

# The Gospel Witness

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IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.  
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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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## "Godliness With Contentment"

Hold what view of life we may, we are ever exposed to the danger, even when holding the truth, of holding the truth in unrighteousness. If a man seek to order his life by this counsel, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you"; and if he argue that the surest way to possess "these things"—meat, and drink, and clothing—is to seek the kingdom of God, clearly while holding the truth he has perverted it, and by its very perversion is become "bereft of it, supposing that godliness is a way to gain".

The truth is, one may be religious in a most irreligious way. One may turn the most sacred things of life to the most secular uses, until the commandment which was ordained to life is found to be unto death. There is not one of the good gifts and perfect gifts which come down from above, which may not thus be converted into a stone of stumbling and a rock of offence. And that is true of the least even to the greatest, the "unspeakable gift" of God's Son.

There is a scripture which teaches that men err from the truth when they suppose that godliness is a means to an end, because it is, in the nature of things, an end in itself. The Apostle Paul warned Timothy against teachers whose doctrine was not according to godliness, saying, "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

This is a word which may well be pondered in these trying days.

The real value of godliness can be appreciated only as it is desired for its own sake: "Godliness with con-

tentment is great gain." When godliness is regarded as being self-sufficient, as carrying its reward within itself, then it is profitable to all things, having the promise of the life that now is, and of that which is to come; but when it is supposed to be "a way of gain", it turns out to be a mirage of the desert, or, at best, a bitter *Marah* without a sweetening branch.

### I.

A godly life is the normal life because it agrees with the nature of things, and that is proved by the fact that to confuse the end with the means in any realm of life is disastrous.

The godly life is the life that is properly related to God, to men, and to things. It is not an abnormal life. It is not wearing a straight jacket, but being free as God meant, and means, us to be free. The resetting of a dislocated joint may be a painful operation, but every one knows that, in such a case, there can be no freedom from irritation without a restoration to the normal state of articulation. And conversion is the readjustment of the soul by the Great Physician to God, and the world. Godliness is the normal articulation of a human life; the proper, becoming, reverent, attitude of the human soul toward God. And our text says that that is an end in itself, that virtue is its own reward; and that to regard godliness as a way to profit is to disarticulate the life, and to put it out of joint with the truth, which is another word for the nature of things.

When we speak of the nature of things, we mean nothing less. And when we say that the godly life agrees with the nature of things, we mean that the ungodly man is not only at war with God, but at war with the universe, with things as they are; and that sin, in its very nature, is an inversion of the laws of order—it is a thorn in the flesh, a grain of sand in the eye, a mover of sedition, a harbinger of disintegration.

And if this be true, it follows that it will be possible to discover an analogy, a parallelism, in all the affairs of life with those principles which, taken together, constitute godliness. We shall observe some of these parallelisms.

Does the workman who works only for wages ever succeed in securing adequate remuneration? Does the workman, to whom work is only "a way of gain" ever succeed in getting the gain he seeks? Of course a man must be paid for his work, or he cannot live. No one can long survive on sentiment alone. But if a man's daily occupation be nothing more than a means of livelihood, if he be a stranger to the sacred secret of finding pleasure in the work itself, he will be equally a stranger to the pleasure he hopes to find in the proceeds of his work. No man can afford to spend half his time providing means with which to live the other half. He must live, really live, all the time. Whatever the character of his work, whether he be the engineer or the architect who plans, or the humblest labourer who assists to execute the plans, if he does not find pleasure in his work, he will be sure to find pain; if his spade be not a sceptre it will prove a shackle: he is bound to be a sovereign or a serf.

So then whoever, deliberately, uses his situation as a stepping-stone, will find it a millstone about his neck. No man can make a mere convenience of his opportunity without having the tables turned unto himself. The man who lives to minister will never lack opportunity; the opportunist will often be out of work. To suppose that the labour of the day is nothing but a way of gain is to be "bereft of the truth"; it is to strip life of its dignity; to degrade the noblest qualities of manhood. If that is all our work amounts to in the morning—a means of getting bread—we enter the house of bondage when we go to work.

But observe the converse of this: Let us put the principle of our scripture thus: Labour with contentment, labour which is its own reward, is great gain. The man who delights in his work understands this. He receives wages, and he cannot afford to be indifferent to the returns; but he is not thinking of gain all the time he works. He devotes himself to his task with enthusiasm; he finds a real joy in it. He does not require the oversight of a master. He is really not working for a master. He is not under the law but under grace. He is in love with his work. He would choose to work on, if he did not need wages. He works as others play, because he enjoys it. To him, his labour is great gain. It yields him perennial satisfaction. His workshop is a palace, not a prison—his bench is quite as much to him as a throne to a king. It provides him with an opportunity to invest his manhood, and he finds he receives his own with usury.

Of course, the same principle holds in business life. If a man's business be nothing more to him than "a way of gain", he has missed the meaning of life. It is just as true of a captain of industry as of the humblest workman under him, that if he labours only for gain his labour becomes a bondage, and his office a gaol. And if that be his attitude toward his work, he will get through his work as the burglar gets through his, as quickly and with as little conscience as possible. He is doing violence to his own nature by such an attitude; he is walking backwards through life, who turns his face to the wages instead of to the work. It is not surprising, therefore, if such an one becomes unscrupulous in business. It is inevitable that he should. When his whole life is arrayed against the nature of things, loving to get instead of to

give, it is no wonder if he violates his own conscience in common with all other things.

But look at the opposite. We know a man to whom business is more attractive than golf. He has a passion for it. He is a large employer of labour. But he told us once he could sit up all night with the greatest pleasure, if given a set of books to keep. And he is a Christian—with the renewed nature of a Christian man. In the nature of the case his business is bound to be honestly and honourably conducted. If it were a mere avocation, an incidental into which no part of his very life entered—he might consent to its irregular conduct unwittingly. But as it is, it must be conducted in harmony with the moral qualities wrought into his soul, or he would be continually subject to loss; his whole life would be robbed of everything of value. But making his business a life's ministry, into which he puts all of life that God has given, he finds his satisfaction in it; and so it comes to pass that business with contentment is a gain.

But perhaps in no sphere of life is this principle more easily understood than in that of the esthetic. He is surely bereft of truth who supposes that art is a way of gain. One thing is certain, whoever supposes so is not an artist. It is impossible that a true artist should ever be so deluded. Whoever devotes himself to any of the fine arts as a way of gain will miss both the true art and the gain.

What if we take Music as an example! Music was born of royal blood; she was born to be a queen. And does anyone say, "I will make music my profession, as a means of earning a livelihood"? Whoever says so is musically dead in trespasses and sins. He has no musical soul. What, make Music—a royal queen, a mere hewer of wood and a drawer of water! She would die of a broken heart if reduced to such a menial task. The golden bowl would be broken, and the pitcher broken at the fountain. But let one fall in love with the queen, and she will make a king of you, and give you a kingdom. And you will find it true that music with contentment, music that ministers contentment, is great gain.

We have said all this to show you that the principles of our holy religion do not propose an anomalous condition of life: but that they are in profound agreement with the nature of things. They seem paradoxical and anomalous because they have to do with the realm of the moral and spiritual, with which we are at variance.

## II.

With that background, look at the religious aspect of this principle. The Christian religion is wholly misunderstood when it is regarded as "a way of gain". We need not say that the mistake of Simon Magus, who desired the Holy Ghost that he might turn the gift to monetary gain, is fatal to the joy of salvation. Nor are they very far removed from him who regard religion as a sort of bargain with God, as, in the end, the surest way to get on in life. Nor are they superior to him who use the holiest privileges given to men to promote their own interests, who think that the mercy seat was designed to give them their own way.

We may go further. If the gain of religion be salvation from hell to heaven, if that be the end of godliness, or if godliness be only a means to that end, if that be our aim, then we are bereft of the truth—we are bound to see everything out of perspective. They who enquire whether certain things be "essential to salvation", who

think it a light matter to disobey the divine commands, or such of them as they think may be classed as non-essentials, these suppose that godliness is "a way of pain." that we are saved for ourselves and to ourselves alone.

How different the other view, that godliness is itself the highest gain, that to know we are in harmonious relation with God, that one's life task is God-given, and that in the doing of it we find the true balance, and progress of life; to learn that godliness ministers to one's wholeness will eliminate friction, will enable one's soul to breathe, and labour, and love naturally, and thus to be satisfied.

This is the true gain of life. To choose godliness as a way of gain is to find our way to a waste, howling, wilderness; but to choose godliness for its own sake, is to hear the Saviour saying, "To-day shalt thou be with me in Paradise"—literally *to-day*, to be in a condition of life of which it may be said, "They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

#### THE EARTHLY HOME OF THE PEOPLE OF GOD.

Pastors and other Christians of experience will readily acknowledge that the care of new-born souls is a large part of the church's ministry.

We are living in days when every New Testament truth is subjected to the fierce assault of the evil one. We ought always to keep in mind that the devil tempts men in spiritual matters just as severely as on the lower plane of carnal interest. When he superintends the transition, the distance is not great from the wilderness to the pinnacle of the temple.

There are multitudes of people who have had such a real experience of the grace of God that the subtleties of Modernism offer them no temptation, and they are equally immune to the fascination of a giddy world. But the devil does not confine his operations to dance-halls and theological colleges: he has ever been noted for his regular attendance at church.

One of the greatest heresies of the day is directed, not against evangelical theology, but against evangelical ecclesiology. There are many whose teaching is quite apostolic in respect to the doctrines of the gospel which relate to the redemption that is in Jesus Christ, and man's participation therein by a new birth through faith in Christ. But these supposed evangelicals who are specially expert in their knowledge of Antichrist, and Armageddon, and all the details of the millennium, do not believe in the church. They usually call their meeting-places, "tabernacles." They are nondescript religious assemblies, where the people who attend have no measured and settled responsibility; and such converts as there are are allowed to drift about, and find their own spiritual sustenance.

We do not believe there is anything superfluous in God's Book, and the implicit denial of the scriptural doctrine of the church as the spiritual home of such as are born again, and the social unit of the kingdom of God, is really a dangerous heresy.

We write this note to call the attention of pastors to this trend. Because the authors of this confusion are

sound respecting the doctrines of salvation, many orthodox evangelicals join heart and hand with them, utterly ignoring their ecclesiological heresy. We believe it is just as important to stand for the New Testament teaching respecting the church of Christ as it is to stand for the fundamental doctrines of salvation; for, as a matter of fact, they are part of one complete revelation, and belong to the "faith once for all delivered to the saints."

We believe that just as marriage and the family are a divine institution designed for the propagation and perpetuation of the race, so the local church is designed to serve as the spiritual family circle, the spiritual home, of the babes in Christ, where they may be brought up in the fear and admonition of the Lord.

#### JARVIS STREET AS A MISSIONARY CHURCH.

It is possible to make a hobby of anything. It is possible to be intensely religious while not being a Christian at all. It is possible to be theoretically orthodox, and in character and life display nothing but the character and qualities of the old man.

Similarly, it is possible to make a hobby of missions. Many people do. They talk about missions, and one might suppose they were supremely concerned about the salvation of the heathen. We have known women who were more concerned about the salvation of the heathen than that of their own husband and children. We have known people who could give large sums of money to missions, while being utterly indifferent to the spiritual state of the person in the next pew.

We know of a certain church which has no missionary society of any sort, but its pastor preaches the gospel; and when the gospel is faithfully preached, and believedly received, it always makes missionaries of those who receive it.

A certain man, a member of the church to which we have referred, not long since undertook the permanent support of fifty missionaries out of his own funds.

Occasionally we have been told by missionary faddists that we ought to be more missionary. Our contention is that when the Word of God is faithfully expounded it will create an atmosphere in a church that will make all missionaries feel at home, and which will inspire the members of the church with a passion to make Christ known at home and abroad.

It may interest our readers therefore to have a list of the members of Jarvis Street Church who are in missionary service.

#### In China

Miss Marie Barham; Mr. and Mrs. George A. Bell; Mr. and Mrs. John Bell; Miss Florence L. Collins; Miss Grace Enblen; Mrs. George Henderson; Mr. Samuel R. Jeffery; Miss Kathryn Judd; Miss Alice Carey Lay (on furlough); Mrs. W. H. Nowack; Mr. and Mrs. F. Olsen; Mrs. E. A. Sadler; Rev. and Mrs. R. A. Seaman; Miss Mary Waterman; Mrs. W. Windsor.

#### In Africa

Mr. Bruce Brillinger; Rev. and Mrs. G. P. Near (on furlough).

#### In Palestine

Miss Sydney Bonyun.

**In Jamaica**

Rev. O. T. Johnson; Rev. and Mrs. G. Wilfred Smith.

**In Brazil**

Mr. Edward C. Haugh.

**Jarvis Street Men in The Pastorate in Canada**

Rev. W. N. Charlton, Chatham, Ont.; Rev. Wm. Fraser, Windsor, Ont.; Rev. Donald Fraser, Ottawa Ont.; Rev. Robt. Guthrie, Courtland, Ont.; Rev. James McGinlay, London, Ont.; Rev. A. C. Whitcombe, Orangeville, Ontario; and Mr. Walter Lempriere, Winnipeg.

**Toronto Baptist Seminary Students on Home Mission Fields.**

In addition to those named above, the following students of Toronto Baptist Seminary are serving as pastors on Home Mission Fields. They are not members of Jarvis Street Church, they are not the product of Jarvis Street Church; but they have been trained in the Seminary which is really a department of Jarvis Street's work:

Messrs. J. Fullard, Alton, Ont.; M. B. Gillion, Bobcaygeon, Ont.; R. Brackstone, Cannington and Sunderland; H. Chipchase, Guelph, Ont.; W. A. Elford, Islington; J. F. Dempster, Maple Grove, Ont.; L. Hisey, St. Amedee, North Nation Mills, and Papineauville; L. Roblin, Rosanna and Otterville; R. Hisey, Scotch Line; H. C. Slade, Timmins; Chas. Hardie, Westport; E. C. Wood, Mount Dennis; F. Wellington, Noranda; G. F. Gorman, Alberta; W. Lempriere, Winnipeg, and D. H. Bailey, Fullerton, are also members of Jarvis St. Church. Those serving as supplies: Messrs. John Cunningham, Raymond LeDrewe, Clem. Wright, and Ray Faulkner.

**Seminary Students on Foreign Fields.**

Already Toronto Baptist Seminary has become a factor in foreign missionary service. The following students of the Seminary are engaged in foreign mission service.

Miss Sydney Bonyun, Palestine; Rev. Samuel Jeffery, China; Rev. O. T. Johnston, Rev. John and Mrs. Knight, and Rev. G. Wilfred Smith, Jamaica; Miss Minnie Lane, Liberia; Mr. Gladstone Franklin, Central America; Mr. W. C. McIvor, Africa.

In addition to the foregoing there are two ladies, both of whom are members of Jarvis Street Church and graduates of the Seminary, who have been appointed to foreign mission fields: Miss Annie Marks, to work in Africa, under the Sudan Interior Mission; and Miss Florence Stacey, to Liberia, under our own Union Board.

**THE GOSPEL WITNESS AS A JARVIS STREET MISSIONARY MINISTRY.**

THE GOSPEL WITNESS is really a missionary enterprise, though it is not classed as such in the Jarvis Street budget. It is an enterprise that is carried on as a department of work separate from all missionary enterprises. But it is, indeed, the helper of all. Beside which, it exercises a direct missionary enterprise.

In the first place, it ministers to scores of missionaries. We have not made up the complete list, but we are under the impression that we might say hundreds—and these in all parts of the world. There is scarcely a mission field anywhere to which THE GOSPEL WITNESS does not go. Many missionaries have generously written us to say that in their isolated stations they have found inspiration and comfort in the pages of THE WITNESS.

Recently a friend showed us a letter from one of the most outstanding Baptist missionaries in Africa, in which he said he had read the sermon published some months ago on "the blood of the everlasting covenant" to his congregation on a prayer-meeting occasion. We have also heard from a number of missionaries in China of translations being made from the sermons for use among the heathen, and in some instances shorter passages have been translated for the use of native workers.

A man came into our office a year or so ago saying that he first made the acquaintance of THE GOSPEL WITNESS on the borders of Thibet.

THE WITNESS speaks to people of many tongues. It is quite common for Anglo-Saxons to be able to speak only one language, but the *Nationals* of European Continental nations usually speak or read other languages than their own. Their geographical position makes this necessary. We do not know how it came about, but in some inexplicable way THE GOSPEL WITNESS has managed to advertise itself. The result is that we have subscribers in Italy; in Greece; in Syria; a large number in France; a number in the Scandanavian countries; Norway, Sweden, and Denmark; some in Switzerland; some in Germany; and, as we have said, in all parts of the world where Christian Missionaries are to be found.

But THE GOSPEL WITNESS exercises another ministry. It frequently contains direct evangelistic messages; it appeals to the unconverted. We hear of scores of instances where copies of THE GOSPEL WITNESS are sent to unconverted people. They are taken to patients in the hospital. It is subscribed for by parents in the hope that children will read its messages, and be saved.

Only last week we were told once again of one copy that goes to Scotland which is mailed about six times. That is, it circulates in six families.

Then, too, we have been advised of young converts being recommended to take THE GOSPEL WITNESS, because of its weekly expositions of the great doctrines of grace.

The ministry of THE GOSPEL WITNESS is extended beyond its own circulation by the fact that it is very frequently quoted. We have a large number of exchanges come to our desk, and it is quite unusual for a week to pass without finding something from THE GOSPEL WITNESS reproduced in other papers.

Last Saturday evening at the prayer meeting, and at the services on Sunday, we enjoyed the presence of a gentleman who seemed to be greatly interested, and whom we later discovered was an Anglican clergyman from the Isle of Man. He had come to Toronto particularly to attend Jarvis Street Church, because he had read the sermons in *The Christian Herald*. He is representative of a multitude of people from whom we have heard who have read the Jarvis Street messages in that paper in all parts of the world.

Surely we have said enough to prove that Jarvis Street does not live to itself, but is really a missionary church. If it sounds like boasting, we can only say with Paul, we have become a fool in glorying because we have been compelled. In all this, we have said nothing about the direct money contributions to missions. It is enough to say that by adding the direct contributions to missions and benevolences to the amount spent on THE GOSPEL WITNESS and Toronto Baptist Seminary, even in the last

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# The Jarvis Street Pulpit

## THE DEMONIAK OF GADARA.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 16th, 1931.

(Stenographically Reported.)

"And they came over unto the other side of the sea, into the country of the Gadarenes. — Mark 5:1-20.

### Prayer Before the Sermon.

We bless Thee, O Lord, this evening for the power of the cross. We thank Thee that there our glorious Lord accomplished the work of redemption, and achieved the mightiest victory over all principalities and powers. We thank Thee that He has opened the kingdom of heaven to all believers; that it is possible for us, notwithstanding our sin, not only to come where Thou art, and to bow in Thy presence, but even to dwell with the Holy One, and to have His Spirit dwell within us.

Draw near to us this evening, we beseech Thee, and make this service to be spiritually profitable to us all. Prepare our hearts that we may receive the truth in the love of it.

If there be any who are strangers to Thy pardoning grace, who have not tasted that the Lord is gracious, may they be inclined by Thy Spirit to come to Thee, to enter into Thy banqueting house where Thy banner over them shall be love. Make this a night of salvation here and wherever the blessed gospel of God is preached. For the honour of Thy great name we ask it, Amen.

We shall turn this evening to the fifth chapter of Mark's gospel, the verses we read for our lesson, one to twenty. It is a long text, and I shall not repeat it, the story of the casting out of the legion of devils from the man of Gadara.

When a great criminal is abroad, especially if he has other crimes in view, there is nothing that will facilitate his work more than the circulation of a report of his death. Doors are not locked against dead men; warrants are not issued for dead men's arrest. It is not difficult therefore to discover the source of the present-day popular theory that there is no devil, and that the biblical stories of the supernatural entering into human life, of men becoming subject to miraculous power, are not to be believed in these modern days.

I shall not argue the point. I shall treat this story this evening in a very simple fashion. We shall take a few of its outstanding features and put the story down beside the indisputable facts of human life and experience, that we may see whether the story has any element of probability in it, or whether indeed it proves itself to be true.

### I.

To begin, this story suggests that HUMAN NATURE HAS A GREAT CAPACITY FOR EVIL. Is that true, or is it not? You really do not need to take a course in theology in order to answer that question. The doctrines of the Bible are, after all, eminently practical. They relate themselves to the everyday affairs of human life. I venture the affirmation—and you shall judge from the progress of our study whether what I say be true or not—that the doctrines of grace do fit in to the manifest facts of human nature, that the gospel proves itself, by its practicability, to be the truth.

Here is one who is said to be possessed of a legion of devils. That he was possessed of something, there can be no question. Whatever that something was, it had separated him from home and friends.

There is an old school of theology—its doctrines are not so generally preached or subscribed to to-day as formerly; but I shall have to confess that I am old-fashioned enough to belong to it—there is an old school of theology that speaks of human capacity for evil, of the depravity of human nature, and describes it as being "total"; that is to say, it teaches that all the faculties of the mind in the natural man are biased toward evil and opposed to that which is good.

Let me ask, then, *Is there any power today which can take a man from living associations, from all the joys and comforts of home, and separate him from all his friends, and alienate him from all who have loved him, and literally bury him alive?* Did you ever know of a man's being buried alive? You know what I mean? There is a mother. She has a son—or she had a son. Did she watch by him tenderly as some long sickness wasted his powerful frame? Did she at last lay him in the grave and mourn over him? No! No! Nothing of that sort. But he went out from her somewhere—and he never came back again. He dwells among the tombs, a fit companion of such as are dead in trespasses and in sin. He does not come home. So far as that mother is concerned he is dead.

What happened? What carried him away? Never mind your theology for the moment, is it a fact of human experience that there is a something, call it what you like, that enters human life, that destroys all natural affection, severs all human ties, and carries a man away to some remote place where he lives—if it can be called living—in a state of dreadful, miserable, isolation?

Or, there is a wife—what about her husband? Is he dead? You must not ask too many questions. He is not at home, that is certain. Did they dig a grave for him? Why the separation? Did this woman not love her husband? Yes; she loved him with a passionate devotion—but he is gone. She has reared no monument for him. She has not advised her friends of his demise. But sometimes as she goes in and looks upon her children as they sleep she could half wish they were orphans! Their father's name is never mentioned at home—but they have a father. He is away somewhere dwelling among the tombs.

Is that an exaggeration? I declare, as a pastor, that nowadays I am almost afraid to ask questions, for fear of the tale of woe that will be poured into my ear. Do you not think that that is a story which is quite up-to-date? You may deny the existence of a devil, you may

say that the old-fashioned doctrine of original sin is antiquated. I care not what you call *it* or *him*: I am simply pointing out that that same divisive, destructive, death-dealing thing is here, and is still operating in human life to-day as it did in the day when Jesus Christ walked the earth.

Let me ask another question: *Is it a fact that there is something which enters human life which defies all human restraint and all human power of control?* Here is a man who had been bound with chains and with fetters, but whom no one could tame. He had broken them all asunder, and they found no power by which he could be bound.

Is that true to life? There is a father who has a son. He exercised every possible care in that boy's early training. He endeavoured to shield him from evil, and to turn his feet into paths of righteousness. But the boy has broken all bounds. He has bound him, he has spent money—thousands of dollars, in some cases, perhaps tens of thousands. He has bound him with fetters of gold, and with chains of silver. He has subjected him to the rigorous discipline of a strict school. He has invoked all the ministry of education in order to deliver this boy from that something, that someone, that threatens his destruction. He has sought the aid of the church and its ministers. He and his wife have together done everything that humans could do to save that boy from moral and spiritual ruin. But in spite of everything he snaps all chains asunder, and goes on in his evil course, dwelling among the tombs. When human love has done everything that even love can do, you find him at last in a situation like a sepulchre, like a grinning death-head as he hurls his defiance at a bleeding, tortured, impotent, love, as though he would say, "Tame me if you can."

What is it, I ask, that is mightier than all parental affection? that is stronger than all natural ties? that exerts an influence more potent than any human power that may be released for his deliverance, and leaves the man at last dwelling among the tombs? You may deny certain theological statements as much as you like, but no one can deny the perfectly patent and indisputable facts of human life.

I ask another question: *Is it a fact that there is a something in human life which secures an unfailing allegiance even while it tortures the very soul of the one who thus yields obedience to its mastery?* Here was a man who had turned his back upon all the comforts of home, all the delights of family, the fellowship of wife and children, and of his own kind, and separates himself to a horrible existence, moving about among dead men.

And what is he doing? When he has broken the chains, *he cuts himself with stones*. Poor, bleeding, lacerated, miserable wretch. But he has chosen his own lot, and refuses to be delivered from it. He stays in prison, so to speak, with the doors wide open.

What is that strange fascination that lays hold of a man and blinds him to his highest and best interests, and secures him in a position of this sort? Can you not find many men like that to-day? It does not make much difference what the sin is—alcoholism; the drug habit; lust; passion for money; the race horses; the more polite and respectable gambling resort, the stock exchange, whatever you call it—and what is the man doing? Cutting himself with stones. The thing does not pay. It never did pay. It never will pay. There is no comfort there.

A young fellow stole nearly ten thousand dollars from a bank—foolish, foolish, young man! He went away to Montreal. His companions in sin turned upon him, and he found that the proverb about honour among thieves does not hold. He was discovered in New York; he confessed his guilt; came back; gave himself up to the law; and was sentenced to a term in Kingston. He admitted his guilt, and on the way to the penitentiary said it all came about through the races; but he would not like to promise that when he gets out he would not go to the race course again! There is a marvellous "kick" in it, so he says.

What is that thing that, while stinging a man to death, holds his allegiance so that he will not permit anybody to deliver him from the shackles by which he is bound? I care not what you call it, I will not "strive about words to no profit". You may call it what you like, but it is there. The Bible calls it sin. The Bible tells us that the author of it is the devil, and that these things come from the pit. But if there be anyone here who has sent the devil his resignation, and dismissed all evil from the earth theoretically, I ask you to face the facts of life and account for these things that are going on all the time in varying degrees. Not every man goes to the penitentiary, but whoever thus yields to that power finds himself lacerated, wounded, stripped, and left naked and half dead—and among the tombs.

Let me ask you another question. *Is it a fact that men have a capacity for the entertainment of a legion of devils?* That is a very absurd story, I know, by all scientific standards. Here was a power that was in one man, that, when released, drove two thousand swine to death. I am willing to rest my whole case upon that single point, and ask you if human nature, if a man, has capacity to entertain that which would kill two thousand swine? You say, "You do not mean that literally, do you?" Yes, literally, if you like. What is a man's capacity for evil?

Did you read last week of that terrible case in Michigan, the murder and cremation of those four young people by three human fiends? Did you not stand appalled in view of a crime like that, perpetrated by young people, one of whom was but nineteen? What is this thing that possesses men, that is capable of such iniquity as that? The truth is, these immortal spirits of ours dwell in a large house. It is a house with a large capacity. It is a house that was made for God. There is no height of holiness to which, by God's redeeming grace, a man may not ultimately ascend. The potentialities for good, when possessed by the Spirit of God, and regenerated by His power, are simply inestimable. But oh, if God the Infinite be excluded, there is room for more than one devil: there is room for a legion!

I have heard a doctor say of a man who had died from alcoholism, for instance, that he had so enlarged his capacity that at last he was able to take as much as would kill a dozen ordinary men. Follow the train of evil, the power of iniquity released from one human life, and you will observe a greater power of destruction than that which would kill two thousand swine.

I glanced at the headlines of one of the evening papers yesterday, and learned that British casualties during the Great War, of one sort and another, exceeded eleven millions. If every man, woman, and child, in this entire Dominion of Canada from the International Boundary to the North Pole, and from the Atlantic to the Pacific, had been a casualty, we should still have been nearly two million

short of the British casualties alone. Count all her allies, and then the enemy countries, and think of the potential fathers who were destroyed by the million—of the wrecked and ruined bodies, blasted minds, by countless millions, as the result of the insane ambition of somebody who opened his heart to that devil who said, "All these things will I give thee, if thou wilt fall down and worship me." Who shall say that a man cannot entertain a legion of devils? When we think of the capacity, *our* capacity, for evil, it ought to make us almost afraid to live, lest by any chance some alien spirit should possess us and use us for his fell purpose in destroying the souls of men.

I rather think that in thus stating the case interrogatively I have proved my point, have I not? Have you not said in your own heart, "My observation of human life, if not my experience—I have had experience enough of it—my observation of human life, and my knowledge of the history of the race, compel me to say that that chapter is true to the facts of life." There is a devil. There is a moral plague that is called sin. There is a place whence it emanates, and to which ultimately it must return.

## II.

But I will not send you away with that word, for into the picture comes A STRANGER ABOUT WHOM MANY AND VARIOUS OPINIONS HAVE BEEN ENTERTAINED. They have said that He is one of the prophets; some have looked upon Him as rather an imposter. But when He comes within reach of this man possessed with this destructive and divisive something, instinctively he cries out against Him. Why? *What is there in the human breast that reacts against the very mention of the name of the Lord Jesus?* Why is it that some people are afraid to go to church, and others are without any inclination to go? What is the explanation of the prevailing antagonism toward religion in general? What is it in man that seems to hate the very presence of Jesus Christ? Whatever the professors may say, the devil believes and trembles. *The devil knows who Jesus Christ is.* He knows it because he has experienced His power.

"Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." I would not have any of you to be "goody-goody". I should be sorry to see anybody develop a Pharisaical attitude of spirit. I should regret if any of you should embroider texts of scripture on your coats, as I have seen some do. There is a kind of religion that ill accords with the spirit of Christianity. But if you are merely Christians, sound, healthy, faithful, witnesses for Jesus Christ, I warn you that in a good many places your room will be more welcome than your company. In many, many places people will be as antagonistic toward you as was this man toward Jesus Christ.

This Stranger had no instruments of war with Him, no weapons of offence or defence; He did not propose to shackle this man: *He merely spoke* to the unclean spirit, saying, "Come out of the man, thou unclean spirit." That is all He did.

Once again, I shall not discuss with you the inspiration of this Book, nor lead you into a maze of technicalities. But I submit to you that it is rather a wonderful Book. Here is one whom no chains could bind, to whom this Prophet spoke, saying, "Come out of the man, thou unclean spirit." The spirit knew that he had met his

Master. He begged Him to permit him to go into the swine.

Who was this Prophet? Who was Jesus Christ? Whence came He? Entertain what opinions you will, you cannot deny the power of His word. That is the proof of the inspiration of the Bible.

"Come out of the man, thou unclean spirit." In the case of our dear brother who was baptized to-night, there was no argument about Communism, there was no discussion whatever about economic systems or anything of the sort; but when the word of God is preached, the devil always gets a notice to move on—and he has to obey it.

Have you not seen it? Have we not experienced the power of it ourselves? Have we not discovered that when everything else failed, there was power in this word which made us to become partakers of the divine nature, that that which before had been impossible became blessedly possible to us when we believed?

"And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand); and were choked in the sea."

What became, at last, of this man in whom the legion of devils dwelt? I find him no longer among the tombs, but sitting at the feet of Jesus Christ, "clothed, and in his right mind". That is the proper place for us all. Any man who is in his right mind will be found at the feet of our Lord Jesus Christ. I care not how learned you are, nor what university degrees you may boast; until you have cast yourself at the feet of Jesus Christ, you are not in your right mind. That is the only proper place for any and every man of woman born, to bow before Him Who is Incarnate Deity, and crown Him Lord of all. Sit at His feet.

I said to you just now that this man had chosen to dwell among the tombs, but now "he that had been possessed with the devil prayed him that he might be with him." Are you a Christian? "Well, I do not know, sir. I am full of faults." I expect you are! We are all full of faults—and anybody who has any sense will admit it. But are you a Christian? "Well, I am not sure, sir." I can tell you how you can find out. What is your attitude toward Jesus Christ? You say, "I love Him. I trust Him. I should like to be with Him all the time." Would you? Well, then, some change has been effected. Your nature has been changed; you have been given an affinity for the Holy One.

I may have told you of a woman who wanted to join a certain church. She came before the pastor and deacons, who examined her very particularly as to her experience, how long she had been seeking the Saviour, what were her views of His atoning work, and so on. They put her through an examination that might have suited a candidate for ordination. The poor soul could not answer many of their questions. Very kindly at last the minister said, "Well, Mrs. So-and-So, the deacons and I think it would be well for you to wait a little while until you understand things a little more thoroughly." Tears filled her eyes as she said, "Thank you. I know I cannot speak for my Lord, but I can tell you this: I know I would die for Him." The minister and the deacons looked at each other, and they changed their minds in an instant. The minister said, "You had better come into the church."

It is not by formal speech we prove that we are Christians. What is your heart's attitude toward Christ? Do you believe in Him? Do you really trust Him? Do you love Him? Do you say, like this man out of whom He had cast the legion of devils, "Let me be with Thee where Thou art"? If that be really your heart's cry, then God has wrought a work of grace in you, and the Spirit of God has taken possession there; and you may well entertain the hope that you have passed from death unto life, for "God is love; and every one that loveth is born of God, and knoweth God".

And yet this man was not permitted in idleness to stay there. The great Master said, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Years ago I read a sermon by Christmas Evans, the great Welch preacher, on this story, in which he described the homecoming of the man of Gadara. His wife and children, hearing of his approach, shut the doors, and barricaded them against him—for he had come before when the devils were in him; and they were full of fear. But as he approached them now he was clothed, and in his right mind. As he came to the door he knocked gently, and when his wife listened she heard another note in his voice as he said, "Wife, open the doors. You have nothing to fear now." They could scarcely believe it, until they removed the barricades and threw wide the door, and father came home again. He told his wife and his children of the great Saviour he had met out there among the tombs, of how old things had passed away, and all things had become new.

So ought they to be. So will they be when Jesus Christ comes in.

I wonder if there is someone here to-night who ought to go home with a story like that—a father, a mother, who ought to tell their family what great things the Lord has done? The same Saviour is here to-night. Shall we hear and heed His word, receive His Spirit, and go forth to be His witnesses?

Let us pray: O Lord, again and again we pray the same prayer. We come so often into Thy holy presence. We feel our hearts are comforted as we take upon our lips the petition of the publican and say it over again: God, be merciful to me a sinner. Help us all to say it now. If we have said it before, give us grace to say it again. May every man and woman in this house to-night who has never before breathed that prayer, now bow in Thy presence, and, sitting in these pews, may that great cry arise from the heart of every one who entered this house of prayer without God to-night: God, be merciful to me a sinner.

Hear our prayer. Give us grace to confess Thee; and send us home to tell of Thy matchless love. For Jesus Christ's sake, Amen.

#### THE GOSPEL WITNESS AS A JARVIS STREET MISSIONARY MINISTRY.

(Continued from Page 4)

hard year up to the 31st of March, our report showed a total of money spent outside of Jarvis Street Church proper, for these objects, of more than \$39,000.00, and very little short of \$40,000.00.

This is our Justification.

What we have already written is our justification for frequently, through the pages of THE GOSPEL WITNESS,

appealing to our readers to help Jarvis Street enterprises.

We have said nothing about the radio, which we have discontinued for the summer months because there was so much static that hearing was unsatisfactory. But our readers, we believe, will recognize that THE GOSPEL WITNESS, and the Seminary particularly, are objects worthy of their prayerful and practical support.

#### TORONTO BAPTIST SEMINARY OPENING, SEPTEMBER 29th.

Lectures in the Seminary for the fall term will begin Tuesday, September 29th; new students to register September 24th. It is desirable that intending students should communicate with the Seminary at once. There is a prospect of a good enrolment. We have had many applications both from the United States and the Old Land. There may be some difficulty in securing entrance for students from countries outside of Canada. We are advised by the Immigration Authorities that students will not be admitted who intend to work even part time, as their presence would, to some small degree, aggravate the present conditions of unemployment.

All students intending to enroll for the next term should communicate with the Seminary as early as possible. Write either to the President direct; or to the Secretary, Miss Georgina Lindsay, 130 Gerrard St. East, Toronto.

#### Contributions for The Seminary.

Toronto Baptist Seminary has no endowment; and its support depends entirely upon the voluntary contributions of God's people. About one-third of the Seminary expenditure is spent over the whole year; the other two-thirds belong to the eight months of the Seminary's operation. Our contributors naturally think of the eight months rather than of the twelve. The Seminary, like all other institutions, has felt the pinch of hard times, and would be most grateful to all its supporters if they would remember us immediately with a generous contribution.

#### LAST SUNDAY IN JARVIS STREET.

Sunday was extremely warm in Toronto. Notwithstanding, there were 720 in the Sunday School. There were good congregations. One was baptized at the morning service, and four at the evening service. There was a good company at the open air service, when the Pastor preached on, "There is no more offering for sin."

#### BOOKS BY DR. SHIELDS

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A series of sermons on the parable of the prodigal and his brother.

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## Baptist Bible Union Lesson Leaf

Vol. 6.

No. 3.

REV. ALEX. THOMSON, EDITOR.

Lesson 36.

September 6, 1931.

### THIRD QUARTER.

#### THE TABERNACLE.

Lesson Text: Exodus, Chapter 25.

Golden Text: "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." (v. 22).

#### DAILY BIBLE READINGS.

Monday: Deut. 10:1-11.

Tuesday: Ex. 40:17-30.

Wednesday: Heb. 9:1-12.

Thursday: II Cor. 9:1-15.

Friday: John 1:1-14.

Saturday: I John 2:1-11.

#### I. THE OFFERING (vs. 1-9).

In this lesson there is begun a most interesting and instructive study relating to the tabernacle. Historically and typically it is worthy of consideration. It was the centre for Israel's worship in the wilderness, and occupied the central place in the encampment, (Num. II and III). The tabernacle itself was a portable building of wooden walls covered by a curtain of fine twined linen, and skins of animals. It was divided into two compartments, named respectively, the holy place, and the holy of holies. The furniture of the former was composed of the table of shewbread, the golden candlestick, and the altar of incense and of the latter the ark, with the mercy seat and cherubims. In the courtyard, which was surrounded by a wall made of fine twined linen hung upon pillars of brass and approximately seven feet, six inches in height, one hundred and fifty feet in length and seventy-five in width, there stood the altar of burnt offering, and the laver for washing. And over the holy of holies there hovered the pillar of cloud, the symbol of God's presence. The architect of the whole was God, who gave the plan unto Moses on the mount, with strict instructions to abide by its directions (Heb. 8:5). It is of interest to note that, while man usually describes this centre of worship beginning from the outside God has given its description from the inside, beginning from the holy of holies, typical of His dwelling place, manifesting thus the relative positions of the Divine and the human. Typically the tabernacle makes plain the Divine plan of salvation, instructing us as to the proper way of approach to God, each part being symbolical in this respect.

The tabernacle was made from the free-will offerings of the people. The command was given by Moses to request such an offering (v. 2), and the response was so generous that the command was given to cease giving (36:5-7). Certain wrong methods of raising money for the

Lord's work have crept into the church, relative, among other things, to bazaars, sales of work, concerts, and shows. Persons contributing to these are supposed to be giving an offering unto the Lord, but such is not the case. Their's is a purely business transaction. They desire and demand some immediate intellectual or material return for their money, and they receive the same. In the giving of an offering no such thing is expected; it is the free-will giving of material substance, act of love to God, for blessing received, as a mark of privilege, and with a sense of duty. The offering requested here was to be brought unto the Lord; it was to be given willingly, and with the heart (v. 2); its nature was most precious (vs. 3-7), and its purpose was the making of a sanctuary for God (vs. 8, 9). Note God's claim upon His own, their duty to give of their substance unto Him, and the New Testament teaching relating to giving. (I Cor. 16:2; II Cor. 9:6, 7).

#### II. THE ARK AND THE MERCY SEAT (vs. 10-22).

The ark and the mercy seat were in the holy of holies, the most sacred place. The ark was a box made of shittim wood, overlaid within and without with gold (vs. 10, 11), and having on the outside of it four rings of gold, through which staves were placed for carrying it (vs. 12-15). In it there were placed the tables of the covenant, the pot of manna, and Aaron's rod that budded (v. 15; Heb. 9:4). The mercy seat made of pure gold (v. 17) was the lid of this box, and the cherubim, also made of fine gold, were on the mercy seat, one at either end, facing each other (vs. 18-21). "And there will I meet with thee," God said, "and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." (v. 22). The holy of holies is typical of God's dwelling place, and the ark is a type of our Lord Jesus who fulfilled the law for us; the shittim wood and the gold speaking unto us of the twofold nature of His incarnation. And, as in the holy of holies there was nothing outside of the ark, so in the glory there will be no one outside of Christ. The mercy seat reminds us of the Lord Jesus Christ, our propitiation (I Jon. 2:2), a term implying mercy seat. It was here that God met man, teaching us that only in Christ does He draw nigh unto us. And as the high priest entering alone once a year, on the day of atonement, sprinkled the blood on the mercy seat and on the ground before the same (Lev. 16:14), so we are assured that it is only on the basis of our Lord's shed blood, and in His person as our great high priest, that we are permitted to draw nigh unto God, (Heb. 4:14-16). The cherubims are typical of heavenly creatures, and accompany the Divine presence (Gen. 3:24; Ezek. 10; Rev. 4:6-8). Explanation should be made of the inability of man to stand before God in his own right, the necessity for our Lord's death on account of man's sin, and the way of salvation through Him.

#### III. THE TABLE OF SHEWBREAD (vs. 23-30).

The holy of holies was shut off from the holy place by a veil, typical of our Lord's flesh (Heb. 10:20), and into it there entered, with the exception of Moses, only the high priest, and that only once a year and not without blood (Heb. 9:7), but into the holy place the priests entered every day in the performance of their duties; but only the priests. This is, therefore, typical of the sphere of service in which only the priests of God are allowed to serve. Such priests are those who have been saved by the power of God. These are a chosen priesthood unto God (Rev. 1:6; I Pet. 2:9). A separate and distinct priesthood as distinguished from laity is not only unscriptural, but is actually anti-scriptural, for it implies a grave distinction where God makes none. There is a difference of office in the church, but no difference of standing before God. The table of shewbread made of shittim wood and overlaid with gold (vs. 23, 24) with a border all round it (v. 25) with four rings of gold on the outside, through which to put the staves for carrying it, (v. 26), and with dishes and spoons connected therewith (v. 29), was placed in the holy place at the north side (40:22); upon this table there were placed twelve loaves, termed shewbread. These loaves were to be made of fine flour, without leaven, to be set in two rows upon the table, to have frankincense sprinkled upon them, to be placed freshly before the Lord every Sabbath and to be eaten by Aaron and his sons in the holy place (Lev. 24:5-9). The number twelve seen here, and in connection with the tribes of Israel and twelve apostles, signifies the manifest rule of God. The loaves remind us of Christ the bread of life, and of Israel, and the believer appearing in Him before God. The lack of leaven speaks of holiness in our Lord and in His own in Him. In our standing we are acceptable in Him (Eph. 1:6), and our state should correspond thereto.

#### IV. THE CANDLESTICK (vs. 31-40).

The second article of furniture to be described in connection with the holy place is the seven branched candlestick, a central stem and three branches on either side. The material of which it was made was pure gold of beaten work (v. 31), and its place was on the south side of the tabernacle (26:35). When the lamps were lit they gave light over against the candlestick (Num. 8:2). It was the duty of the priest to light the lamps (30:7, 8; Num. 8:1-3), and the supply of oil was maintained by the people (27:20, 21; Lev. 24:1-4). As the purpose of the candlestick was the giving of light, its typical significance is easily found in our Lord, who was the light of the world (John 1:4; 8:12). The material of which it was made also speaks to us of Him, gold being the royal heavenly metal, and the number seven applying to the branches, implying perfection. Our Lord is the perfect light of the world. Such a light is needed in these days of gross darkness. (Matt. 5:14-16; Phil. 2:14, 15; Rev. 1:20).

# 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.

## LETTERS.

Again interesting mail has arrived from Liberia bringing with it a breath of Africa, and helping the friends in the homeland to have a more intelligent understanding of life there. These letters from our missionaries mean much to us, but it must be remembered that letters from home constitute one of the greatest joys of the isolated missionaries' life and the periodic mail is their only link with the outer world. No news is too homely to be of interest to the foreign workers. Write them often, and always add "A personal reply is not expected" for their labors are arduous enough without the added demands of heavy correspondence.

From recent letters the following paragraphs are given:

"On May 31st, we had the joy of baptizing a young man about sixteen years of age. He has been in our school for nearly a year and has borne an excellent testimony for some months."

"We are seeing direct evidence of real conversions, not in large numbers, but at least those who do profess have been sufficiently instructed to know their reasons for so doing and can give intelligent answers. Because of this, I do not think we shall have the same trouble in disciplining the natives on this station, as is necessary on other stations, for we seek to make them realize that it is between God and themselves and we are only His witnesses, not props for them to lean on, or a labor bureau for those who profess. We encourage our native Christians to live in their own towns as witnesses for Him."—from Rev. H. L. Davey.

### Practical Nursing.

From Mrs. Davey and Miss Lane we hear of some of the things that are expected of them and it seems to us that our missionaries rise to every emergency.

On Tuesday, June 22nd, while Miss Lane was alone at the station, one of the boys brought word that there was a man a short distance away who was badly burned and that he took "crazy fits". We can well imagine Miss Lane's timidity at the thought of dealing with such a case, but of course she went to him and found him indeed terribly burned. Poor fellow, it was reported that in one of these fits he had fallen into a fire and the result was truly terrible. Parts of the body were burned to the bone and from lack of treatment over a period of three days, there was much corruption—the odor was terrible, but our valiant little missionary attended to him as best she could, praying as she worked and longing for Mrs. Davey's return.

The severe burns will need to be treated for a long time and the sufferer is staying at the station for treatment. May the Lord, during these days of pain, speak to his heart and make him come

to the place of praise where the scars will but remind him of the One who has the "nailed-pierced hands and side".

"This is a great work for our Lord", writes Miss Lane, "and oh, you cannot know how happy I am that my Saviour and Lord has granted me my heart's desire. I often wonder why He called me for I am certainly not worthy of the privilege. My Sunday School class is coming along splendidly and things are clearer to them, but oh, the great longing of my heart is that the Lord will save them."

### MRS. DAVEY'S LETTER.

From Mrs. Davey's letter of July 8th we quote the following:

"It seems a long time since I have written, but it just seems that one thing and another comes along and the days just seem to fly. There are always just dozens of things left undone, for the dispensary work takes the better part of the mornings. We have all kinds of ailments to attend to, but we see steady progress and our services show how interest is created through the contact in the dispensary. Last Sunday, in spite of a heavy storm, and this being the middle of the rice farming time, close to one hundred people were out to the service and the little church was full."

"In addition to the day patients at the dispensary, we have three in-patients, one the man who was burned, a small village girl with yaws, and another poor little skeleton who is suffering from pleurisy and, I strongly suspect, tuberculosis. We have made for her a little bed on the veranda out of sacks and a blanket and there she lies, her wizened old-fashioned little face and staring eyes making such an appeal. She never speaks and never smiles and is such an unnatural little soul. This is how our work goes on, we make a contact with a village here, a home there and often we cry to our God that He will use us in bringing the knowledge of the Saviour to those who still sit in darkness."

"Miss Lane is quite happy here and is a great help in the medical work. She has her class in the afternoons and teaches the teen-age young people. They are very fond of her and are making good progress. I still have the younger children and Mr. Davey has the Enquirers' Class."

"I do wish you folk at home could drop in and hear the kiddies as they answer questions. They have been taught the plan of salvation and our prayer is that the Holy Spirit will bring it home to each one, that each one may believe and be saved in truth."

### Interior Station.

The appalling need as witnessed by Rev. and Mrs. Mellish makes their hearts heavy and they long for the day when with the language and native helpers, they can spread the Gospel message in

every village. Their new house will soon be ready for occupancy and it will then be possible for itinerating work to be done.

That we may share with the readers a glimpse of the activity which must precede an orderly compound, a paragraph from a recent letter of Mr. Mellish's is given:

"As to the general clearing, we have now finished gathering up the brush on the side where we are building. The brush is burned every morning, Mrs. Mellish, with the help of some of the girls, attending to this. There still remains many rotten logs and innumerable stumps, besides the roots of many, many small bushes sticking up here and there and making quite a stubble. It will take some time before all this is cleared and as the growth cannot be discouraged it is necessary to keep at the job. On the far side of the path leading from the buildings, we have a clearing for the planting of cassava. Already the hill begins to take on a general aspect of respectability, but to maintain any semblance of it, we must keep the children continually at work."

### A Native Town.

"A native town never occupies more area than what is usually looked upon as a city block, so that they do not have much land to clear and there are plenty of them to do it, but we do not like such close quarters."

### Gardens Attempted.

"By encouraging the school children, we have been able to transplant over three hundred pineapples. The fruit from these will take about a year to ripen but then we ought to have plenty for our own use and for the school. We have also planted corn, beans, peas and one banana tree."

### HOMELAND NEWS.

Sometimes the news from the far corners of the earth seems more interesting than the news of work in the homeland, but at our very doors there is a great work to be done and without the establishment of the home churches, there could be little accomplished beyond its borders.

### Lindsay.

From the Lindsay Regular Baptist Church, where Rev. J. M. Fleming ministers, word comes of blessing. Difficulties have been dealt with and there is a delightful unity and fellowship. Prayer meetings are still times of refreshing power and the open air work has become a feature in Lindsay. Interest and crowds are increasing. Lately the work has been marked by great liberty and receptiveness on the part of the people. The Lord is surely blessing the efforts of his people and raising a testimony to His Name and Word. "A living testimony to the Living God" is the standard

adopted by the Lindsay Church, raised not by might nor by power, but by the Spirit of God.

**Verdun, Emmanuel.**

Rev. W. N. Charlton, of the Chatham Regular Baptist Church, is supplying the Emmanuel pulpit for a Sunday or two and Sunday, August 16th, was a day when the presence of the Holy Spirit was felt in the services.

On Wednesday, August 19th, Mr. Charlton will speak to the church on the practical side of the Bible School work, and on Sunday, August 23rd, in the morning, will speak on the Bible School as a soul-winning institution.

Emmanuel Church, Verdun, is also having blessing in its open air services, and on Sunday evening last it was estimated that a thousand people listened to the message.

While Mr. Charlton is away from Chatham, his work is ably served by Rev. C. E. Scott, of Courtright.

**Miner's Bay.**

The field which is spoken of as the Miner's Bay field covers possibly the largest parish in our Union from the standpoint of distance. Rev. Oscar Boomer, the missionary, must therefore travel many miles to fulfil his appointments and sometimes circumstances are such that he cannot make the meeting place on schedule. Will we not often think of this missionary and pray for him and for his family? The Gospel is needed so badly in the district and sin abounds and without the help of the churches, such a ministry could not be carried on. Your gifts make the work possible. Are Home Mission causes worth while?

**Western Missions.**

The Missionary Budget adopted by the Union at its 1930 Convention provided 5 per cent. for Western Missions and this amount is divided between the Convention of Regular Baptists of British Columbia and the Regular Baptist Mis-

sionary Society of Alberta. Herewith is given the statement of the Alberta Society covering eleven months of their year, ending May 31st, 1931.

It will be noticed that the Union of Regular Baptist Churches of Ontario and Quebec were able to contribute \$221 to the work. We find ourselves wishing that this amount could be materially increased that the great work in the western provinces might be facilitated.

**Treasurer's Annual Statement of R.B.M.S. of Alberta for 11 Months Ending May 31st, 1931.**

<b>Disbursements.</b>	
Grants to Pastors .....	\$ 710.00
Reg. Bapt. Foreign Missions for Liberia .....	125.16
<b>General Expenses:</b>	
Printing and stationery..	50.41
Transp. Pastors .....	73.00
Campaigns .....	63.85
Bank charges .....	5.27
Advertising .....	7.56
	200.09
	\$1,035.25
Cash in bank May 31st, 1931 ....	216.26
	\$1,251.51

<b>Receipts.</b>	
Benalto Reg. Bapt. Church .....	\$ 81.20
Norwood Reg. Bapt. Church .....	113.37
Westbourne Reg. Bapt. Church .....	453.79
Union of Reg. Bapt's. Ont. and Quebec .....	221.00
Bethany Prayer Group, Winnipeg .....	12.00
W.M.S. of Timmins, Ont. ....	20.00
Condor Sunday School .....	5.00
Offerings at Campaigns .....	50.83
Offerings at Rallies .....	73.27
Individual Donations .....	221.05
	\$1,251.51

**Cannington and Sunderland.**

A public baptismal service has been arranged for August 26th, when, to four believers, will be administered the ordinance of baptism by Pastor Robert

Brackstone. The Lord is interesting the people of Cannington and Sunderland in the ministry of Mr. Brackstone and his burden is to see souls saved and his people built up in the Holy Faith.

**Central, London.**

Again on August 23rd, Rev. Robert Guthrie, of Courtland, served the Central Regular Baptist Church, and blessing attended his ministry. Six were received into church membership on Sunday morning and there were those who responded to the invitation at the evening service.

**Student Supplies.**

Some of the students in attendance at the Toronto Baptist Seminary have served various churches and fields acceptably during the summer months.

Mr. Raymond Le Drewe has been taking the morning services at Mount Dennis during Pastor Wood's absence; Mr. John Cunningham has served at Willowdale and at Long Branch and will be supplying for a few Sundays at Scotch Line; Mr. Ray Faulkner is relieving Rev. Oscar Boomer at Miner's Bay during the month of August and Mr. Clem Wright has supplied for Rev. Edward Hancox.

It is with the deepest sorrow that we learn of the double bereavement of Student John Watt, of Owen Sound. About two weeks ago his mother suffered a stroke from which she did not rally and on Sunday last his father passed away. While it was not possible for Mr. Watt to reach the beside of his mother before her home-going, it must be a great comfort for him to know that Rev. and Mrs. Hancox were with her. Another son, Mr. Robert Watt and his wife, recently left for Scotland and the cable bearing the sad news of their mother's death reached them on landing. As the second cable is received, they will surely have the assurance of the prayers of their many sympathizing friends in the Union.

**JOIN "THE GOSPEL WITNESS" FAMILY TO-DAY**

**To "The Gospel Witness," 130 Gerrard St. E. Toronto 2.**

Please find enclosed the sum of two dollars, for which send me "The Gospel Witness" for one year and (cross out two of the following-named books by Dr. Shields, leaving the one of the three preferred) "The Adventures of a Modern Young Man" (sermons on The Prodigal Son); "The Most Famous Trial of History" (sermons on the Trial of Christ); "Christ in the Old Testament" (Thursday evening Bible lectures from Genesis to Ruth).

NAME (Mr., Mrs., Miss, Rev.) .....

Address .....

Either of the above-mentioned books without the paper, fifty cents per volume.

# 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.

Autumn term opens September 29th, 1931.

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