

The Gospel Witness

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

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MILITANT GOODNESS

We are divinely admonished to "be not overcome of evil," but to "overcome evil with good." The principle of moral evil is positive and aggressive; it is always on the offensive against its opposite: it is seeking always to "overcome". And it can never successfully be opposed by a moral negative, by a neutral or even defensive moral attitude. You cannot stop a cyclone with a vacuum—you invite it. The water runs down from the hill-tops which challenge the clouds. Children will never be made good by admonitions not to be naughty. You cannot shut out the darkness by drawing the blinds. The erstwhile dwelling of an unclean spirit is not made a holy temple by being "swept and garnished". A house "to let" is not long unoccupied. If not occupied by a lawful tenant, it will soon be possessed by destructive occupants which pay no rent.

Innocence is negative. In the Eden of history, and of the present-day nursery, its purity is soon spoiled by aggressive evil. The Bible opens with a negative story, a garden whose glory is the absence of evil. It closes with a positive story, a city whose glory is the presence of holiness. It begins with innocence as yet not overcome, because untried. It ends with holiness which has overcome evil with good: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Thus the religion of Christ is a positive principle. It does not consist in negations, in not being, or in not doing, but in being and doing; not in abstention from evil, but in occupation with good; not in idleness, but in industry; not in abstaining from worldly pleasures, but in pursuing spiritual joys; not in denying the material, but in cultivating the spiritual; not in belittling time, but in appreciating eternity; not in withdrawing from Mammon, but in communing with God. Our soul-ship cannot get to shore only by throwing some Jonah overboard: we must take Christ on board. Evil must be overcome with good.

I.

Observe this principle in some of its applications to the culture of the individual soul.

It applies to the inner mental processes. The mind was made to think. It must be occupied with something. There must be pictures of some sort on the

walls of the imagination. There must be something stored on memory's shelves. Something must grow in the garden of the affections. The brush of the imagination will paint pictures of some sort. If not otherwise employed, it will probably paint the kingdoms of the world and the glory of them. Memory will be as a garden overgrown with weeds, if it is not diligently cultivated. If we would give no place to any root of bitterness we must occupy our minds with thoughts of divine goodness. Life ever presents a choice between weeds and flowers, between thorns and fruit. We must hide God's word in our hearts if we would be preserved from sinning.

This principle applies to the objective life of the soul. The mind cannot live to itself. Were it to do so it would become unbalanced. Absolute self-occupation inevitably leads to insanity. The mind must have windows through which to look upon life, and doors through which it may express itself. True pleasure of any kind must be social, in the sense that it must be objective. We must be taken out of ourselves. The only way to escape being overcome of evil is to overcome evil with good.

There can be no amusements which "do no harm", for whatever does no good, in the nature of the case, must do harm. What are called "pastimes" are always dangerous. They are negative, and a mere negation will always "give place to the devil". We must make it a rule to find our pleasures in the positive. Only as we occupy ourselves with that which really does us good can we be immune to the approach of evil.

The same is true of our companionships. A negative or neutral physical condition can never render one immune to the bacilli of disease. The only physical immunity consists in a positive antipathy toward disease germs.

The same is true morally. We cannot afford to consort with persons infected with moral evil, unless our natures have been made positively antagonistic toward that evil. Our associations with others will make us—and them—either better or worse. The only way to resist the domination of others is to store our own minds with superior ideas. When people go house-hunting they seldom knock at the door of a house the garden of which is well kept and the windows cleaned and curtained. Such evidence of care

announces that the house is already occupied. It is at the door of empty houses the would-be tenant waits to enter.

Thus the growing, progressive, fruitful, life will be positive in its attitude toward everything. It will not attempt to overcome evil by analyzing its nature, and complaining of its would-be ascendancy: it will overcome it by filling with good the place to which evil aspires.

Only thus can evil habits be overcome. There are habits of the mind, as well as of the body. The "old man" can be put off only as the "new man" is put on.

One common habit of the mind is discontent. There are people who find their only pleasure in being miserable. They not only nurse their sorrows and their troubles, but their imaginary grievances too. They weigh them daily as a mother weighs her growing baby. The only cure for discontent is contentment. If we count our blessings instead of our bruises, and rejoice in our mercies instead of complain of our miseries, we shall "overcome evil with good". We shall overcome discontent with thankfulness, and sadness with gladness, and gloom with a joy unspeakable that is full of glory.

Another grievous habit common to too many is that of fault-finding. There are people who specialize in looking for flies in the ointment. They are quick to discern the scar on every countenance. If another's eyes are really beautiful, they complain of the color of his hair. Everybody is either too tall or too short, too stout or too thin, too reserved or too forward. In the eyes of these fault-finders nobody is becomingly attired. No one can ever preach or sing to suit them. And the temperature is never right, whether indoors or out. The devil does more mischief to the cause of Christ through the fault-finder than through all the heresies and immoralities that have stained the honour of the church.

Where shall we find a cure? The mind is trained to find things which are hidden from other eyes. The whole mental machinery of an active mind is like a grappling-hook or a magnet—always dragging for something. The woman in the parable was an expert sweeper. She knew how to find dust and dirt and cobwebs, how to find every corner in all the house. But one day she swept the house to find, not dust, but silver—and she found it!

Thus must we "overcome evil with good". Our minds must not be like an apartment-house with a "To let" sign in every window. We shall not succeed in being "careful for nothing" by merely resolving that we will not allow ourselves to be anxious. We shall "be careful for nothing" only as "in every thing, by prayer and supplication, with thanksgiving (we) let out request be made known unto God." Then the peace of God, which passeth all understanding, shall not only keep our hearts and minds through Christ Jesus, but garrison them, protect them, as by armed guards. We shall overcome the tendency to think evil of others only as we heed the admonition, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Another habit of the mind to which not a few are

subject is that of entertaining feelings of enmity toward others. There are people whose mental attitude toward life in general resembles that of the proverbial Irishman at a fair. Their bitter spirits mother a numerous progeny, so that wherever you find them they are always nursing a grudge. We do not write, nor plead, in the interest of fancied enemies. Your attitude will not hurt them: it will only hurt you.

Have you never injured others by word or deed? We fear those who say so are rather forgetful. But even if their contention were true, they have not been without a bitter feeling toward others; and sentiments of antipathy will poison your own soul, though the person toward whom they are directed may be ignorant of their existence. The only way to avoid cursing others is to bless them. If we would avoid hating, we must love. The coals of fire you heap upon an enemy's head will purify your own heart. The unforgiving spirit will ever be slain by an act of kindness.

Another disposition to which this principle applies is that of a hasty temper. An incombustible person may be useful for purposes of insulation, but will always be found most uninteresting as a companion. We ourselves are rather fond of people who have some temper—just as we like a house with a fire in it. But the fire should be kept in the grate, and the temper under control. The only way to overcome impatience is to cultivate patience. We should lengthen the time-fuse to the bomb, so that our friends and foes alike may be able to get out of the way before it explodes!

Pride is another habit of the mind,—

"But man, proud man
Drest in a little brief authority,
Most ignorant of what he's most assur'd,
His glassy essence, like an angry ape,
Plays such fantastic tricks before high heaven,
As make the angels weep."

One of the greatest discussions of literary history relates to the identity of *Junius*. There were some who were disposed to attribute the authorship of *The Letters of Junius* to Sir Phillip Francis, but Tierney, who was acquainted with Francis, declared that "he knew no better reason for believing the fellow to be *Junius* than that he was always confoundedly proud of something and no one could ever guess what it could be!"

On the same grounds there are many people who might pass for *Junius*!—

"Why, who cries out on pride,
That can therein tax any private party?
Doth it not flow as hugely as the sea."

How shall we deal with this demon, pride? The only way not to "mind high things", is to "condescend to men of low estate". The "old man" and his deeds will not cease from glorying by being sentenced to silence and obscurity: he must be nailed to the cross and identified with its shame. "Be not overcome of evil, but overcome evil with good."

The principle under consideration ought also to be applied to habits of the tongue. The tongues of most mortals seem to be hinged upon ball-bearings. The tongue is often the nearest approximation to perpetual motion yet discovered. We remember a certain street-car conductor in Toronto, running on a particular line,

who was a young man, we should suppose, still in his twenties; and yet his lips were wrinkled like the lips of an old man, because they were always pursed for whistling. We have no idea how those wrinkles could be ironed out, but we have wondered if that great desideratum could have been accomplished by giving him another tune to whistle?

At all events, the tongue is always busy. We have sometimes wondered whether muteness was such a handicap after all!—for the tongue can be terribly destructive. "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, withersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God."

Air brakes will stop the momentum of the fastest and heaviest train, but no one has yet devised a brake for the tongue. Therefore it would appear that our only salvation is to keep it worthily occupied: "His praise shall continually be in my mouth"; "My tongue shall speak of thy righteousness and of thy praise all the day long."—"Be not overcome of evil, but overcome evil with good."

II.

The principle of this discussion must be applied to the church's mission.

This means that the church can never afford to be neutral where principles of righteousness are at stake. Had the Good Samaritan happened along while the "certain man" on the road to Jericho was being stripped and beaten by the thieves, we have not the slightest doubt there would have been a fight. The priest and the Levite would have said, "We do not believe in controversy", and that would have been their justification for passing by on the other side. But the Good Samaritan would have been as sure to do battle with evil as he was to minister to human need.

No church can keep its soul while holding its peace in the presence of evil. Whether it be sin in the individual, or evil in the corporate life of the church, the community, or the nation, goodness must be positive and aggressive in its attitude toward evil. It must overcome it, and conquer it.

It follows also that the church cannot afford to be neutral where error abounds, for as evil is overcome with good, so error must be overcome with positive truth. The Spirit of God does not preside at an enquiry-desk, waiting for interested people to come and ask questions. He is aggressive: "When he is come, he will convince the world of sin, and of righteousness, and of judgment." And the church which shuts itself within cloistered walls, and re-

solves that it will take no active part in battling for the truth, or contending for the faith, will soon find itself, like poor blind Samson, grinding the Philistines' mill. We can keep step with the Holy Spirit only as we go forth to the battle, and bear our share in His march to inevitable victory.

If this principle be applied to the practical details of a church's ministry it means that a New Testament church will be much less a fortress than a marching army, pushing the battle to the gate. Both in preaching and teaching the Word we must be always advancing, never giving the adversary time to dig himself in, going out into the highways and hedges, "mopping up" every inch of territory where an unsaved soul may hide himself, until the slain of the Lord are many.

And in these days of deepening gloom and general apostasy, when the plague of Modernism is epidemic, when the very atmosphere is laden with its bacilli, when nearly every book and magazine carries the germ of it like a book taken from the hand of a patient in a pest-house, there is but one way for the minister or the church to ensure his or its immunity, and that is to fight it; to declare war upon it; to "overcome evil with good."

The conclusion of the whole matter, then, is this: we must keep ourselves so busy thinking and speaking and doing that which is good, that there can be no place in the life for evil. That, of course, is impossible in the complete and absolute sense, but in the measure in which we yield ourselves to that which is good—and that is possible only as we first yield ourselves to the Spirit Who is holy—our tongue will be kept from evil, and our lips from speaking guile. So by the grace and power of the Holy Ghost shall we be enabled to hold "the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."

REV. W. GORDON BROWN IN JARVIS STREET.

For the last four Sunday mornings the Pastor of Jarvis Street has been taking a vacation on the instalment plan. Last Sunday morning the church was favoured with a visit from Mr. Samuel R. Boggs, of Philadelphia, Chaplain of the Gideons, who delivered a most helpful message.

The three preceding Sunday mornings the preacher was Rev. W. Gordon Brown. Every service was a benediction to the people. Mr. Brown is a young man, a fine scholar, a thorough evangelical, who stands for the Old Book, and, in addition, is a fine preacher. By all accounts he did not *occupy* Jarvis Street pulpit: he *filled* it.

We are glad to report that Mr. Brown is greatly improved in health. When the Editor of this paper was Mr. Brown's age he was about the same height, weighing at least thirty pounds less, and his friends predicted that the undertaker would soon get him—whether he did or did not "watch out"! We have every confidence that Mr. Brown will prove to be made of "tough stuff" in the best sense of that word; and, given physical health, as we trust he will be, his name will become familiar to the Christian people of both hemispheres.

There are many "Browns", but this one will be of a peculiar hue, a Jarvis Street-Seminary-Witness hue—a sort of Jarwitsem colour, to use our cable name; to wit, W. Gordon Brown, the one and only. Long may he live!—and the browner he gets the whiter he will become.

The Jarvis Street Pulpit

THE BLESSINGS OF CHRIST'S PEOPLE.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 21st, 1931.

Broadcast from Station CKGW, 690 k.c., 434.8 metres. Short Wave: VE9GW, 6,095 k.c., 49.22 metres.

(Stenographically Reported)

"And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin, king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin, king of Judah out of prison;

"And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon;

"And changed his prison garments: and he did eat bread continually before him all the days of his life.

"And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life."—II Kings 25: 27-30.

Prayer Before the Sermon

By Rev. W. Gordon Brown.

We rejoice in Thee, O God, through Jesus Christ our Lord. In Him Heaven has touched earth with blessing; God has come to us. We bless Thee that He was with Thee before the world was with Thee. We rejoice in the humiliation by which He humbled Himself, and came down to be born as a man, though by miraculous means. Since He partook of flesh and blood, our difficulty in knowing Thee, a pure Spirit, has been lessened, for He hast united Deity with humanity, and so can unite humanity with Deity.

We rejoice in His sinlessness, in His crystal life, in the manifestation of power by which men saw Thee, in such words as no other man ever spake.

But when we come to Thy cross, how humbled we are! We must repent of our sins; we must lay ourselves as worms in the dust, knowing that without Thee we are undone, useless, hopeless; but that Cross gives us hope, and makes us useful, for by it our sins are forgiven, in it there is power to cleanse our lives.

We thank Thee that He has risen, that He is not only the crucified Saviour, but the risen Christ, ascended, glorified, at the right hand of the Majesty on high.

We rejoice also in the hope of His coming again,—that blessed hope by which we look for Him as the Saviour, the Lord Jesus Christ, Who shall change the body of our humiliation, that it may be fashioned like unto the body of His glory, according to the working whereby He is able even to subdue the entire universe unto Himself. So we rejoice in Thee, O God, through this our blessed Saviour.

Forgive us, O Saviour Christ, all our many sins. Sins of the flesh have we committed. How prone we are to fall into them! Not only forgive us, but strengthen us against these sins, dear Lord. Forgive the sins of the mind by which we have lifted up our intellects, which are Thy gift, against Thee. Teach us reverently to think Thy thoughts after Thee, and to bring every mental concept into conformity with God as revealed in Jesus Christ. Forgive us the sins of the spirit—pride, jealousy, carelessness, prayerlessness. Forgive us our many and great sins, O Lord.

Grant us a fresh consciousness of the healing, restoring, life-giving, strengthening, empowering, presence of God. May Christ be formed in us more and more! May we have Him in heart and mind as the Hope of Glory! Help us who are Thy children so to live Christ that others by our lives may be drawn to Thee.

Bless those who are listening to our service over the air. To such as have this day forgotten God, bring at this hour the remembrance that this is the Lord's day, that they may be in the Spirit on this day in which Christ arose. Some are sick and afflicted; teach them with Job to say, Though He slay me, yet will I trust Him. Teach them to see that though the Hand that presses may be heavy, it is our Father's hand. Some may be near the waters of the river that is narrow and deep and swift, the stream that divides this life from the life beyond. Give them light in the valley by Thy Word and by Thy Spirit. Grant them grace to see Christ as the One Who took the sting out of death, as the One Who liveth and was dead, and, behold He is alive for evermore; and has the keys of death and the unseen world.

So minister to those who are not Thy children with convicting grace, that they may see themselves before God as sinners, that they may see Christ as the alone Saviour, and, turning to Him, may receive Thy gift of eternal life.

Quicken the hearts of us who love Thee, that we may love Thee more and serve Thee better.

Bless the preaching of Thy word from this pulpit and from other pulpits where Christ crucified is preached and Thine infallible Word expounded. May Thy Spirit follow with His own mighty power. Especially would we pray for those who are ministering the word of God under discouraging circumstances, Thy servants who have seen no visible results for their labour. Give them grace to continue, that in that great day when Thou shalt come again, they may hear Thee say, Well done, good and faithful servant. Prosper Thy Word in the hard places. Give Thy servants a vision of the morning, of the dawning of the day, of the glory that shall be revealed when Christ shall be glorified in us who are saved by Thy grace, and we in Him shall rejoice before Thee as we know not how to rejoice now.

Hear us, O Lord, and answer us according to Thine abounding grace in glory in Christ Jesus, Amen.

When the sins of God's people, Judah, had been multiplied and the cup of their iniquity was full, God sent Nebuchadnezzar, king of Babylon, against them to chastise them, to discipline them, to bring them to their senses. The prophets of Judah, by divine inspiration, warned the people of God that it would be useless for them to resist the onslaughts of the king of Babylon. They were warned that he was the divine instrument, and that there was nothing for them to do but to submit to the discipline which the Lord God proposed. So Jehoiachin and his people were carried away captives into Babylon, and the king was cast into prison. For thirty-six years—half a lifetime—he wore prison clothes, lived on prison fare, and was subject to all the limitations of a prison experience.

In the thirty-seventh year of his captivity Evil-merodach came to the throne of Babylon. He celebrated the beginning of his reign by granting pardon to certain political prisoners. He lifted up the head of Jehoiachin; he set him free from the prison; he gave him recognition as a king, setting his throne above the thrones of other kings. He took away his prison garments, and gave him new raiment appropriate to his new station. He granted him a continual allowance from the king's table, a daily rate for every day, all the days of his life.

Not very much is known about this Babylonian king who bore the name of his fathers' god, but his gracious treatment of Jehoiachin is distinctly to his credit. I propose to take this passage from his life's story out of its context altogether, and merely use it as an illustration

of what divine grace does for those who believe, delivering them from the prison, reclothing them in the garments of salvation, setting them free, and providing for their sustenance all the days of their lives.

I.

Let me begin with this simple observation, that THE ENTHRONEMENT OF JESUS CHRIST ALWAYS ISSUES IN THE LIBERATION OF THE CAPTIVE. When this Babylonian king ascended the throne he immediately issued orders to open the prison doors. So the enthronement of Christ always brings liberty to those who have been in chains.

I begin by saying that *it was true historically*, for it is written, "When he ascended up on high, he led captivity captive, and gave gifts unto men." There are veiled suggestions in the Word of God that some great change was effected in the lives of the spirits of the departed when Jesus Christ bowed His head and gave up the ghost. The saying of the Lord to the thief who prayed for forgiveness at His side, saying: "Lord, remember me when thou comest into thy kingdom"—the response of the Lord to that petition, "To-day shalt thou be with me in paradise", is profoundly significant. I believe there is scriptural warrant for our believing that the Lord led at that time a multitude of captives captive, that their situation in the world of spirits was affected by His advent to it, so that now believers who die in faith are not merely "gathered to their fathers": they depart "to be with Christ which is far better." They enter immediately into paradise. To be absent from the body is to be present with the Lord.

You will recall also that when our Lord began His public ministry in the synagogue at Nazareth, there was handed to Him the roll of the Prophet Isaiah. He opened the book; and "found the place where it was written"—remember that, you Christian people. He did not treat the Word of God like a conjuror's box, opening it at random; or like drawing lots, taking a text out of an aggregation of texts. He knew the Book, and He deliberately "found the place where it was written", and He read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And ere He departed He said to His disciples, "All authority is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." His sovereign authority is exercised in grace, in liberating the captive.

I may go farther and say that *this principle has been experienced, in some measure, by all who truly believe*. Is it not true that we have discovered that our Lord Jesus has the key to the prison-house? that there is power in the gospel to deliver men from the bondage of sin? to set them free in Christ Jesus? Is it not true that believing on Christ enables a man to open his heart to the reception of a power that is more than human, delivering him from the bondage from which before he found no power to deliver him? Cannot many of us say from our own experience that it is true that—

"He breaks the power of cancelled sin,
He sets the prisoner free;

His blood can make the vilest clean,
His blood avails for me"?

And yet how many of the Lord's own people, those who have truly believed, and have been made partakers of the grace of life, men and women who are of the blood royal, belonging by legitimate birth to the household of faith—*how many of them are like Jehoiachin, spending much of their time in the prison-house!* How many of the Lord's own people, princes who ought to live as princes, children of God who ought to have power in their lives to live as the children of God, are enticed back into the prison-house, and, as Paul has it, are "entangled again with the yoke of bondage"! How few, comparatively, of those who are professing Christians, have really experienced the fulfilment of the promise, "Ye shall know the truth, and the truth shall make you free." "If the son therefore shall make you free, ye shall be free indeed." How many of the Lord's people are held in chains!

Who of us does not know something of that unnecessary bondage? Who of us, even since we believed in the Lord Jesus, have not at times felt that there was a power within us that was not subject to our wills? that there were temptations without which we had no strength to withstand? How many are bound by the gilded chains of worldliness! How many there are who have no power to sever them, no power to break the spell, the peculiar fascination of the world of the visible and temporal! How many of us have had to sing,—

"Look! how we grovel in the dust,
Fond of these earthy toys;
Our souls can neither fly nor go
To reach immortal joys."

Oh, how many need a revival, the advent of a living power in their own lives! Who of us, indeed, does not need it in larger and fuller measure than we have yet experienced it?

I say, there are many like Jehoiachin, princes of the blood, children of God, who ought to be riding upon their high places, who ought to be always saying, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ", who are, instead, held in various kinds of bondage which prevent them from rendering the service to which they have been divinely called.

And yet, dear friends, *the enthronement of Jesus Christ in the individual life always leads to liberty*. When Jesus Christ is upon the throne He always lifts up the head of Jehoiachin, and brings him out of the prison. I know how terribly men are deceived. I know how many are victims of a spiritual delusion, how many have yielded assent to the devil's lie that the Lord Jesus has come "to torment us before the time". It is generally assumed that to be subject to Christ, to allow His will to be sovereign in our lives, to endeavour always to walk in the Spirit, and in obedience to the principles and precepts of His Holy Word,—it is assumed that a life of that sort means leaving the wide spaces and the fields that are garnished with flowers, to be shut up in the prison-house, to live a life that is cribbed, cabined, and confined. We are declared to be narrow and short-visioned.

How many have had experience of that when they have sought to follow the Lamb whithersoever He goeth, and to be obedient to Him in everything! They are looked upon as being "narrow-minded", as fanatics, as

people who belong to an earlier century, who have had no vision of the larger liberties of these modern days. But, my brethren, Jesus Christ is come to set us every one free.

True liberty consists in obedience to His laws, in submission to His sovereign will. As the fish in the sea, as the hind in the forest, as the bird in the air, each finds its liberty in obedience to the law of its own nature, choosing to sport itself in its own natural element, so the truly regenerate soul finds its highest and fullest liberty only in obedience to the law of its new nature which is the law of the spirit of life in Christ Jesus which sets us free from the law of sin and death.

If we would be free men, and enjoy the liberty of exploring the utmost reaches of the kingdom of God, we must make Jesus Christ King, enthrone Him in our own hearts, recognize the supreme authority of the Holy Ghost within us, and we shall taste of the fruits of that liberty in which the apostle, by divine inspiration, enjoins us, to "stand fast."

II.

THIS KING SIGNALIZED THE BEGINNING OF HIS REIGN BY THE MOST GRACIOUS COMMUNICATIONS WITH ONE WHO HAD BEEN A PRISONER: he "spake kindly" to Jehoiachin.

That must have been a new experience. For thirty-six years he had been a prisoner, under guard, under condemnation. No doubt he had been subject to rude treatment, and to the roughest and most condemnatory speech. He was looked upon as a rebel against the king's law, as a prisoner entitled to nobody's respect. But when the king brought him out of the prison-house, from the throne he uttered words of kindness and of grace.

Thus, dear friends, does our crucified Lord relate Himself to us in grace when we are brought out of the prison-house. The Bible is the word of the King, and there is very much in it that is severe. There are many chapters that are not comfortable reading. It speaks with condemnation to men whose hearts are uncleansed, whose natures are unregenerated. To those who are in the bondage of Satan, led captive by the devil at his will, who are by nature children of wrath even as others, the Bible has no comfort. Rough speech only has it for those who go on in their iniquities. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." While a man goes on in his sin, the Bible has nothing but harsh words for him, promising him judgment, threatening him with destruction. While he loves the prison-house, and hugs his chains, and refuses to accept the invitation to walk out a free man in obedience to the call of the gospel, he is under the law, and whosoever is under the law is under the curse of the law, "because he hath not believed in the name of the only begotten Son of God."

But how many of us here can recall that happy day that fixed our choice on Christ our Saviour and our God, that happy day when Jesus washed our sins away! When you opened your Bible, after you had made your surrender, after you had put the sceptre in His hand, and the crown upon His brow, and, like Thomas, had said, "My Lord and my God"—when you opened your Bible you discovered that it was a new Book. You heard it say, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is

pardoned; for she hath received of the Lord's hand double for all her sins."

How graciously this Book speaks to us when we have passed from death unto life, when we have come out of the prison-house! How full of loving-kindness and tender mercy is the Word of our God! I could quote many passages to you this evening: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me"; "In the world ye shall have tribulation: but be of good cheer; I have overcome the world"; "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." I could occupy you until morning reciting the kind words of the Word of God addressed to every one who comes to Him in penitence. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

The same is true of any faithful ministry of the Word. It is no compliment to any preacher when he is popular with worldly Christians or carnally-minded men. It is the business of the preacher so to expound the word of God that it will search the heart and conscience, and bring men to repent of their sins. No preacher who thus faithfully opens the truth of God's Word, and makes application of its precepts and principles to men who live on the lower levels of life and are carnally-minded, leading down to death—no such minister can be popular with men who are determined to go on still in their iniquity. But if we do but turn from our sins to God, repenting of our iniquity, and receiving His forgiveness, then, indeed, ought every exposition of Scripture to fill us with joy and gladness.

Have you not found it so? Not only have you come to love the Word of God itself, but you have come to delight in any message that magnifies Christ, and that glories in His divine sovereignty. The true believer cannot bear to have the crown taken from His brow, nor to have the sceptre snatched from His hand. We have learned that in the measure in which He is exalted, we find our own freedom, and hear from the throne words of comfort and of peace.

Do not misunderstand. I do not mean to say that we shall ever be wholly free from sin here. Alas! Alas! "we that are in this tabernacle do groan, being burdened." The 'old man' is with us still. The motions of the flesh are here. The mind of the flesh is still active. But when, by divine grace, we are enabled to take up the same attitude toward sin that God assumes, when we recognize that every departure from the teaching of the Word of God, and the direction of His Holy Spirit through the Word, is a sin against God for which we must immediately repent and sorrow with a deep sorrow—the moment we yield our heart's assent to God's attitude toward sin, even though sin be present with us, the Word of God promises us help.

As thus we yield ourselves to Him, there enters into us a power which enables us to feel the throb of the power of God in our own wills, so that whereas we were before captives we are able to say to the glory of His grace, "I can do all things through Christ which strengtheneth me."

Do you love your Bible? Do you love to have it speak to you? Are you comforted by a biblical ministry? If you love your Bible, and you do not enjoy the sermon, if you do really love your Bible—I do not mean, if you say you love it, but if you do really love it, and yield

yourself daily and hourly to its principles and precepts, if it is a passion with you to know the will of God and to do it, that you may share the freedom offered to all such—if that be your real attitude toward the will of God, and you do not enjoy the preacher, it is probably the fault of the preacher. His preaching must be out of harmony with the word and will of God. But if you enjoy your Bible, you will enjoy every true exposition of Scripture, even though it cuts you in pieces. You will be glad to be cut in pieces. You will come to church, not to be flattered and fawned upon, but because you want to know something more of the will of God, because you want to be a better Christian, a truer disciple, a more faithful witness for Christ. You will desire to go on with God, and anything that will assist in the higher education of the soul will be welcomed by you, because by divine grace you have been brought into harmony with the King, and you will find Him always speaking kindly to you.

III.

But let us look at this story a little further. "He spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon." **WHEN JESUS CHRIST IS TRULY ENTHRONED HE SHARES HIS HONOUR WITH US.** "Them that honour me, I will honour." We may be persecuted—we shall be. But when Jehoiachin was brought out of prison he was looked upon by those in Babylon no longer as a prisoner, but as a king. "He . . . set his throne above the throne of the kings that were with him in Babylon."

That is the way by which we attain to the larger life. We stoop to conquer. We lose our lives that we may find them. We surrender to Christ that within the legitimate sphere of our own will we may become, by His grace and wisdom, ourselves sovereign, and no longer captive. We put Him upon the bridge of our ship, not that it may go on the rocks, but in order to be sure it will outride the storm. We enthrone Him that He may lift us up. We agree with the lightning that instead of blasting us by its power, it may drag our carriages and carry our messages, and turn our darkness into day.

When election time comes, certain politicians who live by their politics shrewdly endeavour to estimate which side is most likely to succeed at the polls, and they promptly become enthusiastic for that particular party, in the hope that when the election is won they will have some share in the spoils. What they do from an unworthy motive, we may do from the holiest motive of all: we may give our lives to the exaltation of Jesus Christ, with the confidence that when He mounts the throne He will take us with Him into the glory. We submit to His rule, and His own mastery of evil throbs in our own wills. We kneel at His footstool and find it a throne upon which we are established in honor: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

The way to abiding honour is often the way of dishonour in this life. The way to the largest wealth is the way of poverty. The way to receive the approval of High Heaven is to be willing to become as the filth and the off-scouring of the earth. The way to tread the earth and

all that is in it under our feet, and to triumph gloriously in Christ, is to be as submissive to Him as a little child.

IV.

Let me go a little farther, and point out to you that **WHEN THIS KING OF BABYLON EXALTED JEHOIACHIN TO THE THRONE HE CHANGED HIS PRISON GARMENTS.** Have you ever seen a gang of convicts at work—all of them in convict garb, with their stripes and their numbers? Has it not cut you to the heart to see men made in God's image reduced to such a level?—convicts in chains, with no liberty, no freedom to exercise their own wills? But when they come out of prison they leave their convict garb behind. And when Jehoiachin came out of prison the king gave orders that his garments should be changed, and that now he should be apparelled with robes befitting his exalted station. After thirty-six years wearing prison uniform! Can you imagine what Jehoiachin felt like when he exchanged them for the robes of a king?

Did you ever go into camp where you could neither shave nor change your clothes? You came back like wild men. (Brother Gordon Brown knows something about that. He is a bit of a camper.) It is a good thing to leave your looking-glass behind you, if you would be comfortable while living that kind of wild life! But a man who for a few weeks has been deprived of some of the ordinary privileges of a civilized life says, when he comes back, "I have had a good time, but a month of that is long enough! I am glad to be civilized, and to be respectable again."

But think of thirty-six years in prison! Half a lifetime with the brand of the convict upon you—and then to have the door opened! And to change it all for royal apparel, and to be recognized as a king! What a transformation!

Thus divine grace effects, not only an inward change, but an outward change. Thus we are to put on the garments of salvation. We are to wear the best robe of the Father's house. We are to be dressed as kings. You ought to wear your best clothes to work every morning. I do not care where you work—in a garage, in a factory, in a coal-mine, if you like. Perhaps there are some such who hear me at this moment, yonder in Pennsylvania? You say, "Wear my best clothes to work! Have you ever seen colliers come back from their work?" Yes, many a time. But there is something about the garments of our salvation which prevents their being soiled, which prevents their wearing out, even if we wear them every day.

It is the will of our God that we should always be dressed as heaven's gentlemen, as ladies of the court, as those who are the children of the King. So ought we to be apparelled. Our daily life, as well as our Sunday hymn-singing and our Sunday church-going, ought to speak of our relationship to Christ. Our daily life at home, in the family, in the kitchen, among the children, in the office, in the shop, on the street, when there is not another Christian present; when only men are there to hear our speech, our conversation ought always to be with grace, seasoned with salt. We ought to have the accent and bearing of those who live continually in the presence of Royalty, so that there will be a savour of Christ about us wherever we go.

What did that ordinance mean which you witnessed this evening? "We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk

in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

You remember the analogy which the Apostle Paul institutes in that marvellous and matchless fifteenth chapter of First Corinthians: "It is sown a natural body; it is raised a spiritual body." This corruptible body, that so soon becomes offensive when life has departed, is buried; but it will live again: "This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." So that even in the realm of the physical, we shall have bodies made "like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

But this ordinance of baptism, while it looks forward to that ultimate completion of redemption's work, when soul and body shall be reunited, has also a present application. We should rise in His spiritual likeness. You plant that dry, ugly, and unattractive, bulb in the ground. You never thought of putting it on your table as an ornament. You hid it in the cellar until you planted it. There was nothing lovely about it. Later you planted it in the ground, and when the south winds came, and the sun smiled upon it, it came forth out of the corruption of death, a spotless lily.

Thus the crown of His harvest is always life out of death. The ugliness of our old nature ought to be buried in the grave of Christ. We ought to be putting off the "old man", and putting on the new, living and walking in the likeness of His resurrection. The King changes our garments.

Have you put on your new garments? The prodigal came home in rags and tatters. He could not buy anything in the far country. I suppose he had not had a change of clothing for many a day. His feet were bare. When he came to the father's house the father said, "Bring forth the best robe." Thus does grace array us in royal garments. Thus it comes to pass, as it is written, "As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

V.

Then this closing word. Having changed his garments, HE PROVIDED FOR HIS DAILY SUPPLY: "He did eat bread continually before him all the days of his life." This Babylonian king did not say to Jehoiachin, "Stay out yonder in a dwelling apart", but, "You shall come to the royal table; you shall eat bread in the presence of the king."

Jesus Christ did not come to be the master of slaves. Mark what I say: He did not come to be the master of slaves. He came to be the King of kings. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father (or, "a kingdom of priests") to him be glory and dominion for ever and ever." He summons us into His presence. He who has been made a partaker of divine grace is able to say, "He brought me to the banqueting house, and his banner over me was love."

Do you live in the King's presence? Do you eat at His table? Do you revel in His royal luxury? Do you eat angels' food? Are they your ministers? "Are they not all ministering spirits, sent forth to minister for them

who shall be heirs of salvation?" Is it to this, divine grace has brought us? Oh, where do you live?

I remember some years ago hearing the fire-bell when I was on vacation in Vancouver, and, like everybody else, I followed the crowd to see where the fire was. Nothing attracts people like a fire—unless it be a fight! It was a forest fire, perhaps twenty-five years ago, and it was creeping in upon the city, threatening destruction. As I was coming home on a street-car, holding on to a strap, I saw two boys—they were scarcely men. One said to the other, "Where do you sleep?" And he told him. "And where do you eat"—and he told him. He slept in one place and ate at another, just drifting from one restaurant to another, nobody caring when he came home, or whether he came at all.

May I ask you, Where do you eat? Where do you find your sustenance? At whose table do you sit daily? Why should we be found in the devil's restaurant? Why should we walk with Satan, when we are children of the King, and are entitled to eat at His table every day? Oh, that God would give us grace that our spiritual palates may acquire a keen appetite for Heaven's dainties, that we may lose our taste for the leeks and garlic of Egypt! It is no compliment—I mean it literally—if you like that sort of food: leeks and garlic, with onions thrown in! What a dish! Why should anyone desire that?

It has its spiritual counterpart. I remember some years ago being in Old London when a friend said to me, "I want to take you to an odd restaurant." "Where is it?" I enquired. He said, "Do not ask me. The things they serve are not English." It was an European place where they prepared dishes that could not be found in any English restaurant. I went with him, and I really made an effort to appear pleased. I fear that for once politeness compelled a measure of insincerity. I said, "Thank you." My friend paid the bill, and I said, "Good day"—and then I went and had dinner.

I went to a Southern city—it was in the days when I was respectable! They got up a great dinner in my honour. It was down on the Gulf of Mexico, in Louisiana, where they prepared a dinner in Southern style, with all kinds of fish—the one thing I never eat if I can help it. I went through the form of it without any satisfaction whatever. It was a great dinner! For those who like that sort of thing I suppose it was the sort of thing they like.

When the devil would do you honour he prepares you some strange dish that is not good for your soul. You had better keep away from his eating-houses, and live at the King's palace. Eat at His table. God's word is the heavenly fare. His Book is the safe menu. It will tell you how a regenerate soul ought to live. There you may learn about the vitamins and calories which nobody understands but the Divine Caterer. He says in effect, "If you eat of this bread, and drink of this wine, that I shall give you, you will never hunger nor thirst."

"A daily rate for every day." You would like to have it all at once, I suppose? Would you like your wife to order a month's supplies all at once? Would you? Would you like to have your household stocked with a month's supply of food in advance? If you do, do not invite me to dinner when you come to the end of the month! I would rather have a fresh supply every day.

That is how the Lord fed His people in the wilderness. The manna fell every day. The prodigal said, "I should

like to have my share all at once."—"Give me the portion of goods that falleth to me." And "not many days after the younger son gathered all together, and took his journey into a far country." Very soon he had spent all, and had nothing left. When he came back he was willing to have a daily portion for every day.

"A daily rate for every day, all the days of his life." Would you not like to be sure of that? Would you not like to be sure of an income that could never be cut off? Would you not like to be sure that every day there would be bread enough for dinner that the table would be supplied as long as you live, that thus, for the rest of your life you might be relieved of all anxiety?

That is exactly what the Lord promises the believer. Our souls shall never hunger. He did not teach His disciples to pray, "Lord, make me rich, so that I shall be independent of Heaven's supply", but He did teach them to pray, "Give us this day our daily bread." It is a happy thing to know that the King will look after us every day.

And best of all, there is a continual supply, "all the days of our life". It will never run short. There is always enough and to spare in the Father's house. You need never be afraid that those who come to His board will ever be permitted to go away hungry.

A few years ago Mr. David Lloyd George described a man out at elbow, down at heel, rough and unkempt, standing outside a restaurant window, looking in at those who were seated at the table enjoying their meal. He said, "That is Europe—hungry, eager for dinner, but nothing in his pocket with which to pay; desiring to buy all that we can produce, but having no money to pay for our products."

Ah, that is a picture of every sinner in his native state, looking in upon the divine banquet, hungry, thirsty, friendless, with nothing to pay. This table of the King is unlike any other table in that your entertainment has already been paid for, and you need not be afraid of the bill; it is paid in advance, "Without money and without price." It is the privilege of every bankrupt soul to come to God through Christ, and to be made everlastingly rich. May the Lord bless us! May those of us who are Christians determine to abide in the King's presence, and to feast at His table! If there are any on the outside I beg of you in His name to come home to the Father's house, for you can find satisfaction only there.

NOTE: This letter was received on Monday. Our readers will rejoice with us. Nothing brings greater joy than news of conversions or restorations.

West Toronto, June 21, 1931.

Dear Dr. Shields:

For several Sundays I have listened to you over the air, and I want you to know that you are the means of bringing me back to the Saviour.

Years ago in England I experienced the joy of fellowship with Him, but for years I have been a wanderer—following Anarchism and Communism—but your words have convicted me, and tonight I throw away these devilish doctrines, and go on my knees.

I am grateful to God for you, and hope soon to be a member of some church. I wish I could send you a substantial cheque for your expenses. Please pray for me.

Yours sincerely,

(Signed).....

NEXT WEEK.

Next week much of our space will be given to Toronto Baptist Seminary. In fact, it will be a special Seminary number. The 1931-1932 Prospectus, with full announcement of Faculty and courses, will be off the press this week. Meanwhile, will all intending students please send us their names. Already we have received applications from England, from the Southland, and from many parts of this land. Next year promises to be by far the best we have had as yet.

THE EDITOR SLOWS DOWN.

For a few weeks we shall probably reduce the size of *The Witness* to twelve pages, in order to slightly lessen the burden of *The Witness* staff, including the Editor. We feel justified in doing this as we so often publish more than sixteen pages, sometimes as many as thirty-two.

LAST SUNDAY.

Last Sunday three responded to the invitation in the morning, and one in the evening. The sermon appearing in this issue was preached Sunday evening by the Pastor; three believers were baptized.

BOOKS

BY

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Baptist Bible Union Lesson Leaf

Vol. 6

No. 3

REV. ALEX. THOMSON, EDITOR.

Lesson 28

July 12th, 1931

Third Quarter.

THE SALVATION OF THE SAINT.

Lesson Text: Exodus, chapter 14.

Golden Text: "And Moses said unto the people, Fear ye not, stand still and see the salvation of the Lord, which he will shew to you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever." Exodus 14:13.

I. PHARAOH'S PURSUIT, (vs. 1-9).

The Lord had wrought marvellously in Egypt on behalf of His people, and in manifestation of His mighty power; but a further terrible judgment He was yet to bring upon the Egyptians. The Israelites had accomplished their three days' journey into the wilderness: they were just on the border of the land, when they were commanded to turn and "encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon", (v. 2). The exact location of these places is not known, difference of opinion existing in reference to them; but from their probable location it would appear as if the Israelites were commanded to deviate somewhat from their direct march, and enter a kind of defile or pass, which, with a mountain chain on one hand, and the sea on the other, formed for them a cul-de-sac. In His omniscience the Lord knew the effect upon Pharaoh of learning the circumstances of Israel's position, and He permitted him to advance to his doom. He would conclude that the Israelites were entangled in the land, and that the wilderness had shut them in, (v. 3), and following them he would be visited by Divine judgment, (v. 4).

It seems incredible that after such awful judgments as those experienced in Egypt, Pharaoh and his people should not have realized the foolishness and futility of fighting against God, but the heart of man is in such a state of rebellion against God that it refuses to learn, even from judgment. Pharaoh in his unbelief took his own special chariots, and all the chariots of Egypt, and pursued after the children of Israel, and overtook them encamping by the sea, (vs. 6-9). Typically it is of interest to note that Egypt represents the world, and Pharaoh the ruler of the same, (John 14:30; I John 5:19; 2 Cor. 4:4). The Israelites had left Egypt behind, but were pursued by the king of that land, who sought to recover them for his service. After conversion and complete separation from the world we need not expect to be free from the attacks of our

great enemy; he is sure to assail us, but in Christ we are certain of complete victory over him, (Heb. 3:14; James 4:7; Eph. 6:11). Note the cul-de-sac experiences of home, business, social and religious life; the times when there seems to be no way out of our trouble, and defeat appears certain. Learn from this incident that there is always a way of victory, (I Cor. 10-13).

II. ISRAEL'S SALVATION, (vs. 10-22).

"And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold the Egyptians marched after them; and they were sore afraid," (v. 10). They were a multitude and far outnumbered the Egyptians, but the latter were trained and armed soldiers, while possibly they were unarmed. In addition they were but liberated slaves, accustomed to look upon the Egyptians as their masters, and evidently had not yet learned that God had completely delivered them from their power. Their giving way to fear, while not surprising under the circumstances, was yet a manifestation of unbelief in relation to their great Deliverer, and an evidence of the fact that they were walking by sight, and not by faith. We must guard against the same these days, and walk in simple trust looking to our almighty Saviour.

Fear led the Israelites to do two things. First they cried out unto the Lord, (v. 10). This was an expression of helplessness and need, and a call for aid, and was directed to the proper source. When men are in difficult and well-nigh hopeless situations, it seems instinctive with them to call upon God for help; but the saints should at all times, and under all circumstances, favourable and unfavourable, look into their Redeemer for aid. In the second place the Israelites complained bitterly about Moses. This was an evidence of a wrong attitude. They blamed him for their condition, whereas he was but doing that which God had commanded him.

Leadership has its privileges and compensations, but it also has its trials and one of the worst of these is that of the unjust accusation. The Israelites were in their position due to the direct command of God, yet they impudently said unto Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?" (v. 11). Such language was unnecessary and unjust, and manifested base ingratitude, which is evidenced in the further statement that "it had been better for us to serve the Egyptians, than that we should die in the wilderness," (v. 12). These words were uttered in bitterness of spirit, in the midst of much excitement and fear, but this does not excuse their utterance. Warning should be given concerning the hasty word, the assigning of blame, and the unbalanced judgment. Proper respect for God's leaders should also be taught.

Moses might well have shown anger in the presence of such injustice, but he rose nobly above this, and manifested a calm, splendid attitude. He realized the true condition of affairs, and knew that it was no time for quarrelling. They were in the

presence of the enemy, and united action was imperative. To calm the excitement and give needed direction he uttered a wonderfully encouraging statement. First he exhorted them to fear not. As the people of God they had nothing to fear, for their Redeemer was greater than all their foes, (2 Kings 6:16; Rom. 8:31). He then requests them to stand still, to be calm, to cease their excitement, to wait on the Lord, "and see the salvation of the Lord, which He will show to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever," (v. 13). Their hope was in the Lord Who would fight for them, (v. 14). God was the source of their salvation, as He is of ours, (Eph. 1:4). Their salvation was complete, according to Divine plan, and fruitful of far-reaching consequences, affecting the Egyptians as well as themselves.

The answer of God to the cry of His people was most encouraging. His command was to "go forward", (v. 15); directions being given to Moses concerning the use of his rod when he came to the sea, (v. 16). This was a forward march in faith, trusting implicitly in the word of the Lord, the difficulty of the sea vanishing when they came to it. The children of God are called to walk a step at a time, trusting God for guidance, deliverance, and victory, under all circumstances. Setting out upon their journey, the angel of God, and the pillar of cloud removed from the front of the camp of Israel, and went behind them, coming between the two camps, being light unto the one, and darkness unto the other, (vs. 19-20). Arriving at the sea, Moses stretched forth his rod and the waters were divided, and the children of Israel went through on dry land, the waters being a wall unto them on both sides, (vs. 21, 22). An ordinary wind would not produce such an effect; it can be attributed only to Divine intervention, to the working of "miraculous" power. Note the omnipotent power of God, and the blessedness of trusting the Lord implicitly.

III. EGYPT'S DISASTER, (vs. 23-31).

The movements of the Israelites being veiled from the eyes of the Egyptians, the latter followed them blindly into the midst of the sea. The Lord did here for Israel what modern armies seek to do for themselves: He hid them in a cloud,—a simple, yet effective defence. In the midst of the sea the Lord troubled the Egyptians, probably creating panic among them, resulting in their chariot wheels coming off, and fear entering their hearts, (vs. 24, 25). They realized then, when it was too late, that they were fighting against God. And there is a day coming when the wicked will come to the same realization. Commanded of the Lord, Moses stretched forth his rod and the sea returned again to its usual channel, and all the Egyptians were drowned, (vs. 26-28). Thus a great salvation, and a great judgment are seen in contrast. Note the similar scene of the future, when the saints will be saved by almighty power, and the wicked punished in righteous judgment. Emphasize the necessity of present salvation, (Amos 4:12; 2 Cor. 6:2).

The Union Baptist Witness

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AND NOW!

The great task of our Union, after the deciding Convention of last week, is to go on with the work of the Lord. He it is Who has committed to us some twenty-seven home mission churches, that are nobly upholding the gospel of Christ in needy places: work among French Catholics in the Province of Quebec, where the darkness of Rome obscures the light of the Gospel; a mission of two stations in Liberia, with five missionaries on the field, and others prepared to go, that the natives there held in the bondage of Satan may enter into true "liberty"; and, in addition, an interest in the work of our brethren in Alberta and British Columbia. There are no limits to the work we can do, except those imposed by ourselves. In the strength of the Lord let us carry on and let us go forward.

* * * *

Stanley Avenue, Hamilton.

The Pastor, Rev. Clifford J. Loney, recently celebrated the anniversary of his sixteen years' ministry in the Stanley Avenue Regular Baptist Church. It was a great day. Ten were received into membership at the morning service and one was baptized, while in the evening four were immersed on profession of faith. Three others accepted Christ while three more indicated their desire to come into the membership of the church by experience. Many were the expressions of appreciation of the pastor's ministry in the midst of his people during these several years, and the church was beautifully decorated with flowers, which were placed there also as an expression of love.

Stanley Avenue Church has now three missions which it is over-seeing, and much encouragement has been their reward in this field. On the mountain what is known as the Mount Calvary Mission is under the direction of Rev. Robert Dodds, assisted by Mr. Victor Stewart, both members of the Stanley Avenue Church. On a recent Sunday there were fifty-nine in attendance at Sunday School and the evening services are being splendidly attended.

The new Sunday School recently organized in the home of Deacon Frid, of Stanley Avenue Church, located in Dundas, has now an enrolment of sixty-four, and one young man has already confessed Christ through his instruction there. Mr. Harry Frid is the energetic superintendent of this new work. The Highway Mission school under the direction of Brethren Reg. and George Potter is also growing splendidly. The Sunday School attendance is now thirty-five and the evening services are attended by between fifty and sixty people. Salvation has attended the preaching of the Word in this place and it is expected that the Lord will give much blessing in the future. A splendid lot has been donated to the work, and the erection of a mission

building is contemplated as soon as this step seems advisable.

Tent meetings throughout the summer months in connection with Stanley Avenue Church and its Missions are to be launched in a campaign which will reach many with the glorious Gospel message.

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Courtland Baptist Church.

Rev. Robert D. Guthrie, Pastor.

The 56th anniversary services of the Courtland Baptist Church were held Sunday and Monday, June 7 and 8. We believe that the four services held on this occasion were numbered among the best held during the glorious 56 years' existence of the Courtland Church. The pulpit platform was beautifully decorated for the occasion with mixed spring and summer flowers and plants, provided by the ladies of the church. The choir was well prepared for the day under the leadership of Messrs. John Byerlay and Howard Ryan. The day, although rather dull, showery and chilly, did not hinder any, but we believe helped as far as crowds were concerned. Throughout the day people were present from many distant points, including Cultus, Langton, South Middleton, Straffordville, Paris, Delhi, Rosana, Otterville, Tillsonburg, Ostrander and other places. The special preacher was Rev. W. E. Atkinson, secretary-treasurer of the Union of Regular Baptist Churches of Ontario and Quebec. It is generally supposed that denominational secretaries know nothing outside of statistics, but those who were present Sunday and heard Mr. Atkinson will have reached the conclusion that he is not only a preacher, but a truly great preacher of the gospel of Christ. Never did we hear so much comment on any three messages as on those delivered by Brother Atkinson. In a sentence, it was powerful, pungent, potent preaching. After Sunday we do not wonder that Mr. Atkinson was the successful pastor of the Christie St. Baptist Church, Toronto, for eight years. In the morning his message was taken from Joshua, chapter 7 and his text, verses 10-11: "And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have taken of the accursed thing, and have also stolen and dissembled also, and they have put it even among their own stuff."

At 2.45 p.m. Mr. Atkinson addressed the Sunday School, showing some sixty lantern slides of the great work the Union missionaries are carrying on for God in Liberia. The attendance at school was 124, the largest since Pastor Guthrie's coming to Courtland. The Sunday evening service was the "great feast of the day." As in the morning, the church was full, almost every seat being occupied. The service opened by a gospel

song service led by Mr. Howard Ryan. Pastor Roblin, of the Otterville Baptist Church, led in prayer. During the day the choir rendered three splendid selections, and Messrs. H. Ryan and J. Howell sang a duet at the evening service. Mr. Atkinson's text for the evening was taken from John, chapter 5, verse 40, "And ye will not come to me that ye might have life." It was a strong gospel appeal, exalting Jesus Christ, God's Son, above all others, and presenting Him as the sinner's only possible hope. Special anniversary offerings were received during the day, the liberal response in that direction proved that those who were present, and gave of their substance unto the Lord, must have enjoyed a great blessing, for like the Christians in Paul's day, they gave liberally. Mr. Atkinson left for Toronto after the heavy day, expressing his great delight for the day of fellowship and blessing with the Courtland Church. On Monday evening another large congregation gathered for our great evangelistic service. Good gospel singing was enjoyed by the congregation. The choir sang a special number, Pastor Roblin read the scriptures and led in prayer. Rev. James McGinlay brought the message for the evening; taking for his text Psalm 104, verse 26, "There go the ships." Mr. McGinlay proceeded in his own wonderful way to proclaim, without fear or favour, the glorious gospel of the blessed God, and to warn the sinner from the error of his way. This great service brought to a close the 56th anniversary of the Courtland Baptist Church and launched us out upon another new year of service for God.

AN ORDINATION SERVICE.

On Friday, June 12th, in response to the call of Bethel Regular Baptist Church, Orillia, messengers from nineteen sister churches, met in council for the consideration of the advisability of setting apart their Pastor, Mr. John Byers, to the Gospel ministry.

There were forty-one messengers present and after suitable opening exercises, Rev. Alex. Thomson of Mount Pleasant Road Baptist Church, Toronto, was elected temporary Moderator. Rev. J. M. Fleming of Lindsay was appointed Secretary of the Council and after a roll call of the churches, these brethren were formally elected officers during the session. Mr. Byers told of his conversion, his call to the ministry and in no uncertain terms gave his statement of faith. This splendid setting forth of Christian doctrine was greatly appreciated by all present.

After due consideration, the Council agreed to proceed to ordination at the evening service.

Through the kindness of Knox Presbyterian Church, the ordination service was held there and tea was served by the ladies of Bethel Church in the Sunday School room of this splendid building.

After the Song Service and the devotional, conducted by Rev. E. Hancox of the Willowdale Baptist Church, the Secretary of the Council, Rev. J. M. Fleming, gave the report of the afternoon's proceedings and the decision of the Council to proceed to ordination. Following a few remarks by the Moderator, Rev. Alex. Thomson, Rev. F. A. McNulty of Brantford offered the ordination prayer. The charge to the candidate was given by Rev. J. M. Fleming and the right hand of fellowship in the Gospel ministry was given by Rev. Alex. Thomson. The charge to the church was given by Rev. W. E. Atkinson.

The Moderator expressed his pleasure in hearing the statement of the candidate which he deemed satisfactory in all points.

Dr. T. T. Shields preached the ordination sermon and to many it was a long looked for opportunity to hear him as he spoke in a masterly and convincing manner dealing with Jeremiah's question, "Is it nothing to you?"

HESPELER.

The Secretary, Rev. W. E. Atkinson, is kept rather busy visiting the churches. On a recent Wednesday, a missionary talk from the Liberian lantern slides was given in the Hespeler Baptist Church. This was greatly appreciated and an offering taken for the foreign work.

COURTRIGHT AND WILKESPORT.

Mr. G. F. Pim is serving the Courtright and Wilkesport churches for the summer months. As many know, Mr. Pim is looking forward to serving as a medical missionary when his training is completed. He has successfully passed his third year examinations and will enter (D.V.) his fourth year in the Fall. Pray for Mr. Pim during the summer months, not forgetting the goal of service to which he is looking and the heavy course which it is necessary for him to take.

MISSIONARY LECTURES.

Rev. A. J. Lewis, of Benton Street Baptist Church, Kitchener, Ontario, spoke to an audience that filled the hall occupied by the Bethel Baptist Church, Orillia, not long ago. His message was greatly enjoyed, and a good offering for Liberia was taken. Later he visited the Orangeville Baptist Church, also to lecture on Liberia, and his message proved to be a real missionary incentive.

BOBCAYGEON.

Rev. W. J. H. Brown, of Annette Street Baptist Church, Toronto, recently held a week's meetings, with Pastor M. Gillion, in Bobcaygeon.

WAVERLEY ROAD, TORONTO.

Rev. David Alexander had the joy of baptizing one young man on Sunday, June 21st. This young man is a traveller and was converted in Central Baptist Church, London.

EMMANUEL, VERDUN.

The opening and dedication of the new building of Emmanuel Baptist Church, Verdun, took place on Sunday, June 21st. Rev. Clifford J. Loney, President of the Union, was the special speaker. Mr. Loney expressed his admiration of the beautiful new building and the splendid service. A fuller report will be given next week.

LONDON, CENTRAL.

Central Regular Baptist Church, London, is rejoicing in blessing from the Lord. On Sunday, June 14th, ten followed their Lord in baptism, and three souls accepted Christ as Saviour and Lord. The Sunday following the Convention, there were fifteen responses to the invitation, twelve desiring baptism and three for salvation. At the communion service following, there was a record attendance. "Unto Thee, O God, do we give thanks: for that Thy name is near Thy wondrous works declare."

NEWS FROM LIBERIA.

From a letter from Rev. G. D. Mellish, something will be gleaned of the difficulties of establishing the new Geabo-Zondo Mission Station. We in the homeland hardly realize the patience which is needed in dealing with the natives and the problems which face our missionaries, but we can uphold them in prayer, and we know that His grace is sufficient and His strength is made perfect in weakness.

Preparations.

"The days before we left the New Cess station were surely days of testing. On the Monday before we left we sent our boy Jacob up to Geabo-Zondo to call men from there to carry loads, as the chief had promised to send them. The same week there was a big palaver of chiefs at Timbo, which is about two or three days' journey from either Geabo-Zondo or New Cess, and we knew that the chief would not be at his own town. He had promised at least twenty men, and possibly thirty or forty. The Lord provided sixty-one. It is sometimes difficult to get men in farm time, and then many of the men around New Cess were very independent, and the paramount chief, Geabo, was too indifferent to help us much. We got up about 3.30 on the Monday morning. The first men arrived at 5, and it was nearly 6.30 before the head man was there and we could start giving out loads. It was about 10 when they started. We left about 4.35 Tuesday morning, the paramount chief accompanying us. We had impressed it on him that we wanted him at the mission ready to start by 5 o'clock. On Monday night at 11.30 he arrived, drunk, of course, and woke us up by walking right in. I had to get up, and directed him to go to the nearby village, and told him that we would waken him in the morning when passing through the village."

"We had about eighty men carrying loads, besides the school children who were going with us. We both walked, though it was very hard for Mrs. Mellish, it being the first long walk she had taken, and some of the children had sore feet and had to walk slowly, which is harder than walking quickly."

The New Station.

"We arrived at Geabo-Zondo about 5 p.m. on Wednesday, and here we are in the centre of the town, living in a native house without any mud on the walls. This does not give all the comfort that we might desire, and especially when we have the school children with us, but we could not get along without them for work in the house, if for nothing else. We rise early every morning, as we start

work at 6, and go to bed early at night. It is almost impossible to work at night because, if you light a lamp, you have all kinds of bugs around."

"Now, as to the work, the site is not situated on a hill, as is the New Cess Station, but is on raised ground, and should be healthy. It was used for growing rice about three years ago, but when we began work, it was covered with a very dense undergrowth, and it required much hard work to clear it. We have cleared a fair-sized piece of land, but only large enough to put up the buildings which are necessary at present, and we have had to consider the permanency of the work, so as not to have them too close together. As a beginning, we are putting up a house for ourselves; a house for the school boys, with a room for our head boy, Jacob, on the end of same; and a country kitchen where the chop for the children will be cooked and eaten, the washing and ironing done, etc.

African Patience.

"We have had a very hard job about planks. Jacob had enquired about this when we first came up on trek, and they told him we could get planks. Now this has been a matter of African patience. A man from a town four miles away came to us as soon as we arrived, and we told him we wanted planks. He said he would finish cutting his farm on Saturday, April 11th, and then he would come. On the Sunday or Monday there was a heavy thunder storm, and his brother was killed by lightning and a tree fell on him. Then, while we were waiting for planks, it apparently took a week to bury the man! On Monday, April 20th, he came to see us again, accompanied by his townmaster. He told us he would return immediately with his saw. He did not arrive until Wednesday afternoon. Thursday morning he started, but on Friday afternoon he went back to his town to get food for himself, and did not return until Monday noon. Tuesday afternoon he actually started to saw planks, and is working again to-day, but it will be Friday at least before we will have any. We are holding our breath now, hoping that he will keep on working, even if it is slow. This may not sound so badly, but it surely is trying when you have a carpenter waiting for planks. On Sunday our hearts were cheered by the arrival of three more sawyers, but it will be two or three days before they have planks ready. It is a slow, hard job, to saw them out by hand, as compared with our mills at home."

"As you know, we have a school. The children work all morning and Mrs. Mellish teaches them in the afternoon. There certainly is an eagerness on the part of the people to hear the Word, and we are looking for great things for the Lord. We are both in the very best of health, and happy in the work of the Lord, and we are remembering you in the work in Canada."

APPRECIATION.

Mr. and Mrs. George Mellish and family wish to express their sincere appreciation of the many tokens and expressions of Christian love and sympathy received during their recent sore bereavement.