

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 Editor: ALEXANDER THOMSON

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada
Registered Cable Address: Jarwitzem, Canada.

Vol. 10. No. 11.

TORONTO, JULY 30, 1931.

Whole No. 480.

WHERE THE WINDOWS OPEN WIDE

The name of Jesus is the golden key by which prayer unlocks the door into the divine presence and favour. Prayer is more than petition, more than the begging of favours from the King. It is rather communion with God. It is residence in the King's chambers. In the day of trouble we do not go to a stranger for help, but to a friend in whose companionship we have long delighted; and if we cultivate the divine friendship by continuous intercourse we shall know where to go for help when need arises.

But the question which will surely thrust itself upon us is, How can such an experience of divine companionship be possible to those who must needs live in the world? How can we live in the heavenly places who still feel the downward pull of "the body of this death"? In what sense is it possible for mortal men to "pray without ceasing"?

These questions arise, and these difficulties appear, when we forget that our salvation, in its most comprehensive sense, and in every elemental aspect, never depends upon our ascent to God, but upon His condescension to our low estate. We used to think it was necessary for us to string wires from pole to pole, or to lay a cable under the sea from continent to continent, in order to communicate with distant friends. Now we know that we need no wires, that the air we breathe is a ready-made medium waiting to carry our messages to the other side of the world, waiting to enable us to speak out of the darkness of midnight to those who live where the day has already dawned.

Thus God, Who is a Spirit, is round about us. He is the native element of the renewed spirit, the atmosphere in Whom he lives, and moves, and has his being.—

"Speak to Him, thou, for He hears, and spirit with spirit can meet;
Closer is He than breathing, and nearer than hands and feet."

We have not to go into the heavens to bring Him down, nor into the depths to bring Him up—He is nigh us. We have only to open the windows of the soul to breathe the pure atmosphere of heaven. When we have learned that

prayer is the breath of the soul, that the Spirit of God is the soul's atmosphere, that real prayer is always "prayer in the Holy Ghost", we shall have learned that "praying without ceasing", is not only as possible, but as necessary, as breathing without ceasing. Then we can say:

"I mourn no more my vanished years,
Beneath an April rain,
An April rain of smiles and tears,
My heart is young again.

"The west winds blow, and, singing low,
I hear the glad streams run;
The windows of my soul I throw
Wide open to the sun.

"I break my pilgrim staff—I lay
Aside the toiling oar;
The angel sought so far away
I welcome at my door.

"And so the shadows fall apart,
And so the west winds play;
And all the windows of my heart
I open to the day."

In this article we shall name a few of the windows we must open to the day if we are to "pray in the Holy Ghost". We shall not attempt to present the truth argumentatively, but allegorically. We all remember a picture better than a closely reasoned speech. Let us think of the soul as a house of many windows, at every one of which the Spirit of God, like the air of a spring morning, is pressing for admission. We have but to open the windows and this Heavenly Atmosphere, as at Pentecost, will "fill all the house".

The first window of the soul is *Faith*. Do not analyze faith, or reason about it. Faith is taking God for granted, as our lungs take the atmosphere for granted. If we doubt whether there is purer air outside than in, let us open the windows and see. Open the window of faith to the Holy Spirit. You cannot see Him any more than you

can see the air. You cannot touch or handle Him. But you may take Him for granted, and depend upon Him to help you breathe by breathing Him. Rely upon Him to maintain your soul's commerce with God. Do not confine Him to time and place. Do not shut Him up within theological formulae, useful as they are. Open the window and let Him in, breathe Him, let Him fill every cell of your being. Do not spoil things by being too profound and too rational. Rather sit at faith's open window and breathe the air of heaven's eternal spring.

The next window of the soul which should be much used is that of *the sun-room*, the window that admits to the place of spiritual knowledge, the conservatory where flowers grow. This window is properly called Revelation. Its prospect is like that of the temple door: it is toward the east. The morning comes through this window, and it brings the morning air, and the light and heat of the morning sun with it. Open the window wide, and you will find that the plants which you have vainly tried to make blossom will spring at once into bloom.

No one can pray in the Holy Ghost with this window shut. Prayer and the study of the Word go hand in hand. The prayers which you have heard offered which have had most of God in them have had most of the word in them. We must have light as well as air; we must pray with the understanding as well as with the spirit. The Holy Ghost dwells in the words of Scripture—He will come in as we receive the word: "Abide in me and my words abide in you." "Abide in me"—open the window of faith. "Let my words abide in you"—open the sun-room window and let in the sun. "And ye shall ask what ye will, and it shall be done unto you."

Another window of importance is that which looks out from *the chamber of the affections*. There is a chamber of the soul where love dwells. Here all our ambitions, our aspirations, our desires, find birth. When this window is shut against the pure air of the Spirit, and the blinds are drawn, and candles are lighted, the world and the things of the world are loved, and our ambitions are bounded by worldly limitations, and all our desires are carnal and temporal. If there be any prayer, it is but an unworthy longing for the treasures of Egypt. But when the blinds are thrown up, and the window of the chamber of the affections is thrown wide open, the treasures of the room present a different appearance in the light of heaven from their appearance by artificial light—(from this window we get a glimpse of the land that is far off); our affections thenceforth are set on things above, not on things on the earth, and we delight ourselves in the Lord, and He gives us the desires of our hearts.

Daniel had attained to a position of great prominence in the kingdom of Darius, but when the writing was signed he kept his windows open toward Jerusalem. Notwithstanding all his prosperity, he remembered he was "of the children of the captivity". He remembered Jerusalem above his chief joy; and as the wind which blew from the far distant holy city cooled his heated brow, his soul was calmed, and he prayed "as he did aforetime". So must our windows open toward Jerusalem; our desires must be heavenward if we are to "pray in the Holy Ghost".

Nor must we forget to open wide *the study window*, the window of meditation. The art of religious meditation is almost a lost art. The Bible makes much of it: "In his law doth he meditate day and night"; "My meditation of him shall be sweet." Nothing is accomplished without meditation. Railroads, great buildings, empires, all were

born as someone meditated. In the heart of a busy city, how all the street sounds intrude upon our privacy! But far in the country it is different. How the music of a thousand voices thrills the soul! So the window of meditation may be opened heavenward to let in the gentle breezes of the Spirit, bringing the music and the fragrance of heaven to our souls.

And how the Memory is quickened by the divine Breath, enabling it to recall the multitude of His loving-kindnesses! How imagination is stimulated to anticipate the wonders of the riches of grace! How the understanding is enlightened to approve things that are excellent! How the judgment is strengthened to make choice of the better part! Every faculty of the mind is quickened as the vitalizing Air of the Spirit enters the secret chambers of the soul. Thus do we pray in the Holy Ghost, and come to "comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge that we might be filled with all the fulness of God". And thus does He do for us "exceeding abundantly above all that we ask or think, according to the power that worketh in us."

With all these windows thrown wide, *the door of obedience*, or, let us call it the door of the will, must be opened too. "I am the door", said Christ, "by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." It may be a mixture of metaphor, but it represents the activities of the soul.

Prayer is vitally related to the actualities of life. You cannot long "pray in the Holy Ghost" if you are content merely to sit at the windows of meditation and dream of spiritual adventures—and do nothing.

"The Theologian's Tale, the Legend Beautiful", in Longfellow's "Tales of a Wayside Inn", may well conclude our meditation:

"'Hadst thou stayed, I must have fled!
That is what the Vision said.

"In his chamber all alone,
Kneeling on the floor of stone,
Prayed the Monk in deep contrition
For his sins of indecision,
Prayed for greater self-denial
In temptation and in trial;
It was noonday by the dial,
And the Monk was all alone.

"Suddenly, as if it lightened,
An unwonted splendour brightened
All within him and without him
In that narrow cell of stone;
And he saw the Blessed Vision
Of our Lord, with light Elysian
Like a vesture wrapped about him,
Like a garment round him thrown.

"Not as crucified and slain,
Not in agonies of pain,
Not with bleeding hands and feet,
Did the Monk his Master see;
But as in the village street,
In the house or harvest-field,
Halt and lame and blind he healed,
When he walked in Galilee.

"In an attitude imploring,
Hands upon his bosom crossed,
Wondering, worshipping, adoring
Knelt the Monk in rapture lost.
Lord, he thought, in heaven that reignest,
Who am I, that thus thou deignest
To reveal thyself to me?
Who am I, that from the centre
Of thy glory thou shouldst enter
This poor cell, my guest to be?"

"Then amid his exaltation,
Loud the convent bell appalling,
From its belfry calling, calling,
Rang through court and corridor
With persistent iteration
He had never heard before,
It was now the appointed hour
When alike in shine or shower,
Winter's cold or summer's heat,
To the convent portals came
All the blind and halt and lame,
All the beggars of the street,
For their daily dole of food
Dealt them by the brotherhood;
And their almoner was he
Who upon his bended knee,
Rapt in silent ecstasy
Of divinest self-surrender,
Saw the Vision and the Splendour.

"Deep distress and hesitation
Mingled with his adoration;
Should he go, or should he stay?
Should he leave the poor to wait
Hungry at the convent gate,
Till the Vision passed away?
Should he slight his radiant guest,
Slight his visitant celestial,
For a crowd of ragged, bestial
Beggars at the convent gate?
Would the Vision there remain?
Would the Vision come again?"

"Then a voice within his breast
Whispered, audible and clear,
As if to the outward ear:
'Do thy duty; that is best;
Leave unto thy Lord the rest!'

"Straightway to his feet he started,
And with longing look intent
On the Blessed Vision bent,
Slowly from his cell departed,
Slowly on his errand went.

"At the gate the poor were waiting,
Looking through the iron grating,
With that terror in the eye
That is only seen in those
Who amid their wants and woes
Hear the sound of doors that close,
And of feet that pass them by;
Grown familiar with disfavour,
Grown familiar with the savour

Of the bread by which men die!
But to-day, they knew not why,
Like the gate of Paradise
Seemed the convent gate to rise,
Like a sacrament divine
Seemed to them the bread and wine
In his heart the Monk was praying,
Thinking of the homeless poor,
What they suffer and endure;
What we see not, what we see;
And the inward voice was saying:
'Whatever thing thou doest
To the least of mine and lowest,
That thou doest unto me!'

"Unto me! but had the Vision
Come to him in beggar's clothing,
Come a mendicant imploring,
Would he then have knelt adoring,
Or have listened with derision,
And have turned away with loathing?"

"Thus his conscience put the question,
Full of troublesome suggestion,
As at length, with hurried pace,
Towards his cell he turned his face,
And beheld the convent bright
With a supernatural light,
Like a luminous cloud expanding
Over floor and wall and ceiling.

"But he paused with awe-struck feeling
At the threshold of his door,
For the Vision still was standing
As he left it there before,
When the convent bell appalling,
From its belfry calling, calling,
Summoned him to feed the poor.
Through the long hour intervening
It had waited his return,
And he felt his bosom burn,
Comprehending all the meaning,
When the Blessed Vision said,
'Hadst thou stayed, I must have fled!'"

MIXING THE TRUTH WITH FAITH.

If ever you should be converted, use to consider frequently and seriously of those truths of God that must do the work. The word of God is pure and powerful to convert the soul, but can you look it should convert you, if you will not so much as soberly look upon it? How can that work upon your hearts which is out of your minds? It is you that must join with us for your own conversions, and do the rest of the work, when you come home; and not think that a sermon can do it; when you forget it and never mind it more. If you seek to the ablest physician for your body, he can but give you medicine; it is you that must take it and keep it, and observe directions till it work. If you will presently cast it up again, how can it do you good? We tell you of those truths that are most useful to your conversion, and if you will take them home, and keep them and ponder them when you are alone till they sink into your hearts, you may be happy men; but if you will cast them all up

(Continued on Page 11)

The Jarvis Street Pulpit

"FOR FEAR OF THE JEWS."

A Sermon by the Pastor.

(Stenographically Reported.)

"Howbeit no man spake openly of him for fear of the Jews".—John 7:13.

That word has come to me again and again during the week, I do not know why—"For fear of the Jews"—and I thought I would turn it over with you this evening with a prayer that God the Spirit may deliver us all from the fear of man that "bringeth a snare".

In the third chapter of John we are told of a certain ruler, Nicodemus, who came to Jesus by night: he was afraid of the Jews. Here we find the people quietly talking about the Lord Jesus among themselves; but they were afraid to speak openly about Him "for fear of the Jews". There was a man whose eyes were opened; he had been born blind, and he had been given sight by Jesus of Nazareth. The miracle attracted a great deal of attention, and the Pharisees inquired concerning Jesus, who He was. They called the parents of him who had been born blind, and asked them about Jesus, and whether this man were really their son. "His parents answered them and said. We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him; he shall speak for himself." And the explanation is that notwithstanding the great blessing which had miraculously come to their son, these parents were afraid to confess Jesus, "because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue". Long before it was adopted as a motto for motorists, and railway men, and all who handle machinery, the parents of this blind man adopted the motto of "Safety First".

At another period we are told that "among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue". When Jesus of Nazareth was being discussed by the Sanhedrin, one Joseph of Arimathaea registered a protest as to their methods of procedure, and asked, "Doth our law judge any man, before it hear him, and know what he doeth?" But he did not go any farther: he was "a disciple of Jesus, but secretly for fear of the Jews". And when Jesus had been crucified, as I read to you this evening, both Joseph of Arimathaea and Nicodemus came to Pilate, Joseph taking the lead, and begged the body of Jesus, and Nicodemus brought spices: John said it is the same who came to Jesus by night—the same man, still cautious, still careful, always considering how his action would affect his future. But they came at last to bury the body of Jesus.

This is not ancient history, for the principles of this Book are living principles, and the same conditions obtain to-day: still "the fear of man bringeth a snare".

I.

I remind you first of all in a very simple way of SOME OF THE SPHERES OF LIFE IN WHICH MEN AND WOMEN ARE STILL HELD IN BONDAGE FROM THE FEAR OF MAN. We boast to-day of freedom; we are proud of our democracy; we declare that we have thrown all religious shackles aside, that we have broken all bands, and that we are the freest people of any age. And yet it is probable that there never was a day in the world's history when men were less free than they are to-day. If you look abroad you will find that a great majority of people are living more or less artificially; they are not allowing the soul within them to find full and free expression; they are held in bondage to the fear of man; they are just as much afraid of the Jews, or of those who represent the Jews, as was Nicodemus, or Joseph of Arimathaea.

You will find this fear of man operating sometimes in the domestic realm. I have seen Christian women living in terror of their husbands—perfectly respectable, perfectly amiable in their family relations, and yet having no freedom of soul; not free to pray, nor to teach the children, nor to follow after Jesus Christ, because of the presence in the home of one who was out of sympathy. And you may be surprised to know it, but I have observed some husbands who were almost as much afraid of their wives as Elijah was of Jezebel when he suffered from an attack of nerves. I have seen Christian men crippled, handicapped, their lives made utterly useless because of the influence exerted over them by their wives who were not given up to the service of Christ.

Such fear restrains the children in relation to their parents. God forgive the parents who ever make it hard for a little boy or a little girl to love and follow Jesus Christ. Our Lord said, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea". A heavy responsibility rests upon any father or mother who makes it difficult for their children to exercise their conscience toward God, and to do His will from the heart.

And I have known parents who were afraid of their children. There is a great deal of "Bringing up father" nowadays outside the family of Mr. and Mrs. Jiggs. When I became pastor of this church there was one gentleman—he has gone home to glory now—who spoke in the strongest possible condemnation of that religious attitude which measured people by their social standing; he insisted that the poor man ought to be valued as highly as the rich in the house of God, that if there was one place in the world where these artificial distinctions should find no recognition it was in the church. And yet I lived to

hear that man say that he did not believe any man should be elected to the diaconate of this church until he had attained a certain social standing. Why? Not that he had changed, but because his children had become possessed of these foolish worldly notions. I call this evening upon Christian wives, and Christian husbands, and Christian parents, and Christian children, to assert your liberty in Christ, and refuse absolutely to be brought into bondage by the fear of anybody.

These regrettable conditions obtain in *business associations*. Again and again you will find men stifling their convictions, suppressing their own souls, because of certain business relationships: "Howbeit no man spake openly of him for fear of the Jews." My brother, why don't you stand up boldly in the office where you work and say, "I am a Christian seven days a week, and I am here to bear witness for Christ." There are times when you could do it; there are times when you ought to do it; there are times when you ought to preach Christ in the place where you work; and you know you ought to do it. The voice of the Spirit calls you; your own experience of God's abounding grace should drive you on; and yet you do not do it "for fear of" somebody.

We were speaking to some brethren recently about carrying the gospel to our Roman Catholic fellow-citizens. We accord them the fullest liberty; they have a right to worship God as they see fit; and I hope we all believe that we have no right to fetter any man's conscience, however wrong we may believe his religion to be: he has a right to worship God as he will. But we are under obligation to bear witness to him; I am under obligation to say to every Roman Catholic that I can touch, "My brother, you do not need any priest but Jesus. It is your privilege to have direct access to the Throne of God through the one great High-Priest". The sacramentarianism of Rome is wrong and contrary to God's word, but there are multitudes of people who are afraid to say so for fear it would injure their business.

Are we to withhold our testimony for Christ because we are associated in business with people of other religious persuasions who do not like it? Any association which shackles the conscience and muzzles the lips must be wrong.

It is emphatically true in *religious circles*, that many are influenced by "fear of the Jews", and many people are afraid of a kind of religious ostracism. Do you know why a great number of young ministers, and others who are not particularly young, are following the Modernist School in their teaching? It is "for fear of the Jews". It is the same principle. Many men are departing from the truth of the Bible and are preaching anything and everything but Jesus Christ and Him crucified, not because they have changed their views from personal investigation of the Scripture; but because it is the popular thing, and because it is unpopular to preach that men are sinners and that they must repent, and believe, and turn to God, or be lost. Everywhere to-day that terror seems to be taking possession of men. As Joseph of Arimathaea and Nicodemus came to beg the body of Jesus, there are people to-day who will express their sympathy for what they think to be a lost cause, but only privately where no one will object. In all denominations to-day the devil is using this emotion of fear to shackle and to muzzle men, to hold them back from giving a clear testimony to the power of divine grace.

I wonder sometimes how some devout people manage comfortably to submit to their church's giving a testimony that is exactly contrary to the truth they believe. I borrowed an old-fashioned hymn-book belonging to a certain denomination; it was published in 1894. There is one section in that hymn-book, "Warnings and Invitations"; and how full of the gospel it is! I read it last night with glowing heart—it is full of the cross of Christ, and the blood of the Lord Jesus, and the abounding grace of God. Then there is another section in that hymn-book under the heading, "Full Salvation"; and many of the glorious hymns of Charles Wesley are printed there, glorifying Jesus as the Incarnate God, "the Lamb slain from the foundation of the world", the divine Saviour. And as I read them I said, "I do not wonder they have a new hymn-book. How would it be possible for a congregation in churches of that denomination to-day to sing those glorious hymns when there is so little of the doctrine of the blood of Christ taught? Why is it that men and women do not rise up in protest and say, "I believe in the Lord Jesus Christ as my Saviour, and I will not submit to hear His Deity denied, and His authority impugned."

But I am appealing to you this evening, to every lover of the Lord Jesus, to insist upon liberty, and to "stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage". What terrible results have followed from this moral and spiritual cowardice on every hand—drifting with the tide, allowing things to become worse and worse until it becomes increasingly difficult to stem the tide of unbelief and worldliness in our churches! If only God would put His fear in our hearts, so that fearing Him we should fear none other; if godly professors in our colleges would boldly stand for that Book, and not only stand for the Book but stand against everybody who attempts to mutilate it: instead of that, it is left to people outside to do the business; hardly ever do you find a protest from those who are within.

II.

Well, IS THERE ANY CURE? IS THERE ANY REMEDY FOR THIS KIND OF THING? There is only one that I know of: "The fear of the Lord is the beginning of wisdom"; and not until we so fear the Lord that we are afraid to offend Him, or to grieve Him, shall we have the courage to stand against enemies of the Truth.

Let me appeal to anyone here who is unconverted. A certain man said the other day, according to a report I read, that the time had passed when it was possible to frighten people into being Christians. You must woo them with love. Well, blessed be God! there is enough in the gospel to do that: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Herein is love, not that we loved God, but that he loved us, and sent his Son, to be the propitiation for our sins." The cross of our Lord Jesus Christ ought to break our hearts; but remember, Joseph of Arimathaea saw Him die, and remained silent; Nicodemus, I doubt not, heard His great cry, "It is finished", and saw Him bow His head and give up the ghost, yet he remained in hiding: he did not step forward and say, "I will die with Him"; he let Him die without breaking his silence "for fear of the Jews"; and only when He was dead did they come and beg His body.

But, my friends, the difficulty is that we have become so hardened with the deceitfulness of sin that it takes a lot to break our hearts: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" What are you going to do with the man who breaks the heart of his wife and mother, and tramples all holy affections under his feet, and seems determined to go right over the precipice? How are you going to appeal to him? It is characteristic of the wicked that "there is no fear of God before their eyes." There are men who say, "I am not afraid of God", but they are afraid of everything and everybody else. These brave men who boast that they have no fear of God before their eyes, are among the greatest of all cowards: it is not difficult to frighten them.

My brother, *every wise man is afraid of God*: "The fear of the Lord is the beginning of wisdom." "The fear of the Lord, that is wisdom; and to depart from evil is understanding." We none of us begin to be wise until we are afraid of God: "It is a fearful thing to fall into the hands of the living God." "For the Lord thy God is a consuming fire." His judgments are abroad in the earth to-day: He is judging nations; and the day will surely come when He will judge individuals, and when we shall have to give an account for the deeds done in the body; and if we have no defence we do well to be afraid of that great and terrible day of the Lord. Wise men have always been afraid. What made Joseph say, "How can I do this great wickedness, and sin against God?" It was the fear of God that restrained him. "Noah . . . moved with fear prepared an ark to the saving of his house." I beg of you to be afraid of God, and then you need be afraid of no one else. That is what our Lord said: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." I freely acknowledge that I am so much afraid that I would not dare to speak to-night if I were without a refuge; my sins are so many, the record of my life is so black, that I should be terrified at the thought of standing before God if I did not know that "the blood of Jesus Christ his Son cleanseth me from all sin". And if you do not know that I conjure you in the name of the Lord to settle that matter first; and then, when you are right with Him, you need not be afraid of anybody else.

Let us who are Christians be afraid to offend Him, afraid to grieve Him, afraid to ignore the authority of Scripture. For it is like ignoring an alarm clock; if you do not get up when it goes off, after a while you will not hear it. I have heard of a man who worked in a boiler-making shop where they riveted boilers. One day after he had had his lunch he lay down in the boiler upon which he had been working and he overslept himself. The other men began riveting and hammering away, but it did not disturb him; he slept on. By and by one of his fellow-workmen had to come to him and shake him to waken him up. I have heard men say who work in noisy factories that they cannot work when the machinery is stopped: they get so accustomed to the noise that they cannot work comfortably when the machinery is stopped. And if you neglect the voice of conscience, the time will come when you will have become so accustomed to its admonitions that you cannot hear it if you want to. Did you ever listen to hear a clock tick? Sometimes you think it has stopped: you go over

and put your ear to it because you have become so accustomed to its regular tick that you cannot hear it when you listen for it. And that is the difficulty with many people who go to church. You have come here year after year, but still you have not yielded to Christ; while some others are converted the first time they come. You get so used to hearing the word of the Lord, and to rejecting it, that at last it has no authority over you. Let us be afraid to disobey when God's word summons us to duty.

Some of you have been facing the question of baptism for some time, perhaps for years. You do not doubt that what you saw to-night is in strict accord with the teaching of Scripture. Do you not love the Lord Jesus? "Yes, I believe I do", you answer. Have you not by faith appropriated the death and burial and resurrection of Christ, as yours? "Yes." Then why don't you obey His command and by baptism proclaim your union with Him in death and resurrection? Is it a case of putting it off? Let us be afraid to put off our obedience to Christ.

I could not have brought you a simpler word than I have brought you this evening; and I wish we might now in the presence of God resolve that we will put Him first; and that we will be so afraid to walk contrary to His will that we will make that the supreme consideration of our lives, and knowing His will we will do it no matter what it costs: if it means breaking our friendships; if it has to disturb our business; if we find difficulty in our own home; if it means severing our church connection—whatever it may mean, we will put Jesus Christ first, and we will be afraid to grieve His Holy Spirit. If that were done to-night, we should have a great revival here and now.

Let me appeal to those who have long considered their relationship to Christ, but who have never made any profession of faith in Him—I summon you in His Name to-night to come out on His side. I want to know whether you will do it. Appeal to the heroic? Yes, indeed; our Lord Jesus has plenty of room for you; He will give you every possible chance to display the valor that wins the Victoria Cross. Is not that the kind of service you want? We did not appreciate the man in the days of the war who was so brave that he preferred to stay at home with his mother! We had a kind of contempt for able-bodied young men who were unwilling to assume their full responsibility as citizens of this empire; but we had the greatest admiration for men of the quality of those whose names appear on that tablet, and of the three hundred whose names appear on yonder roll of honor. We had not a solitary conscript go from this church; and when conscription came in there was only one eligible man left in the church to be conscripted,—and he by political means secured exemption, and later became one of the leaders of that movement which disrupted the church but which also set us free; he was brave enough for that, but he would not go to war.

O my friends, the Lord Jesus wants men, full-grown men.

"We are poor sinners,
And nothing at all"

but He can make great soldiers of us. I invite you to a hard service. Not to a dainty afternoon tea, not to membership in a social club; but to join the ranks of the army

of the Lord for real service at the front. The Lord Jesus calls for men and women who will speak boldly for Him in defiance of the world, the flesh, and the devil. That is the kind of converts the church needs; that is the kind of surrender our Lord Jesus wants. He will save you by His abounding grace.

Is there any one who will confess Him now, who will say, "I want that Saviour for my Saviour; I want Him to be my Captain; I want to follow the Lamb whithersoever He goeth"? Is there any man or woman here this evening who has never made confession of Christ before, will you do it now? Let not "the fear of the Jews" or the fear of this congregation, or the fear of anybody, deter you this evening.

I am going to give every Christian here a chance to show his colours to-night. I do not mean church members merely; but every man and woman, and boy and girl, who is resolved with God's help from this forward to put Jesus Christ first in everything—in his pleasure, in his business, in his religious relationships, in his family, in all his relationships—and to be true to Him if it costs him his very life, how many will do that? speaking openly of Him wherever His Spirit leads you so to do?—will you stand up?

HIGH HEAVEN.

By DR. JOSEPH PARKER

Prayer.

Almighty God, thy throne is in the heavens, and we are upon the earth; therefore, our Father-God, our words should be few and well chosen. Lord, teach us how to pray. God be merciful unto us sinners! That is a prayer thou dost always answer; it is a cry of the heart, it is the poor man's tenderest word; thou hast invested that prayer with almightiness. God be merciful unto me a sinner. Thy mercy is greater than our guilt; where sin abounded grace did much more abound. Who can overtake the love of God? Who can exceed the pity, the patience, the tears of heaven? We will not judge one another, nor by one another will we be judged; we will fall into the hands of the living God. Lord, come to us whilst we tarry at the Cross; there is blood, there is death, there is life, there is immortality. We love the Cross; it fills the great necessity of life. Come to us abundantly, give us a great visitation of thy presence and grace; touch and sanctify our veneration; may we stand before God full of awe, full of reverence. Banish every frivolous thought; recall to our recollection everything that can make us solemn; may each of us wait to hear the words of the living God. For this thy house was built; thou wilt come to the man who is of a broken and a contrite heart, though thou art the high and lofty One, the Inhabitant of eternity. Amen.

"As high as heaven; what canst thou do?"—Job 11: 8.

There is an Immeasurable—why should there not be an Unknowable? Whatever is immeasurable is unknowable; yet there it is. There are some heights we cannot reach; do we therefore deny them? We think we see them, but we do not. It is like man to make everything as little as possible. We say to him as he gazes upon the infinite space, "What is that blue line?" He says, "It is haze, azure, cloud." What small words he uses! He thinks if he has said "azure" he has gone far enough in a religious direction. Yet we know that up there, far away, where no eagle's wing has reached, there are stars, planets, worlds, burning points, mystery upon mystery, nameless, endless. This earth is only like a little stepping-stone that we put one foot upon, that we may see as it were over the hedge into the boundless estate of God. There are, then, let us say again and again, some heights that cannot be reached by eight feet. The world

itself has objects that are more than eight feet high. Do we acknowledge the root of the tree because we stand upon it, and deny the top of the tree because we have never handled it?

That would not be common sense even on the part of agricultural labourers; that would be bad reasoning on any man's part. It is something then to know that there are realities which we cannot handle, distances which we cannot measure. It is something for us proud hearts and vain to be told to stand where we are and look on. Nature does not write "Touch not" upon her exhibition; she leaves that little hortatory French to our poor show. She need not write upon the stars, *Ne touchez pas*. Some heights can be stood upon; others have never known the print of feet: why not acknowledge both? why not learn lessons from both? Why not have a head as well as have feet? Why not a sky as well as an earth? All these things are the elements of our noblest thinking; all these things are fruitful of the highest and sublimest suggestions. It is something to know that there are some things we cannot know. It is edifying to be compelled to confess that there are some things we cannot handle. Some subjects can be talked right out; they can be talked into drivell and nothingness. Why? Because they are little, frivolous, mean, shallow. You could talk the weather right out; you could talk all your own little pains and sufferings and gossip clear out, until not one ragged syllable remained. Will you live amongst such subjects? Are they enough for you? Would you not like sometimes to hush the voice and speak as if you saw shapeless shapes? Would you not now and then like to wake and say, "This is none other than the house of God and the gate of heaven; lo, God is here, and I knew it not"? Your whole life would be lifted up to a new level by this desire, by this sweet, solemn piety. You would return from such lofty contemplation and do your merchandise with cleaner hands and more skilful and prosperous fingers. True religion never spoiled any man's business capacity. Real, honest, healthy piety never disabled a man from doing legitimate business and making legitimate money. There is a hypocrisy to which we do not invite ourselves. But because there is a hypocrisy there must be a piety. No coin would be counterfeit if there were no standard coin of the realm. Do you like subjects that can be emptied; talked out, blown away? or do you like to stand before an infinite height and say, "This is the stairway up to heaven"?

If we cannot measure God's space, how can we measure God's thought? Thus we are entitled to reason. If we cannot do the less, how can we do the greater? That is so in all processes of reasoning. Man thus helps himself forward by small concessions and by acknowledgements which he cannot resist. He is a wise reasoner who says, "If I cannot carry an ounce, how can I carry a pound? If I cannot do that which is little, how can I do that which is great? If I cannot drink up a stream, how can I swallow the sea?" Here is a space, whoever made it. You did not make it, I did not: if any man has made it, let him proclaim himself; but here it is, measured to immeasurableness, gazed upon until even dull minds become illuminated, and silent tongues become eloquent with music. If we cannot grasp it, understand it, explain it, how can we explain the thought out of which it comes? Some one must have made it; we must believe that, or believe the still greater mystery that it was never made at all. It may be well for some of us whose minds are less than infinite to accept the less difficult proposition.

If we cannot understand or compass God's space, how can we follow all his thought? There is no searching of his understanding. And because he is great in power, not one little life or speck faileth. When the dew goes away it goes up, back to God. Is the earth polluting to the little visitant? Does it shudder when it sees our atmosphere, corrupted and poisoned by a thousand emanations? or does it fall downward sometimes that it may make the earth a little better, giving it as it were spiritual and Christian baptism in secret? How can we follow all the thought of God?—especially how can we grasp his personality? What is personality when put into words? It is nothing. There are no words that can adequately describe personality. We can describe it by figures and attitudes, we can partially realise it by the assistance of negations, we can tell what it is not. The highest personality we see with the eyes of our body is the personality called ourselves. We see man, the temptation therefore is to think of God as an infinite man. What if our definition be wrong? What if it be possible to the infinite God to be personal without being after the figure and attitude and mould of human nature?

"High as heaven; what canst thou do?" Shall we treat the inquiry mockingly, and tell Job to stand up that we may see just how high he is? Suppose he should be six feet, seven feet high; that does not help a man far towards the stars. A man seven feet high is not much nearer the moon than a man five feet high; the difference goes for nothing in the great astronomy or even geometry. "What canst thou do?" Put up thine arms, now measure him; stand upon some stool thy mother gave thee, now take his height. Was ever figure more ludicrous? Was ever attitude more grotesque than Job standing upon a stool trying to clutch the sky?

If the work be so great, what must the Worker be? Every worker is greater than his work. The statue is nothing to the sculptor. No sculptor was ever satisfied with the statue. No artist that was other than an hireling ever existed that did not want his subject to give him just another sitting. Unless you have fallen into the hands of a hireling you must really wrench yourself away from the artist. He wants just one more sitting,—a half-light, a half-shadow,—two hours more and he would be satisfied. Never! You never can satisfy an artist, a truly inspired artist. He always wants just two hours more. Why? Because of his greatness. His action brings new points into view; as he paints he studies; he sees you as he never saw you before; a sudden thrill went through you and gave him a new view; some word was spoken that lighted up your eyes, and he says, "I never saw that man before—just two hours more!"

The worker is always greater than his work. The worker never gets done. The hireling has the quickest ear the Lord ever created. No jackal can hear like a hireling. He is half-way home before the clock has quite finished striking the retiring hour. He hears twelve striking a hundred and fifty miles off, he never hears one, till somebody nudges him gently. Do not call that man one of the working classes; I will not have the working classes dishonoured by writing such a name on their record. We are now elucidating the point that the worker is always greater than his work. Some authors are the very plague of printers. The boy who brought the proof does not get half-way through the garden until he is called back just to amend half a line on this page or on that. Sometimes the author's corrections cost more

than the author's text. He thought the manuscript was done, and he sent it away, and now he is the plague of his publisher—that always sweet and gracious character in history—because he wants to add just two more lines. And the musician can never be satisfied. No organ was ever built that would satisfy an organist. Three manuals!—he wants thirty up to the ceiling, and lift the ceiling higher; never allow a ceiling to stand in the way of an organ. He says, "More fire, more passion, some grander expression. It is not enough," saith he, "that I be heard, I must have power to thrill." There are those wooden-heads, originating far beyond the ken of Darwin, who thing it is quite enough if they can hear. To hear is not enough, unless you hear with your soul; you must hear to the thrilling point, till the blood dances, till the nerves quiver as with a sting of fire; then you know that the human voice is the human soul. We have told before of Handel, who, having composed some great piece, would hear it played and sung. He would sit in all parts of the building to catch the effect; he would come to those who were expressing his thought and say in English, punctured with German, "A leetle louder." He would retire and listen, and return and say, "A leetle louder"; and so he would come and so go, until the people's patience gave way; and they wondered where their lungs were to come from, or the wind was to come from to make the instrument talk as he wanted it to talk. But no, it never could do it; it may be that only in heaven he will hear his grand Amen. If the work of God is so great as known to geology, that grubbier among the sciences, as known to astronomy, that most ambitious of all the angels that ever went out to measure the house he dwelt in,—if the works of God are so much greater than our imagination can conceive or our instruments measure, what must the Worker be? "These are thy glorious works, Parent of good: thine this universal frame, how wondrous fair! Thyself how wondrous then!" This is the way to God. Go from the creation to the Creator, from the thing made to the Power that made it, and surely he must have sold himself to some felonious dealer who has given up all intellectual ambition, and especially ambition of that quality which soon becomes wonder and reverence and prayer.

The soul cannot be self-measured. You do not know what is in you. The world hardly knew there was such a man as Von Moltke until he was sixty-six years of age; it did not know what a soldier was feeding upon it all the time until he was near seventy. No man can measure himself. There is a fire in some of us that could outburn a volcano. Look for your best self; awaken your soul. Are you going to be the dupes and victims of men who tell you how very little you are, of no consequence whatever—when you die the universe will never miss you, you will simply be crushed like a moth, thrown away in powder? or are you going to listen to those who say you are made in the image and likeness of God? All those tears are proof of your greatness; your very weakness is an element in your strength; your littleness is an educational instrument and force. You were made to conquer kingdoms, you were made for the society of angels; you were created to share the throne of God. Give me the great thought, give me the noble and ennobling suggestion; it will help me to carry this little load of life all the more cheerily and hopefully. There is enough to depress; let us hear some sweet gospel word that will develop our

(Continued on Page 11)

Baptist Bible Union Lesson Leaf

Vol. 6.

No. 3

REV. ALEX. THOMSON, EDITOR.

Lesson 33. August 16, 1931.

Third Quarter.

FROM LIBERTY TO LAW.

Lesson Text: Exodus, Chapter 19.

Golden Text: "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."—vs. 18.

DAILY BIBLE READINGS

Monday: Deut. 32:7-14.

Tuesday: Isaiah 43:1-11.

Wednesday: II. Kings 10:8-18.

Thursday: Heb. 12: 18-29.

Friday: I. Peter 2:1-10.

Saturday: Rev. 1:1-8.

I. THE PROMISE OF GOD, (vs. 1-6).

Continuing their journey, the children of Israel came into the desert of Sinai, and there pitched their tents before the mount (vs. 1, 2). A most important transaction was destined to take place here. Hitherto, while governed by the commands of God, there had been no complete system of laws regulating the life of the people; at Sinai such a code was granted unto them. The occasion was most significant in its immediate consequences and age-long effect. Man has made many laws but the best of them have been based on these God-given laws of Moses. In fact it is true to state that these laws form the basis and backbone of the law codes of modern civilized society.

On arrival at Sinai, Moses went up the mount unto God (v. 3). He had been informed before he set out for Egypt that he would serve God in this mount (Ch. 3:12), and the fulfillment of the prediction was at hand. God is faithful, and His word never fails. The reason for the ascent was that he might receive instructions relative to the giving of the law. In the giving of this instruction God refers to His work on behalf of the Israelites in delivering them from the Egyptians (v. 4), and then makes a promise conditioned upon the obedience of His people (vs. 5, 6). First they were to be a "peculiar treasure" unto Him above all people. In Abraham they had been definitely chosen by God, and therefore were peculiarly His, but greater blessing was to come upon them as a consequence of obedience. In this manner they would enjoy to the fullest extent the privileges of their standing before God. Their state would correspond to their standing. (I. Kings 8:53; Ps. 135:4; Matt. 13:44). They were also to be a "kingdom of priests", a royal priesthood, each one serving Jehovah; and an "holy nation", set apart for God, and living in a holy manner. The same terms are used of the saints of God in this age (Titus 2:14; I. Pet. 2:9; Rev. 1:6). We are peculiarly the Lord's, separated unto Him, and enjoined and expected to live a life of separation. (II. Cor. 6:13; 7:1; I. Thess. 1:9, 10). Note the nature of the Christian's position before God, the privileges accompanying the same, and the necessity

for obedience in realizing to the fullest extent the blessings of this position.

II. THE ANSWER OF THE PEOPLE. (vs. 7, 8).

This gracious promise of God Moses laid before the people and received their answer that "all that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." God desired obedience, and the answer of the people promised the same. Their intentions were good, they undoubtedly meant what they said, and probably sought to fulfil their promise, but it was not long afterwards that they lamentably failed in the worshipping of the golden calf. (Ch. 32). In this way they betrayed the weakness of the flesh, and the carnal desires inherent in the old nature. They gave evidence also of the inability of man unaided by supernatural power to give strict obedience unto God. The spirit may be willing, but the flesh is weak. Note the necessity for reliance upon God. Commendation may be given this answer of the Israelites, and explanation made of the nature of true obedience, as being, among other things, instant, implicit, unquestioning, and continuous.

III. THE PREPARATION OF THE PEOPLE. (vs. 9-15).

The giving of the law being an event of great significance was introduced by fitting, grand, solemn, and awe-inspiring manifestations indicating the omnipotent power of God and the terrors of the law; and inasmuch as God Himself was to descend and meet His people in this transaction, it was necessary that they should make special preparation for the occasion. By Him Moses was informed that He would come unto him in a thick cloud, "that the people may hear when I speak with thee, and believe thee for ever" (v. 9). In this action of Jehovah evidence would be given unto the people that Moses was indeed the servant of God; not that such evidence had been lacking, but this would be the strongest kind yet furnished, and would sustain the leadership of Moses before the people. The Mosaic connection with the law in its entirety is clearly taught in Scripture, and it would be well if the Modernists would lay aside their foolish notions about the J. E. D. P. documents and accept the more reasonable and true explanation contained therein. God was the author of the law, and Moses was the vehicle through which it reached man.

In preparation for the descent of God, the command was given to sanctify the people. They were instructed to wash their clothes, etc. (v. 10). Bounds were to be set that no one should come near the mount, for, "whosoever toucheth the mount shall be surely put to death" (v. 12), and on the third day when the trumpet sounded long, they were to gather at the mount to listen to the voice of God (vs. 11, 13). Such instructions were calculated to impress upon the people the importance of the occasion, and the great significance attached thereto. It was not an ordinary event which was about to take place, but the most solemn and sacred event of their whole experience. Note the necessity for preparation, and the kind of preparation enjoined. They must be clean to meet God. In meeting Him in these days cleanmess

is also required, not of an outward nature, although that is most commendable, but of the inward life. God desires holiness on the part of those who serve Him, (Heb. 12:14; I. Pet. 1:15) and without this we can have no fellowship with Him. In our unregenerate state we cannot reach this high standard, but provision has been made for our cleansing (I. John 1:9), and we are therefore without excuse. Explanation may also be made of the necessity for preparation before meeting God in public worship. Much blessing is lost through lack of preparation. Many persons waste the early hours of the Lord's Day morning, then hurry to church service, arriving very often after the service has commenced; their spirits are not prepared by prayer and meditation, their thoughts are scattered, and of a carnal nature, their bodies are wearied, and instead of receiving the blessing needed, they are a dead-weight to the service and a hindrance to the receipt of blessing on the part of others. If blessing is received by them, it is in spite of and not because of their condition. The need for reverence in God's presence also requires emphasis.

IV. THE DESCENT OF THE LORD. (vs. 16-25).

On the third day in the morning "there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled" (v. 16). This was the signal for the emergence of the people from their encampment that they might approach the mount and hear what God would say unto them (v. 17). "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly" (v. 18). This must have been a fearful sight and terrifying to the people, impressing them with the omnipotent power of God, and foreshadowing the judgments attached to the law. We should be thankful indeed that God does not deal with us on the basis of our conformity to His law, for then we must indeed suffer the pains of judgment. Another has kept the law for us, and has suffered the punishment due to our sins, and on the basis of grace we are permitted to accept the Lord Jesus Christ as our substitute, and thus be saved from sin's power, penalty and presence. Thank God for His grace; by which we are saved (Eph. 2:8), and through which we are admitted into closer fellowship with God than those who were under law (Heb. 12:18-24). It should be noted, however, that even under law the grace of God was evident. This was manifest in God's attitude toward His people, and even in the giving of the law itself. When the trumpet sounded louder and louder, Moses spake and God answered him by a voice (v. 19). The Lord then came down upon the mount, and Moses went up to the top of it (v. 20), and received a charge in relation to the people, and to his future ascent of it (vs. 22-25). Note the mountain scenes of Scriptures, Moriah (Gen. 22:1-13), Carmel (I. Kings 18:19-40), Horeb, (I. Kings 19:8-18), transfiguration (Matt. 17:1-8), and Olivet (Zech. 14:4).

The Union Baptist Witness

Is the Official Publication of the Union of Regular Baptist Churches of Ontario and Quebec. Send all communications to the Office Secretary, 337 Jarvis Street, Toronto 2, Canada.

AMONG THOSE PRESENT.

There are some folk who seem to revel in reading the Society column. As they carefully scan the names appearing under "Among those present", one would think that it was indeed a high privilege to be included. We suppose that this is a legitimate amusement, and it is a fact that "a man is known by the company he keeps" and, therefore, it may be more or less important, on some occasions, even in the social activities of the world to be listed "among those present". As a rule, however, such a distinction, if distinction it is, is hardly worth the paper it is printed upon, and it certainly carries no weight with Heaven.

When the final books are opened and the City Four Square comes down out of Heaven, "The first shall be last", "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of Life." Then, it will be, a high privilege; then, it will be a boon, to be recorded as "among those present". May the Lord show many the fallacy of stressing such temporal social prestige, and train the eyes of those who are blinded to the things eternal, to the "Light of the World", that they may receive their sight and know that "the path of the just is as the shining light, that shineth more and more unto the perfect day".

SUNSHINE COTTAGE.

The cottage at Fenelon Falls which shelters several of our Baptist young women, as they spend their vacation in that healthful environment, might well be known as Sunshine Cottage. All the cottagers know them as "The Girls" and everyone has a good word to say for them. The children love to visit them and the artist of the party cannot sketch without the little ones crowding around to see how the picture is progressing. The testimony of "The Girls" is that everyone has been so nice and that they have had such a good time. It has been their privilege to "preach the Gospel" to an Anglican minister who, in conversation said, that there was no assurance of salvation and that we just assumed we were saved. After hearing the promises of God quoted on the subject, he seemed quite impressed.

Then, as they sang choruses and hymns on a boat trip, they were invited to join a United Church picnic party and soon everyone, under the direction of the minister, had turned from the songs of the world and were singing hymns of praise. Saturday evening found "The Girls" at the prayer meeting of the Fenelon Falls Baptist Church, and on Sunday morning they were present at Sunday School and at the church service.

No wonder Rev. C. M. Carew has welcomed such a party and longs to see more of our Baptist young people holiday at Fenelon.

FENELON FALLS.

Sunday, July 26th, was a great day in the history of the Fenelon Falls Baptist Church. In the morning, Rev. C. M. Carew took his text from Luke 9: 23—"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." There was a message for every heart, and it must surely be the thought of those who are privileged to attend the church there that it is indeed good to have such a place to worship, for the Bread of Life is broken to their edification from Sunday to Sunday—"I was glad when they said unto me, let us go into the house of the Lord" may be spoken in connection with the Fenelon Church.

Many Toronto people spend their vacation at Fenelon Falls, and the members of our Union churches are faithful in their attendance at the church services while on holiday. In the services on Sunday last were members from Jarvis Street, Annette Street, Waverley Road, Runnymede Road, Dovercourt Road and High Park churches, Toronto, as well as from other points outside the city. We know that the Long Branch and Orangeville churches were represented.

At the evening service, Pastor Carew saw fulfilled, a long-anticipated desire, and Dr. Shields, of Jarvis Street Baptist Church, Toronto, preached for the first time at a Sunday service in the Fenelon Falls Baptist Church. Dr. Shields is not a stranger at Fenelon Falls, but he had not been able to give a Sunday service heretofore, and it was a great service. Dr. Shields' presence had not been advertised, but there was a splendid congregation and he felt at home with an appreciative audience. The Spirit of the Lord was there and hearts burdened with the cares and heat of the day found their anxiety lifted and their confidence renewed. If we mistake not, sin was put away during that service and the "joy of His salvation" restored to many. "If we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness."

OPEN-AIR WORK.

For the past two months, Rev. Robert Guthrie, of Courtland, has been carrying on open-air meetings in the town of Tillsonburg, five miles from Courtland. Mr. Guthrie is assisted by the young people of his church, and a meeting is held each Saturday evening. It is their custom to see large crowds gather to hear the Word of God, the testimony of the young people and listen to the songs

of rejoicing. From several sources, this band of workers have heard that people are coming to town Saturday evenings just to attend the meetings, and the liberty of speech, the power and the blessing experienced assure the workers that God's Word will have free course and be glorified through these meetings. Pray for them.

A TRIP EAST.

The President of the Union has recently made a trip East, motoring through that delightful country of lakes and valleys, rivers and mountains, known as Quebec Province. On such a trip, again and again, one finds himself uttering the words of the well-known hymn, "Though every prospect pleases, and only man is vile". The beauty indeed of "Rock and high land, Wood and island, Crag, where eagles pride hath soared; Mighty mountains, purple breasted, Peaks cloud-cleaving, snowy-crested" make the Lord's own realize the Power of the Most High and His covenant with us, and there echoes in the heart the ever joyful song, "Praise ye, praise ye, God the Lord."

On this delightful trip, Rev. Clifford J. Loney was able to fellowship with many of the Eastern Pastors. With the Rev. John Hall, of Calvary Baptist Church, Ottawa, he had a pleasant visit, and on Sunday, July 19th, he had the privilege of serving the Westboro Baptist Church at their morning service.

In Montreal a happy time was spent with his boy, Rev. A. J. Milligan, Pastor of Emmanuel Baptist Church, Verdun.

The trip was continued on down to Quebec City and Ste. Anne de Beaupre. Then the churches at Dalesville and Lachute were visited and an enjoyable time spent with Rev. Penman and with Mr. Stanley Goldworthy.

At Lachute, Mr. Loney assisted Mr. Penman at the evening service and at that service three believers were baptized before a large congregation which filled the church. The testimony which believers' baptism gives to the world is not lost. Mr. Penman spoke convincingly on the ordinance as instituted to symbolize the fact that believers are "buried with Christ" and "raised in newness of life".

ANOTHER BIBLE SCHOOL.

A number of Christians have been carrying on a Bible School at the Williams Settlement School House, situated about nineteen miles from Courtland. The attendance is in the neighborhood of sixty, and Pastor Robert Guthrie has arranged to give his services there on Sunday afternoons. The service is held after the Bible School meeting and Pastor Guthrie's messages have been much

appreciated. Pray for this faithful people carrying on for God in a neglected rural district.

* * * *

CENTRAL, LONDON.

When Rev. Robert D. Guthrie of Courtland preached at Central Church last Sunday, he had the joy of seeing hundreds raise their hands to indicate that they were purposing, before God, to be more faithful in their testimony and endeavour to win souls.

The evening service was also one blessed of the Lord. There was a large congregation, and in response to the invitation, eight came forward, seven applying for believers' baptism and one for salvation.

Next Lord's day when Rev. W. E. Atkinson again serves the church, there will be a large baptismal service. Such news will rejoice the heart of their Pastor, Rev. James McGinlay, who is now in Scotland.

* * * *

STANLEY AVE. WORK.

The Stanley Avenue Baptist Church, Hamilton, in no way lives unto itself, but aggressively carries its message to many parts of the city and even into the surrounding country.

In the Pastor's absence, Rev. H. S. Bennett, of Immanuel Baptist Church, filled the Stanley Avenue pulpit most acceptably on July 19th, while Mr. Frank Roblin, of Toronto, ministered to Immanuel Church.

The Sunday School, which meets at Mr. Frid's home in Dundas, is flourishing, and last Sunday, July 26th, there were seventy present. The session was held out-of-doors, and when the invitation was given at the close, some nine responded—four young people indicating their desire for deeper consecration and five expressing their desire to accept Christ as Saviour. What a glorious reward for the workers? What fruit for their hire?

The Mountain Mission Branch of the Stanley Avenue Church can also report blessing. It reports some sixty present and at the church service last Sunday evening two of its girls followed the Lord in baptism. These girls were Indians, the first of that noble race, to be baptized by Mr. Loney. Following the evening service these girls' mother was converted. The readers of the "Union Baptist Witness" pages are urged to remember in prayer all those who have recently confessed Christ and those who are in the valley of decision.

The Guelph Highway Mission continues its splendid record. Would that many of our churches could establish these outstations and campaign for souls by this means. Beginning next Lord's day, meetings in a tent will be held at this Mission. May the Lord see fit to richly bless this ministry.

* * * *

MISSIONARY BULLETIN.

Another "Missionary Bulletin" has been issued. It is a fund of information

giving news of the Foreign work and furnishing a Prayer Reminder in its entirety. The opening paragraph is explanatory and is quoted—

"The fact that the pamphlet constituting a report of the Special Convention proceedings has been distributed among the churches recently, has made it seem practical to issue this month's Bulletin to cover the two months of July and August.

"The Special Convention report will be found most instructive and interesting and as the Missionary Bulletin is a call to prayer, we trust the pamphlet will also be used of the Lord to stir us to a new realization of the need of another beginning and will bring us to the place of placing before the Lord every detail of our lives and every matter which effects our larger fellowship."

* * * *

FIRST CHURCH, TIMMINS.

During the period that Pastor H. C. Slade is enforced to be absent from his people at Timmins, Pastor E. C. Wood, of Truth Regular Baptist Church, Mount Dennis, will supply the church. Pray very definitely for Mr. Slade and for Mr. Wood, as he seeks to minister to this people.

The Mount Dennis cause will also claim our remembrance before the Lord. Pastor Wood has greatly endeared himself to his people there, but they are sparing him to Timmins knowing that supplies for their work can be more easily arranged from Toronto.

HIGH HEAVEN.

(Continued from Page 8)

yet untold and uncalculated strength. All vastness should lead us to prayer. Men should be solemn on the sea; the earth as we know it, in its forests and wildernesses and gardens, is then shut away, and there is nothing but the great heaven and the mirror which throws it back again as if in joyous self-congratulation. All men should be solemn in solitude. Solitude cannot be measured. You will sooner measure the light than you will measure the darkness. You do not know where to put your tapeline in the gloom. Black night will not be measured. Do not lose the vastness of these religious applications and possibilities. The infinite should be a temple.

What is the very highest point and thought of all? Here we shall be surprised; some may even be shocked. What is the greatest height—heaven? No. The stars that lie beyond the eyes of the telescope? No. What is the greatest object of all? The Cross. "God in the person of his Son hath all his mightiest works outdone." That is the Christian faith. Apostles have looked upon the Cross and said, "Great is the mystery of godliness." Angels have desired to look into it. It is God's supremest miracle. "O the depth!" said Paul; then he dwelt upon the height and length and breadth of the love of Christ; then he wanted his friends to have knowledge that passeth knowledge—a Pauline paradox, a characteristic irony in words. To know the love of God which passeth knowledge. Only Paul ever wrote a sentence like that in the New Testament. All the other writers seem to stand back when Paul rises. Verily, he hath a wealth of thought all his own.

What is the great wonder in that Cross? Sinners loved; sinners yearned over; sinners trained to saintliness;

God recreating man; God going beyond the clay-point, the dust-point, and beginning the creation of man in another element, and surrounding him, and indwelling other forces and ministries, "Behold the Lamb of God, which taketh away the sin of the world." All your geologies and astronomies become nothing, and less than nothing, in presence of the Cross. That will grow into a tree of life whose umbrageous hospitality shall be offered to all nations. This is like thee, thou great God; thou dost make the little great, thou dost make that which is of no consequence infinite in suggestion; by things which are not, and can never be in any concrete sense, thou dost hurl to the dust the proudest towns and towers of men. This Jesus is the eternal quantity. He is the same yesterday, today, and for ever. He is not a figure in history; he is the most potential force in to-day's thought, and he is the greatest offer made to to-day's necessity. Hear thou! Answer! This is the opportunity! Jesus of Nazareth passeth by.

MIXING THE TRUTH WITH FAITH.

(Continued from Page 3)

again, and will not be persuaded to bestow now and then a few of your deepest serious thoughts for the further entertainment of them, how should they do you saving good? If I could prevail with this congregation to be but considerate, and now and then to bestow some time to get the truth to their hearts, I should have great hopes of the conversion of you all; for light is stronger than darkness; if you would open the window by consideration, and let it in, you should find the darkness presently dispelled, and it would be day with you that have sat in the shadow of death.—Richard Baxter, 1615-1691.

Toronto Baptist Seminary

Toronto Baptist Seminary opened its doors in the middle of the school year, January, 1927, with 17 students.

In the Seminary year 1927-28 the enrolment was 40 students.

For the year 1928-29, 62 students.

For the year 1929-30, 80 students.

For the year 1930-31, 91 students.

In the four and a half years of its operation, the Seminary has graduated thirty-four. Of these, many are preaching in Canada, one in Ireland, four in Jamaica, one in Central America, one in Palestine, one in China, and one in Liberia; while several of this year's graduates expect to leave shortly for foreign mission service.

The Seminary began without a cent of capital, and has so continued to this day.

The Seminary teaches the supernaturalism of Christianity—the divine inspiration and authority of the Bible, salvation through the blood of Christ, regeneration by the Holy Spirit—in short, all the great doctrines of grace which evangelical Baptists (and historically all were such), have always believed.

Put Toronto Baptist Seminary in your budget.

Give Toronto Baptist Seminary a share of your tithe.

Remember Toronto Baptist Seminary in your will.

Address communications to

TORONTO BAPTIST SEMINARY

130 Gerrard Street East
TORONTO 2, CANADA