasury.

"The women are in the majority in the churches and are giving the majority of the money.

"The women give the little over and above to the Women's Society, and this is used for special work in the Dominion of Canada and throughout the world."

## II.

Dr. Shields: "Mrs. Holman has assumed that what the women give is something 'over and above'. Where does this come in? In my conception of Christian duty there is no 'over and above'. The question is, How most wisely may our money be given? I disagree most heartily with the position of the Women's Board. The Union has been a well-digging corporation, and the Women's Society has been the oil-pumping corporation. They have pumped the oil after we dug the wells. The present principle of organization of the Women's work is absolutely wrong, and is bound to work trouble and ruin in the end. It is our acutest problem. We insist that the local church be allowed to control its own affairs. The churches have no control over the Women's Convention. It is an extra-church organization from the foundation to the topstone. The Women's organization is not in the least Baptist, and I think that that work needs to be adjusted."

## III.

Rev. Jas. McGinlay: "We are only three years old, and the future is before us. We are laying foundations, but if they have in them such a grievous error as this they will crumble to dust in a few years. There is not a greater woman of God on the continent than Mrs. Holman. After I have said that, I am compelled to say that unless we take a stand on this thing and cease to have a mighty wall of partition between the women and the men, we are drifting toward the rocks on which we will perish. Our homes cannot exist in that way. I do not think this Union is so bad that you women should be above coming in."

## IV.

Mrs. Holman: "We have the direction of God. We have received our orders from the Head. Whenever there has been a drift away from the truth in the past it has been the Pastors who have gone first."

## V.

Dr. Shields: "Are you afraid to be linked up with the churches for fear of the Pastors?"

## VI.

Mrs. Holman: "Every woman, in order to become a member of the Women's Society must be a member of a Regular Baptist Church. We cannot see our way clear to come in with the Union."

## VII.

Dr. Shields: "Do you think a Convention of Auxiliaries is safer than a Union of Regular Baptist Churches?"

## VIII.

Mrs. Holman: "Why do you want women on the Executive Board? Will you tell me who will dominate then? The union of women and men has everywhere been a failure."

## IX.

Dr. Shields: "Can you tell us one single instance where a joint Board has functioned for the churches, and under the control of the churches? There is not a single instance. It has never been tried. In every case on the North American Continent there has been a Women's Board and a General Board."

## X.

Mrs. Holman: "We cannot allow the Auxiliaries to designate their funds. It would open the door for Auxiliaries to give money to organizations that are not Baptist."

## XI.

Rev. Jas. McGinlay (after asking Mrs. Holman several questions concerning the disbursement of the funds of the Women's Society): "Out of nearly \$11,000.00, all that is given to the work of the Union is \$259.99. If God has led in this division of the funds the implication is that the Union is not in favour with Him or He would have led the women differently. Is this Union of God or is it not? It is! The

Women's Board has refused to join with the Union. Not because men and women cannot agree, but because the Women's Society do not agree with us on our policy of church government. They go on from month to month refusing to assume any responsibility to their missionaries or anyone else. We pledge to keep the church doors open this month, next month, and right on."

## Comments on Foregoing by the Editor.

In paragraph four, the President of the Women's Society says:

"We have the direction of God. We have received our orders from the Head."

In contrast with the divine direction given the women, the President says:

"Whenever there has been a drift away from the truth in the past it has been the Pastors who have gone first."

Surely the logic of that position would be to do away with pastors altogether, and put the churches under the direction of a Women's Society!

The general drift of the discussion is surely indicated by the question in paragraph five:

"Are you afraid to be linked up with the churches for fear of the Pastors?"

The answer to that question merely says that every member of the Women's Society must be a member of a Regular Baptist Church. (It must be remembered that such member is not necessarily a member of the particular church under whose roof the particular Auxiliary operates). The President of the Women's Society, whose Treasury derives practically all its money from Auxiliaries operating in the churches of the Union, says:

"We cannot see our way clear to come in with the Union."

A further indication of the trend of the discussion appears in paragraph seven, where a convention of Auxiliaries is set over against a Union of Regular Baptist Churches.

In paragraph eight the President of the Women's Society enquires:

"Why do you want women on the Executive Board? Will you tell me who will dominate then?"

Is it for that, either men or women accept membership on a Board,—to see who will "dominate"? Or does a Board exist to get something done? Why is this question asked? Who is it that is determined to "dominate"?

In the same paragraph the President of the Women's Society says:

"The union of women and men has everywhere been a failure."

Surely we are learning something! Do not marriage and the family constitute a divine institution? While it is true that some marriages are failures, can any genuine Christian, with his Bible open before him, agree that every union of man and woman has been a failure? Or, if it be applied to churches as such, do we not read that "they were baptized both men and women"? And presumably thus they were added to the church. Is it not also written, "And believers were the more added to the Lord, multitudes both of men and women"? When Paul went to Philippi, and on the Sabbath day went out to a place by the riverside where prayer was wont to be made, and spoke to the women who resorted thither, he did not organize an exclusively women's society. We find him afterward the guest of Lydia, and out of that visit, while apparently women formed the nucleus, the church at Philippi grew.

Did not Paul speak appreciatively of "those women who laboured with me in the gospel"? Is there anything in the Acts of the Apostles anywhere to indicate that there ever was any sort of women's, or any other sort of society in the church, whose membership was conditioned either upon sex or age? The church was one, a spiritual family. That, we are positive, is the New Testament ideal. The statement, "The union of women and men has everywhere been a failure", is as unscriptural as anything could possibly be.

But let us look at paragraph ten:

"We cannot allow the Auxiliaries to designate their funds."

And who are "we"? The Board of the Women's Society, of course. And who are the Auxiliaries? It is contended now, though not before, that they are a part of the church. If they are, that makes it worse still, for here you have a Women's Board entirely outside of the churches, not subject to the churches, presuming to say that they command some section of the church, and will not, forsooth, "allow" them to designate their funds.

Further: the President of the Women's Society says:

"It would open the door for Auxiliaries to give money to organizations that are not Baptist."

We confess ourselves a convinced Baptist. We stand for Baptist principles, and for Baptist missions; although we have never been able to agree that there are no good people outside the Baptist denomination; nor yet that all who are inside are necessarily good! But what sort of people constitute these Auxiliaries? We are told they must be members of a Regular Baptist Church. Presumably, then, they are themselves Baptists. But what sort of "Baptist"? Apparently they are likely, if left to themselves, to give their money to other than Baptist missionary enterprises, and therefore it is necessary to have an extra-church, or extra-auxiliary authority, to exercise authority over them, and to compel them to give their money to Baptist missions, or, at least, to refuse to "allow" them to give it to anything else.

Have we not been told that *The Regular Baptist Call* is published to make true Baptists, and that all those who read it are being taught Baptist principles? But in addition to *The Regular Baptist Call*, there must be a Regular Baptist club to compel the Auxiliaries to do the will of the central Board.

It is useless to blame the reporter. Mr. Charlton is a thoroughly competent stenographer, and while, as we say, he did not report everything, what he did report was actually said by the persons to whom these words are attributed, and the President of the Women's Society said:

**"WE CANNOT ALLOW THE AUXILIARIES TO DESIGNATE THEIR FUNDS. IT WOULD OPEN THE DOOR FOR AUXILIARIES TO GIVE MONEY TO ORGANIZATIONS THAT ARE NOT BAPTIST."**

We submit, therefore, if the Auxiliaries are really subject to the churches, are a part of the church life, the Women's Missionary Society is an unbaptistic and anti-Baptist organization; for here, on the word of its President, it undertakes to exercise authority over a society which is alleged to be an integral part of a Regular Baptist Church. And whatever that Auxiliary may desire to do, whatever the church under whose auspices it operates may suggest, according

to the President's own words, they cannot be "allowed" to designate their gifts. The wisdom, the spiritual illumination, the heavenly direction of which we hear so much, resides exclusively in the members of the Board. The poor Auxiliaries are permitted only to pump oil, to supply the funds; but they cannot be "allowed" to say how those funds shall be spent.

Of course, there are Auxiliaries who do not recognize this authority, and the first part of this article indicates that some of them do actually designate their gifts. Of that we shall have more to say at a later time.

#### STANLEY AVENUE CHURCH, HAMILTON.

We have been informed that some time last week the Women's Missionary Auxiliary operating in the Stanley Avenue Baptist Church, Hamilton, held a meeting and thoroughly discussed the relation of that Auxiliary to the Women's Society, and to the work of the Union of Regular Baptist Churches in general. After holding two meetings, and giving the matter the most thorough and prayerful consideration, by unanimous vote the Society was dissolved as an auxiliary "of" or "to" the Women's Missionary Society of Regular Baptists of Canada. They then reorganized as a Missionary Society of Stanley Avenue Baptist Church, and passed a resolution expressing their full sympathy with the objects of the Union with which the church is affiliated, and of which its Pastor is the honoured President, together with their determination to devote their funds in future to the objects for which the Union has accepted responsibility.

A day or so later, the Young Women's Missionary Auxiliary met and followed the example of the senior Society, and with the same unanimity.

#### CHATHAM REGULAR BAPTIST CHURCH.

We have been informed by Rev. W. N. Charlton that the ladies of the Chatham Church who were delegates to the London Convention, having heard the discussion at the Convention of the relation of the Women's Society to the work of the Union, on their return to Chatham, of their own volition and without suggestion from anyone, decided upon the dissolution of their Auxiliary. This was done. We have not received particulars of what organization was effected to take its place, but no doubt we shall hear from Chatham, and from many other places also, on this matter in the near future.

#### AMBASSADOR BAPTIST CHURCH, WINDSOR.

Many of our *Gospel Witness* readers very generously responded to our appeal for help for the Ambassador Baptist Church, Windsor. We are glad to be informed by Rev. Wm. Fraser that the property has now been acquired. Announcement of this would have been made earlier, but for the fact that Bishop Fallon, of the diocese to which Windsor belongs, was, for a considerable time, critically ill; and as the transfer of the property could not be effected without the Bishop's signature, it was impossible to complete the transaction until the Bishop was sufficiently recovered to enable him to sign the necessary documents.

All this has now been done, and this splendid building, with its parsonage, is now the possession of that company of Regular Baptists in Windsor known as the Ambassador Baptist Church. The church will move into its new premises early in the New Year.

We are informed by Mr. Fraser that the church will have to be equipped with pews, or seats of some sort. He would be glad to hear from any church that is not in use that may have some pews to sell. Perhaps some of our readers may know of some such church. If so, we should be obliged if they would communicate with Rev. Wm. Fraser, 1222 Parent Avenue, Windsor.

We congratulate Mr. Fraser on the splendid achievement, and the whole membership of Ambassador Baptist Church. We shall be glad to inform our readers some time later of the opening of the church, and then of the blessing that will follow.

Mr. Fraser and his church desire us to express through the columns of *The Witness* their great appreciation of the help our *Witness* readers gave.

**THE HOME-GOING OF PROF. P. S. CAMPBELL.**

Professor P. S. Campbell, late of McMaster University, suddenly departed to be with Christ, "which is far better", from the home of Mr. J. E. Loney, Toronto, Saturday evening, about 7.30. Professor Campbell filled his closing days with just such glowing testimonies to the grace of God as had characterized his long ministry as teacher and preacher.

The funeral service in Toronto was held from Mr. Loney's home, Rosehill Avenue, Tuesday, December 30th, at 12.30, being conducted by Rev. Sydney Lawrance, M.A., Pastor of Christie Street Church, of which Professor Campbell was a member. He was assisted in the service by Rev. C. J. Loney, who read the lesson, Rev. C. H. Schutt, and Mr. Thompson of the Door of Hope Mission, each of whom spoke in high appreciation of Professor Campbell's character and work, and by the Editor of this paper, who led in prayer. The body was then taken to Hamilton by motor, and a public service was held in Stanley Avenue Church, conducted by Rev. C. J. Loney, Pastor, and for years an intimate friend of the Professor.

Going to press a day early on account of the holiday, *The Witness* has not had opportunity to prepare a fitting tribute to this splendid man of God. This is intended only as an announcement of his passing, and we shall have more to say of him and his work next week.

**CHURCHES—PLEASE NOTE!**

Duplex Envelopes may be ordered from the Union Office, 337 Jarvis Street, Toronto.

**MISSIONARIES REACH LIBERIA.**

A Marconigram Radio message has reached the office advising that Rev. and Mrs. Mellish and Miss Minnie Lane have reached their destination, Liberia, safely. Throughout our Convention praise should be ascending, for the perils of this journey because of the fog and unprecedented weather conditions were great. Remember our Foreign missionaries constantly in prayer.

## *The Editor's New Year's Wish for All the Gospel Witness Family*

**"Now the God of Hope fill you with  
All Joy and Peace in Believing that  
Ye May Abound in Hope, through  
the Power of the Holy Ghost."**

Romans 15:13.

# The Union Baptist Witness

These pages, 13 and 14, are the official organ of the Union of Regular Baptist Churches of Ontario and Quebec,  
337 Jarvis Street, Toronto, Canada.

W. GORDON BROWN, Editor.

## OUR RESPONSIBILITY.

According to the *Missionary Bulletin* for December 18th, some ten thousand members of the churches of our Union are "responsible for twenty-five Mission causes that are helped in some way from time to time; they are wholly responsible for the maintenance of a pioneering foreign Mission work in the Republic of Liberia where five missionaries will be labouring as from January 1st 1931. Then white no stated amount is promised from month to month, Christian Education has a place on the Budget, as has Jewish Evangelization, the Superannuated Ministers' Fund, Western Missions, etc. The present responsibilities for Home and Foreign work require, at least, \$27,000.00 per annum, apart from the other Budget objects. For the eleven months of last year our total income, including many designated amounts, was \$30,060.79. Can this be increased to take care of the greater work which calls us?"

\* \* \* \*

## PEOPLES AND PLACES.

Rev. Oscar Boomer is moving from the work at Faith Baptist Church, Walsh, Ontario, to take up that laid down by Rev. Gordon Mellish, one of our missionaries to Liberia, who had begun extensive evangelism in the rather backward part of the country around Miner's Bay.

\* \* \* \*

Rev. A. J. Milligan, recently acting pastor of Immanuel Baptist Church, Hamilton, has accepted the call of the Emmanuel Baptist Church, Verdun, Quebec, to serve in that splendid opportunity for an aggressive work.

\* \* \* \*

Pastor H. C. Slade recently conducted a day of prayer which began at eight in the morning and continued until eleven at night.

\* \* \* \*

Rev. E. E. Hooper has baptized several recently in Kenora Baptist Tabernacle.

\* \* \* \*

Rev. M. R. Hall has baptized some eighteen candidates since the time of our London Convention.

\* \* \* \*

## JAMAICA.

Rev. G. W. Smith requests special prayer for evangelistic services to be conducted by him during the third week in January in the Montego Bay Church, Rev. G. Knight pastor.

## LIBERIAN NEWS.

The following news is from a personal letter received from Mrs. Davey by Miss Green. This letter is dated September 15th, and gives some intimate sketches of life among the Bassa people and on our Mission Station.

### The Children At Work.

"As I write, I must keep one eye on my family of damsels. As usual they are engaged in various ways, some ironing, two cooking the school dinner, one sewing, a couple more in the garden weeding, and the little ones are leveling a big ant hill which is not a thing of beauty. While they level, they are, incidentally, 'chunking' (Liberian word for throwing) mud at each other and generally highly enjoying life."

Horace (Mr. Davey) is busy with his boys and they are transforming this stumpy hill into a 'thing of beauty'. It has taken a lot of work clearing the stumps of old trees and thick bush and rubbish but the school boys have done quite a bit of the work and the girls have helped too. They have been scouring the country for flowering shrubs and trees and, what do you think? one of the girls went home for a few days and came back with a load of rose cuttings. I'll actually have some real roses before long—isn't that great?"

### More Goods News.

"Our little church has collected enough money to put a floor down in the church building. We had a beaten mud floor but the chiggers are so bad here that the children get bad sores on their feet through them and they even make the grown folk fidgety during the service. This week the carpenter is laying a plank floor and when it is carbolened it will keep 'Mr. Chigger' on the outside."

### Sunday School.

"Sunday School keeps up its numbers splendidly and the boys are busy making little wooden animals, houses, and boats for the sand-tray. They are very interested in that tray and as they make the objects for the lessons themselves, we have great times!"

### Learning Bassa—and English.

"By the way, I'm learning not only Bassa but 'English as she is spoke' in this land. One of my girls professes absolute ignorance of my way of talking. She speaks English herself and 'knows'. A sauce-pan lid is a 'pottop'; a milk jug is a 'pitcher' and nothing else. I told her to put some food 'on a plate' and she turned it upside down and put

it 'on', and told me reproachfully that if I wanted anything placed 'in' a plate, I should say so, for how could she know what 'on it' meant, ? ? ? After such a lecture, I retired confounded for it appears my 'edication' has been sadly neglected. If I appear a little muddled therefore, as I write, you must not mind."

### A Scorpion.

"I got mixed up with a scorpion the other day and I am sure I jumped several feet. Horace thought I had suddenly taken leave of my senses, but then a scorpion registers his disapproval in a really effective manner. If I told you all, you would extend sympathy, but as it is I must be a heroine 'unhonored and unsung.'"

### Pictures Soon.

"Have received some films from the Waverley Road Sunday School, so will be sending some pictures shortly."

\* \* \* \*

## HERE AND THERE.

Rev. W. S. Whitcombe of Second Markham and Baker Hill Churches, recently paid a visit to Westport, where he preached in the Baptist Church on Sunday, December 21st.

Rev. A. B. Schulte, of Kitchener, occupied the pulpit of the Orangeville Baptist Church at the morning and evening services of Sunday, December 21st. For the past few years Mr. Schulte has been engaged in Gospel work in various parts of the Canadian West.

Results of the Gospel ministry at Annette Street Baptist Church have been most encouraging lately, as our readers will have noticed by reports in these columns. Last Sunday a baptismal service was held, one of the candidates being a convert from Catholicism. At the close of the service a number professed conversion. One man, who left the church without yielding to Christ, was so convicted of sin that, when he had gone some distance on his way home, he was compelled by the Spirit of God to return to the church, where he was gloriously converted.

A note from Rev. John Knight, who is labouring for the Lord in Jamaica, tells us that he is planning to hold special services at Mount Moriah for the week beginning the 28th of December. The following week he will hold evangelistic meetings in his own church at Aeon Town. Mr. Knight says that prayer is much needed; therefore we commend this work to the interest of our readers, that they may carry to the Throne of Grace the burden of the salvation of souls in this district.

**OTTERVILLE.**

A conference for the deepening of the spiritual life of the members of Otterville and Rosanna Churches was held in Otterville on Friday, November 21st. Rev. F. Mesley, of Zorra, spoke in the morning; Rev. H. Peer, of Woodstock, in the afternoon; and Rev. C. J. Loney, of Hamilton, in the evening. Rev. A. J. Milligan, of Hamilton, led the evening song service. Each session was marked by deep spiritual blessing and an attitude of consecration. At the close of the afternoon and evening services almost the entire membership signified a desire for reconsecration. In the evening two young men professed conversion.

So inspiring were these services that it was thought wise to continue them the following week. The consequent blessing has manifested God's approval upon this extra effort for Him.

The church at Otterville is greatly indebted to Messrs. Tait and Marshall, of Woodstock, who have so willingly and ably taken charge of several services held recently and have been used of God to lead another young man to Christ. Let us remember the church at Otterville that the Lord may send to His sheep there an undershepherd whom He will use abundantly in winning lost souls to Himself.

**PASTORS' AND PEOPLE'S CONFERENCE.**

January 9th, 1931.

In Christie Street Baptist Church. Three sessions—10 a.m., Ministers' Prayer Conference. 2.30 p.m., Devotional Service, led by Rev. Edward Hancock. Conference on Revival. Speaker, Rev. W. J. Thomson, of Long Branch. 7.30 p.m., Song Service. Devotional Service—Rev. Sidney Lawrence. Special message on Soul-winning. Speaker, Rev. W. J. H. Brown, Pastor of Annette St. Baptist Church, Toronto.

Supper will be provided by the church at the close of the afternoon service.

**ST. PAUL'S, MONTREAL.**

News from St. Paul's Regular Baptist Church, Montreal, Rev. A. St. James, pastor, is very encouraging and should cheer the hearts of those who have been taking part in the work by prayer and giving. From November 30th to December 5th, Rev. Mr. St. James held a special mission in Calvary Baptist Church, Ottawa. During these services several came forward, six professing conversion and six desiring to reconsecrate their lives to the Lord. Rev. John Hall, pastor of Calvary Church, will pay a return visit to St. Paul's, Montreal, holding special services there from January 22nd to 30th.

The attendance at St. Paul's has been stimulated by special invitations printed in French and English and sent out to fifteen hundred homes in the vicinity of the church. These invitations are so worded that they must surely arouse interest in the services, and it is our prayer that through them many souls may be brought to the Saviour.

On December 14th, Pastor St. James baptized three converts, two from Immanuel Church and one from St. Paul's. The latter was a young lady converted at

the Gore on the Papineauville field, where Mr. Lorne Hisey laboured last summer. Another convert, who expects soon to be baptized, became interested in the work through reading printed tracts which, for three years, Pastor St. James had been handing to her husband, a French laundryman. This lady came to the church in July, curious to see the writer of the tracts. She was converted and has been attending service every Sunday since that time.

The farewell meeting for our missionaries, held in St. Paul's Church, on November 27th, was very helpful to all those who attended and will prove an inspiration and encouragement to those who are working for the Lord in Montreal.

**ROBBED!**

"You will be sorry to hear of our recent loss in the robbery of our animals. Mrs. Bell's pony, 'Bob', and my black mule, 'Lady Credit', with their saddles, bridles, saddle bags, and contents, were stolen by Tibetan highwaymen. 'Lady Credit', a strong mule which I have been thankful for, over and over again, on steep, precipitous roads, was carrying Jo Sy; and Mrs. Bell's pony was carrying Christian Ruth's brother, who was going to meet her coming from Payen-jungko, with John (Bell) and his family. When these men and animals turned a sudden bend in the road, about fifteen miles from here, they saw a lone muleteer being beaten and bound by a single robber. Jo Sy's first impulse was to aid the victim, and he commenced to act upon it when he was immediately surrounded by three other thieves. He was fortunate enough to break through, and get away before incurring any sword wounds, but the pony and mule were taken, along with two other mules belonging to the muleteer. When the latter was found later, he was covered with blood, having been stabbed in the throat and badly beaten about the body. Jo Sy hired another party of muleteers to give chase, but the robbers had already put considerable distance between themselves and their pursuers.

"We thank our Lord for protecting His servant from bodily harm. The authorities have been respectfully notified of the incident, and they have kindly promised to make thorough investigation. In the meantime, we go quietly on with local work, hoping and praying that our Lord will find the stolen animals for us.

"Both animals came to us in answer to definite prayer. 'Bob' came to us almost at the last moment before our starting on a long preaching trip, and he proved so suitable for my wife that we were overjoyed. Only one who has travelled in mountainous regions knows the absolute necessity of having reliable animals on which to ride. One bad ride or an unsuitable pony or mule is more than enough to unnerve one for future trips. A proverb among muleteers in effect is 'to look after the mules but not the passengers'. To depend on hired animals for women and children in this part is to subject them to positive discomfort and danger, if not quite to sign their death warrant. We ask you, therefore, to pray with us for guidance in outfitting our caravan for country work.

"George A. Bell, China Inland Mission, Kweitch, Kensuh, China. September 3, 1930."

**OUR JEWISH WORK.**

A few weeks ago Rev. A. E. Glass, our Jewish Missionary visited Brantford, where he conducted a number of encouraging services. Previous to the meetings he visited several Jewish homes, giving the people an invitation to the services. He was courteously received, and several Jewish people accepted his invitation. One Jew brought a Roman Catholic to the meeting. The blessing of the Lord was poured out upon the testimony given.

On Wednesday, December 17th, an inspiring service was held at the College Street Mission, which was filled to capacity. A Hebrew Christian sang in Yiddish. The message brought to those who gathered proved from the Old Testament that Christ is the Jewish heritage, their Messiah King, the fulfilment of the promise that God made to Abraham, Isaac and Jacob, to David and the holy prophets. The Jewish people were deeply interested, and the workers felt that the message was not in vain in the Lord.

Mr. Glass expresses appreciation of the help rendered by the students of the Toronto Baptist Seminary, who have given of their time and of themselves to preach Christ to His chosen people at the Mission. God is blessing the work in a mighty way and our missionary feels that we ought to praise Him for what has been accomplished and continue in faith to

"Pray for the peace of Jerusalem".

**CALVIN REGULAR BAPTIST CHURCH.**

The work at Calvin Regular Baptist Church, Toronto, where Mr. Frank Roblin is pastor, is showing encouraging spiritual results, which gladden the hearts of those who are working for the Lord there. Recently three adults were baptized at Waverley Road Baptist Church and later joined Calvin Church. At the last communion service six new members were welcomed and there was a record attendance. Recently the Bible School attendance has been higher than ever before. The workers feel much encouraged at these evidences of God's blessing; they ask our prayers that the Lord will continue to prosper the work.

**NEWS FROM SAN JOSE.**

A recent letter from Mr. Gladstone Franklin tells of his interesting journey to, and safe arrival in, San Jose, from which centre he expects to be sent out to do mission work under the Latin American Evangelistic Society. Mr. Franklin motored from Brantford, Ontario, to New Orleans, a distance of thirteen hundred miles. From New Orleans the journey was completed by boat through the Panama Canal and by train through the mountains to San Jose. Mr. Franklin will spend some time here, familiarizing himself with the Spanish tongue, in which he hopes to tell the Gospel story to those of Central America to whom it will be his privilege to minister. Mr. Franklin may be addressed at Apartado 901, San Jose, Costa Rica, Central America.

## Baptist Bible Union Lesson Leaf

Vol. 6.

No. 1.

REV. ALEX. THOMSON, EDITOR.

Lesson 2

January 11th, 1930.

FIRST QUARTER.

### JACOB AND LABAN.

Lesson Text: Genesis, Chapter 29.

Golden Text: "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her." Gen. 29:20.

#### 1. JACOB'S ARRIVAL IN HARAN, (v. 1-8).

Jacob's journey and subsequent arrival in Haran are stated in simple language: he "went on his journey, and came into the land of the people of the east," (v. 1). He had traveled something like four hundred miles from Bethel, yet nothing is said of his experiences by the way. Possibly nothing unusual occurred after the Bethel experience, and a record of those days was not required. His condition is worthy of consideration, however. He was an exile from home, fleeing from the wrath of his brother, with an unknown future before him, conscious of the Divine interest in him, yet influenced by defective home training. Jacob had come from a home wherein division of affection was manifest, and duplicity practised, not that the latter was constantly in evidence, but the young man had come sufficiently in contact with it in connection with his mother that he had been influenced thereby. And such training was to affect him consciously and unconsciously in his dealings with others in a strange land. The importance of proper home training cannot be over-estimated.

On arrival in Haran Jacob halted by a well, probably the most suitable place for securing information concerning his relatives. By this well three flocks of sheep were lying. These had come to be watered, but this could not be done until all the flocks had gathered, that all might be watered together. The reason for this may have been due to climate, or to some condition of soil. In a warm climate when water was scarce, it evaporated quickly, and for this reason, and also because of the shifting sands, it was usual to place a large stone at the mouth of the well. This stone was not removed until necessary, and then only when all was ready, and generally in the presence of someone of authority. Jacob enquired of the shepherds who were in charge of the sheep concerning their identity, and receiving the answer that they were of Haran, he asked them if they knew his uncle Laban. They assured him they did, and informed him that Rachel, his daughter, was coming with the sheep. Such information was no doubt welcome to Jacob. It meant in a measure the end of his quest, and also the beginning of a new experience. Note the significance of it from this twofold aspect.

#### II. THE MEETING WITH RACHEL AND LABAN, (vs. 9-14).

"And while he yet spake with them Rachel came with her father's sheep, for she kept them", (v. 9). It was not unusual for unmarried daughters of

sheiks to look after the flocks, going out at sunrise in order to do so, and returning at sunset. Respecting Jacob's attitude toward Rachel, certain things are intimated. First, "he went near and rolled the stone from the well's mouth, and watered the flock of Laban, his mother's brother", (v. 10). This was not a light duty, and it would be highly appreciated. It manifested Jacob's interest, courtesy, and willingness to serve, and showed that his feelings were deeply stirred by the meeting with his relative. A further and more striking evidence of this stirring of feeling is seen in the second thing related. "And Jacob kissed Rachel, and lifted up his voice and wept", (v. 11). Later on we are informed that Jacob loved Rachel, and it would appear as if such was love at first sight, although purely natural feeling, apart from any particular affection, might have led to a similar manifestation.

After greeting Rachel in the manner described, Jacob informed her of his relationship, and she immediately hastened to inform her father of the fact of his presence; the result being that Laban ran to meet him, and embraced him, and kissed him and brought him to his house", (v. 12, 13). Such a reception was truly gracious, welcome, and sincere, and manifested true eastern hospitality. Present day hospitality may here be enjoined, and its need and blessing explained. One cannot refrain from contrasting this entrance of Jacob into Laban's home with his departure from the same (31:20, 21). Neither of them ever expected such a termination of their intimacy, and the same might have been avoided if a straight course had been pursued by both of them in their relations with each other. Such a course is always the best, and although it may seem at times as if loss comes therefrom, it is seen eventually that the results are profitable. Jacob informed Laban of his relationship to him, and possibly also of matters relating to the purpose of his journey, and abode with him one month before making arrangements concerning his future actions, (v. 14).

#### III. JACOB AND HIS WIVES, (vs. 15-35).

The agreement with Laban, (vs. 15-20). After a month's residence with Laban and in the light of an indefinite stay in that land, Jacob was offered remuneration by his uncle for his services, (v. 15). This was in accordance with the custom of the country. One could stay for a certain time in the home of another, partaking of his hospitality, but at the end of that period one was expected to aid in the work of the place. Jacob therefore made an agreement with Laban and served him. The nature of the agreement is stated in the following verses, "And Laban had two daughters, the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender eyed; but Rachel was beautiful and well favoured. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter", (vs. 16-18). This was a proposal dictated by love, the first of a series of bargains between these two men which turned out disappointingly owing to lack of straightforwardness on the part of one or the other. In some minds there

is doubt as to the necessity for this proposal of Jacob's. It is thought that as he heir of the covenant he could have claimed Rachel as his bride, as the servant of Abraham claimed Rebekah for Isaac, (24:48).

The love of Jacob for Rachel is worthy of comment. He was willing to serve even years for her; and these years, "seemed unto him but a few days for the love he had for her", (v. 25). This was an honourable attitude, and such love was real, deep, and abiding, for long afterwards when Jacob was on his deathbed he remembered his loved wife, and referred to her death, (48:7). Left to himself Jacob would have not taken unto him two wives. His love for Rachel was too great to allow of another sharing his affection. Such love ought to be manifest in every union. Loveless marriages only too often end in disaster, for only love can stand the strain of troubles and trials, and in itself it is the sign and evidence that two are meant to become one. Laban agreed to Jacob's suggestion, and Jacob served seven years for her. He faithfully fulfilled his part of the agreement although Laban was cruelly to deceive him. The time passed quickly, and no doubt pleasantly for him, due to the sustaining power of love.

Laban's deception, (vs. 21-26). At the end of the seven year period Jacob requested Laban to give him his wife, "And Laban gathered together all the men of the place and made a feast", (vs. 21, 22). This it would seem was in the nature of a marriage feast, a time of rejoicing. And in the evening Laban played a mean trick upon Jacob in bringing Leah to him instead of Rachel, (v. 23). When reproved for his deception, Laban excused it by stating that, "It must not be so done in our country, to give the younger before the firstborn", (v. 26). If such was the case, the honourable thing to have done was to have stated this to Jacob when he made his proposal. The implication would seem to be that Rachel might have been given to Jacob, but for reasons of his own Laban presented Leah in her stead. In this the uncle overreached the nephew, but in the end he himself was to be overreached. The record does not make nice reading, and should be a warning against all deceptive actions, and an incentive to straightforward dealings with others. Note the heartlessness and evil disposition of Laban, manifest in his deceptive action, also the effect on Jacob, in respect to his character and in relation to Leah. Note Jacob's disappointment, his lack of faith in Laban, the danger of hatred springing up within him, and the tendency which would thereafter be present in him to view with suspicion all subsequent actions of Laban.

Jacob and Rachel, (vs. 27-35). Cheated of Rachel in the first instance, a way is suggested by Laban whereby Jacob might yet possess her. It is proposed that he serve "yet seven other years", (v. 27). To this he agreed, and received her as promised, thus becoming a polygamist, albeit against his will. This led to further evil in concubinage, and made domestic peace impossible. Monogamy is in accordance with the will of God. Jacob's experience with his wives ought to be sufficient manifestation of the reasonableness and wisdom of this.

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