

The Gospel Witness

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

\$2.00 Per Year, Postpaid, to any address. 5c. Per Single Copy.

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

Vol. 9. No. 35

TORONTO, JANUARY 15th, 1931.

Whole No. 452

HEAD WINDS

With what a thrill of joyful anticipation one opens his eyes and ears to the light and loveliness and murmuring music of a June morning,—

"So sweet, so sweet the roses in their blowing,
So sweet the daffodils, so fair to see;
So blithe and gay the humming-bird a-going
From flower to flower, a-hunting with the bee."

Who of us would not, if we could, choose to have three hundred and sixty-five June days in every year? But if we could? Ah, yes; if we could! We should soon weary of June days. The processes of nature, to fulfil their functions and constantly replenish the earth, need something more than the balmy tranquillity of June weather,—

"December drops no weak, relenting tear,
By our fond Summer sympathies ensnared,
Nor from the perfect circle of the year
Can even Winter's crystal gems be spared."

Job's friends insisted that the storms which broke upon his erstwhile placid pilgrimage must have been caused by some moral atmospheric disturbance. And still, when troubles come to individuals or institutions, or when either, in their prescribed course, find their progress apparently impeded by head winds, their experiences, by the thoughtless, are attributed to careless or erroneous direction. But in these matters, as in the material world,—

"In cold December fragrant chaplets blow,
And heavy harvests nod beneath the snow."

The fact is, a head wind is often more useful than a following wind. The Mauritania made her fastest run across the Atlantic against head winds; for these provided better draft for her engines, and thus developed an inward impetus that was mightier than the outward impediment. Sheltered nooks may produce sweet-smelling forget-me-nots, and lilies-of-the-valley may grow in shady places; but the mighty oak or cedar or pine rears its challenging stature toward heaven only where the wild winds shake it, and compel

it to strike its roots more deeply into the soil, and wrap its mighty mooring fibres about the rocks beneath. Few Lincolns are produced by easy circumstances, and the greatest nations have been forged and fashioned in the fierce fires of war.

This principle has special application to the development of Christian character. Abraham, the man of faith, had part in the first war of history, and passed through a horror of thick darkness; and though Isaac, on the whole, lived a life of unusual calm, he experienced some "grief of mind" on account of the daughters of Heth. Jacob had many difficulties to surmount; and Joseph was assisted to the throne of the Pharaohs through the envy of his brethren, and the untruth of a wicked woman. Moses is renowned for his meekness, but like his great Antitype, throughout his illustrious career, he was "a man of sorrows and acquainted with grief". Joshua, after forty years of patient training, became a mighty warrior, and possessed the promised land only after much fighting. The same was true of all the judges up to Samuel, who had his full share of the afflictions of the righteous. David's life was one of conflict from beginning to end. And as for the prophets, they were chosen in furnaces of affliction of varying temperatures. But purring pussies and heriboned lap-dogs are never the fitting companions of heroic spirits. Daniel was born to be the companion of lions; and Shadrach, Meshach, and Abednego, were made to find their liberty among the flames, and to exercise a faith that could transform a fiery furnace into a salubrious heavenly promenade.

Nor do we find the children of faith have migrated to a more congenial clime when we enter upon the record of the New Testament. The Life which there bursts forth into the full glory of the express image of the Divine Person begins its mundane manifestation "in the days of Herod the king". Nor did the tempest ever cease from its fury until the Voice that is full of majesty, that breaketh the cedars, that divideth the flames of fire, and shaketh the wilderness of Kadeth, cried, "It is finished." And His disciples, individually, and collectively as churches; ever found their Master's

saying true, "It is enough for the servant that he be as his Lord."

Following hard upon the triumph of Pentecost came the tribulation which worketh patience: scourging and imprisonment, and ere long the crown of martyrdom became the inevitable accompaniment of Christian fidelity. Garlands gave place to stones, and the true princes of glory were esteemed as the filth of the world and the offscouring of all things.

And from New Testament times until now the gospel ship has sailed o'er troubled and sometimes bloody seas, and generally against head winds. There have been a few years, a few stretches of open and untroubled waters, but soon the ship runs into another storm.

But what of it? Faith always finds such a song in the night as this:

"Begone, unbelief; My Saviour is near,
And for my relief will surely appear:
By prayer let me wrestle, and He will perform;
With Christ in the vessel, I smile at the storm."

Whatever care is exercised to preserve Zion's peace, contentious spirits will creep in unawares,—or else from within the church itself—as Paul said to the elders of Ephesus, "Men will arise speaking perverse things to draw away disciples after them", and grievous wolves will enter in not sparing the flock.

It is at such times the true shepherd is afforded opportunity of showing that he really cares for the sheep, for "he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep." The true shepherd should be like David, and not run away from the lion and the bear, but run at them, and deliver the lambs out of their mouths.

We have been a good deal at sea, have crossed the Atlantic many times, and have had opportunity of studying the ocean in all her varying moods. When a great liner puts out to sea, we have always had a feeling of admiration for the man who is responsible for the safety of the ship. When the weather was particularly rough or foggy, or when the great ship was in the region of ice, the captain usually remained on the bridge. But we have seen him in such circumstances to be perfectly calm and self-possessed, attending a little more closely to his duties, carrying the full measure of responsibility that belonged to his position; but, in the main, quite happy and undisturbed. Having sailed through many storms, a little extra "blow" does not trouble him.

A few inexperienced voyagers may be seasick, and, for a few meals, there may be a few empty chairs at the table; but the captain does not trouble about that. He knows they are all safely on board, even if they are in their bunks,—and sound constitutions will permit them to miss a few meals without fatal results. Indeed, when the seas calm down, and the voyagers reappear on deck all spick and span in their new frocks, and with smiling faces, what appetites they then bring to the table! They are all the more hungry for their *mal de mer*.

So is it sometimes with the good ship Zion. When the ship is tossed about a little, there are some who, fancying they have the wings of a dove, imitate the example

of the dove of Noah's day which went out from the ark. But she came back again after a while, and was glad enough to be home. Not so the raven, of course. The raven went out, and stayed out, for there were plenty of floating carcasses without the ark upon which a raven could gorge itself. Thus ravens and doves disclose their own nature—as do wolves and sheep. Sheep do not bite and devour: the most they ever do is a little *butting*!

"Yet clouds will intervene
And all my prospect flies;
Like Noah's dove, I flit between
Rough seas and stormy skies.
Anon the clouds depart,
The winds and waters cease;
While sweetly o'er my gladdened heart
Expands the bow of peace."

This writer is in communication from time to time with many hundreds of preachers. What noble men they are, as a class! What troubles they have! They write us almost from all parts of the earth, and, in principle, they tell the same story: storms on the sea, weeds in the garden, stones in the field, wolves in the fold, chattering monkeys where there ought to be men!

When the Euroclydon swept down upon the ship on which Paul was sailing as a prisoner, when all hope that they should be saved was taken away, the shipmen were about to "flee out of the ship" when they had let down the boat into the sea,—doubtless, like some preachers, imagining they had received a call elsewhere. But Paul said to the centurion and to the soldiers, "Except these abide in the ship we cannot be saved." So ought we to stick to the ship until she sails proudly into her desired haven:

"His love in time past forbids me to think
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review
Confirms His good pleasure to help me quite through,

"Determined to save, He watched o'er my path,
When Satan's blind slave, I sported with death;
And can He have taught me to trust in His name,
And thus far have brought me, to put me to shame?"

"Why should I complain of want or distress,
Temptation or pain? He told me no less:
The heirs of salvation, I know from His word,
Through much tribulation must follow their Lord."

In all these experiences we do but share the common lot, for of all those whose names are inscribed upon faith's roll of honour, it is said: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented, of whom the world was not worthy: they wandered in

deserts, and in mountains, and in dens and caves of the earth."

"The cry of man's anguish went up unto God:
 'Lord, take away pain,
 Lord, take away pain from the world thou hast made,
 The close-coiling chain,
 That tangles the heart, the burden that weighs
 On the wings that would soar;
 Lord, take away pain from the world thou hast made,
 That it love Thee the more!'

"Then answered the Lord to the cry of His world:
 'Shall I take away pain,
 And with it the power of the soul to endure,
 Made strong by the strain?
 Shall I take away pity that knits heart to heart,
 And sacrifice high?
 Will ye lose all your heroes that lift from the fire
 White brows to the sky?
 Shall I take away love that redeems with a price
 And smiles at its loss?
 Can ye spare from your lives that would climb into
 mine,
 The Christ on His Cross?'

A GLEAM OF SUNSHINE FOR NINETEEN HUNDRED AND THIRTY-ONE.

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

(Continued from last week.)

Last week in speaking on Psalm forty-two, verse eight, we noticed the Psalmist's outlook from the floods. Now we will consider his confidence amidst the floods. He is confident of two things. First, of a brighter day. We do not wonder at this. The vision of God is enough to inspire confidence. We cannot gaze long upon God and His loving kindness without hope and confidence springing up in the soul. A brighter day will dawn, the writer knows. He may not know when, or how, or where. But somehow, and somewhere, it will break, a morning of deliverance. He is sure of it, for he says, "The Lord will command his lovingkindness in the daytime". He will speak the word of command to His angel of lovingkindness, and charge him to draw the sufferer out of many waters. The gift bestowed is grace, free favour to the unworthy; the manner is sovereign and kingly. It is given by a royal decree. "The Lord will command his lovingkindness" and what shall hinder then? If God shall bid the sun to shine upon the earth to-morrow, all the enemies in the world cannot hinder it. So if He command His lovingkindness to work our deliverance, it shall be so.

The eclipse must cease, and the darkness pass away. The day for such a deliverance is ordained of old, and it will surely come. What a fine confidence is this! How it honours God, when the soul in deep waters can thus surely anticipate the dawn of a brighter day! So for this world let us anticipate the brighter day. What a chaos is the condition of the world to-day! "Deep calleth unto deep." It is well for us if we can look up out of the depths of confusion and see God, and have the confidence that He will fulfil His own

great predictions, and bring in a new order of things; that "the wilderness and the solitary place shall be made glad, and the desert shall rejoice and blossom as a rose"; that righteousness and peace shall be the portion of this troubled world, and the Kingdom of the Lord Jesus shall be established. Have we this confidence, the confidence of a brighter, gladder day?

But the Psalmist goes further, and is *equally confident of a joyful night*. "In the night His song shall be with me". "He giveth songs in the night". The brighter day, is followed by a night of music and of song. Possibly some of our readers have nights of darkness, and of alarm. But here the Psalmist is confident that there will come nights of joy. You may have the same confidence if you have the same outlook.

In a quiet spot in England where we once spent a holiday, we were told that in the month of May it was quite difficult to sleep at night, because of the beautiful songs of the nightingales. So the very nights shall be full of joy in the time of the Lord's deliverance.

It is a delightful help to us to have such a confidence as this. The floods may be endured when such assurance fills the heart. Let us set our eyes upon the vision of the Lord, and of His lovingkindness. And then we shall be able to look forward with confidence toward a day of beauty, and a night of song.

This leads the Psalmist further to utter a PLEDGE AMIDST THE FLOODS. The Psalmist pledges himself that when the brighter day dawns *there shall be a joyful song*. "His song shall be with me." We fear that we are often prone to forget this. The complaint is sure to be made. The cry for help in the midst of the floods may be uttered. But the song after the deliverance is in danger of being omitted. Let the song of joy rise from the soul. Some, indeed, have songs in the night: even in the midst of deep sorrows they can sing. In the dreary dungeon at Philippi with fastened feet, and bleeding backs Paul and Silas could sing praises to God. Paul could truly say, "We glory", "We rejoice in tribulations also". If some of God's servants can do this surely all of us should resolve that when the time for deliverance comes we will raise a joyful song. It would be ungrateful indeed if we did less.

The Psalmist resolves also that *there shall be thankful prayer*. Yes, he resolves that his shall be a life of prayer after his deliverance. It is natural enough to pray in the day of trouble, but it is selfishness, indeed, if we pray in the day of trouble only. It must not be so with us. Deliverance from trouble should strengthen our prayer life, and give us new arguments for prayer. In Psalm one hundred and sixteen we read, "I love the Lord because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live."

There is great need for prayer after deliverance, for at such a time the soul becomes elated, and is in danger of being thrown off its guard. So there comes the resolve that after the day of deliverance has dawned, the life shall be one of thankful prayer. A beautiful and appropriate resolve!

(Continued on page 8.)

The Jarvis Street Pulpit

HOW THE GREAT SECRET GOT OUT.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, January 11th, 1931.

Broadcast from Station CKCW, 690 k.c. 434.8 metres. Short Wave VE9GW 6095 k.c. 49.22 metres.

(Stenographically Reported.)

"Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

"Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."—I Corinthians 2:6-8.

Prayer before the Sermon.

We would humble ourselves before Thee, O Lord, as we dare to take Thy holy name upon our lips, and give Thee thanks that there is a place where sin can be put away, that there is a Fountain wherein sinners may wash and be clean, that there is a blood-sprinkled mercy-seat of which Thou hast said, There will I meet with thee. Reverently, and with all humility, we bow at the place of the sprinkled blood, and lift our hearts to Thee in the name of Him Who died, Who was buried, Who rose again, Who ascended into heaven, and Who, at this hour, pleads in our behalf.

Look, we pray Thee, upon this congregation in all its varied needs. In Thy presence are men whose hair is gray, boys and girls, young men and maidens—men in all stages of life, and in all walks of life, subject to all the temptations of life; everyone of us, by nature, a sinner, everyone of us dependent upon Thy sovereign grace for salvation. Look upon us, fill the hearts of Thy people with gladness as once again they contemplate the Crucified, and revel in the truth of redemption by the precious blood. Draw near, we pray Thee, to any who are without Christ. Save them with Thy great salvation.

We especially pray this evening for our invisible audience, for the many thousands scattered over thousands of miles of territory, who listen to this message over the air, among whom there must be many who are still in the gall of bitterness and in the bond of iniquity, whose minds are blinded by the god of this world, lest the light of the glorious gospel of Christ, Who is the image of God, should shine upon them.

There are many, doubtless, too, who are seeking Thee; asking in their hearts, though their lips may never have uttered the question, What must I do to be saved? May the message of the gospel discover every one of them this evening! If any hearts are hardened against its reception, may the Holy Spirit open such hearts as He opened the heart of Lydia! May there be a multitude of people brought from darkness unto light, and from the power of Satan unto God! We trust Thee for this, O Lord, even though we may never, while here on earth, hear the blessed news of their conversion. Yet, if it please Thee, we pray that Thou wouldst so fill the hearts of many that we may hear of their repentance, and share the rejoicing of the angels.

We pray for some who are sick, who look forward to this evening hour of Thy day that they may worship with us. We pray for Brother McCoy. Let Thy hand be upon him. May he speedily be restored to health if it be Thy will. We beseech Thee also for the great host of sufferers of whom he is but a type, and ask that the comfort of the Spirit may be their portion. Visit the hospitals, the sanitarium, the sick room, wherever this evening's message shall be heard. Touch the people who listen in hotels, and restaurants, and in their own homes. May the power of the Holy Spirit be manifest in a saving and comforting ministry to-night.

Give us light from above as we open Thy Book. Give us blessing in the service here. May many within these walls be constrained to give themselves to the sinners' Saviour, and openly to avow their faith in Him. Instruct us out of Thy Word. May the Spirit of God enlighten every understanding,

enfranchise every will. Quicken our whole natures by Thy divine power, and bring us into harmony with God Himself through Jesus Christ our Lord, Amen.

This epistle was written to believers in Corinth. Though Corinth was not as representative of Grecian wisdom and culture as was Athens, it still occupied a very important place in Greek life and thought. If Athens was the Grecian Boston, Corinth was the Grecian New York. It was ever the boast of the Greeks that they were wise. They revelled in their own superior power, in their own ability to think things through, to solve difficult problems, to arrive at last at the place of wisdom. They were proud of their intellectual powers, of their mental culture, of their rational processes; and to them the gospel appeared as foolishness.

So the Apostle Paul said. You will recall the story of his journeys in the Acts of the Apostles, and remember that before he went to Corinth he had preached to the philosophers at Athens. The Athenians spent their time in nothing else but either to tell or to hear some new thing. They were ready for a dispute with this Christian minister. Some said of him, "What will this babbling say? Other some, He seemeth to be a setter forth of strange gods." And when they brought him unto Areopagus, they said, "May we know what this new doctrine, whereof thou speakest, is?" It would seem from the fragment of the address which Paul delivered on Mars' hill that he departed somewhat from his usual simplicity, from the usual directness of his appeal—not that he failed to set forth the great verities of the gospel,—but there is, I think, some suggestion that he recognized he was addressing a congregation of a different order from that to which his gospel was usually proclaimed; and that he endeavoured to meet the Epicurean and Stoic philosophers on their own ground.

There were some results from his message. From Athens he went to Corinth, and later he tells the Corinthians of the spirit and attitude in which he approached them, that when he came to Corinth he had especially determined to know nothing among them save Jesus Christ, and Him crucified, that his speech and his preaching "was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power". Then he proceeds to say that his message

is really a message of wisdom after all, a profounder wisdom than the Greeks, with all their culture, had ever been able to apprehend.

There is a mental attitude to-day which is not unlike that of the ancient Greeks. Our generation, I fear, is really suffering from a kind of superiority complex. We are always complimenting ourselves upon our advancement, upon our superior learning, our great progress; and are disposed rather to pity our forebears that, of necessity, they should have lived before such wise men as we arrived.

That is about the attitude of the educational world to-day. One might suppose that wisdom was unknown among men until the birth of this generation of rather superior people.

It is not surprising that to all such, the Bible,—an old, old, Book that has stood for centuries—that the Bible should be given a place somewhere on the upper shelf out of reach. It is not surprising, perhaps, that the story of the Incarnation, of the Cross, of the empty tomb, and of the open gates of pearl, should be regarded by many such as being an old-fashioned, outworn legend, that cannot command the respect, much less the acceptance of so wise a generation as ours.

Yet there are some people who are simple enough to believe the gospel still. There are not wanting some who still abide by the old Book, and believe that the Bible is the very word of God. But let us see what this inspired apostle has to say about this gospel so lightly esteemed in certain circles to-day.

I.

What of it? Were we not told that the substance of the gospel, the story it contains, the plan it unfolds, was **A SECRET HIDDEN FROM MEN, BUT ORDAINED BEFORE THIS AGE**, "before the world unto our glory"?

It is true that the gospel lays no claim to modernity. It frankly confesses that it is very old. It is not ashamed of its antiquity; it even declares that it was completed, and that the last detail of it was ordained before the worlds were made. You cannot get much farther back than that.

I say, the gospel does not profess to be modern. It is a very ancient story. The gospel pays no tribute whatever to human work, or wisdom, or worth. The gospel acknowledges no indebtedness to men. Unblushing, without apology, it says it is the oldest story extant. It is likely, therefore, to be, at some points, at variance with modern maxims. We must not be surprised if it is out of harmony with much that calls itself science, or that is regarded as exact human knowledge. We must not be surprised if the gospel runs counter to the principles of human philosophy. The gospel was not born yesterday,—much less is it the invention of any man of to-day. It was a secret, the substance of which was prearranged and hidden away in the counsels of Eternity, "ordained before the world unto our glory".

I say, then, that *the gospel owes no debt whatever to human wisdom*. I should be the last to attempt to disparage human accomplishments. Beyond doubt, man is the acme, the climax, the top-stone in Creation. Beyond all peradventure, God made him to have dominion over the works of His hand; and I shall not attempt to take any lustre from his crown, or to lessen the power of his sceptre. Man has accomplished

much. From the day of the Babel builders until now human life has been an experiment, an adventure, an exploration, an attempt to achieve something. Men have tried to be the architects of their own fate. Men have sought to wrest from Nature her hidden secrets, and to press into their service every power which God has planted in the material universe—and men have done much, even in our day.

I admit that you are all very clever! Our generation, as regarded at least in educational circles, reminds me of a story Mr. Taft, once President of the United States, told when in Toronto. Speaking of a certain eminent American, he said he always reminded him of a story of a little girl who came home from school one day and said, "Mama, I am the smartest girl in our school." "That is fine", said her mother, "I am glad to hear that. Did your teacher tell you?" "Oh, no; teacher did not tell me that", she replied. "Well, did your fellow-scholars tell you that?" "No, they did not tell me that either, but I am. I am the smartest girl in our school." "But", said her mother, "who told you?" "Nobody told me: I found it out myself"!

This generation has discovered its own superior wisdom, beyond all doubt. We are able people, most certainly! We have some things to our credit. But others who have gone before us have accomplished much. We can build skyscrapers, but I am not so sure we can build cathedrals such as I have seen, and you have seen. We may be able to build palaces, but we cannot build pyramids. We may be able to do a great many things that are very wonderful, but a glance at the past is sometimes very humbling.

When in London I have spent much time in the British Museum. I love to wander down those aisles where the story of Assyria and Egypt and Babylon is told; to look, for instance, as at the moment I remember, at the jewellery of Joseph's day. I am not sure that we have improved upon its craftsmanship, even in our day. The spade of the archeologist teaches us that men have always been clever, and that we have not evolved so far as we sometimes try to persuade ourselves. Let me whisper to you that we have not evolved at all in the scientific sense. We have developed a little. Notwithstanding, I shall not deny to man the honour of his accomplishments in the material world.

In the realm of statescraft he has done much. Think of the great empires of the past, and what marvellous achievements they had to their credit. If you look into the world of art and literature, of poetry and philosophy, you will reach the conclusion that a few wise men at least lived before you were born.

But my insistence is that this gospel owes nothing to the earth-wise man. Human wisdom has made no contribution toward it. It had reached, in the plan and purpose of God, absolute finality before man was made; before the world was, this story was hidden away with God, to be revealed in His own good time.

The gospel, as we shall see in a moment, leaves no room whatever for boasting to any one of us. God is its Alpha and its Omega. He is the Author of it from beginning to end. This completed story, the plan of redemption, God's way of saving sinners, was ordained before the world. You are too late to improve upon it. When you come to the gospel, you deal with some-

thing infinitely more ancient than the rocks. Theology is a more ancient science than geology. Even though you get the pure gold out of the rock, the gospel deals with something that is older than that. You may ask how diamonds were made, and whence came the emerald and the topaz, and by what strange processes these wonders were accomplished, but in the plan of salvation there is something far more ancient than these natural wonders: you are dealing with principles that are more primitive and more fundamental than the elements which enter into the study of any science, or of any human philosophy, when you seek to unfold the plan of salvation.

This story which I preach to you was a secret, finished, completed, hidden—*nor did man ever discover it*. He has torn from the breast of Nature many a hidden secret. He has compelled Nature reluctantly to yield her treasures to his understanding. But the radio and all the rest of man's harnessing of nature we shall regard as mere playthings by and by. It is far less wonderful for a man to have his voice carried around the world, as is now possible, in fraction of a second—that is far less wonderful than for a man to utilize God's way of making his voice to be heard in heaven. It was for that the gospel was ordained. He made provision for all our spiritual requirements before He filled the world's cellars with coal, or stored up the reservoirs of power for man to utilize for his own service. We are on solid and ancient ground when we deal with the gospel of the grace of God.

And, my dear friends, *it was ordained "for our glory"*. I have heard men speak of the greatness of man. I remember reading a sermon on the subject, "What is man?" When I had put it down I wondered whether man was man after all, or whether he was not God! So was he lauded, so were his achievements praised, so was he exalted almost to the heavens. Thank God for good and great men. There are names that come before us of those who have long since passed, who have been the benefactors of their race. There have been great men in all realms of life, but nobody ever did so much for us as this gospel is designed to do. It was ordained before the world, not to rob us of anything, but to make us rich; not to deprive us of honour, but to give us glory. Man reaches perfection only through the gospel. Manhood is crowned in Jesus Christ, Who is the Saviour of all them that believe.

II.

It was A SACRED SECRET NEVER DISCOVERED BY HUMAN WISDOM. The greatest imaginations never guessed at the contents of the gospel; the greatest human experimenters never discovered its wonders. They never dreamed what was at the heart of God, what God had planned for our benefit. Nor would they have dreamed, nor could they have discovered until the last syllable of recorded time.

It is said here that *even the princes of this world did not know it*. When Jesus, Himself the embodiment of this eternal wisdom, Himself the incarnation of all divine virtues, and the centre and manifestation of divine grace and power—when Jesus came to the earth no man ever discovered Him for himself. You remember we said to you Christmas morning that when the shepherds kept their flocks by night, they never dreamed of what had occurred in Bethlehem, nor

would they have known it had not the angels come down the skies. Even the wise men from the East would never have known it if God had not hung a star in the sky to guide their feet,—nor even then had they found Him had they not consulted the oracle, and found what was written of the Eternal Son of God. In the days of His flesh nobody found Him: He was found of them only when He disclosed Himself to them: "No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him." And here it is said that even the princes of this world did not understand this eternal wisdom, for had they known it they would not have crucified the Lord of glory.

Who were they? The best that earth could produce, the religious leaders of their time, the scholars, the doctors of the law, those who had become wise in all matters of morality and religion. But they did not find Christ. And not only so they did not recognize Him when they saw Him. They failed utterly to apprehend that in the man of Nazareth there was the outshining, the revelation of the secret that had been hidden from before the foundation of the world.

So they crucified Him, and even as they were doing it, Incarnate Wisdom cried, "Father, forgive them; for they know not what they do." The wisest of the world arrayed themselves against this Revelation of the wisdom of God in Christ Jesus our Lord. They crucified Him; they drove the spear to His heart and nails through His hands and feet; they drove Him from light into darkness, and chased Him out of the world.

That has always been the world's attitude toward the truth as it is in Christ Jesus. What men have done, they are now doing, and will always do unless and until God gives them repentance unto the acknowledging of the truth.

III.

WHOM DID THEY REJECT, THESE WISE MEN? They crucified, not the glorious Lord, but "the Lord of glory". You remember how Paul prayed for the Ephesians, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." What does that phrase mean, "the Father of glory"? Or the phrase, "the Lord of glory"? It refers to the Shekinah glory, to the manifestation of the Divine Presence above the mercy-seat. The cherubim above the mercy-seat are described as the "cherubim of glory". Where the blood was sprinkled, where grace abounds, God did manifest His glory.

Take another gem: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." We can never know the Divine Glory save as it is revealed in the face of Jesus Christ. It is the glory of God to find a way whereby He can be just and yet the Justifier of him that believeth on Jesus. The truth is, my brethren, that,—

"God, in the gospel of His Son
Hath all His mightiest works outdone."

Here is the final wisdom, here is God's way of meeting our need as sinners, of putting our sin away without doing violence to His own nature, without

disregarding His own law, of bringing the whole world into tune with Himself, so that even the vilest sinner may be saved.

You say, "But I do not understand that, sir. That is beyond me. I do not understand how a sinner can be saved by looking to Jesus. I do not understand how my sins can be put away by the blood of Jesus Christ. I do not understand how I can be born again, and be made a new creature. I do not understand how believing the promises of the Bible can accomplish this miracle in me. I do not understand it. I should like to reason it out with you. I wish you could give me some books to read." But I cannot. You will never understand it by your own wisdom. You will never find Christ for yourself. Students, you will never find Him at the end of a telescope; you will not discover Him by the microscope or by the test-tube, unless your mind is enlightened first of all; then you will see Him in the stars and in the sun, in the infinitely great and in the infinitely small. You will find divine perfection everywhere when once you have seen Jesus. You will not learn it in the class-room, nor in the laboratory, nor in reading books. There is a point at the genesis of life which God has reserved for his own direct appearing. There is a point in the salvation of a soul where God Himself comes with all his revealing and redeeming grace, and quickens the soul that is dead in trespasses and in sin.

I find an illustration of this principle in the story of Joseph and his brethren. They have come to him the second time, and he accuses them of stealing his cup. Judah offers himself as the one who had become security for Benjamin, and declares his unwillingness to go back to his father if the lad be not with him. Before these eleven men there sits the stern governor upon his throne. They do not know him, but he knows them. There is nobody in all Pharaoh's palace that can stand before them and introduce them to the governor, or introduce the governor to them. Nobody knows their relationship. Although they are face to face, there is between them a great gulf fixed. The secret, the hidden secret, is with the governor, and with nobody else. At last, when the fulness of time had come, and they had been brought to the place of contrition and repentance, the governor said, "Cause every man to go out from me." The room was emptied, and Joseph stood alone—alone—alone—alone! There was no one to help: "And there stood no man with him, while Joseph made himself known unto his brethren". He said, "I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt." They came near, and he put his arms about them, and wept upon their necks, and forgave them all their sins.

The preacher may preach, many may pray, and many human instrumentalities may be employed in bringing men to a certain stage, but there is yet a point where the Governor must speak for Himself, where God in the Person of Jesus Christ must say, "I am Jesus whom thou persecutest", as He said to Saul. Listen to the whisper of God in your soul.

A Hebrew Christian woman a few years ago came into one of our prayer meetings and told this story. She said, "My husband and I lived in Constantinople (it was long before the war). One day he came home to me with a wonderful story. He said he had found the Messiah, and that the Messiah was none other than Jesus of Nazareth. At that word, bitterness entered into my soul. I hated him for his new faith. I determined to do everything in my power to break his confidence in Jesus, and to bring him back to the faith of his fathers. Day after day, week after week, month after month, he patiently endured, and said to me again and again, 'How I wish you knew Jesus!'

"I at last reached the conclusion that something had happened to him. Whether he had met the Messiah or not, he was not the same man that I had known. His life was changed; his whole character was transformed; he breathed a different spirit; and I knew that a miracle had taken place—but I did not know how. At last one day I could stand it no longer. I shut myself up in my room. I locked the door, and fell on my knees and prayed, 'O Messiah, if Thou art Jesus of Nazareth, come and introduce Thyself to me. I cannot find Thee. Nobody can tell me of Thee. If Thou art really my Messiah, come and introduce Thyself to me.'" Then she said, "I cannot tell you how, but through the shut door He came, and Jesus Christ was not only at my side, but He entered into my heart and said, 'I am Jesus', and He has been with me ever since."

That is how the secret comes out, dear friends, when God discloses it, when the Holy Ghost enlightens our understanding and opens our hearts, and takes possession of the soul.

Will you let Him in this evening? Will you understand me if I say, Do not ask too many questions. I talked with some friends in my study this morning. We had a glorious time this morning. There were seven of one family who gave themselves to Christ, and rejoiced in Christ their Saviour. But I said to them, "A little child is very simple until he has been spoiled by contact with the world. A little child naturally believes. A little child will tell you that what Daddy says is true. His father may never have been at school, he may not know how to read or write; but to that child the word of his father is the highest authority in all the universe." "Daddy says so", settles all argument. By and by when he gets older, and people tell him what is not true, he begins to put a question-mark after some things he hears. But first of all he opens his heart and believes. I think it was that our Lord meant when He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Let us get back to the simplicity of children, when we can say, "My Father says it"; "Thus saith the Lord"; "The promises of God are the end of all argument to me. I trust Him. I have His word that I have passed from death unto life." Let us pray that He may reveal that secret to us now.

O Thou Shepherd of the sheep, Thou hast heard the bleating of Thy flock, Thou hast heard the unuttered cry of many a longing heart, Thou knowest where Thy lost people are, and Thou canst find them. Before that Philip brought Nathaniel, while he was still

under the fig tree, Thou didst see him. Be pleased this night to use this message as the Shepherd's crook to bring lost souls to Thy feet. Let this be a night of salvation. Let it be a night of salvation here. Let us see Thy power and Thy glory even as we have seen it in the sanctuary, where men and women, boys and girls, listen over the radio. We pray that the prayer of penitence may ascend from every unconverted heart, God, be merciful to me a sinner. Thus may the mystery be a mystery no longer, but a plain revelation of the word of God that cannot lie. Hear us for Thy name's sake, Amen.

(*Twelve confessed Christ in response to the invitation.*)

A Gleam of Sunshine for Nineteen Hundred and Thirty-One.

(Continued from page 3.)

All this leads to great spiritual victory. Although the floods of sorrow are still around him, the Psalmist rises in spirit from his gloom. His "melodious sigh" is giving place to bursts of joyous petitions. The pictures drawn by Memory had been gloomy indeed, but now Hope paints in colours of growing loveliness. The spirit looking up from the depths has seen the sunlit hills, and has been climbing toward them, and he reaches them at last. His faith has been persistent in its noble effort. And it grandly resolves to have the last word, and that word shall be "the health of my countenance, and my God."

Have we been able thus to climb? First there is the vision of the Lord, and of His wonderful loving-kindness; and then, growing out of the vision, the confidence that a brighter day will dawn, (for the man who sees God is bound to be an optimist). And then there comes the resolve that in the coming day the believer will raise a joyful song and live a life of thankful prayer. By these wonderful steps the spirit is sure to climb out of the depths and the despondency on to the radiant heights of faith.

Have we all this vision of the Lord and His loving-kindness in our sorrows? We often wonder what men do in the days of grief if they have not God to whom to look. Our heart goes out in a great pity for such, if they have no vision of God and of His love in their sorrows. Oh, let us all lift our eyes to Him, and through our tears behold the face of Infinite Love and Tenderness; and let Him lift our sad spirit into a place of joyful trust in Him. God never will, and never can desert the soul that leans on Him; and we are never in a surer, safer position than when deep in sorrow and care we, in loneliness of spirit, look up to God, and to Him alone. Who can separate us from His love? however deep our sorrows may be:

"He Who loved us bears us through,
And makes us more than conquerors, too."

THE WEEK END IN JARVIS STREET.

Ears that are spiritually acute can discern the sound of abundance of rain. The Saturday night prayer meeting packs the prayer room, and all other services are largely attended. The congregations are great, and God is manifestly moving among the people. The services of last Sunday, as the radio news item indicates, were of great power.

The attendance at the Bible School was 1,311.

MISSIONARY AUXILIARIES DISSOLVED.

Central Church, London, dissolved June, 1930.

Chatham, Ont., dissolved Nov. 4, 1930.

Reorganized as Women's Missionary Society, Chatham Church, for support of Union enterprises. Only members Chatham Church eligible for active membership.

Jarvis Street, Toronto, Women's and Young Women's Auxiliaries, dissolved Dec. 8, 1930.

Stanley Ave., Hamilton.

Women's Auxiliary dissolved Dec. 19, 1930.

Young Women's Auxiliary dissolved Dec. 23, 1930.

Both Societies reorganized as Stanley Avenue Mission Circles to support Union Mission enterprises.

Shenstone Memorial, Brantford.

Dissolved Jan. 7th, reorganized as Society of the local church to co-operate in Union enterprises.

Ambassador Church, Windsor, Ont.

Dissolved Jan. 8th, to reorganize the whole church as Missionary Society to support Union enterprises.

Courtland, Ont.

Dissolved Jan. 8th; reorganized as Missionary Society of the Church to co-operate with Church in Union Mission enterprises.

Essex, Ont.

All money to be designated for Union objects in future, with no recognition of auxiliary constitution, and probability of reorganization shortly.

Orangeville, Ont.

Young Women's Auxiliary dissolved.

Mount Pleasant Road, Toronto.

Young Women's Auxiliary dissolved Jan. 4, 1931.

Orillia (See note *Union Gospel Witness*, page 14.)

All the above Auxiliaries, except Jarvis Street, were dissolved by unanimous vote.

COURTLAND REGULAR BAPTIST CHURCH.

Dear Dr. Shields: Courtland, Jan. 9th, 1931.

We had a very interesting Women's meeting Thursday afternoon which was well attended by the ladies of the church. A resolution to withdraw from "The Women's Missionary Society" and organize a Women's Missionary Department within the church, and send all missionary monies to the Treasurer of the Union of Regular Baptist Churches was well discussed. After the discussion a standing vote was taken and every member of our Auxiliary stood in favour of the resolution.

Now the Courtland Baptist Church has no women's auxiliary to the Women's Missionary Society, but instead a women's missionary society of the Courtland Regular Baptist Church. All our missionary support from henceforth will go to the Union. One of our ladies suggested that if the course they had taken was published, it might encourage others to follow.

Yours truly,
(Signed) ROBERT D. GUTHRIE.

Montreal Conference.

Just when going to press we received the following telegram, which we gladly insert and which speaks for itself: "Gospel Witness," Toronto.

Please insert this week second annual Mid-Winter Conference of Montreal-Ottawa District Churches to be held afternoon and evening, Thursday, Friday, January 22nd, 23rd, St. Paul's Church, Charlemagne Street, Montreal. Pastors M. Doherty, A. St. James, James Hall, Donald Fraser, A. Penman, R. E. Jones, and A. J. Milligan participating. All readers "Gospel Witness," Montreal and vicinity, cordially invited.
S. GOLDSWORTHY.

BLESSING IN CENTRAL CHURCH, LONDON.

Twenty-nine have professed conversion in Central Church the last two Sundays.

Facts in Figures About the Women's Missionary Society

For the information of friends in British Columbia and the Canadian West, as well as in Ontario, and elsewhere, we beg to say that the Executive Board of the Union of Regular Baptist Churches of Ontario and Quebec found it was quite as impossible to bring about any effective co-operative relation between the Women's Society, and the Board of the Union, as to "guide Arcturus with his sons", or to "bind the sweet influences of Pleiades, or loose the bands of Orion". We further beg to inform our distant friends that notwithstanding lengthy press dispatches, there is no "split" in Jarvis Street Church, nor is there likely to be a split, or anything approximating a split. A few good people, who put secondary, or tertiary, things first, may be offended for a little while; and a still smaller number, perhaps, incurably so. But the great body of the membership of Jarvis Street Church will go on with the Lord's work. Indeed, such little ripples on the surface of life are among the "all things" that work together for good, and the things that have "happened" unto us will most certainly fall out to the furtherance of the gospel. The extreme feminism exemplified in the Women's Missionary Society, which assumes, not the equality of sexes, but the pronounced inferiority of the male of the species, could not possibly be made to harmonize with New Testament principles.

We introduce this article with the foregoing in order that we may re-assure our friends the world around that there are indications that Jarvis Street Church is on the eve of greater blessing than it has ever known. Prayer meetings are crowded, and there is "a sound of a going" everywhere.

About the Administration of the Women's Missionary Society.

We have been told that such marvellous blessing has attended the operations of this Society as to place it almost above all human criticism. We hope, and believe, the Society has done much good. We are sure the great majority of its members have had no other end in view but to see God glorified in the salvation of souls.

This article will concern itself with an examination of expenditure of funds by the Women's Missionary Society for work in the three missions which the Society have conducted in Canada: Maria Street, Toronto; Hess Street, Hamilton; and Saskatoon, Sask. One lady missionary is employed at Maria Street, two in Hamilton, and two ladies and one man, Mr. Del. Clark, a graduate of the Toronto Baptist Seminary, are employed in Saskatoon, making six in all. For every one of these missionaries we thank God. We believe they are among the salt of the earth. So far as we know them we know of no more faithful workers.

What the Two Boards Have Accomplished.

For the purpose of the following comparison of the administration of the Women's Missionary Society of Regular Baptists of Canada, and the Union of Regular Baptist Churches of Ontario and Quebec, we shall use for the Women's Society the letters "W.M.S.", and for the Union of Regular Baptist Churches the letters, "U.R.B.C.". We propose to show in the analysis what

has been accomplished dollar for dollar by the two Boards.

We have never heard it argued that the Executive Board of the U.R.B.C. is above criticism because it has been so marvellously blessed of God. We believe the Union has been marvellously blessed, but like all human organizations, it has had its defects. We do not believe the work of the Union is above criticism: it is only by constructive criticism that mistakes are corrected, and a cause advanced. We believe the Executive Board of the Union has used its best judgment in the administration of its funds, but we recognize the right and duty of all supporters of the Union carefully to observe its Board's administration, and from year to year, by constructive criticism, to seek to improve our methods of doing work. Notwithstanding, we feel like following apostolic precedent when Paul said, "I am become a fool in glorifying; ye have compelled me."

We therefore proceed, at the risk of being "odious", to a comparison of administrative judgment as exemplified in the Board of the W.M.S. and the Executive Board of the U.R.B.C.

Preliminary to that, we make this observation, that any money committed to a Board, whether by legacy or contribution, is a sacred trust, and should be spent with the greatest care, in order to secure the largest possible spiritual returns. If there be any distinction between the two, it seems to us, still greater care should be exercised in the use of money that comes by the will of someone departed, for the reason that the testator is not living to secure the execution of his or her will.

The income of the W.M.S. for 1927-28 from all sources, including a legacy to the amount of \$6,918.04, was \$19,705.74. The total amount spent that year on work in Canada was \$10,261.04. In the same year for Home Mission work the Union spent \$7,532.87. The \$10,261.04 of the W.M.S. was accounted for as follows:

W.M.S. 1927-28.

Maria Street Mission, Toronto	\$791.85
Summer Field: Thompson & Iron Bridge	476.00
Two Lady Missionaries, Gore Bay	565.28
Saskatoon Mission:	2,558.11
Purchase Hess St. Mission, Hamilton	3,000.00
Legal Expenses re same:	69.80
Purchase Ave. "I" Property, Saskatoon..	1,800.00
Building Alterations Ave. "I":	1,000.00
	\$10,261.04

U.R.B.C. 1927-28.

For the same period the U.R.B.C. Board spent:

Pastoral support in fifteen Home Mission causes	\$4,913.00
Support of ten students on Summer Fields:	1,008.93
Special Contributions:	371.33
Various Buildings:	1,239.61
	\$7,532.87

W.M.S.—Four Missions.

It will be observed that during that year the W.M.S. maintained two missions throughout the year, Maria Street, Toronto, and Saskatoon, and two stations during the summer, Mr. Griffin, at Thomsons and Iron Bridge, and Misses Stacey and Adams at Gore Bay,—four missions in all. And, in addition, purchased a \$3,000.00 property at Hamilton, and spent \$2,800.00 on a building in Saskatoon.

U.R.B.C. Fifteen Churches, Ten Student Fields for Less Money.

But for \$2,700.00 less, the Union maintained a testimony in fifteen Home Mission churches, and in ten other points where students were employed during the summer; in addition to the special contributions, and the amount spent on buildings named above. Thus as against four stations maintained by the W.M.S., only two of which were all the year round, and two for the summer, the Union maintained fifteen stations all the year round and ten for the summer.

Comparison Without Buildings' Cost.

But perhaps a fairer comparison will be to reckon out the money spent on buildings from both columns. Assuming the purchase of buildings in Hamilton and Saskatoon to be wise and profitable, we have to consider only the money spent for the maintenance of what the Women's Board would call a Regular Baptist testimony, which, for that year, was, \$4,391.24; against that for similar objects in the Union column we have \$5,921.93. By this the Union supported fifteen Home Mission causes, and ten student fields for the summer; whereas the W.M.S. maintained two missions the year round, and only two student fields.

Comparison of Student Fields.

Or let us take only the student fields. The women thus supported two student fields with \$1,041.28; while the Union maintained ten student fields for \$1,008.93. How was this done? In the student appointments the following schedule was adhered to, the amounts named representing the total amount received by the student, including what was raised by the church, and the grant from the Board: \$275.00 for a student taking a field for the first time; \$300.00 for a second-year student; and \$325.00 for a third-year man. In every case the field was asked to be responsible for the expense to and from the field, and provide the student's board. And in no case was the Union called upon to pay more than the allotment; but the fact is, in many cases the field carried more than half the burden.

It will be seen, however, that the W.M.S. had no such working arrangement on their two summer fields, where three missionaries cost them \$1,041.28. Splendid work was done by these missionaries of the W.M.S. beyond doubt. But had the Union expended as much upon each field, it would have required at least \$5,200.00 for its student summer work; whereas they were obligated only to the extent of about \$1,000.00 for their several fields.

Another Comparison.

Let us take another comparison: Maria Street, Toronto; Saskatoon; and two summer fields, cost the W.M.S. \$4,391.24. During the same year, for the sum of \$4,335.85 the Union supported the following

churches: Belleville, Trenton, Chatham, Fairbank (a small grant of \$88.00), Emmanuel, Hamilton; Long Branch, Mimico, Shedden, Fingal, Verdun, Westboro (Ottawa), Wheatley, Willowdale. Of these causes the following were new churches: Belleville, Trenton, Mimico, Verdun, Westboro, and Wheatley. Thus the Union opened work in seven different centres, and maintained work, including the seven, in twelve centres for less money than the W.M.S. spent to maintain a testimony in four places.

W.M.S. 1928-29.

Let us now take the years 1928-29: By this time the W.M.S. have added Hess Street, Hamilton, to their list, and for that year maintained three missions: Hess St., Maria St., and Saskatoon. But we would call attention to the fact that in each case they are but missions, and as one who worked for some years in Maria St. said, they are simply "continuing to feed a baby that will never grow up". The New Testament method of evangelization was to preach the gospel to a company of people, and then gather the converts together into a church which could grow and multiply, and send out other evangelists to do the same thing. But in the three years under review the W.M.S. has not established a single Regular Baptist Church in Canada. They support a mission in Maria St., Toronto, the building of which is owned by Annette St., Toronto. They have purchased a building in Hess St., Hamilton, for \$3,000.00, and one in Saskatoon, Sask., for \$2,800.00.

For the year 1928-29 the W.M.S. spent on these three missions as follows:

Hess St., Hamilton	\$1,921.48
Maria St., Toronto	1,049.30
Saskatoon, Sask.	2,450.80
	\$5,421.58

Any persons converted in the Maria Street Mission, we presume, would unite with Annette Street Church, the owner of the building. Converts in the Hess Street Mission would probably unite with one of the Union churches in Hamilton, either Hughson Street or Stanley Avenue. But in Saskatoon there is no church standing for the things for which the Union of Regular Baptist Churches stands, with which the converts of the Saskatoon Mission could unite. In any event, there are three missions,—not three churches—entirely dependent upon the W.M.S. for their financial support.

What the U.R.B.C. Did With a Like Amount.

Let us now see what \$5,421.58 did when spent by the Board of the Union during the same year. The Union supported the six new churches established in 1927-28; and assisted in establishing and maintaining six more new churches in 1928-29. That is to say, they maintained twelve churches, six of which were established that year, and six of which were established the year before, at a total cost of \$4,596.16; or, adding four other fields which were assisted, we have a total of \$5,303.67 for the maintenance of sixteen churches, twelve of which were new causes, and four of which old causes still in need of help.

W.M.S. 1929-30.

Let us look now at the year just closed, 1929-30. The figures for the three stations of the W.M.S. are as follows:

Hess Street, Hamilton	\$1,776.52
Maria Street, Toronto	902.00
Saskatoon, Sask.	3,432.54

\$5,111.06

For \$95.00 more than the above amount, namely, \$5,206.32, the Union Board maintained a testimony in fourteen churches, of which one was one year old, three were two years old, seven were three years old, and the other three were old causes still needing support.

A Summary of the Three Years.

In the three years the W.M.S. have spent, on Maria Street, Toronto; Saskatoon, Sask.; and Hess Street, Hamilton, (including \$3,069.80 for the Hess Street property, and \$2,800.00 for the Saskatoon property) a total of \$20,793.68. What have they to show for this expenditure? Three missions, with two mission properties, but no membership, and no church. A Sunday School is maintained in each place, with other services. No doubt great good has been done. We believe it is impossible that the Word of the Lord should be taught to children, or to adults, in vain. Somewhere, at some time, it will be seen that the seed sown will bear fruit. But so far as appears, and we have been able to ascertain, four young converts of the Hess Street Mission have been baptized and have united with the Hughson Street Church. We do not know of any additions to any other church as a result of these three missions in the three years.

No doubt there have been conversions and restorations; but is it not always the concern of the health authorities of any municipality to see that the rate of infant mortality does not keep pace with the birth rate? When children are born they need a home in which they may be cared for. Similarly, babes in Christ need a spiritual home. Hence the New Testament principle of establishing churches where new-born babes may be nourished and trained.

Let it be distinctly understood: we do not question the possibility, or even the probability, of much blessing having been brought to many, both children and adults, through the teaching of these three missions; but we do insist that the W.M.S. in these three missions are building nothing, and they are not one whit farther ahead today than they were three years ago. As our Jarvis Street worker said, they are but feeding babies which will never grow up.

Where, then, is the claim that the administration of this Board has been so marvellous, and the spiritual fruits so wonderful, that the organization is above criticism? We remember a mother of a growing family who began to give her some anxiety, once saying to us that sometimes she half-wished her children might always remain small, that they might always be subject to her care; and that she was never so happy as when her children were babes, or little more. That can be understood as an expression of an anxious heart, when children are outgrowing parental control. But surely in the Lord's work we ought to desire that the children, whether individuals or organizations, should grow up to become self-supporting, so that in time they can fulfil their duty in further propagating the gospel.

Cost of Maintenance for Three Years.

Deleting the cost of buildings for these three missions, the total maintenance cost of the three years was \$14,-

882.60, or an average for each Mission Station for the three years, of \$4,960.86, or an average for each station per year, of \$1,653.62 (we are giving the benefit of the comparison to the W.M.S. in this respect, that while we have averaged the cost of three stations for three years, Hess Street has been conducted for only two years, which would bring the cost of the other missions higher still).

Three Years of the U.R.B.C.

Let us now see what was done in the three years by the Union Board. In 1927-28, the Union Executive supported fifteen regular Home Mission causes all the year round; in 1928-29, it supported twenty-three Home Mission causes for the year; and in 1929-30, twenty-five Home Mission causes for the full year. Taking these figures together, for the three years they supported an average of twenty-one Home Mission causes all the year round. The total cost of this support was \$21,877.05 (each of these was a church, not a mission), or an average of \$1,041.76 per church for three years, as against \$4,960.86 per mission for three years; or an average per church per year of \$347.26, as against \$1,653.62 per mission.

Contributions of W.M.S. Missions.

What did the missions of the W.M.S. contribute to their own missionary work? From a careful study of the financial reports of the W.M.S. for the three years we find they contributed a total of \$100.68 to the treasury of the W.M.S., and not a cent to the treasury of the U.R.B.C. On the other hand the Home Mission causes supported by the Board of the Union for the three years, 1927-30, contributed to the treasury of the Union \$5,269.59. If this amount were deducted from the total amount of \$21,877.05 expended on Home Mission causes by the Union Board for three years, it would leave a balance of \$16,607.46, which would make the average expenditure on the Home Mission fields for three years, \$790.08, as against an average of \$4,960.86 for the three years per mission for the W.M.S. stations; or an average of \$263.36 per year per Home Mission church as against \$1,653.62 per annum per mission of the W.M.S. If the Board of the Union had spent money on the Home Mission churches it has supported, as lavishly as the Women's Board have spent on its three missions, it would have required, to support its twenty-one Home Mission churches for the three years, \$104,178.06 against its actual outlay of \$16,607.46. In other words, to keep up with the rate of expenditure of Home Mission causes set by the W.M.S., the U.R.B.C. would have had to increase its income more than six times. Or, putting it in another way, it cost the U.R.B.C. very little more to maintain twenty-one Home Mission causes, including twelve new churches, which it had to help from the beginning, than it cost the W.M.S. to maintain three baby missions.

What Churches Gave to W.M.S.

But still we have not completed the financial analysis; for the Home Mission churches, as churches, contributed to the W.M.S., through the treasury of the Union, for the three years 1927 to 1930, a total of \$2,463.26. In the same time the treasury of the W.M.S. sent to the treasury of the U.R.B.C. a total of designated and undesignated funds of \$2,021.95. So that the Home Mission churches supported by the Union gave to the W.M.S., as churches, not as auxiliaries, \$441.31 more than the total amount sent by the W.M.S. treasury to the U.R.B.C. treasury for the same time.

What Home Mission Auxiliaries Gave.

But further: the Auxiliaries in these Home Mission churches paid undesignated amounts to the Treasurer of the W.M.S. (that is to say, gave outright to the W.M.S. treasury) a total of \$2,481.53. Which is to say, that the Home Mission churches, supported by the Union, gave in the three years to the Women's treasury a total of \$4,944.79. Or, the Union Home Mission churches paid to the treasury of the W.M.S. \$2,922.84 more than the treasury of the W.M.S. forwarded to the treasury of the U.R.B.C.

But still we have not finished our analysis. The three missions maintained by the W.M.S., so far as we are able to ascertain, have not added a half dozen members to Baptist churches in three years. The Home Mission churches, supported by the Union in the three years, report three hundred and fourteen baptisms, and one hundred and ninety-seven other additions, or a total of five hundred and eleven additions. Surely this itself demonstrates the wisdom and practicability of the New Testament plan of establishing New Testament churches.

Churches Growing to Self-Support.

During the three years Guelph, St. Thomas, and Immanuel, Hamilton, have become self-supporting: while others have reduced their application for grants.

Westboro, Ottawa.

At Westboro, a suburb of Ottawa, there is a church of fifty members worshipping in a splendid building of which any church could justly be proud.

St. Thomas.

The St. Thomas Church has acquired a fine building. They have sixty-six members, and are self-supporting.

Windsor.

The Windsor Church is perhaps somewhat unusual, but it is a striking evidence of the value of Home Mission investment. In sixteen months the Union Board has put into Windsor \$950.00. For three months its grant was \$75.00 a month, then it was reduced to \$50.00, and now it is only \$30.00 per month. Yet that little company in the sixteen months was first reduced from twenty-five to twelve in membership, and has since grown to seventy-five. They have acquired a magnificent building that will seat six hundred and fifty people, together with a parsonage, so that we have in Windsor a splendid church of seventy-five members, with a building likely to be adequate for some time. And the Union Board has put into that church in sixteen months only \$950.00, or \$48.00 more than the W.M.S. put into Maria Street alone in the last twelve months.

We trust the ladies of the W.M.S. will not be offended by this analysis. As we said in the beginning, they have compelled us to be almost fools in glorifying in sheer self-defense. The Executive of the Union have not advertised its praying, but this writer is sure there is not a man on the Board who does not carry the Union on his heart, and bring it before God constantly in prayer. We are certain that the funds of the Union have been prayerfully and carefully administered; and we now submit this analytical comparison for the judgment of business men anywhere in the world. How fine it would be if all the men and women of the churches would get behind

the work of the Union, and all work together toward one end, the salvation of souls to the ends of the earth, the establishment of churches, the carrying out of the New Testament programme for the conservation of the faith once for all delivered, and for the glory of God.

THE RADIO AS A MISSIONARY ENTERPRISE.

This week we have had many interesting radio letters from widely-separated places, including Hearst, west of Cochrane, Providence, R.I., Pennsylvania, Massachusetts. We are grateful for a contribution of \$20.00 from a new friend in Athens, Pa.

We have had many indications of blessing received through our radio ministry including many conversions and restorations. But Sunday the Lord graciously allowed us to see something of the blessing we have long believed is attending the Word over the air.

At the morning service, although they did not come forward in response to the invitation, seven persons of one family accompanied the Pastor to his vestry, and there received and confessed Christ. They were four brothers, all married, a sister of the brothers, also married and having three children, the wife of one of the brothers, and a son of the eldest brother.

They all came again in the evening, and the sister brought her husband, and he was converted, and another brother brought his wife, and she was converted. They all came forward in the public service with some others, and later all confessed Christ with their mouth in the after-meeting.

We believe these are but a sample of hundreds of others whom God is saving through the radio message.

They were all radio hearers, but had never been in Jarvis Street Church before. Their mother also had been an interested hearer, an earnest Christian woman, who went to be with Christ but last week, so they all came to hear the preacher whom they and their mother had been listening to, but whom none of them had seen.

They each prayed the publican's prayer aloud as we knelt together in the vestry, and then each, in a second prayer, gave thanks to God for their salvation.

We remind our friends that we reach hundreds of thousands with the gospel at every evening service. Will you not support this great missionary effort?

Dear Dr. Shields:

Glen Williams, _____

Once again I have stayed home to listen to your message and songs. I would like to stay home every Sunday evening, but I like to go to church. Your message came very clear, and was very helpful to all who listened. Your message on The Prodigal's Brother was wonderful, and put me to shame on winning souls for Christ. The Lord bless you in your great work.

Dear Sir:

Mayville, N. Y. _____

I was very much interested in the sermon from your church last Sunday evening over the radio and would thank you to send me a copy of *The Gospel Witness* containing same, and also last week's copy of your paper, as you offered to do, and would thank you to put me on your mailing list for same.

I am enclosing herewith \$1.00 which I trust may be of a little help to you in defraying expenses.

Wishing you the best of success in the future,

THE RADIO FUND
THE GOSPEL WITNESS FUND
THE SEMINARY FUND

Three thirsty children
Who always want a "djink".

The Union Baptist Witness

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

WITH OUR FOREIGN MISSIONARIES.

Many Bible Schools, Young People's and Missionary Societies are requesting the use of the Lantern Slides on the work in Liberia and are asking that with them be sent an outline missionary talk. To supply this need, the following has been prepared and may serve as a suggestion which will be of help when presenting the pictures.

Choosing a Mission Field.

When the Union of Regular Baptist Churches of Ontario and Quebec was formed on the 19th day of October, 1927, it had but one objective, "To Make Christ Known." Involved in this was the protest against Modernism, for that subtle influence will always hinder the testimony of the Churches and individuals. Furthermore, as it is commanded that the strong help the weak, self-supporting Churches banded themselves together that the Home Mission causes might have support and encouragement and a Regular Baptist Foreign Mission work established. "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth."

Africa Chosen.

(Show map of Africa)

The Lord burdened the hearts of the whole Executive Board, as well as members of the Churches, with the great need of Africa, and it was with the utmost confidence that that field was chosen (at the Board meeting held on January 12th, 1928) as the place for the first Foreign Missionary endeavour of the Union of Regular Baptist Churches of Ontario and Quebec.

Liberia.

With the map of Africa before us and the assurance that the Lord would have us prosecute missionary work there, guidance was asked as to where this should be begun. The different fields were carefully reviewed and prayerfully considered, but for a time there was some perplexity regarding location: Abyssinia and the Ivory Coast made great appeals, but were closed to Canadian missionaries.

Just at this time it was learned that the Rev. W. A. Banfield, representative of the British and Foreign Bible Society, was in Toronto, and he was called into conference. Again the great continent was considered and Mr. Banfield told of the land which had already been possessed by evangelical societies. He stated that in his opinion, the French Ivory Coast presented one of the most attractive fields in Africa but told of the difficulties which presented themselves, confirming the information that, for the present at least, it could not be an outlet for Canadian missionaries, as the Government required all missionaries

to have been graduated from French schools and carry on their work exclusively in the French language.

Among other fields, the Republic of Liberia came under review, and Mr. Banfield told of the few independent missionaries who were at work there. Generally speaking, however, it was learned that no evangelical missionary work had been established in the interior. Mr. Banfield told why this country had probably been passed over by other Mission boards and further spoke of the difficulties of the field, of the climate, etc., and of the aggravating hindrances with which missionaries would meet. Its adjacency, however, to the Ivory Coast, its own great need, together with the fact that more than thirty years ago the Prophet Harris had proclaimed the Gospel on the borders of Liberia when one hundred thousand natives had broken with heathenism and had awaited these many years for the "white brother" to instruct them, was brought home to the hearts of the members of the Executive Board as a great responsibility and it was agreed that work would be established at the earliest possible moment in the Republic of Liberia, West Africa, where at least 1,500,000 souls were without the Gospel message.

Facts About Liberia.

(Show map of Republic)

1. Liberia is located on the West Coast of Africa between Sierra Leone and the Ivory Coast.

2. Its History—The country known as Liberia is that part of Africa secured as a home for expatriated slaves by the American Colonization Society. The country was chosen shortly after the abolition of slavery and has had a varied and interesting history. At the present time it is one of the few black Republics. The Government officials are for the most part negroes who have been educated in America and have taken up residence in the Capital of the Republic, Monrovia, a city of twenty thousand souls.

3. Its Peoples—The natives of Liberia are divided into several tribes, some of the larger of which are known as Kroo, Gio, Grebo, Bassa, etc.

4. Its Climate—The climate of Liberia is noted to be one of the most humid in all of Africa. Lung trouble is almost unknown, but the heat and moisture-laden atmosphere result in great fatigue, depression and oft-times nervous trouble which is a great annoyance to foreigners.

Missionaries Chosen.

(Picture of Mr. Lewis and Mr. Davey)

Shortly after the decision with regard to the land was made, the Lord spoke to the messengers that He would have go forward as pioneers and the Rev. Alfred J. Lewis, of Philadelphia, and the Rev.

Horace L. Davey, of Ottawa, made application and were accepted as missionaries. Both of these men were well qualified for the opening of a new work, as each of them had seen service as missionaries in Africa, Mr. Lewis in Angola and Mr. Davey in Northern Rhodesia.

Just about one year after the Union had been formed, farewell was said to Messrs. Lewis and Davey, who sailed via the "Duchess of Bedford" from Montreal, on October 5th, 1928. How gracious the Lord has been to us! He had given us a definite field of labour in Africa; had supplied two trained missionaries and provided funds for their going forth. It was expected at this time that as soon as it was possible to locate a site Mrs. Lewis and Mrs. Davey would join their husbands. It was necessary for Mr. Lewis to leave his family in Philadelphia (picture of Allen, Howard and Leonard Lewis) and Mrs. Davey remained in Ottawa (show picture of little John Davey).

En Route.

It was necessary for Messrs. Lewis and Davey to stay in England for nearly one month to purchase their equipment and make arrangements for their transportation to Liberia. They finally were taken as passengers on one of the Elder Dempster steamers and reached their desired haven on December 5th, 1928. (Picture of English boat at Teneriffe, one of the few ports at which the trading vessel called).

The Destination.

(Picture of rocky coast line)

The first impression our missionaries had of Liberia was not prepossessing. The coast line is very rocky and it is necessary for the boats to anchor some distance out from the shore. The passengers are taken in as far as possible by surf boats (picture of surf boats) and then, in many cases, it is necessary for them to be carried upon the backs of natives for some distance before they are safely deposited on shore. It may be well for us to picture the landing of our missionaries in this strange country. The vessel which has been their home for many weeks is now anchored in the harbour and is surrounded by small boats manned by natives seeking passengers and calling for attention. One seems to be in another world, as it were, a world which the missionary must look upon as his home, entering into its joys and sorrows that Christ may be made known.

The Capital.

The Capital of Liberia, Monrovia, is a city of considerable size, interesting and picturesque. It is a combination of Western civilization and native African custom. Here are to be found some modern buildings and much ambition in

the way of formality on the part of its officials who live in quite attractive houses and maintain English or American customs. It is noticeable, however, that native dwellings also have a place right in the city itself and that this semblance of civilization does not hinder the unconventional native life at its very doors. (Show Mr. Davey in Monrovia beside a giant tree).

Intimate Sketches.

The following are a list of scenes in Liberia, together with comments:—

1. Liberian Officers—Here we have a picture of three officers of the Liberian "standing army." This is said to number one thousand, 999 of whom are officers.

2. Liberian Road—This lantern slide shows the beauty of a Liberian road. We would probably call it a foot-path. The growth is abundant and beautiful, and unless the road is continuously used, it is soon obliterated by the great vines and bushes.

3. A Dug-out—This is the canoe of Africa, a boat hollowed out of a solid tree trunk.

Locating a Site.

When Messrs. Lewis and Davey reached Monrovia it was necessary for them to confer with the Government officials regarding permits for exploring, and these were only secured after some little time in the Capital. The first tour of exploration into the interior was not successful, although it supplied them with much valuable information. They were finally led to consider the needs of the great Bassa people, located between the River Cess and the St. John River and comprising about one hundred thousand souls (map of location). The site was finally chosen and permission received from the Government, and while clearings were made and houses erected, Mr. Lewis and Mr. Davey lived in a rented house in one of the native villages (picture of rented house). On the verandah of this small building many lepers were subsequently treated by Mrs. Davey and much medical work done. The missionaries had soon established themselves and had secured some helpers. The following list of pictures will give some idea of the work:—

1. Native boy posing for his picture—True to African vanity he rejoices that he has secured a hat which, although it may have originally belonged to some lady in another country, is treasured greatly.

2. A Liberian grandmother and a cute baby—Notice the charms hanging from the baby's wrists.

3. Natives gathering for celebration.

4. Group of Natives—king sitting.

5. A group of Bassa girls.

6. A Liberian queen who has appropriated the only clothes available in her village that she may be "dressed up" in her picture.

(To be continued in "Union Baptist Witness.")

ST. PAUL'S, MONTREAL.

The Annual Mid-Winter Pastors' and Laymen's Conference of the Montreal and Ottawa District Association of Regular Baptist Churches is to be held

in St. Paul's Bilingual Baptist Church, Charlemagne Street Montreal, January 22nd and 23rd, and all interested in the Montreal district are urged to be present. Rev. Matthew Doherty, of Buckingham, Quebec, will preside at the meetings and Mr. Stanley Goldworthy, of Lachute, will be praise leader.

The programme is as follows—Thursday, 2 p.m.—Session of Prayer, led by Rev. A. J. Milligan, Verdun, and Rev. R. E. Jones, Sawyerville; Thursday, 7.30 p.m.—Evangelistic meeting, led by Rev. James Hall, Ottawa; Friday, 10 a.m.—Committee meeting; Friday, 2 p.m.—Home Missionary Address by Rev. Donald Fraser, Westboro; Foreign Missionary Address by Rev. A. Penman, Dalesville. Again on Friday evening, Rev. James Hall, of Ottawa, will bring the message.

Following this Conference, Mr. Hall will remain with the St. Paul's Church for special meetings beginning with the Sunday services and continuing at eight o'clock each evening until the 30th of January.

PASTORS' AND PEOPLE'S CONFERENCE.

On Friday, January 9th, there was held in the Christie Street Baptist Church, Toronto, the second meeting of the Toronto District Pastors' and Peoples' Conference. This was directly the result of the Pastors' Prayer meeting held regularly and was a time when prayer and praise made fellowship sweet.

The morning session was a Pastors' Prayer Meeting and Conference but the afternoon and evening meetings were attended by representatives from many of the churches.

In the afternoon, Mr. W. L. Kingdon presided. Rev. Edward Hancox led the devotional service, and Rev. W. J. Thomson, of the Long Branch Baptist Church, spoke on "Revival".

The evening session opened with a song service under the able direction of Mr. Stevenson, of the Oakwood Avenue Baptist Church, and following this, Rev. Sydney Lawrence led the devotional service, giving a short and helpful address from "He must needs go through Samaria".

In the unavoidable absence of Rev. W. J. H. Brown, the Rev. John Hall brought the message of the evening, on "Soul Winning", taking as his text, "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth." This was a heart-searching appeal to saint and sinner and one which will surely bear fruit in deeper consecration to the task of evangelizing for Jesus' sake.

Appreciation was expressed for the hospitality of the Christie Street Church, and especially to the ladies who had provided a delicious meal for the visitors.

ANNOUNCEMENT.

The Pastors of the Toronto District are reminded of the next Prayer Meeting to be held in the Toronto Baptist Seminary Building, Monday January 26th, at 10 a.m.

NEWS FROM ESSEX.

An interesting event was held at the Essex Baptist Church, on December 27th, when the laying of the corner-stone of the Meston Memorial addition to the Sunday School took place. Representatives from other churches, including Rev. Mr. Kersey, of the United Church, and Rev. Mr. Pitts, from the Anglican Church, gathered with the Essex Baptists on this occasion. The service commenced with the singing of the hymn, "The Church's One Foundation is Jesus Christ her Lord", followed by the reading of Psalm 127 by Rev. Pitts, and prayer by Rev. Kersey.

Rev. Mr. Pitts and Rev. Mr. Kersey each brought greetings from their churches, and their messages were appreciated by those present. Rev. F. W. Dyson was Chairman, and spoke briefly. He then called on Mr. R. E. Damm, the Sunday School Superintendent, to lay the corner-stone. After reminding those present that he had been a member of the Sunday School for twenty-one years, serving in the capacity of teacher, assistant Superintendent, and Superintendent, Mr. Damm laid the corner-stone to the glory of God.

Deacon Frank Mitton offered the dedication prayer, and the Pastor dismissed the gathering with the benediction.

ORILLIA.

The following communication has been received from the Clerk of the Bethel Baptist Church, Orillia, Ontario:—

"This is to notify you on behalf of the Bethel Baptist Church of Orillia, that in view of the situation which has arisen in reference to Women's Missionary Societies and their relationship to the Convention, that a meeting of the Women's Auxiliary and Missionary Society of this Church, held on December 31st, the following resolution was passed unanimously—That we as an Auxiliary co-operate with the Church in whatever Missionary Programme shall be adopted by a majority vote of the membership; and that we submit the following recommendations in reference to the Missionary Programme for the consideration of the Church at the annual meeting—

(1) That all Missionary offerings shall be designated to some particular field or work. (2) That the Church, in deciding upon a Missionary programme consider our responsibility to Missionaries already on the field supported by the Women's Board and, if possible, provide for one offering to this work during the year should they remain on their fields. These recommendations were incorporated in the Annual Report of the Women's Society to the Annual Business Meeting of the Church, and were adopted unanimously by the Church. The Deacon's Board, in their report, recommended that a bi-monthly Missionary meeting be held in the interests of the following causes, as follows: January—Home Missions; March: Toronto Baptist Seminary; May: Liberia; July: the work now under the Women's Board; September: Jewish Missions; November: Liberia.

This recommendation was adopted unanimously by the Church."

Baptist Bible Union Lesson Leaf

Vol. 6

No. 1

REV. ALEX. THOMSON, EDITOR.

Lesson 4

January 25th, 1931

First Quarter.

JACOB AT MAHANAIM.

Lesson Text: Genesis, chapter 32.

Golden Text: "And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." vs. 28.

I. MEETING THE ANGELS, (vs. 1, 2).

"And Jacob went on his way and the angels of God met him." This was the first time Jacob had seen the angels. After his departure from home he was privileged to have such a vision, (28:12). On both occasions he was in a much disturbed condition of mind, and required the comforting presence of God; and no doubt the manifestation of the heavenly beings with the sense of the divine presence which accompanied it, brought encouragement to his heart. When Elisha and his servant were surrounded in Dothan by the Syrians a vision of the heavenly host was vouchsafed for the encouragement of the latter, (2 Kings 6:17). Angels have appeared also on other occasions both in the Old and New Testament times. The subject of angel ministry is one of importance, intimating as it does, the interest of the heavenly beings in men (Ps. 91:11; Heb 1:14).

II. SENDING THE MESSENGERS, (vs. 3-5).

As Jacob neared the land of Esau he sent messengers before him to announce his arrival unto his brother. In the instructions given by him to his servants we note that he is seeking to impress Esau with the extent of his possessions, and with his desire for peace. This latter is also seen in the deferential form of address, "My lord". He said, "I have oxen, and asses, and flocks, and menservants and womenservants; and I have sent to tell my lord, that I may find grace in thy sight." Such an attitude manifests also Jacob's timidity, which was soon to turn to fear. And by the greatness of his company we are impressed with his changed circumstances. He came out empty, now he is returning full. But his mind is not at rest: how that sin he committed twenty years before, (Gen. 27) troubled him. He knew there was such a thing as conscience. Well would it be if it were burned into each heart that it never pays to sin.

III. JACOB'S PLAN, (vs. 6-8).

The messengers returning told Jacob of the result of their mission, informing him that Esau was coming to meet him and four hundred men with him. Such information made Jacob "greatly afraid and distressed." He imagined that his brother could only have evil intentions. Before leaving home he knew of his threats, (27:41), and now he saw their probable fulfillment. Truly a bad conscience is an uncomfortable companion, and the way of transgressors is hard, (Prov. 13:15). Esau had only brotherly feeling toward Jacob, and he desired to welcome him home in a warm manner, but this was not known to the returning exile, and he formulated a plan in prepa-

ration for the worst. "He divided the people that was with him, and the flocks, and herds, and the camels, into two bands; and said, if Esau come to the one company, and smite it, then the other company which is left shall escape." Jacob was never at a loss for an ingenious expedient. It would have been better if, on occasions when he only trusted to his own schemes, he had simply depended upon God's providential care.

IV. JACOB'S PRAYER, (vs. 9-12).

Jacob neglected not to pray. Probably the trying circumstances in which he was placed compelled him to seek God's help. The trials of life may not be pleasant, but they may be profitable. Their tendency is to drive us to God for help, and we come to trust Him more. Prosperity has often quite a contrary effect, although it is not necessary that it should have this. Prayer should be habitual with the child of God; then he is prepared for all the troubles of life, and does not come into the presence of God merely when he is in difficulty. Prayer should be the first resort, and not the last in any time of perplexity. Note the practical nature of prayer, in answers given and in solace derived therefrom, the many promises relating thereto, and the conditions necessary to fulfillment thereof. Several things are worthy of attention in Jacob's prayer. First, the ascription, wherein the Almighty is referred to as the "God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me." A threefold relation is seen connecting the founder of the Hebrew race, his son, and grandson, with God, and the covenant relationship and personal connections of each one with God are also manifest. Second, the recital of God's command to "return unto thy country, and do thy kindred, and I will deal well with thee," implying that he was in his present situation due to obedience to the command of God. And when one gets into difficulty in the way of obedience he may expect God to aid him. Third, the expression of Jacob's humility: he was "not worthy of the least of all the mercies" of God. This is the proper attitude of a suppliant. Pride is abhorrent in God's sight, but humility is blessed. Fourth, an acknowledgment of blessing received. Jacob had gone over Jordan with his staff, now he had become two bands. Such prosperity was due to God, and he was rightly given the praise for it. Emphasis may be laid upon the duty and privilege of praise. Fifth, the petition of the prayer. Jacob prays to be delivered from the hand of his brother, Esau, whom he feared. He is quite frank about the matter. Note the particular nature of his request, its brevity, sincerity, definiteness, and faith. God means us to be definite in our petitions, and to ask in faith nothing wavering, (James 1: 6). Sixth, the remembrance of God's promise, "And Thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude". God delights to be reminded of His word, and when we plead His promises we are on sure ground.

V. JACOB'S PRESENT, (vs. 13-21).

After prayer, Jacob prepared more definitely for the meeting with his brother, and arranged to give him a valuable present. His wealth must have been great to have permitted him to present Esau with so many animals. (vs. 14, 15).

The plan for the presentation of the gift was most ingenious, in the division of the animals into droves and the placing of these droves a certain distance apart, (v. 16). Added to that was the direction concerning the presentation speech to be made by the persons in charge of the droves, (v. 17-20). The purpose of such an arrangement was the mollifying of Esau. If his brother was angry when he met the first drove, Jacob thought that by the time he met each drove and received the greeting described, his anger would have cooled, and in a more peaceable mood they would greet each other. The plan was well conceived, but it would appear to have been quite unnecessary, for Esau was delighted to welcome him home. (33: 4).

VI. JACOB'S WRESTLING EXPERIENCE, (vs. 22-32).

Jacob's experience at the brook Jabok was a most momentous one in its nature and consequences. The circumstances are worthy of note. Jacob was alone. He had sent his present on in advance, his remaining herds followed in their wake. His wives, his sons, and his servants he took and sent over the brook, with all that he had, (vs. 22, 23). "And Jacob was left alone." His state of mind can be readily imagined. It was a quiet time, suitable for meditation and self-examination. Jacob was returning home. Since leaving his parents much had happened, and he was constantly in remembrance of the reason for leaving home. Now the homeland was in sight, but Esau was between. What would be his attitude? What would be the consequences of the meeting? These among other thoughts would engage his attention. He had reached a crisis in his life; he was on the borderland of a new experience. Well was it for him that God took the opportunity of this quiet time to test him. It is in these quiet hours that God comes very near to His own. The great defect on the part of the Lord's people these days is, they are so busy with work that the Lord has great difficulty in finding them alone. May we take the lesson to heart, and never forget the quiet hour in His presence.

"And Jacob was left alone: and there wrestled a man with him until the breaking of the day". Such must have been a most trying experience at first, before the identity of the individual was known. It was night, and no one was present to help him; the only thing that Jacob could do was to wrestle.

The wrestling was of a severe nature. Apparently it was an all-night struggle, ending in abiding consequences. Jacob clung to his heavenly visitant. "And when he saw that he prevailed not against him he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him", (v. 25). Jacob therefore carried the effect of his encounter with him throughout the rest of his life.

The experience of Jacob was a meeting with God, a divine test, a divine hindrance to progress, a real crisis and a cause of abiding consequences, in body, name, nature, power, customs and descendants. It represents a spiritual experience. Jacob in self-confidence wrestled with God, but it was his clinging to him in evident helplessness which brought the blessing.

Baptist Bible Union Lesson Leaf

Vol. 6.

No. 1.

REV. ALEX. THOMSON EDITOR.

Lesson 5

February 1st, 1931

FIRST QUARTER.

JACOB'S SNARE.

Lesson Text: Genesis, chapters 33, 34.

Golden Text: "And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept." Gen. 33:4.

I. THE MEETING WITH ESAU, (33: 1-16).

Jacob had long anticipated this meeting with Esau, and had been much afraid of its outcome. He had planned for it, and prayed about it, and now the actual meeting was at hand. But it was to prove a different kind of meeting from that which he expected. He had grievously wronged his brother, he had heard of his threat concerning him and he naturally expected that he would take advantage of the opportunity and punish him for his offence. But this did not happen. Instead, he was warmly welcomed by Esau, who did him honour in meeting him accompanied by four hundred of his men. Thus his much anticipated trouble turned out to be a real blessing. God had promised to protect him, (28:15) and He faithfully carried out His word.

The meeting of the brothers is described simply and in an interesting manner. Jacob is again seen arranging his company, "He put the handmaids, and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost", (v. 2). His favourites are placed last, but from what motive we know not. "And he passed over before them, and bowed himself to the ground seven times until he came near to his brother", (v. 3). In this manner he sought to find grace in his eyes. He condescended to adopt the attitude of a servant, and manifested thus his humility, his acknowledgment of guilt his desire for reconciliation and his change of nature.

There is no mistaking the sincerity of Esau's welcome. He "ran to meet him and embraced him and fell on his neck and kissed him; and they wept", (v. 4). This implied a change in Esau. He had threatened the life of Jacob and now he warmly welcomed him home. Between the threat and the action, however, there had passed twenty years, (31:41), and time makes changes. God had been at work in Jacob's behalf. Note the Lord's faithfulness in exercising care over His servant. Other matters of interest are Esau's enquiries concerning Jacob's family and gift, (vs. 5-8), his magnanimity in declining Jacob's gift, (v. 9), although constrained to receive it, (vs. 10, 11), his offer to accompany Jacob, (v. 12), and when this was declined, (vs. 13, 14), his offer to leave some of his people with his brother, (v. 15). Jacob, for certain reasons, desired to journey alone, and Esau left him and returned to his own land, (v. 16).

II. JACOB AT SHALEM, (33:17-34:31).

Settling at Shalem, (33:17-20). One is reminded as he reads of the settlement of Jacob before the city of Shalem, of that other well-known character named Lot, who pitched his tent toward Sodom, 13:12), with disastrous results in both cases. Jacob "pitched his tent before the city", (v.18). Possibly he had a reason for locating in such a place, but judging from the evil consequences which ensued, it would have been better if he had settled elsewhere. It is not easy locating just in the most suitable spot, but care ought to be exercised in the matter, for the children's sake. The city was inhabited by heathen people, and association with them would be the opposite of uplifting, therefore bad for the whole of Jacob's family. Note the scriptural teaching concerning fellowship, (2 Cor. 6:14-18). Jacob "bought a parcel of a field where he had spread his tent . . . for an hundred pieces of money.", (v. 19). He thus became a proprietor in the land which had been given to him by God. "And he erected there an altar and called it El-elohe-Israel", (v. 20), that is, "God, the God of Israel". This was an evidence of his personal piety, and his recognition and worship of God. In every home there should be the family altar, the worship of God, and the recognition of His claims.

III. SHECHEM'S OFFENCE, (34:1, 2).

The dangerous proximity of Jacob's encampment to the city is seen in this incident. Dinah "went out to see the daughters of the land". We know not whether this was the first time or one of several times curiosity or the desire for fellowship might have impelled her to such action. She was an only daughter, and consequently would be lacking somewhat in fellowship with her own kind at home. But better would it have been for her if she had remained alone, than that she should have gone where she did. Emphasis should be laid upon the necessity of choosing the right kind of company, and upon the dangers of associating with the wrong kind. A word may also be given to parents concerning the protection of their children. Dinah evidently was unprotected in the midst of a heathen people. Innocently she was in the place of temptation and she suffered the consequences. No reason is stated whereby blame may be attached to her parents. It may have been self-will on her part, but the lesson is clear that children should receive warning of the dangers of life, and parents can best give such information. In the classroom such instruction should not be neglected, however. Purity requires emphasis.

IV. SHECHEM'S REQUEST, (vs. 3-12).

Shechem loved Dinah, "his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spoke kindly unto the damsel", (v. 3). Such an attitude is better than that exhibited by many in a like situation, but it does not excuse his wrong action, nor does his request made to his father: "Get me this damsel to wife", (v. 4). Certainly such a request implies a willingness to make amends for any harm done, and is in accordance with the teaching of a later law, (Deut. 2:29), as well as

being the outcome of affection. Only too often in such a case the woman is cast off to continue on the downward road. Jacob was informed of the offence against his daughter, but he held his peace until the return of his sons from the field, (v. 5). This may have been that he might counsel with them concerning possible action, or because it was the duty of Dinah's full brothers to look after the matter. The anger of Jacob's sons is recorded, (v. 7); and the proposal of Hamor concerning the making of marriages, (v. 9), and particularly the suggested union of Shechem and Dinah (v. 8). His earnestness is evident in his offer to give any dowry requested, (vs. 11, 12). Such a proposal was undoubtedly of an honourable nature, made in all sincerity, and on the surface it appears to be all right, but it was wrong in principle for the covenant people to agree thereto. The consequences for them would have been disastrous in relation to their distinctiveness of race, of their separation unto God, and of their covenant relationship.

The answer of Jacob's sons, (v. 13-24) "And the sons of Jacob answered Shechem and Hamor his father deceitfully", (v. 13). For such an answer there was no excuse. They were unwilling to allow their sister to be united with Shechem, and they ought to have made this known. On the other hand Shechem was also at fault in retaining Dinah in his house, (v. 26). The proposal put forth is that the men of Shechem should be circumcised like the sons of Jacob. Circumcision was the token of the covenant, (17:11), and the statement was rightly made that Dinah could not be given to one who was uncircumcised, (v. 14). The argument of mutual benefit is used by Hamor and Shechem, and the men of the city consent to the operation, (vs. 20-24). It would appear therefore that while the sons of Jacob acted deceitfully, the men of a heathen city acted in all sincerity, and honourably fulfilled the conditions of the agreement. It does happen sometimes that the men of this world are more honourable than some professed followers of God, but it should not be so.

The evil deed of Jacob's sons, (vs. 25-31). The purpose of the deceitful attitude of Jacob's sons is made manifest in these closing verses. They intended taking a dreadful vengeance for the wrong done their sister. The leaders in this were "Simeon and Levi, Dinah's brethren", (v. 25), who taking advantage of the condition of the men of the city came upon them and slew them with the sword. They killed only the males and took the women and their children, and cattle, as spoils, (vs. 26-29). Note the unreasonable, evil nature of this deed, the innocent suffering with the guilty. The consequences might have been serious if God had not protected them. They were few in number, and larger tribes surrounded them, and these Jacob was afraid of, (v. 30). It may not be without significance that there is nothing recorded as being said about the evil of the deed itself. It is the consequences which are referred to. On the part of the sons there is no sign of penitence. They excuse their deed by the statement, "Should he deal with our sister as with an harlot?"