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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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INTERIM AND ULTIMATE LOYALTY

From the time he was commissioned to keep his father's sheep in the wilderness, to the end of his earthly career, David lived a life of perpetual conflict. In the wilderness he fought with lion and bear. While still in his youth he pitted himself against the giants of Gath. Every victory recorded to his credit did but thrust him forth to another battle. By making Goliath lick the dust, and winning liberty for the people of Israel, he made for himself, in Saul the king, an implacable enemy, and destroyed for himself all freedom of movement in the king's presence, while Saul sat with a javelin in his hand.

Later in life, when David had ascended the throne, and had been given rest from all his enemies roundabout, his own son, Absalom, rose in rebellion against him; and again he became, for a while, as a fawn of the forest hunted by the hounds. When evening-time had come, and it might have been supposed his illustrious career had earned for him a little quietude, his son Adonijah, the son of Haggith, a full brother of Absalom, "exalted himself, saying, I will be king; and he prepared him chariots and horsemen, and fifty men to run before him." It is recorded of Adonijah that "his father had not displeased him at any time in saying, Why hast thou done so? and he was also a very goodly man; and his mother bare him after Absalom."

Such a stormy career as that of David afforded many opportunities for those who were close to the king to prove the genuineness of their loyalty, and, like any man of real strength, David attracted to himself other real men who honoured him as the servant of God, and supported his leadership of the people with an unswerving loyalty.

Strangers also were attracted to him; and some from whom, upon natural grounds, little might reasonably have been expected, displayed a love and a loyalty stronger than death itself. Ittai, the Gittite, stands out conspicuously among the strangers; and Mephibosheth, the lame son of Jonathan, among the men of Israel. At the inception of Absalom's rebel-

lion, Ittai the Gittite refused to seek his own safety at the king's suggestion, but "Ittai answered the king and said, As the Lord liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be." While Mephibosheth, during the absence of the king from Jerusalem, refused either to dress his feet, or trim his beard, or even to wash his clothes, from the day the king departed until the day he came again in peace.

In those stormy days there were other loyal friends who gathered about David, even as there were not wanting those who proved traitors of the blackest character. Ahithophel, the king's counsellor, of whom it was said, "the counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the oracle of God", turned traitor so that "one told David, Ahithophel is among the conspirators with Absalom". Shimei, the son of Gera, who had been loyal enough in days of calm, cursed and cast stones at David, and when he cursed said, "Come out, come out, thou bloody man, and thou man of Beliel".

But there were many others who were unmoved by the storm, such as Shobi, the son of Nahash, and Machir, the son of Ammiel, and Barzillai, the Gileadite, of Rogelim; the last three of whom "brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentils, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness".

There is, of course, one name among those who were associated with David which stands out from all others, not only in David's history, but above all other names of all time as a synonym for selfless love, and deathless loyalty. That name is Jonathan. He did not outlive either his love, or his loyalty, to his friend. And when at last he fell on Gilboah's dewless mount, David lamented over him saying, "I am distressed for thee, my brother Jonathan: very pleasant hast thou

been unto me: thy love to me was wonderful, passing the love of women."

But the outstanding loyalist among those who shared the major portion of David's stormy career was Joab. Joab was David's nephew, the son of his sister, Zeruiah. But his prominent association with David began shortly after Jonathan's death. And in the early years Joab's sword was ever unsheathed in David's defence. His loyalty was not only positive, it was aggressive, and sometimes even fierce and cruel. When Ishbosheth, the son of Saul, set himself up as king, and Abner, in mistaken loyalty to the house of Saul, supported his pretention, notwithstanding that David was willing to forgive the son of Ner, Joab pursued him, and "took him aside to the gate to speak with him quietly, and smote him there under the fifth rib, that he died".

Still later when Absalom rebelled, notwithstanding the king commanded Joab, and Abishai, and Ittai, saying, "Deal gently for my sake with the young man, even with Absalom", hearing that Absalom was caught by his hair and suspended in the bows of an oak, Joab "took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak". And when the king mourned for Absalom, Joab complained to him "that thou lovest thine enemies, and hatest thy friends". And he demanded that the king should show himself to the people and cease from his mourning for the rebel.

Not content with the killing of Absalom, his apparent zeal for David's cause led him to pursue after Amasa, and he slew him as he had slain Abner. Through all these strenuous years of conflict, Joab's loyalty never wavered, his zeal never flagged; and anyone observing the outward facts of the case must have believed that Joab was a true successor to Jonathan; and that though his love for David may have been less tender, his loyalty was equally practical and equally immune to all subversive influences.

But alas for human frailty! When the "nice", "very goodly", Adonijah, Absalom's brother, late in David's life, conceived rebellion, saying, "I will be king", "he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped him. But Zadok the priest, and Benaiah, the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah".

It was not long until Solomon succeeded David, and Adonijah's rebellion was soon quelled, and he fell by the hand of the mighty Benaiah who had gone down into a pit and slain a lion on a snowy day. And we read, "Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the Lord, and caught hold of the horns of the altar". Thus though Joab sought shelter in the holy tabernacle by grasping the horns of the altar, he ended his career there, not as being loyal to the end to the cause of the Lord's anointed, but as one who was in open rebellion against that which God had ordained.

What is the psychology of this strange story? What is the difference between an interim, a periodic, trans-

cient loyalty, and the loyalty that endures to the end? What made Joab loyal to David in the first place in opposition to Ishbosheth? Ishbosheth was a weakling, and had he worn the crown, a strong personality like that of Joab might have had some chance to exercise his powers. Joab was a shrewd man, and he knew that the mighty Abner, the son of Ner, the intense loyalist, who had stood by Saul the king from the beginning to the end, was championing the cause of Ishbosheth for no selfish ends, but only because Ishbosheth was the son of Saul.

Thank God, there are some loyal hearts and true. There are dogs that should make men ashamed of themselves because they know how to be loyal even unto death.

And there are humans, men and women, who, in spite of other defects, seem incapable of treachery or disloyalty to a principle, a cause, or a person, even to the smallest degree. Such an one was Abner, the son of Ner. And Joab was shrewd enough to see that if Ishbosheth wore the crown, and Abner maintained his prominence at the court as captain of the host, the new regime would afford him no opportunity for advancement. He seemed to be loyal to David; and seemed to be actuated by a zeal for David's cause when he slew Abner. But was he at that time really loyal to David? Perhaps he persuaded himself he was. Or was he really loyal to the cause of the Lord's anointed, irrespective of the personality of the king? Was he devoted to the will of God? Perhaps he persuaded himself that he was. But later developments, as we shall see, seem to show that perhaps, unknown to himself, Joab's supreme loyalty was to himself.

Later, when Absalom rebelled, and it seemed as though practically all the people had deserted, or would desert, David, if Joab was not truly loyal to the son of Jesse, why did he take the side of what seemed to be the minority, and fight for David against Absalom? If he was really concerned chiefly for himself, when Absalom seemed to accord so royal a welcome to everyone who joined his standard, why did not Joab desert David then? Because Joab knew that Absalom was every whit his equal. He knew that Absalom's service would afford him even less opportunity for advancement than he was finding in following David. But when Adonijah conferred with him, Joab undoubtedly saw that if Adonijah wore the crown, he could himself wield the sceptre. Joab had a passion for power, he lived to dominate everything in sight, and could never be happy in any other place than at the head of anything with which he had to do. Thus his interim loyalty to David, perhaps unknown to himself, was in reality a sham; while his ultimate loyalty was always to himself alone.

One cannot help wondering why David suffered Joab so long. He did once exclaim, "I am this day weak, though anointed king; and these men the sons of Zeruiah be too hard for me." David was not a weak man by any means. He had slain Goliath, and had subsequently become a mighty man of war; but he could not know what was in men. He had to await the revelation of circumstances, and the unveiling which inevitably comes with the passage of time. Doubtless amid the stress and the struggle of his stormy days he was human enough to be grateful for anything that looked like loyalty, and was not disposed to analyze it too closely. He was often

disappointed because often deceived, and anon disillusioned. He drank deeply of the wells of true human affection, and doubtless his spirit was as much refreshed thereby as when his palate longed for the water of the well of Bethlehem that was by the gate. But as self-seeking human nature from time to time threw off the mask, and again and again he was betrayed by those who had professed to be his friends, he encouraged himself in God, as he was forced to do when he stood amid the smouldering ruins of Ziklay. But all through life, whether he faced the envy of Eliab, or the jealousy of Saul, or the ambition of Absalom, or the betrayal of Ahithophel, or the ultimate treachery of Joab, he had learned amid it all to say, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

But David's lot was not peculiar. There is no book in the world that analyzes and reveals human nature like the Bible. And all that was true of David, in principle, was true of his great predecessors, and of all who followed after, even to great David's greater Son Himself, Who was both denied and betrayed, and forsaken by all; and still moved forward and upward to the throne.

So Paul had his seasons of triumph and abounding success. Occasionally he tarried, occasionally he rested in green pastures, and refreshed himself beside still waters; but generally his table was spread in the presence of his enemies; and if his cup ran over, it was with the joy of victory amid the fiercest possible conflicts of life.

So must we endure hardness as good soldiers of Jesus Christ. So must we remember that the entrance to every open door is guarded by many adversaries; and that whenever and wherever the sons of God come to present themselves before the Lord, Satan comes also among them. And for our comfort we may keep our eyes open to Zechariah's vision, and see our glorious High Priest flinging his victorious taunt into the teeth of the adversary as He exclaims, "Is not this a brand plucked out of the fire?" So may we close each cloudy and dark day, each experience of a troubled sea swept by some Euroclydon, and each emergence from the field of battle richly laden with the spoils of war, with an apostle's quiet word of assurance, "The things which have happened unto me have fallen out unto the furtherance of the gospel"; or with a seasoned warrior's triumphant exclamation, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

A GLEAM OF SUNSHINE FOR NINETEEN HUNDRED AND THIRTY-ONE

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

In the midst of David's deep depression as expressed in Psalm forty-two, we have a delightful turn of thought given us in verse eight, which runs thus: "Yet the Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life". This passage is a bright gleam of sunshine, of hope shining through the dark, heavy, clouds of depression. Or it is a lovely rainbow spanning a wild cataract of waters. The writer is full of perplexing thoughts and depressing feelings. But in the tumult of his thoughts within him, the comforts of God bring a beam of kindness to his soul. The whole Psalm is a mingled strain. Some parts are as a mournful dirge, and then there are notes of sweetets music. Many clouds are about the Psalmist; but there are streaks of brightness too. The writer had much to sadden him. If he looked *backward* there was the memory of vanished joy. If he looked *around* he was met with the laughter of triumphant foes. If he looked *within* he saw a weary, fainting, spirit. And even if he looked *forward* there was the fear of new troubles.

But there was one direction still in which he could look with hope. He could look *upward*, and there he could see God, and rays of heavenly light. So we may to-day. The text has a real message for the troubled to-day. Let us hear it. *Notice first the outlook from the floods.* The Psalmist says, "Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me." He is in the floods of great waters. It may be that some of us are there too. And it may help us greatly if we can get the outlook of this Scripture. There is a "yet". All is not lost, for while he speaks of the "waves and billows", he can also speak of "Jehovah", of His "lovingkindness", of the "day-time", of "a song", of a "prayer", and of "the God of my life". These are

beautiful words. True, there are frowning experiences, but it is delightful if we can also see a smiling truth. The trial may be severe, but it is well if we can meet it with a "yet".

There is another side. On this side the cloud is dark and threatening; but there is another side all radiant with light. The woman of Canaan who came to Jesus, and to whom the Saviour said, "It is not meet to take the children's bread, and to cast it unto the dogs", is a good example for us. The woman immediately said, "Truth Lord, yet—". She admitted the facts, but there was something to be added. There was a "yet". The eclipse may cast deep shadows, but the eclipse is temporary. It is not the destruction of the glorious sun. Can you see a "yet"? Is there no ray of light? You may be in the depths, yet there *are* the sunlit heights. Can you not see them? Yours is indeed a hopeless case if there is no "yet".

But this passage speaks of more. The writer says *there is "the Lord"*. David had longed for God. Now he says, "yet the Lord". Oh this is of great cheer, if the soul in the floods can see "the Lord". The days are dark and depressing, "yet the Lord" is there. Hope must spring up in the heart if the Lord is seen. If He is seen the floods cannot drown us. "Yet the Lord!" What a gladdening message is here! Indeed all that we can need is in Him. Luther in days of new and special trial would turn to his friend Melancthon and say, "Jesus Christ lives and reigns!" It is the Christian's privilege always to bring the Lord into the reckoning. "Yet the Lord!" Israel may be in imminent peril, with Egyptians hotly pursuing, the hills on either side, and the Red Sea in front, "yet the Lord!" The disciples may be in the sea, toiling in rowing against contrary winds in the fourth watch of the night, "yet the Lord!" Lazarus may be four days dead in the stony tomb, "yet the Lord!" There may have

been a dreary night of fruitless toil, "yet" in the morning, "the Lord!" How lovely and wonderful is the difference that He makes! "Yet the Lord" is there. The trial may be peculiar, baffling, bewildering, but a solution is seen in seeing Him. It is a beautiful vision indeed if, from the floods, you can see the Lord.

The writer saw more. *There is "the God of my life"*. The Psalmist has already spoken of the "living God". Now he speaks of "the God of my life". He sees Him as the One Who gives Himself to him; for the heart can only rest in an all-sufficient Person, and must have a heart to throb against. "The God of my life" is the One with whom my life is bound up. The One Who has been with me is my Deliverer through all my days, and Who is the

ful to look up from the floods, to see the lovingkindness of God! It is not earthly good that he sees, but something vastly richer and more glorious in the smile of God. This is the loveliest vision the soul can enjoy. How poor all else is in comparison with the bright rays of His love. Other things are indeed empty in comparison. This is wealth untold. Other things go, but this abides. It buoys up the spirit amid the waters like a life belt. And this lovingkindness is ever sure. We may sometimes seem to lose the vision of it, but it is sure and unchangeable.

A minister was once visiting a friend in sickness. The sick one said, "I am so weak, I cannot think; I cannot pray; I cannot enjoy God at all." The minister replied, "Your little Ada was very ill some time back, was she

Authoritative Pronouncements From the Head of The Women's Missionary Society

"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."

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

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

"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."

"It is generally admitted that women's intuitions are truer than men's reason. They, therefore, often hear more clearly and quickly, the call of God in their souls. They naturally shrink either from attempting to lead the men of the church, or to argue with them, over matters on which their own intuition is perfectly clear."

same still. My life is Himself. He is "the God of my life". If my Immortal Saviour lives, then my mortal life is sure." Our life is hid with Christ in God. He is pledged to our help. He saved us from wrath by His blood; and now we are kept safe in His life. He is our Resurrection and our Life. Our life is linked with Him. Can you see this? Looking up from the floods of sorrow, or trial, or temptation, it is so good to see Him Who is the God of our life, the One Who is its Source, its Substance, its Sustainer, and its Satisfier. If God is on anyone's side, He is on the side of the hunted. He is the God of the hard pressed.

And yet there is more. The writer in the Psalm could say, *There is the "lovingkindness" of God*. How delight-

not?" "Very." "Was she not too ill to speak to you?" "Yes." "And did you love her any the less because she could not speak to you?" "No, indeed; I think I loved her more, if anything." Even so when the oppressed heart is too burdened to pray, the loving relations between God and His child are not for a moment disturbed. If possible He comes nearer then. "When thou passest through the waters I *will* be with thee." It is beautiful indeed when the soul in the floods of distress can look up and see the lovingkindness of God. What a beautiful vision it is! Can the reader with his sorrowing heart see these four wonders: the "yet", "the Lord", the "God of your life", and "the lovingkindness of God", and then see that God stands upon the weaker side?

(To be continued next week.)

The Jarvis Street Pulpit

CAN THE FUNDAMENTALIST DAVID BRING DOWN THE MODERNIST GOLIATH?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, January 4th, 1931.

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(Stenographically Reported.)

"As ye have therefore received Christ Jesus the Lord, so walk ye in him:
"Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

"For in him dwelleth all the fulness of the Godhead bodily.

"And ye are complete in him, which is the head of all principality and power."—Colossians 2:6-10.

Prayer before the Sermon.

We thank Thee, O Lord, that we have the assurance of Thy Word that where Thy people are assembled in Thy name Thou art in the midst of them. We know that Thou art with us this evening. This is none other than the house of God, and this is the gate of heaven. May there appear to the vision of faith the Ladder set up upon earth whose top reaches to heaven, whereon the angels of God ascend and descend! Help us to see Him Who is the only way to God, Who Himself said, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. We thank Thee for the clear and unmistakable revelation which Thou has vouchsafed to us in Him, for we have heard Him saying, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

We thank Thee for the great company here this evening who know this to be true because they have experienced Thy grace in their own souls. We thank Thee that the Spirit of God witnesseth with our spirits that we are the children of God. We bless Thee for the assurance that all our sins have been blotted out, that the precious blood which flowed from the heart of Incarnate Deity rendered satisfaction to the law which our sin had violated, cancelled our obligation, and set us free even in the estimation of a holy God.

May it please Thee that this evening many others who have been toiling beneath heavy burdens, seeking vainly to rid themselves of that which mars life at every turn, may see in Jesus Christ the Saviour of sinners, that they may find in Him that deliverance for which their souls are longing.

We pray that Thy dear children everywhere may find in this service this evening some word of instruction and inspiration from God which will help them, a little, at least, along their pilgrim way. We think of many who now hear us and worship with us, who are deprived of the privilege of assembling in the place of public worship because of the infirmity of age, or because of sickness or some other disability. We pray, O Lord, that Thou wilt visit them where they are.

There may be many careless hearers this evening, some within these walls, and some in other places, who listen out of curiosity, without any thought of hearing a word from Heaven. We beseech Thee to cause Thy truth to discover the heart and conscience. May the message of Thy gospel bring thy saints into closer fellowship with Thyself, and sinners to salvation.

Vouchsafe to us now the ministry of Thy Spirit as we turn to Thy Word, for we cannot find its meaning of ourselves; nor can we, by any human skill, unfold it to others. Only by the Holy Spirit, by Whose inspiration these words were written, may we be guided into the truth, may we know the truth. Therefore may every one be conscious of the touch of God! May the light that never was on sea or land shine upon us to give the light of the knowledge of the glory of God in the face of Jesus Christ. We ask it in His dear name, Amen.

It may appear to some of you that the subject announced for this evening, "Can the Fundamentalist David Bring

Down the Modernist Goliath", is somewhat remote from this particular text, and yet I think an examination of its principles will disclose to you the appropriateness of the title I have given to this evening's address. Goliath was the representative of a power that was alien to Israel, and to Israel's God. He was, in truth, the physical representation of spiritual principles which are ever at war with the principles which have their source in the God of Israel. David, on the other hand, was God's representative. He was the physical manifestation of an invisible spiritual empire where forces of righteousness wrestle constantly with forces of unrighteousness.

Goliath was proud of his stature. He boasted of his military prowess. He put his confidence in an arm of flesh. He trusted much in his physical equipment, in his armour, and in his great sword. In comparison with him, David was physically a dwarf. While the one was "a man of war from his youth", the other was but a youth. Notwithstanding he was representative of powers far superior to the powers of which Goliath was but the instrument. Nor did David trust in his meagre physical equipment, his sling and stone: his confidence was entirely in God, and in the power of God, to overcome all the forces arrayed against him.

Modernism, in all its aspects, the anti-supernaturalism taught in so many colleges, and proclaimed from so many pulpits, is essentially of the Goliath family. It makes a great show in the flesh. It boasts of its native reason, of its acquired scholarship. It vaunts itself in the superiority of its knowledge, and boasts full often of its armour, not excluding even its helmet of brass. It is fond of telling us about its great universities, of their vast endowments, and of their generally supposed numerical superiority. In numbers, they boast they are as grasshoppers, like the Philistines; but they are from Ashdod, and are lineal descendents of the giants of Philistia. The weapons of their warfare are wholly carnal, and from it God ultimately is utterly excluded.

On the other hand, Evangelical Christianity, now sometimes spoken of as Fundamentalism, may appear to be very weak. It may have to lie under the imputation that it is "unlearned", that it is wanting in intellectual acumen, and is certainly deficient in material equipment. The Fundamentalist is but a little child. May he ever remain so! Like ruddy David, may he be without arms or armour; with only a sling and stone! Notwithstanding, "the weapons of our warfare are not carnal, but

mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Having said that in justification of my title, let us come to the exposition of this text, for I remember that it is the first Sunday of the year. I trust we are all forward-looking men and women. I hope you have already seen to it that the books are balanced; or, if they are not, that you will see that all deficits are made up, by the righteousness of Christ; that you are right with God before you proceed further through this year.

But let us look at this text and see what the prospect before us is, whether those who are genuine Christians, old-fashioned believers in a revealed religion, confident of the authority of the Bible as being God's holy Word—let us see whether there is any prospect of ultimate victory for us; or whether the gospel of the blood of Christ, the old, old, story of the Incarnation, of the Cross, of the empty grave, and of the portals of the city swinging wide to receive the multitude of the redeemed—let us see if there is any prospect of that old story becoming obsolete, and of those who have believed it having to hide their faces in shame for having espoused such a cause.

Here are three very simple things in the text, *an exhortation, a warning, and an argument.*

I.

We shall begin with THE EXHORTATION: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." We must, first of all, *receive Him*. To "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Have you received Him, my hearer? You who are within these walls and others whose faces we do not see—have you received Him? I do not ask you whether you are a church member, or whether you are theologically orthodox: I am not just now enquiring about that. I want to know, Have you received Christ? Not as an idea, not as a mere figure of history, not even as a doctrine, but as a real, living, Person—have you received Him? Have you opened your heart to Him so that He has entered? Have you received Him as a pauper might receive a millionaire, to come and pay all your debts and set you free? Have you received Him as a sick man receives a skilled physician? Knowing the plague of your own heart, have you sent for Jesus? Has He come to you and touched you with His healing power? Have you received Him as a Liberator Who opens the prison doors, Who comes to break the fetters from your soul, and set the captive free? Better still, have you received Him as the bride receives her bridegroom, as the one who is the fairest among ten thousand, the standard-bearer, the altogether lovely? Have you thrown wide your heart to Him, and has He taken possession of heart and mind and will, so that you are wholly Christ's? Has Christ been formed in you, the hope of glory?

If you have not received Him, receive Him now. Trust Him, commit yourself to Him, receive Him as your Saviour, and He will take you as a lost sheep and put you upon His shoulder, and never leave you until He presents you in the heavenly fold, redeemed by precious blood and faultless before the throne.

Having received Him, we are to *walk in Him*. Having received Him by faith, we are to walk by faith. Can you imagine any simpler figure than that? Everybody knows what it is to walk. Do you walk with the eyes of Christ, seeing with His eyes? Have you seen a blind man walking, one without eyes trusting to somebody else's eyes? or sometimes using a stick instead of eyes, feeling his way? How are you walking, by faith in Another? What path are you taking? How will you avoid the stumbling-stones along the pilgrim road? "Walk ye in him"; see through His eyes.

And yet we never see with our eyes. *It is the mind that sees*, for not all men see alike, or see the same thing even when their eyes are focused upon the same object. It is the mind that sees. You must bring an artistic mind to a picture. You must bring a musical mind to hear that glorious symphony, or it will be but a medley of noises to you. We can walk in Christ *only as we have the mind of Christ*. That is what salvation is, to have the mind of Christ: "Let this mind be in you, which was also in Christ Jesus." The mind of Christ will interpret what we see and hear and feel and touch and taste.

How can we have the mind of Christ unless it be, as this epistle admonishes us, that we "*let the word of Christ dwell in us richly in all wisdom*"? Then our minds will be filled with a revelation of the mind of Christ, until it will gradually become a spiritual instinct for us to desire to do the thing the Word of God teaches us to do. Thus may we have the Spirit of Christ dwelling in us. Then the very will of Christ will direct us, and we shall be able to say, "For me to live is Christ." Having received Christ the Lord, "so walk ye"—not apart from Him, nor even after Him, but "*in him*". By His grace and power, so living your life before men that you will walk among men as the very representative of Christ.

Surely that is what He meant when He said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me."

"*Rooted . . . in him.*" We are to be planted in Christ as the tree is planted in the soil. He is to be our very element, from Whom we are to derive our nourishment, our strength. Changing the figure, he is to be the Bread of Life, the Heavenly Manna sent down from heaven to nourish the new life which God has given.

We are to be rooted in Christ—not in the church, primarily. The church has its place, and all believers ought to be in the church; but our roots are to be in Christ; not in our denominationalism, though that may have its place, but in Christ Himself. I cannot explain it to you if you are not a Christian, but if you are a Christian you know that just as the roots of the tree grip the soil, and go down and down until they wrap themselves around some hidden rock until the tree is grounded, so we may grow into Christ, striking our roots deeper and deeper and deeper into Him until we are literally joined to Him, rooted in Him.

Rooted in him as the house in the foundation. How often many of you have passed the Bank of Commerce Building that is in course of erection downtown. Month after month it looked as if they were digging a mine instead of building a sky-scraper. Why did they go down so deep? Why did they go down a hundred feet? You must always go down, my friends, if you would go up. The nearer the clouds the top-stone is to be, the

deeper must the foundation be laid. So we are to find our foundation for everything in Christ, and to be rooted in Him.

And, being rooted, we are to be "built up in him". We are to "grow up into Christ." That is what the Scripture says. We are to grow down into Christ as the roots of the tree, and grow up into Christ; to let the life of God that is given, express itself as the life of the plant expresses itself in the leaves and blossom, and ultimately the fruit, to the Gardener's great glory. Thus are we to be built up in Christ.

"How are you to-day?" you say to a neighbour. He replies, "I am not very well. I had the doctor in, and he says he will have to build me up a little." You know what it means, do you not? We used to have a man here who usually sat down there in the middle of the church. He used to stay to the after-meeting, and his testimony was always most original. I recall his saying on one occasion, "I would not give much for a preacher who does not either build me up or knock me down." Very often we need to be knocked down before we can be built up. But how many of us need to be built up into Christ, growing into an holy temple of the Lord, like Solomon's temple, growing silently into beauty and divine proportion according to the divine plan.

And that will result in our being "established in the faith". What a joy it is to see a "established" Christian! There are some people like the plants that grow in the desert, like the scrubby growth one sees in Arizona desert. They let their roots go down into the surface soil, but when the strong wind blows, away they go again and take root in another place—but they are never "established." Some Christians never stay long anywhere. They never "stick" to anything. They are always transplanting themselves—or being transplanted. If you are a desert plant, any wind that blows will transplant you. But "those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing." We are to be established in Christ.

When a strong wind has swept through a forest, some trees have been brought down, but others remain, and while their roots are spread over the surface, if you go down deeply enough, you will find still other roots perhaps wrapped around a great rock, and in the storm that proud cedar bows but a little, and then lifts its head to the sun as though it would say, "I am still here."

Thus some Christians are so established in Christ that nothing can move them. They are not "driven about by every wind of doctrine".

Further, we are to "abound therein with thanksgiving". There are people who imagine if you trust Christ with all your heart, it puts you in a straitjacket so that you cannot move anywhere. Whereas the man of faith is like David. I think I can use him as an illustration. They put on him Saul's armour, but he preferred his shepherd's flowing robe; he wanted the freedom of the hills; he wanted room to "abound" in faith toward God, that he might exercise his soul as he desired. What a glorious thing it is to see a man so established in Christ, loving so large a life that he is never cribbed, cabined, or confined, but abounds with the largest possible liberty, ever thanking God for his freedom in Christ Jesus. May such a life be ours during this new year!

II.

Then our text gives us A WORD OF WARNING: "Beware lest any man spoil you through philosophy and vain

deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

There is an adversary abroad. If you are a wise man in these days you will see that your doors and windows are securely locked. We live in a day when men seem to be light-fingered, when they are disposed to take other people's property; and everybody needs to be on the lookout if he would keep that which is his own. You need to guard your soul just as jealously, my friends. There are bandits abroad; there are principalities and powers who would spoil you—or despoil you—plunder you, take your soul's wealth away, and leave you poor, stripped, and helpless. "Beware"! "Beware"! There is an enemy for everything that God has made. There is no plant that grows that does not have its blight. There is no child born into this world that, at some time or another, disease does not endeavour to shorten his days. And especially is it true of the new life that comes from God; the soul that is "born again" is as a delicate exotic transplanted from another clime into the world's climate which is never congenial to it. We live in an enemy's country all the time, for if we are Christians we are not of the world, though in it. We are surrounded with adversaries. We need to be ever on our guard. "Beware"! Beware lest somebody rob you, lest the bandits get you, lest you be kidnapped, lest jewels that money cannot buy be taken from you, lest the work of God in the soul be marred and His image defaced. "Beware"!

Where shall we find these untoward principles, these adversaries? Shall we find them armed with pistols and daggers for our hearts? Shall we know them when we see them? Oh, no! "Beware lest any man spoil you through philosophy and vain deceit." Let us go back to the beginning: "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise"! I do not wonder there are so many—shall I use a colloquialism—"fake" universities on this Continent. I do not wonder there are so many educational institutions that are willing to stick a label on a man and call him educated,—though he may be as ignorant as a hottentot; make him a Doctor of Philosophy, when he cannot spell the word, "philosophy", and has not the remotest idea what it means. As long as he can get a reputation for being wise, he is willing in his heart to be a fool. Why? Because men have always wanted to appear wise, although in fact they be the opposite. It is no new thing. "Philosophy and vain deceit", the love of wisdom, the fruitless effort to deceive others which issues only in a man's deceiving himself: "Professing themselves to become wise, they become fools."

That is how Modernism propagates itself. Some young fellow goes to college—what for? To become educated? What does he expect to get from college—a degree? What then? He expects that people will look upon him as a rather superior person. Not all, of course, are so greatly concerned to secure a label which will mark them as being wise; but the native vanity of human nature makes most men the easy prey of anything which will promise to make them wise.

There is nothing that makes a stronger appeal to that vain young man than that which presents itself in the guise of the tree that is to be desired to make men wise. "You will not know any more than your father, you will not know any more than your unlettered mother, if you believe the Bible", he is told.

Somebody paid me a compliment once. A student was found in his room in a certain college which I will not name, and on his table was a Bible, together with a volume of Spurgeon's sermons,—a volume of the sermons of the greatest preacher the world has ever known since apostolic days. Never has he been matched anywhere. But somebody came in and said, "Aha, and you are reading Spurgeon? Read that stuff and you will not know any more than that man in Jarvis Street."

Well, that is a subtle appeal of the devil's philosophy and vain deceit that tries to blind men's eyes to the truth, that he may rob them of their faith and hope in Christ Jesus the Lord. Beware of that sort of thing.

"After the tradition of men." People call Fundamentalists, traditionalists. Do you know what a tradition is? Something handed down from generation to generation. Because we accept rather an old-fashioned view of the Bible we are sometimes called traditionalists. We are supposed to believe it because the tradition, that the Bible is God's word, has been handed down to us. We have not examined it for ourselves, but have accepted it. Yet our Modernist friends are the greatest parrots that ever were. I have read many volumes written by their school, and when you have read one you do not need to read the rest: they all say the same thing. If you could get all the modernistic theologians together into one great building, and in another building gather as many parrots and set them loose, you could scarcely tell them apart. They parrot away the things somebody else has said. But a very small proportion of them have any originality. They have accepted the traditions of scholarship—or whatever they call it.

"After the tradition of men." Never mind listening to scholastic gossip, these echoes from academic halls.

"After the rudiments of the world." Do not measure these things on the lower human, carnal, plane. If you have such a faith as I have tried to describe, beware that nobody take it from you. Beware lest they rob you of your hope of righteousness in Christ. Beware lest they rob you of your hope of pardon through the precious blood. Beware lest they rob you, as you sail on a shoreless sea, of chart and compass.

How shall I know? This is the norm, this is the standard: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world"—mark you—"after the tradition of men, after the rudiments of the world, and not"—and not—"and not after Christ." Set the one over against the other: "Tradition of men"; "and not after Christ." Beware of any voice that is out of tune with Jesus Christ. Beware of any testimony that does not put the crown upon His brow, and the sceptre in His hand. Refuse any and every voice that speaks if it is not in agreement with the Word that was made flesh and dwelt among us.

My brethren, it will settle all our problems if we abide by the teaching of that verse. What is your view of the Bible? Why care about the view of carnal men? Why try to drag the Word of the Infinite down to the judgment of human tradition, or insist that it conform to the rudiments of the world?

For the higher critical position—I do not care the pro-

verbial fig. I have read it all. I do not reject it because I do not know it: I reject it because it is "not after Christ." Beware of any view of the Bible that is contrary to the view which is established by the authority of Christ. There is no problem in the Old Testament, there is no problem in the New, that cannot be settled if you give the pre-eminence to Jesus Christ. He will settle it all. I say, beware of everything that is out of harmony with Him.

Some man says, "What about science?" You can afford to let science go on, dear friends. It has not finished its work yet. We are proud and justly grateful for the achievements of science in the physical realm. But science properly has to do with the things that can be touched and handled. Much that is called science is not science at all, but is this philosophy and vain deceit. This radio over which I speak tonight, wonderful as it now is, is only in its infancy. We are only at the beginning of it. We shall be able to whisper to Australia by and by. It may be we shall carry our own broadcasting station in our pockets. Some of you ladies will be able to carry one in your hand bag as you now do your vanity case. What a wonder that will be, when the ladies can talk to everybody at once! We are only at the beginning of these things, I am sure of that. I am grateful for all the progress that has been made, but I do not agree with my Fundamentalist friends when they talk to me about "the scientific accuracy of the sacred Scriptures". Suppose you prove that the Scriptures are in accord with science in its present stage of development? Suppose science makes further advances tomorrow? To argue that the Bible is in agreement with science at its present stage of development is to argue either the finality of science, or the fallibility of the Bible. Let science go on; meanwhile, stand fast by the Word of Him by Whom the worlds were made, and without Whom was not anything made that was made.

You may call me a fool if you like. You may call me what you like, but I say boldly that the word of Jesus Christ is the last word on any subject to me, I care not what it is: history, science, anything and everything. He never uttered a false word; and I will have nothing to do with anything that is not "after Christ". That is our only safety. Moor your ship to Him, build your house on Him, plant your soul in Him, be married to Him, know nothing apart from Him.

III.

And what then? Here is AN ARGUMENT for you. Why? Why? Why should we refuse this philosophy? Why should we hold the traditions of men and the rudiments of the world in contempt in comparison with the dictum of Jesus Christ? This is the great argument: "For in him dwelleth all the fulness of the Godhead bodily." In Jesus Christ you have God, and in Him you have all there is of God, and all there is in God. The fulness of the Godhead is at the command of faith. If we have that, tell me what more do we need? My brethren, Jesus Christ is the last word of wisdom. In Him we have reached absolute finality. Whatever you want, wisdom, righteousness, truth, justice, faithfulness, power, mercy, love—when we come to Christ we have *arrived!* There is nowhere else to go. You cannot go beyond Him. You cannot go above Him. He is the supreme

court. He is the final Arbiter of human destiny, the Advocate, the Judge, the Law, everything. There is nothing apart from Him. "In him dwelleth all the fulness of the Godhead bodily."

"And ye are complete in him." Yesterday we laid away the body of a dear friend who worshipped with us during the autumn months, Brother P. J. Smith, of Winnipeg. But his spirit has returned to God Who gave it. Life was not complete here for him. Less than three score years and ten had been reached, but he takes up the threads beyond. Life here is fragmentary and segmentary, broken circles, broken pillars, everything marred and spoiled. But we, if we are redeemed, are "complete in him." He rounds out the circle. He fills up the deficit. He is the complement of life, bringing it to its final symmetrical proportions, related to God and all the universe, happy and at peace.

"Complete in him." What about Modernists? I had almost forgotten them. Well, what does it matter? They will have their day, and cease to be. "Complete in him, which is the head of all principality and power." Is it not written that He "ascended up far above all heavens, that he might fill all things"? There is nobody higher than Jesus Christ. There is nobody lovelier than He. There is nobody mightier than Jesus Christ, nobody fuller of light and life and truth and grace, to an infinite degree than Jesus Christ. Above all heavens, He fills all things; and we find our completeness in Him.

What a salvation that is! Do you think Goliath has any chance? Do you think the old gospel will wear well? Do you think it will ever wear out? ("No!") Do you think this old sinful world will ever outgrow the cross of Christ? Shall we ever have done with the precious blood? Oh, no! "For ever, O Lord,

thy word is settled in heaven", and Jesus is there on the right hand of God, from "thenceforth expecting until his enemies be made his footstool." The wounded feet of Calvary will ultimately trample all opposition under His conquering tread; and He shall be all and in all.

Do you not think He can take care of your little life? Do you not think if you come with your sin He can wash it away? If you come with your burdens, He will carry them; if you come with your problems, do you not think this great Teacher can enlighten you? If you come with your darkened mind, do you not think the Light of the world can illuminate it? I do not know what your difficulty is, but I know that my Lord is greater than all your troubles. And I invite you this first Sunday of the New Year to make choice of Him, and you will find all your satisfaction, your enjoyment, for time and for eternity, in Him in Whom all the fulness of the Godhead bodily doth dwell.

Let us pray: O Lord our God, what a Saviour is Jesus Christ! Imagination's utmost reach in wonder dies away. We come in our littleness, in our poverty, and ask Thee to forgive our foolish pride, our insane conceit, the wickedness of heart and mind, in that we have ever supposed our wisdom, or our righteousness, or our truth, could be equal to Thine. We come with broken hearts to seek forgiveness of our sins, and we pray Thee, O Lord, to receive us everyone. Bless those who have heard this service over the air. Oh, that Christ may be magnified in their lives! that He may be exalted! This we desire above all other things.

"All hail the power of Jesus' name;
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!"

THE OFFICE OF THE MINISTER.

An Address by Dr. T. T. Shields.

Pastor of Jarvis Street Baptist Church, Toronto.

Delivered Thursday Evening, December 11th, 1930.

(Stenographically Reported.)

(This address is published by special request.)

"And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

"And to esteem them very highly in love for their works' sake. And be at peace among yourselves."—I Thessalonians 5:12, 13.

I fear there is a good deal of ignorance among orthodox, Bible-loving, people, respecting the place of the minister in the church; for the reason that ministers are naturally somewhat reluctant to speak of the office which they occupy. But I think a proper understanding of the teaching of Scripture in this matter would save us from a good deal of trouble.

The apostle here *exhorts the Thessalonians to know their ministers*. That is rather an unusual thing. It is commonly supposed that the minister should get to know the people, and that, of course, is very necessary. But there is some obligation on the part of the people to know their minister. It is a great deal easier for a thousand people carefully to study their minister than for a minister to study the thousand. It is easier to read one book than many.

Then, too, *the minister is spoken of as a labourer*. I suppose you have heard of the Irishmen who were discussing with each other what they would like to be, what occupation they would like if they had their choice. One of them remarked, in answer to the enquiry, that "for a nice, aisy, clane, job," he thought he would like to be a bishop. I hope the job of a bishop is a nice job, and I hope it is a clean one—but it most certainly is not easy.

Some years ago a man asked me to subscribe to a labour journal. I said, "I do not object to subscribe to your paper, but you would not allow me to join your union." He said, "Why not?" "Because", I said, "I have never yet been able to get through my work in eight hours a day. I fear you would put me out of the union."

A minister is a labourer. He is a labouring man; for the work of a minister involves a great deal of hard work, of real labour. I get letters from people from all over the country,—I suppose there is scarcely a week passes that I do not receive one from some man or woman who says, "I have been appointed to give an address on a certain subject, and I am writing to ask if you can give me some help." I receive letters from ministers who say, "I am going to preach on a certain text, and thought I should like to know how you would treat it." I wonder how those who have to speak occasionally would like to be in a position where, rain or shine, whether well or otherwise, whether circumstances are favourable or adverse, they must regularly, many times a week, speak to the same people, dealing with the same great fundamental truths, and yet endeavour to do it with some degree of freshness, and that extending over years of time?

There are some men who go about from place to place speaking at conferences and conventions and so on. I know a number of brethren who seem to like that peregrinating ministry. I was in a certain place on one occasion where one of these brethren was speaking. He was a very fine speaker. Some people came in and stayed only for a little while, and when the meeting was over, we met them. One said, "I just went in for a little while to see if Dr. So-and-So had anything new to say. I wondered if, by any chance, since his last visit he had stumbled upon a new sermon!" I was standing by, and I said, "How were you rewarded?" "Oh," she said, "it was the same old thing. I had heard it twenty times already, but I thought possibly he might have stumbled on something new."

The labour of teaching, of expounding the Word, of being even measurably fresh, is real work. A man cannot always be fresh, but even the effort to be so involves tremendous labour week after week, and year after year.

Our friend who used to be Pastor of Cooke's Presbyterian Church, Rev. John McNeill, now in England, some years ago, at a luncheon held downtown, made a remark that was very significant. Ministers and others assembled had been talking about brotherhoods and other church societies. Incidentally he said this: "I said to Gypsy Smith, 'Gypsy, you or I can go into a town and for about six weeks or two months turn the town upsidedown, and be hailed as a great preacher—but then we are done. We have to move on somewhere else.'" Then he continued, "If ever you meet a man who can stay in one place five, ten, fifteen, or twenty years, and maintain his strength, Gypsy, take off your hat to him. You cannot do it—neither can I." Be that as it may, the work of the minister is a labour, and the Bible recognizes that. The Thessalonian Christians are admonished to know "those who labour among them."

Furthermore: *it is a great labour to concern one's self with all the affairs of a church.* You mothers who have three or four or five or six children to care for, are inclined to say, "I am a very busy woman; I have to care for four or five children. They have many wants. They have many illnesses. They have many moods, and display many tempers—they are not always alike." We agree. Sometimes you have difficult days, but what would you do if you had fifty children to look after?

And remember, the Pastor of a small church has his hands very full, though he may have even a small number of people to look after. Years ago, Dr. Thomas,

who used to be Pastor of this church, speaking at a Convention, of the difficulties of the pastors of little churches, said that a pastor of a big church was like one travelling on an ocean liner. He said, "You can afford to lean over the rail and look at the water. If there is something to look at on one side of the ship, and the people run from one side to the other to see what is passing, there is not much danger of the ship capsizing. It is big enough to allow room for a little movement. But the pastor of a little church is like a man in a canoe: if he moves he may find himself engulfed."

Afterward, I said to him, "Doctor, your canoe figure was very good but for one thing: you did not carry it far enough. I am not a canoeist, but I have ridden with an expert. It would not be safe for me to go with anyone else. I was in a canoe on a lake in Algonquin a few years ago. It was a small lake, about two miles by five, and there was not a ripple upon the surface of the water. It was an inland lake, in the heart of the forest. We were in the middle of it. My guide was paddling along, when suddenly there came down out of a clear sky a twister. My guide dug his paddle into the water as though it were of a heavier consistency than water, and held on to that canoe. His muscles became taut, and he held it like that until the twister had passed. If I had not had him I should not be here to-night, I should never have got to shore. I said to Dr. Thomas, "My guide could not have done that if he had not paddled that canoe while on his knees." And that is the only way to travel under such circumstances. But whether small or large, the man who is responsible for one church—to say nothing of many—has to labour; and it is likely to keep him awake at nights sometimes. It is no easy task. The believers of Thessalonica were admonished to know their minister, and to think of him as a labourer.

And now you will be surprised at this—and I do not know whether you will be able to take it or not. We are Fundamentalists, are we not? We believe the Bible, do we not? Do you believe the Bible? ("Yes!") All of it? Not in spots, but all of it? ("Yes!") Very well. "Know them that labour among you, and are over you in the Lord." A minister is an overseer. Not in the sense of lording it over God's heritage, but by virtue of his office, he is the overseer of the church.

That is the teaching of Scripture. There is no use of our saying we believe the Bible if we do not believe it in respect to these matters. That part of the Bible is just as much inspired as any other part.

In what sense is a minister "over" the church? *A minister ought to be in some respects a religious expert.* He ought to be a man of certain spiritual gifts. I dissent entirely from the idea that a minister is merely a member of the congregation in the pulpit. When our Lord ascended on high he received gifts for men, "and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." If a pastor is in any true sense a pastor, if he has been made overseer of the church by the Holy Ghost, then he is one of God's gifts to the church, and God, in His wisdom, must have done something for him, and endowed him with some faculties that specially and peculiarly fit him for the exercise of his ministry.

It does not necessarily follow that he is a cleverer man than others. It does not mean that he is abler in all directions than others. But it does mean that he has some

special spiritual faculty communicated to him by the Holy Ghost for the leadership of God's people. It means, for instance, that he is "apt to teach." It means he is endowed with certain spiritual discernment that will make him a real leader of the people; and, in that sense, knowing the Word of God (a diligent student of it, he ought to be) he is specially gifted for that purpose. Do you believe that?

Surely we know that no college can make pastors or preachers. Surely we know that unless God does something for a man he will be useless. "There was a man sent from God whose name was John"; "How shall they preach except they be sent?" That is the teaching of Scripture. It is perfectly natural, is it not? It is in accord with the natural order of things, for we are all dependent upon experts. Go to the hospital, and nobody in his senses would compare the judgment of the janitor with the judgment of the physician in charge; would you? The doctor knows something that others do not know. That is what he is there for. When the patient is in his charge, and even his wife goes to see him, she is sometimes told, "Not now. You must not see him now." The doctor gives orders—why? Because he knows something that other people do not know.

Is there no place in the church for expertness of knowledge and of judgment and of experience. Do you tell me that the boy of fifteen or eighteen, with no experience, and with no knowledge of the facts of the case, is as competent to pronounce upon a delicate situation as the man who is pastor of the church? On a railway train there is a man at the throttle who knows his business. He may have no greater mental powers than yours, but he has a certain training, and a certain technical skill, that fits him to conduct you safely along the track, and to bring you to your destination. The man is a fool who says, "Let me have that throttle. I can drive an engine as well as you", while having no knowledge of the principles by which the engine operates. I should say, "Very well. Run to destruction, if you will, but I will not ride behind you. I want to know who is driving the train."

We talk about democracy in the church. What do you mean by democracy? We live in a democracy, do we not? If we pay our taxes, we have a vote. But are you going to take any man from the street and make him general manager of the Canadian National Railway? Are you going to put any man who wants the job at the head of the Justice Department? Is there no place anywhere for special and peculiar training which renders people competent for certain kind of leadership? You say, "Of course! Of course there is!" And ought there not to be so in the church? In other matters experience counts for something, does it not? If one has had a long experience in a particular vocation, and has at least avoided bankruptcy, and has had some measure of success in the exercise of his duty, does not his experience entitle his judgment to some respect? Or is it to be supposed that experience goes for nothing at all?

And now I want to be still more specific. "Know them which labour among you, and are over you in the Lord." There is *nowhere between the pages of this Book a suggestion that any such pastor was other than a man.* Do you believe the Bible? ("Yes!") All of it? Say so now, do you believe the Bible? (Chorus of "Yes!") Do you believe this?—"I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence"? Do

you believe that? A woman has no right to attempt to teach men in religious matters. A woman's organization that attempts to exercise authority over men is anti-scriptural, and has no right of existence anywhere. That is in accord with the principle of the Word of God.

Certainly women testified in apostolic times to God's goodness. "Your sons and your daughters shall prophesy", said Joel. In that general testimony at Pentecost, there is every reason to believe that the women spoke to the praise of God. There was a certain man who had daughters who were prophetesses. But the Scripture is very explicit, and nowhere in the Bible is there any warrant for putting a woman in any position of authority in the church—nowhere.

I do not discount women. We are all at our best—men and women—when we are where God wants us to be—and we ought never to want to be anywhere else. It is folly for anybody to put their own intuition and their feelings and their sentiments against the plain teaching of the Word of God. And the passage I have read is the word of God.

The pastor has no authority of lordship, but he has such authority as special spiritual gifts bestow upon him; and among them is ability to discern things which some others do not see.

I am pointing out to you that while professing to abide by the Scripture, we may establish an organization, and resort to practices that are in utter violation of the Scripture to the authority of which we profess to be in subjection. I admonish you. We must be faithful. The best of people may go astray, and we need to watch and pray lest we enter into temptation.

Mr. Hoste, of the China Inland Mission, gave the Seminary students a great word when he addressed them a few weeks ago, in which he laid down the principle that our only safety lay in praying in advance of the temptation, and that principle entered into the Lord's prayer: "Lead us not into temptation". We need to be on the alert because, quite unintentionally, and quite unwittingly, the best of people may set in operation that which is not according to the Word of God. If we depart from the teaching of God's Word by a hair's breadth we shall rue our departure. We need to exercise the greatest care that we abide by the teaching of Scripture.

It is not what things are, or what they appear to be at a given stage of their development, that will alarm the expert. A physician is called to a home. Perhaps it is a wife who says, "My husband was not feeling very well this morning, and did not go to business. I do not know much about the body, but I have a thermometer and I found out he had a little temperature. I thought I had better send for you. It is nothing, I am sure. He is a big, strong man; and will be all right in the morning, but I thought it would be safer to call you in." The doctor looks at the patient and says, "You must go to bed, sir, and stay there." "But", he protests, "I am all right, or I shall be in the morning". When they go downstairs the doctor says to the wife, "He has a touch of pneumonia, and he is just the type of physique that, if not cared for, might be carried off in a few days. He cannot afford to take any risks. You had better put him to bed."

There are some errors that progress more rapidly among spiritual people than among worldly people. There are some "constitutions" that are built to do God's work—which may do the very opposite. The faithful preacher must not hesitate to admonish his people. Sometimes he must say severe things—sometimes he may have to seem almost to be ungentlemanly in loyalty to the truth—but he must be faithful to the last degree. That is a minister's duty.

It will soon be twenty-one years, if the Lord spares us, since I became Pastor of this church. We have been through some stormy seas, have we not? We have had some rough voyages. It has needed, under God, even on the human side, a little skillful navigation. Do you not think we have managed to come through the flood fairly well? ("Amen!" "Hallelujah!") I am going to venture to speak a little bit about the Pastor. Do you know that it is literally true that thousands of people the world around pray for him? I have had letters from Europe, from the Antipodes, as well as from all parts of the Continent, saying, "It is our constant wonder that you are alive." On the human side, the Pastor of this church ought to have been dead long ago. Before some of you came, it was openly said, We will give him such an experience that flesh and blood cannot survive it! And they would have fulfilled their threat in those former days had they been able. Ah, yes, "If it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our soul"—but you remember how the Psalm finishes?—"Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth."

We have seen miracles in this place together. Your Pastor has come to this pulpit in days gone by again and again of a Sunday morning when he had never been in bed at all Saturday night, nor closed his eyes; and if it had not been the Lord Who was on his side he could not have preached at all. I want you to remember—I say it in the quiet atmosphere of this service—that there is nobody, nobody at all, I will take second place to no one in this respect, notwithstanding the loyalty and the intimate relationship of the Deacons of this church to this institution—there is no human being anywhere whose name and honour are so inseparably wrapped up with the future of Jarvis Street Church as the Pastor. And I ask you to believe that if he had not believed that something vital and absolutely indispensable to the life of this church had to be done, he would not have done what he has done. Had there been any way out—and he tried for six months to find another way out—he would not have insisted upon the dissolution of the Women's Societies. You will understand presently.

"And be at peace among yourselves." I think of the enormous congregation only last Sunday night. I think of the blessing that has come to us. I think of the testimony of this church that goes to thousands and thousands of people every week in the printed

word. I think of the tens of thousands, and literally hundreds of thousands, who listen to us every Sunday evening. And I want to lay it upon heart and conscience, and say to every member of this church, that whoever disturbs the peace of this church is guilty of a crime before high heaven. Don't you do it! "Be at peace among yourselves."

The God who has helped us hitherto will see us through. The Lord Who has given us so many victories will give us others. Many uninformed, uninstructed in the matter, taking positions because of natural affiliations and friendships, and so on, will for a little while be unsettled; but if their hearts are right as soon as their heads are informed they will be as solid and loyal as ever. If their hearts are not right, it will make no difference whether you inform their heads or not. And if there should be any like that, whose hearts are not right, they will go out from us because they are not of us. They will go out from us that it may be manifest that they are not of us. But pray, pray earnestly—and pray privately.

When we had our great upheaval nine years ago—I think Brother Greenway and Brother Hyde will remember—I said to our people, "By all means, brethren, pray. Pray for the people who differ from us, but do not pray publicly. Pray privately." Do not use the privilege of prayer to advertise somebody's alleged faults. If you want to give somebody a thrashing, be honest enough to go straight to him or her; but do not close everybody's mouth by doing it under the guise of prayer. That is not of God: that is wrong. It makes a mockery of prayer to do that. If you have occasion to pray after that fashion, enter into thy closet, and shut to the door. You can tell God anything, and He will not tell anybody. If you have any fault to find with anybody, and you want to pray for him; go and pray alone for him; and "thy Father, which seeth in secret, shall reward thee openly." But do not use the privilege of prayer as an opportunity for the dissemination of suggestions that somebody is slipping, getting away from the Lord.

And God will soon visit us. Some of us have been praying earnestly for revival. And I believe it is coming. I believe that this matter that has come to the surface will show us that there were some things even in this great church that needed adjustment in order that we might have revival. The revival will come, because a great many people will be drawn back to God, and they will say, "I am sorry. I did not understand. When I brought this matter into the light of God's Word I saw it was wrong."

When you are forced to take a course opposite to that of someone you love in the Lord, would you not rather find yourself wrong than right? You do not want to have your own way, do you, in face of the teaching of the Word? Do you want to know the will of the Lord? Then do not say, "I wakened this morning and it came to me that God wanted me to do so-and-so." Do not talk to me about visions and dreams. I do not believe them. I believe it is the most dangerous thing in the world for the godliest man or woman to trust to his or her impressions or intuition, for if you will think back a little I think you will agree with me that there is not one of us who has not at

some time acted upon impulse, believing it to be right, who has not later regretted that we did not take time to enquire of the Lord.

David did not make up his mind to take a certain course and then say, "Now, Lord, if that is right, give me a token." Not at all. He enquired of the Lord. Thus we had better all pray in advance. I know of no sure way of divine guidance apart from the Book, and the application of the principles of the Book, because when people say, "God led me", or, "God told

and we shall ask because it is according to the Word.

I "felt led" to say these few words. Felt led? Yes; by the study of God's Word I believed it might be profitable to call the people's attention to the teaching of Scripture on this point. Perhaps some of you had not given it a careful study. We profess to believe in the inspiration of Scripture, and yet such scriptures as these, "I suffer not a woman to teach, nor to usurp authority over the man", "Let your women keep silence in the churches; for it is not permitted unto them to speak", are just as surely inspired as any

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 Missions of the Union of Regular Baptist Churches, from within the churches of which 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, of which at least half was designated by the donors for particular Union objects, and the Women's Society was only the forwarding agent.

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

me to do this", or, "I know that I was led here", you cannot discuss anything with them. You may bring all the Scripture in the world to bear upon the situation, but you will make no progress. No, not that; but this: "This is the way (holding up the Bible), walk ye in it."

What is the condition of prevailing prayer? "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you", because what you ask will then be in accord with the Word,—

other portion. There is an inclination to put them to one side as though they were not in the Bible at all. I remind you, that that teaching is there, and as we depart from it, we depart from it to our cost. May the Lord bless this meditation. Study your Bible more and more. Let God speak to you, and if you would identify the voice that speaks, and know whether it is the voice of God, discover whether it speaks according to what is written. Then only can we "try the spirits, whether they be of God".

Baptist Bible Union Lesson Leaf

Vol. 6. No. 1.
 REV. ALEX. THOMSON, EDITOR.
 Lesson 3. January 18th, 1931.
 First Quarter.

JACOB AT BETHEL.

Lesson Text: Genesis, chapters 30 and 31.

Golden Text: "And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake." Gen. 30:27.

I. DOMESTIC SCENES, (20:1-24)

The scenes described in these verses do not make pleasant reading but from them we may derive lessons. The fundamental principle that whatsoever a man soweth that shall he also reap, (Gal. 6:7), is here illustrated. Jacob had married two wives, and by these wives had been induced to take unto him other wives, and the evil consequences of such actions are evident. It should be said, however, in explanation, though not in extenuation, that such practices were not uncommon among the people in that part of the world in those days.

The envy and desire for children on the part of Rachel are first mentioned, (v. 1). In the east motherhood was, and in many places still is, highly esteemed by the women, and a boy was more warmly welcomed in the house than a girl, this particularly among the Hebrews. The feeling of Rachel, then, can be understood. Leah was the honoured mother of boys, (29:32-35) and she had no family, therefore her envy of her sister. Perhaps the request she made of her husband was rather strongly worded, but it expressed her deep feeling. A word of appreciation of the privilege of motherhood would not be amiss here. The tendency in certain quarters is away from this. "And Jacob's anger was kindled against Rachel" (v. 2). This irritation was due, probably, to the unreasonable nature of the request, and would soon pass away.

The inability of Rachel to bear children led to the introduction of unworthy means to gain that end, in the action of presenting her maid to Jacob as a wife, (v. 4). This further complicated Jacob's domestic world, Leah making it worse by following her sister's example, (v. 9). The situation in this home could not possibly be productive of peace or happiness. The will of God relating to marriage, (2:24), had been departed from, and the consequences were in accordance with this departure. Jealousy is evident in the unseemly striving for the husband's attention, (vs. 14:16), and a divided home was the result. There was division in family, in attention, and in purpose; true holiness was hindered, testimony before the heathen was weakened, and the effect upon the family must have been bad. The effect upon the children is seen in their later actions, in reference to Shechem, (34:25) and to Jacob himself, (37:28, 32). Emphasis should be laid upon the necessity for

proper home training, also the need for real Christian homes.

II. JACOB'S WAGES, (vs. 25-43)

Jacob having fulfilled his term of service, desired to return home, and requested Laban to send him away with his wives, (vs. 25, 26). It was not his intention to remain away from home always, and his purpose now was to provide for his own home, (v. 30). Such a purpose was quite legitimate. And Laban recognized its reasonableness, but was unwilling to let Jacob go. God had blessed him for his nephew's sake; and this he acknowledges, (v. 27), and he wishes to hold on to the channel of blessing. Jacob was not perfect yet he was the Lord's, and his God was pleased to bless others through him. To this may be added the fact that he was faithful in the discharge of his duty, and God wrought through this faithfulness. In these days it is likewise the purpose of God to bless others through His own, but it is only as they are faithful unto Him that He can use them freely. The debt of the world to God, through His people, is not generally realized. By his power they are the salt of the earth and the light of the world, (Matt. 5:13-15).

In order to retain Jacob in his service, Laban suggests that an agreement be made concerning wages, (v. 28), and Jacob responds by proposing that he should be given all the speckled and spotted cattle as his remuneration, (v. 32). This was in accordance with eastern custom, where the shepherds received, not money, but of the increase of the flock for their hire. The kind of animals designated by Jacob were the uncommon of the flock, therefore the agreement it would seem favoured Laban, and he had no difficulty in consenting to it. In the working out of the scheme Jacob has been accused of taking advantage of his uncle, (vs. 37-43), but it was an advantage gained by the use of his skill in breeding cattle, and also due to the favour of God, (31:9), the latter undoubtedly being the main reason. Jacob thus increased greatly in wealth, "and had much cattle, and maidservants, and menservants, and camels, and asses", (v. 43).

III. JACOB'S FLIGHT, (31:1-21)

When Jacob had first expressed his desire to return home Laban had prevailed upon him to remain, on account of the blessing he was receiving through him. Now circumstances have changed somewhat, and Jacob feels constrained to depart immediately from his uncle's house. Three reasons are given for this. First the unfriendly attitude of Laban's sons. They became jealous of Jacob's increased wealth, saying, "Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory", (v. 1). Second, the changed attitude of Laban, "Jacob beheld the countenance of Laban, and behold, it was not toward him as before", (v. 2). And third, the direction of God: "And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee", (v. 3). Possibly the first two reasons impelled Jacob to pray about the matter, and the

third reason was given in answer thereto. Jacob's situation must have been rather uncomfortable, and we do not wonder at his desire to remove therefrom, the command of God making it imperative that he do so. Note the evils of jealousy, and the comforting assurance of the presence of God.

Like a dutiful husband Jacob explained the situation to his wives, and received their approval of his plans. He sent and called them "to the field unto his flock", (v. 4), explained concerning their father's changed countenance toward him, (v. 5), made known his acts of deception, (v. 7), ascribed his prosperity to the favour of God, and stated that in a vision he had been commanded to return unto the land of his kindred, (v. 13). The reply of his wives is favourable; they have complaints of their own against their parent, (vs. 14, 15), and they counsel their husband to obey God, "whatsoever God hath said unto thee, do", (v. 16). It would be well for every home if there was always such complete agreement concerning the carrying out of God's will. The flight of Jacob is somewhat graphically, though briefly described, (vs. 17-21). He set his sons and his wives upon camels, he carried away all his cattle and his goods, he "stole away unawares to Laban the Syrian", and he "fled with all that he had", and "set his face toward the mount Gilead". This flight is characterized by haste and thoroughness. Jacob, though in a hurry to get away, left nothing behind. It was also properly timed, for it took place when "Laban went to shear his sheep", (v. 19), being away from home for that purpose probably. Note the sadness of the circumstances, and the evil consequences arising from deceitful and sinful hearts, resulting in the estrangement of relatives and friends.

IV. LABAN'S PURSUIT, (vs. 22-55)

Laban was unaware of Jacob's departure until the third day after it had taken place, (v. 22), and then "he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead", (v. 23). Laban would travel much more quickly than Jacob, being unencumbered with women, children, and cattle. His purpose undoubtedly boded no good for Jacob, but God intervened and warned him in a dream to be careful what he did to that young man, "Take heed that thou speak not to Jacob either good or bad", he was told, (v. 24). Jacob was under the protection of God, and was safeguarded from the vengeance of his uncle. Note the interest of God in His own, and the practical nature of His protecting care. Nothing can come to a divinely protected one unless permitted by God.

The interview which follows the meeting of Laban and Jacob contains some matters of interest. First there is Laban's reproach of his nephew for running away, and taking with him his gods, "small images of human figures, used not as idols, or objects of worship, but as talismans for superstition purposes", (v. 25-30). He reproaches Jacob for not

(Continued on page 16.)

RADIO NEWS.

Among the letters from our radio hearers reaching us this week is one from New Glasgow, N.S., and another from Westbrook, Minn., saying that our service had been heard in both places, but that in Minnesota there was a great deal of interference from WLW. For the first time also our service has been reported from Winnipeg. There was also some interference there, but the service was heard. Since our last issue our service was reported as heard in Alabama, Maryland, Pennsylvania, Ohio, New York, New Hampshire, Maine, New Brunswick, Michigan, Gary, Indiana; and as we have already stated, Minnesota, Manitoba, Nova Scotia, as well as, of course, weekly, a large number of places in Ontario and Quebec.

We print herewith a letter from our little friend, Edward, in Woodstock, who has promised to go to Sunday School. We told him last week there was a good Sunday School at Oxford Street, Woodstock, of which Rev. J. H. Peer is Pastor, and we hoped he would attend there.

We are sorry to be informed that WLW still interferes with CKGW in many places, though in some places they are able to tune it out. Last week we published a letter from Michigan, where they said they had tried in vain to tune out WLW until they got Model Seventy-two, Atwater Kent Radio, and now they can hear perfectly.

We know these are hard times, but we would remind all radio hearers that broadcasting by so powerful a station as that which we use is very expensive, and we shall appreciate our hearers' financial help.

Woodstock, Jan. 2, 1931.

Dear Dr. Shields:

I just received your letter this morning. I have decided to go to Sunday School every Sunday. When I go down to Toronto to my Aunt's, I will visit you. I will send you two dollars because daddy is laid up with a lame foot. You can send me a single copy for five cents. When I get two dollars I will send for it for a year.

From

EDWARD.

P.S.—I am sending you twenty-five cents for five weeks. We could not get you last Sunday because the radio wasn't working very good.

LAST SUNDAY IN JARVIS STREET.

The attendance at the school was thirteen hundred and sixty-one. There was a large morning congregation when the Pastor spoke briefly on the subject of the Lord's Supper, at the close of which the Communion Service was held. When the Communion Service is held in the morning, following, as it does, the Sunday School session of an hour, and the public service of an hour and a quarter, the attendance is always smaller than in the evening. Notwithstanding, by the record of the cups used, seven hundred and twenty-seven remained to the Communion Service. The Pastor gave the hand of fellowship to eight new members.

In the evening the radio sermon appearing in this issue was preached before a large congregation, and the ordinance of baptism was administered.

The Union Baptist Witness

These pages, 15 and 16, are the official organ of the Union of Regular Baptist Churches of Ontario and Quebec.
337 Jarvis Street, Toronto, Canada.

W. GORDON BROWN, Editor.

ATTENTION, CORRESPONDENTS.

For many months past, correspondence for this department has been addressed directly to its editor, in Orangeville, Ont. With this edition, owing to ill-health, he lays down his editorial pen,—and his blue pencil, too! Until further notice, let all correspondence for the Union Baptist Witness be sent to the Union office at 337 Jarvis Street, Toronto 2, Ontario.

And we hope that pastors, clerks and other workers will continue to write in; indeed, that they will largely increase the volume of news received. Let them remember that the interest and value of these two pages depends, to a very large extent, upon themselves. We believe that 1931 will be a year of blessing, and we trust that these pages may be able, by their news items, to share such blessing with others than those who have been its first recipients.

LINDSAY.

At the last communion service two men received the right-hand of church fellowship in the Regular Baptist Church at Lindsay, one coming by baptism, the other by experience. One of these brethren has donated a lot on which a church may be erected. A building fund has been opened, but even before its inauguration two gifts of \$100 each were received, one of them anonymously.

The Lindsay Church is only one of a number in our Union, which, as yet, have

no building of their own. We trust that by prayer and effort on the part of these churches and their brethren, this number may steadily decrease.

ORANGEVILLE.

After a pastorate of nearly eight years the Rev. W. Gordon Brown, at the close of the Sunday evening service, on December 28th, tendered his resignation, and it became effective after the following Sunday. Mr. Brown is acting on his doctor's advice owing to ill-health.

On the last Wednesday of the old year there was a large attendance at prayer meeting, and a good number took part. At the business session which followed, the pastor showed that during the year 1930 eleven had been baptized, eight of whom were received into the membership of the church, while four others came by experience. Over against these twelve additions, there had been the severe loss of two by death and nineteen by erasure; so that the revised membership roll, with its total of ninety-eight, was nine less than the number of a year ago. Attendance at the Sunday services during the year had increased over the preceding year. The pastor and workers had conducted eleven open-air meetings in towns and villages around Orangeville on Saturday nights, with an average attendance of about one hundred and twenty. Each week, except four, during the year a sermon preached in the Orangeville pulpit had, in duplicated form, been sent to a

mailing list of interested persons, the total circulation reaching about thirty-five hundred copies. At the conclusion of the business session, the clerk read an address to the pastor, and one of the deacons, on behalf of the church, presented him with a substantial cheque.

Last Sunday evening, before a large audience, the pastor had the joy of baptizing a young man, converted some weeks ago. On his own testimony, given at the communion service following, he was received into church membership.

On Monday evening, a mother, who had responded to the invitation the night before, was also baptized in the likeness of Christ's death.

HERE AND THERE.

The Maple Grove Baptist Church, situated near Feversham, Ontario, which has been closed for the winter, enjoyed Gospel services during the Christmas holidays, as they were conducted by Student B. C. R. Welch.

Good congregations have attended the ministry of the word at Annette Street, Toronto, recently. On Sunday evening, December 28th, one man came forward desiring baptism.

LONDON.

Faith and Hope.

Student Robert Brackstone has been called to serve these causes and blessing is attending his ministry.

ST. PAUL'S, MONTREAL.

This Church is rejoicing that the Lord has given them sufficient to take care of their January payment on their new Church building.

SPRINGFIELD AND BROWNSVILLE.

Rev. J. K. Yalland begins his ministry on Sunday, January 11th.

IMMANUEL, HAMILTON.

Rev. H. S. Bennett is serving Immanuel Church during the month of January. He may be addressed at 234 Edgemount Road South, Hamilton.

SECRETARY'S ENGAGEMENTS.

Rev. W. E. Atkinson preached at the Runnymede Road Baptist Church, Toronto, on January 4th. On the 11th he will serve at Shenstone Memorial, Brantford, and on the 18th will visit the Westport Regular Baptist Church. On January 21st he speaks at Mount Pleasant Road Church, Toronto.

MISSIONARY AUXILIARIES.

We have been informed that the Young Women of the Orangeville Regular Church and of Mount Pleasant Road Baptist Church, Toronto, have recently reorganized their Missionary Auxiliaries and are now known as Auxiliaries of the Church, supporting the missionary interests of the Union.

WORD FROM MR. MELLISH.

Before leaving England our Missionary, Rev. Gordon D. Mellish, sent word regarding their experiences and shopping expeditions in London. Evidently the few days between sailings were filled to overflowing as many purchases had to be made. No time was left for sight-seeing but business relations were established which will in future greatly facilitate our missionaries' shopping in Liverpool and London. Mr. Mellish tells us of the courtesy extended to them by the Steamship officials and expresses his appreciation of the many things done for their comfort. By the end of January letters should reach the office telling of the trip from Liverpool to Grand Bassa.

BLESSING AMONG THE CHURCHES.

"Tell them how great things the Lord hath done for thee." This was the command which our Lord gave to the young man whom He had healed and the result was, "he departed and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel".

The testimony of those who have experienced forgiveness of sin still causes men to marvel and results in enquiries and conversions.

During the past few days we have heard of three conversions which can be directly traced to personal testimony. A young man recently baptized in the Long Branch Church responded to the Pastor's invitation after he had received instruction in the Christian home in which he was boarding.

At Central Baptist Church, London, where each Sunday many respond to the Pastor's invitation, a young man recently accepted Christ. Many have been praying earnestly for his conversion and a beloved sister, who constantly prayed

for him, was taken Home before this was brought about. On Sunday evening last the mother also responded to the invitation.

Keep praying and keep testifying—the Lord has done great things for us.

BRANTFORD.

Shenstone Memorial Baptist Church is rejoicing in the manifestations of God's approval. Since the Convention meetings when God assuredly set His seal of approval on the work of the Union, Shenstone has been steadily forging ahead. The Bible School, under the capable leadership of Superintendent, Mr. Elliott, has been increasing week by week. On January 4th the Pastor, Rev. F. A. McNulty, gave a special New Year's message in the morning, taking as his text, "Ye have not passed this way hertofore"—Joshua 3:4. At the evening service the Pastor preached on "Baptism and the Lord's Supper". Several were baptized preceding the service and following the Lord's Supper was partaken of and six new members received.

JAMAICA.

The life of a missionary pastor in Jamaica must be a very busy one. A recent letter from our Jamaican brother, Rev. O. T. Johnston, gives his diary for eight days.

"Friday. Officers' meeting at noon; members meeting at 2.30 p.m., and a funeral at 5 p.m.

"Saturday. Stayed in office, and made preparation for Sunday.

"Sunday. 8 a.m. at one station for communion; back to Paradise, addressed Sunday School from 10.30 to 10.45; conducted 11 o'clock service, followed by communion and reception of three new members; at 3 p.m. to another station for service and communion, returning at 6.30, in time to take 7 o'clock service at Paradise. No visible result.

"Monday morning. Commenced at 9 o'clock, and took two deacons. We visited thirty-eight homes, beside one bakery and several workshops. Many who are living in the most heinous form of sin, have promised to leave as soon as circumstances allow them.

"Tuesday. With another deacon in another district. We visited seventeen homes. We reached the climax when we arrived at the home of an old couple, 91 and 88, respectively, who were church members for years, but had not known Christ. We pointed the way of salvation to them. You should have seen them weep their way to the feet of our Lord, and receive pardon; they are now happy in Him. The old Gospel still saves, praise the Lord!

"Wednesday. I arrived at a distant district at 8 o'clock a.m. for a prayer meeting; visited from 9.30 to 12 o'clock; left on horseback for business eight miles away. In the course of that day an old couple, approximately 60, husband an American and wife a Baptist, came back to the Lord after backsliding many years.

"Thursday. Visited another district with no visible results, but confident that the Word of life was sown and will doubtless bring its result in due time.

"Friday. Off to another station for officers' and members' meetings; returned home after fifteen miles on horseback, up and down the most steep grades, and held officers' meetings at Paradise 7-9.30 p.m."

Baptist Bible Union Lesson Leaf

(Continued from page 14.)

giving him the opportunity of sending him away, "with mirth, and with songs, with tabret, and with harp", as was the custom in the east when one was going on a long journey. This was pure cant on the part of Laban, as we notice from the record of the opening verses of this chapter. He had intended approaching Jacob in another manner, but the intervention had changed his demeanor. In his reply Jacob states the reason for his flight as being due to fear of the probable action of his uncle, (v. 31). And such fear was no doubt well-grounded. This does not give us a very high estimate of Laban's character. His was not a lovable disposition: selfish interest apparently dominated his actions, but in seeking to get the best of another he himself was worsted in the fight. Deceivers are generally deceived, and those who put self first, lose out in the end. The golden rule should guide us in our relations with others, (Matt. 7:12).

Receiving permission from Jacob, (v. 32) Laban searches in Jacob's tents for his gods but finds them not, due to the ruse of Rachel who had stolen them, (v. 19), and hidden them in her tent, (v. 33-35). Thus the father was deceived by his own daughter. Jacob unaware of the theft, and believing that the action of his uncle was but another manifestation of injustice toward him, becomes indignant and gives him a good mental chastisement, (vs. 36-42). He speaks with all the passion of pent up wrath, and sets before Laban his innocence in this matter, and his faithful and long service; and states that only God prevented him from being sent away empty. We can sympathise with Jacob even though we do not approve of all that he did. He had stood a great deal, and at last the breaking point had come, and he let Laban know what he thought of his service. Twenty years was the duration of it, (v. 41), and the remuneration, two wives, and some cattle. Note the contrast in Jacob's return to his leaving home. He left empty, he is returning full.

Laban's reply to Jacob's outburst is of a pacific nature, and he suggests that a covenant should be made between them, and to this Jacob agrees, and a pillar is created, (v. 45), and a heap of stones made. Probably the heap was made in the form of a circle to serve as seats with one in the centre as an altar upon which the sacrifice was offered. Having eaten together thus the covenant was stated, sometimes known as the Mizpah benediction, although there is a question about the benediction part of it. The expressed idea was the watchfulness of God upon them when they were absent one from the other, (v. 49). Evidently Laban had not complete trust in Jacob, and he called upon God to watch him. There is a reference further to the heap of stones which was to be a witness between them, a memorial of their agreement, that they would not henceforth seek to do each other harm, (v. 52). And God was called upon to judge between them, (v. 53). They tarried all night, and in the morning Laban departed in peace, (v. 55).