

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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Religious Proxyism

It seems to be natural for the majority of people to shirk responsibility, especially when such responsibility involves arduous and sometimes expert labour. It seems to be a common practice among people generally to "let George do it". When the work of servants is either supplementary or substitutionary, in the sense that a servant does one sort of work, and thereby releases his employer to do work of another character; or when it is designed to supplement somebody else's effort, it is legitimate and desirable. But when the work of a servant is made an excuse for another's idleness it cannot well be justified.

In nothing is this proxy-using tendency more pronounced than in the religious life. Roman Catholicism is largely a proxy religion, where the saying of prayers and the use of sundry indulgences take the place of true penitence and genuine heart-religion. The whole system of the saying of prayers for the dead, which is so financially profitable to the church, is built upon the assumption that people are willing to pay liberally for religious proxies.

But Protestants, and even Evangelicals, are by no means free from this tendency. Sometimes the financial support of a church, or other religious organizations, the giving of alms, the hearing of sermons, may be all of a piece in principle with the proxy system of Rome.

The principle of New Testament Christianity is wrapped up in this saying, "So then every one of us shall give account of himself to God." It means that every man is personally responsible to God; that every Christian is personally responsible for the cultivation of his own soul, for the development of his own Christian intelligence—in short, for the living of his own life. If this principle were recognized and practised, without the addition of another member to the church, it would multiply the spiritual effectiveness of any church many times; and of larger churches, many hundredfold.

If each member would personally study his Bible with diligence, and instead of depending upon the instruction of the pulpit, while gladly receiving it, he would regard it only as a help toward his personal

study of the Word, it would bring the long-established educational principle of requiring students to do home-work to bear upon the life of every Christian, and members of the church would cease to expect to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ", from occasional attendances at church. On the contrary, they would recognize that their spiritual intelligence, and the development of their Christian character, must depend upon their own personal walk with God.

A recognition of this principle would re-establish the family altar, and cultivate home religion. Parents would cease to depend upon the ministrations of the Sunday School, or of any teacher or preacher, for the salvation and edification of their children. They would prize all the means of grace, and use the services of the sanctuary to the utmost; but they would recognize that the primary responsibility for the religious training of their children must always rest with themselves. Sunday School teachers and pastors would then become servants, whose work was but supplementary to the ministry of the home.

The outworking of this principle would not only make every church member an intercessor: it would make him a personal worker. It would send him forth as a witness for Christ; it would bring him to church on Sunday feeling that he had a responsibility for the spiritual profitableness of the service equal to that of the minister who must preach. He would feel that, while in the pew, he must pray for the power of God upon the service, and personally witness to those about him, seeking to bring them to Christ.

This principle would fill every church and missionary treasury to overflowing. A large proportion of the members of every church are willing to let other people pay the church's bills. They quietly and calmly assume that somehow, and from somewhere, money will be obtained for the carrying on of the Lord's work; for, while they may profess great enjoyment of spiritual exercises, multitudes of church members seem never to have learned the joy of putting their hands in their own pockets, or, if they have learned it, it is but to keep their hands there, for they

never bring anything out. It is an amazing fact, as we know from our own experience, that large numbers of apparently loyal church members, who, if they are not well-to-do, are at least able to live, and better able to give than many poor people who give liberally and sacrificially, do nothing at all for the church. We ourselves have known of some people who, while attending the services of the church to which they belong, and apparently appreciative of its ministry, in twenty-one years, never gave a dollar to its funds unless they put a little in the open collection.

The fact is, every church member should feel the same responsibility for the support of his own church as he does for the support of his own house; and no church member has a right to enjoy all the privileges of a church, made possible by the Christian giving of other members, while he himself makes no contribution to its funds.

Let us have done with proxyism in religion. Let us face our own responsibilities, and remember that while we are to minister to others, and, in that sense, obey the admonition of the Scripture, "Bear ye one another's burdens, and so fulfil the law of Christ", we are, at the same time, to recognize that every man must bear his own responsibility, even as he must give account of himself to God; as it is written, "So then every one of us shall give account of himself to God", and, "Every man shall bear his own burden."

PERSONAL WORK IN PUBLIC WORSHIP.

Protestants may learn some useful lessons from Roman Catholics. We are aware that the churches of the apostolic era had no meeting-houses or places of public worship such as we have to-day. Notwithstanding, there is nothing anti-Christian, or even anti-scriptural, in our having buildings dedicated to the public worship of God.

We believe that a building so dedicated should itself be a kind of witness for the truth which is proclaimed within its walls; and where there is a vital Christianity within, the building itself, however plain it may be, will be sure to be kept in good repair; and made neat and tidy within and without. A dilapidated church building always argues and advertises the low spiritual state of those who profess to worship therein.

Roman Catholic children are taught to reverence the place of worship, and to act reverently when they enter its doors. We have in mind a cold winter day some years ago when we saw a little cripple boy, with two crutches, hobbling up the steps which led to a Catholic Church. Having reached the top step, he held his right crutch tightly under his arm as he removed his hat before opening the door of the building and entering. But we have seen Protestant ministers, when no service was in progress, enter a church with their hats on. We have seen advertisements of theatrical performances and moving pictures and other things of the sort to be held in a house dedicated to divine worship. Surely these things ought not to be.

But even among the most decorous there are lapses which are greatly to be deplored. People arriving before the hour of service, instead of sitting quietly and prayerfully until the service begins, are sometimes rude enough, not to say irreverent enough, to talk-aloud with persons sitting on either side of them. Even spiritually-minded people do this, and they do it from sheer thoughtlessness.

Let there be silence in the house of God until the silence is broken by the voice of prayer and praise. Surely it is not a place for gossip, nor primarily for social intercourse. Those who have already prayed for God's blessing upon the service, and who come prayerfully expecting their supplications will be answered, will almost surely be reverently silent in the house of God.

Notwithstanding, at the proper time, a whispered word may well have a place in the general worship. This is sometimes necessary on the part of ushers, as they conduct people to their pews. (By the way, what rude manners some religious people exhibit, when they refuse to follow the usher, and allow him to walk up the aisle while they drop in to a seat in the rear! This, we imagine, would not be permitted in a theatre where all seats are reserved. Why should the bad manners of religious people inflict embarrassment upon the usher, and provoke light-hearted people to amusement in the congregation, just because the seats are free?)

It may also be necessary on the part of church members and others who would show proper courtesy to later comers, especially when such arrive after the service has already begun. We are sure it would not distract from the spirit of worship for a person to hand another a hymn-book, pointing out the hymn, or to speak such other word as might be necessary for the direction of the one who has just arrived. All this, however, can be done—and should be done—as quietly as possible, and in a reverent spirit, with a desire to assist the late-comer to find his or her place in the service, that he or she might join with all the other worshippers.

But our purpose in beginning this article was to suggest that every Christian worshipper should consider himself or herself a kind of retriever to pick up those who have been wounded by the arrows of God's word. In churches where an invitation publicly to confess Christ is given at the conclusion of the sermon, one who is on fire for the Lord may be greatly used of God by enquiring of the stranger at his side whether he is a Christian; and, if not, whether he would be willing to receive Christ and to confess Him. And where and when a public invitation is not given, when the benediction has been pronounced, and the service is over, it would be most fitting for Christian people, especially for such as are members of the church, to enquire as to the visitor's spiritual state, and to express the hope that such an one should come to know Christ.

Such a word quietly, kindly, and persuasively spoken may often be used of the Holy Spirit to bring people to decision. Sometimes a person may greatly desire to do this, and yet feel himself or herself incompetent to deal with the enquirer. In such a case, the person might well be detained until some other worker's help is sought; or perhaps in some instances a person might find it possible to persuade the visitor to wait a few moments and meet the pastor of the church, which would afford the pastor an opportunity to get into personal touch with one whom otherwise he might never meet.

We believe, however, it always discounts the effort when it becomes necessary for the minister publicly to exhort people to such personal work. Such efforts ought to be spontaneous; they ought to spring from an inward earnest desire for others' salvation. That, of course, can be only as the personal worker is filled with the Holy Spirit.

When shall we learn that it is just as necessary for the worshipper in the pew, as for the preacher in the pulpit, to receive the Holy Ghost in His fulness, in order to render to God an effectual and acceptable service.

We suggest that every one who reads these words when attending church next Sunday should prepare himself or herself for the service by much prayer, and should enter the church asking divine direction as to where they shall sit, and to whom they shall speak, and how the word shall be spoken. The effectiveness of the preacher, of every faithful minister of the word, would be greatly increased if he were thus surrounded by a great band of personal workers who were always about the Master's business.

DE PRESS I ON!

In all the world's history there never has been any sort of depression sufficient to depress or diminish the excuse-manufacturers' business. The making of excuses survives all the tariff changes, laughs at the fall of governments and the decline of stocks—indeed, the more difficult the times the more do the excuse-makers flourish. The fact is, many people are profiting by what is called the present depression.

There was a time not so long ago, when, if a man came begging at a Canadian door we sent him about his business, because we knew he was a fraud whose chief ability was displayed in avoiding work. Hence the professional tramp had a hard time of it. But now he is reaping a rich harvest. He takes advantage of the general situation, and passes as an honest and industrious man who is unable to get work.

There are many others whose incomes have not been reduced; or, if they have suffered a slight reduction, they are fully compensated for it by the general reduction in the cost of living. And yet many such people plead the depression as an excuse for evading their legitimate obligations and responsibilities.

But some people are independent of the depression altogether. The Israelites may have found some difficulties in making bricks without straw, but these people can make excuses out of nothing.

The excuse-makers to whom we alluded in the beginning of this article moved in a religious realm, and the name of the religious excuse-makers is legion. We think now, however, chiefly of one class, of those who excuse themselves for avoiding all financial obligation in connection with the Lord's work. Mr. Excuse-maker is a church member, but he is opposed to any system in connection with church offerings. He abominates envelopes or any other system of giving, for he does not believe in letting his left hand know what his right hand is not doing—no! that is not an exact quotation: it is rather an interpretation and an explanation.

We have known a great many such who insisted that they preferred to put their offering on the plate without any name or number attached. We remember hearing one who had to do with a church weekly offering some years ago discussing this type of church member, who said, "I do not know what becomes of their great gifts, but for some reason or another we never find any of their ten dollar bills lying around loose on the plate!"

Then there are some people who do not believe in making a pledge. Yet they bought or rented a house, and in

that connection they had to promise to pay a certain amount, either for its purchase or its rental. They bought a car, and not having sufficient money to pay the whole price in cash, they had to promise that they would pay certain instalments. They insured their house and perhaps their life as well; and in each case they had to make a promise. And, above all, this dear fellow who is adverse to making pledges, years ago had the boldness to get married, and, in doing so, he made a fairly binding pledge, a pledge that would bind him, not for a year or so, but to the end of life.

In all these matters, he offered no objection whatever to making a pledge. But when it comes to the matter of definitely promising God that, with His help, he will do certain things, he somewhat sanctimoniously, and as though it were an evidence of his superior conscientiousness, informs us that he does not believe in making promises.

Yet all the business of the world is built on promises, and without faith it is as impossible to please man as God. The papers report a great financial crisis in England, and a danger of the failure of British credit. The Labour Government has been dissolved, and a new National Government of all parties has been formed; and every minister in that Government has not only made a pledge, but taken an oath that he will keep it.

In the long ago, at Bethel, Jacob made a pledge that he would give a tenth of all that God gave to him. It was a conditional pledge, a pledge conditioned upon the Lord's faithfulness to him. No Christian should ever make a promise, or determine to do anything, without reference to the will of God. But we need never be afraid of promising that we will do the will of God as the Lord, by His grace, helps us to do it. We then become His debtor, and our chief Creditor will ever stand ready to assist us to redeem our promises from bankruptcy.

The business of the world would be paralyzed if everybody were to proceed on the principle of refusing to promise. And what reason we have to promise God that we will give Him a tenth—and more! That should be but a working minimum. The New Testament standard requires far more than that: it requires all there is of us: "Ye are not your own; ye are bought with a price."

We believe many of the Lord's people are spiritually impoverished, and live at a poor dying rate, for having failed to recognize that it is a privilege to give. They have entirely missed the joy of it. We greatly fear that in all our churches, and in missionary and other religious organizations, we may fall into the habit of talking of the depression, and justify our failure to give and to fulfil our obligations as Christians, on that ground.

The widow of Zarephath was living surely in a time of depression, when she had but a little meal in the barrel, and a little oil in the cruse, and was about to make a cake for herself and her son ere they should die, when the prophet appeared and demanded that she make him a cake first; and, by putting God first, she wholly escaped the depression, and enjoyed a full supply until the days of famine were ended.

Let us take the "de" and the "i" out of the over-worked word, and send them on an extended vacation; and, instead of talking of the depression, determine that, by the grace of God, we will "PRESS ON".

RELIGIOUS HITCH-HIKERS.

Some time ago we wrote an editorial with the above title. We refer to the principle again. We know of no religious organization so eager to steal a ride at somebody else's expense as is the so-called "Women's Missionary Society of Regular Baptists of Canada". The whole movement is parasitical, and has been from the beginning.

On page twelve of the last issue of *The Call* there is a half-page article headed, "Alberta Regular Baptist Fellowship" and at the bottom the name, "Morley R. Hall, Chairman". Anyone reading it would gain the impression that this was a communication addressed to *The Regular Baptist Call*, and that "The Regular Baptist Fellowship of Alberta", of which Mr. Hall is Chairman, was in full sympathy with the Women's Missionary Society. The publication of this article is a species of deception which is characteristic of *The Regular Baptist Call*.

For the information of our readers, therefore, we publish the following letter addressed to the Secretary of the Union of Regular Baptist Churches of Ontario and Quebec, by Rev. Morley R. Hall, Chairman of the Alberta Regular Baptist Fellowship. It speaks for itself:

"Rev. W. E. Atkinson,
387 Jarvis Street,
Toronto, Canada.

"Dear Brother Atkinson:

"I have recently learned that the Board is just a little uncertain as to where I stand in the recent crisis in connection with the Women's Board and the Union.

"As far as Mrs. Holman is concerned, I have always had the highest regards for her as a Christian woman, and in her ability in leadership among women. I can speak in fully as high terms of Dr. Shields.

"However, when it comes to a matter of principle and policy, one cannot allow human sentiment to have any part in forming our conclusions. As to the Women's Board in its principles and policies, I could no more countenance it than you have. I would be compelled to take the same stand and attitude if any independent organization sought to drop their suction pumps into our churches. Under the circumstances I do not see that any other method could have been better applied than the one used. It is just too bad for all concerned, as it will have a tendency to halt both the speed of the Union and also that of the Women's work.

"The recent Special Convention is something that I do not know much about in connection with the critics, but it is exactly the same methods applied as I have had to use in my own church of late.

"If I were still in the East, there is not a shadow of a doubt in my mind as to where I would be standing. I am still wholeheartedly with the Union, and greatly appreciate the bonds of fellowship that exist between our Society and the Union.

"The blessing of the Lord has been ours in rich portion of late, and we had the joy of baptizing twenty-eight in the past two Sundays in Westbourne. The work of the Society is also richly blessed as you can see from the enclosed Fellowship Letter. There is plenty of open space out here and the doors for the gospel are wide open with a welcome for the evangelistic pastor.

Yours in His Fellowship,
(Signed) Morley R. Hall."

MAKING THE BEST OF IT

Rev. Sam Jones, the great Southern Methodist preacher of a generation ago, sometimes stated a truth in a very amusing way. Somewhere we have read that on one occasion after he had been introduced by

the chairman of the meeting, he told his audience that he had a passion for frankness, that he could not get along very well with double-minded or two-faced people; that, in fact, he always felt uncomfortable in their presence. He then declared that he felt himself in happy circumstances on that night, for he felt perfectly at home with the chairman. Of one thing, he said in effect, I am absolutely sure: our chairman this evening is not a two-faced man; for if he had any other face than the one we see I am positive he would wear it.

In this humorous remark there was wrapped up a great truth, that people are accustomed to put "the best side toward London", as the old proverb has it.

We observe two very interesting items in the August issue of *The Regular Baptist Call*. They are as follows:

"Thank You for These Kind Words from Galt."

"We both enjoy the BAPTIST CALL. It's a lovely little paper. The missionary letters are so inspiring. May God richly bless them all, dear Mrs. Holman, and all the members of the Board and Society, is the prayer and desire of

(Signed) A-Sinner Saved by Grace."

"Another Kind Word From Hespeler"

"Enclosed \$1.00, two renewals for THE CALL. This month's CALL (July), is most interesting indeed. My prayer is that we may enjoy the 'religious liberty and the Lordship of Christ'."

All who know the perpetually smiling Editor of that feminist oracle will be sure that in these two quotations she is making the very best of things; and if these small crumbs of comfort constitute the meal, one would suppose that the larder was a little low in supplies. If there were anything better than this in the pantry, we are sure it would be put on the table.

By the way, there used to be a paragraph in each issue of *The Call* headed "Watch Us Grow." We have missed it from recent issues. Has *The Call* ceased to grow? But from what we now know of the distribution of free and in many instances unwanted copies, and of the practice of continuing to send the paper after the subscription has been cancelled, we should not be much impressed by such reports of growth.

WHAT'S IN A NAME?

We never cared for the name, *The Regular Baptist Call*, and always found it difficult to understand on what principle the name had been selected. But great mysteries have a way of coming to the light and settling themselves, if only we can "let patience have her perfect work".

A considerable number of persons have enquired of us what steps they should take to discontinue the deliverance at their homes of *The Regular Baptist Call*. They inform us they have cancelled their subscriptions, and asked that the paper be sent to them no longer. Some have requested its discontinuance two or three times, but still it comes. Some who have never subscribed for *The Call* have informed us that the paper reaches them in an envelope. We have been forced to the conclusion therefore that the paper was named for such a time as this, and that it means that it will keep "calling" whether you want it or not; and that it is so "regular" you may be sure of its

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The Jarvis Street Pulpit

"ENOUGH AND TO SPARE"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 23rd, 1931.

(Stenographically Reported.)

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!"—Luke 15:17.

Prayer before the Sermon.

We rejoice, O Lord, in Thy presence this evening. We would remind ourselves of what Thou art: how great Thou art! How infinitely gracious to all who penitently seek Thy face! We thank Thee that Thou hast not come to us in the thunders of Sinai only, but that Thou hast spoken to us from the place called Calvary. We bless Thee that while the law was given by Moses, grace and truth came by Jesus Christ.

We who are in Thy presence this evening are urgently in need of Thine abounding grace. We have no fitness of our own, no righteousness of our own to plead, no ground of hope whatever in Thy holy presence save that God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. We thank Thee that this is Thy will for us, that Thou hast come that we might have life, and that we might have it more abundantly.

Thou hast graciously condescended to our low estate that Thou mightest, by Thy grace, lift us up to share both Thy grace and Thy glory; for the Lord will give grace and glory.

We pray Thee to look upon this congregation in its need this evening. Many of us are unaware of that which is the deepest need of all. We none of us know what to pray for as we ought; our knowledge of our own limitations is so imperfect, and still less do we know the infinity of Thy resources. We pray that Thou wouldst lead us out of ourselves to the great storehouses of grace, that whatever our condition this evening we may find ourselves satisfied in Jesus Christ. Therefore we pray that Thou wouldst speak to each one of us according to the need which Thou dost see and understand.

As we open Thy holy Book again we pray for divine enlightenment. As we walk through this city of truth, we pray Thee to direct our steps, to lead us to the treasure-house. Help us that we may not be content to look through the windows, but that we may appropriate to ourselves these stores of grace that await the child of faith. We pray that every man and woman in this church this evening may be divinely enriched. Come to us in such a very real and practical way that we shall never be the same again; that we may be permanently helped; that some truth may find lodgement in our minds which shall never leave us. Give us a clearer view of the Lord Jesus; give us a larger conception of the possibilities of the Christian life. We beseech Thee, O Lord, to lift us up: be Thou our glory, and the lifter-up of our heads.

Bless any who have never trusted Christ, and bring such from the far country to the Father's house. Open the eyes of the blind. Make the lame man to leap as a hart. Yea, may even the dead hear the voice of the Son of God and live. Through this service this evening may Thy name be glorified, the lives of Thine own people enlightened and enriched, and many be brought from darkness into light. For Thy name's sake, we ask it, Amen.

"How many hired servants of my father's have bread enough and to spare." I want particularly to direct your attention to the principle involved in that scripture. You are familiar with the context, the story of the man who has so wasted his substance that he has spent all. That is to say, he has come to the end of his own resources; he has nothing left,—and in that far country no man gave

to him. The principle of grace was unknown there, as it is unknown here.

Grace argues infinity always. It would be impossible for the richest man to give, and to continue to give, without at last impoverishing himself. He would reach the end of his resources. Hence, in that far country they lived on the principle—well, the principle which obtains in business to-day, and in human life generally—they had to pay either in labour, or in money, or in kind, for everything they received, for no one gave anything away.

Having nothing of his own, and no one to supply his need, he thought of a house far removed from where he was, and of a condition of life which was as unlike that to which he was then subject as it could possibly be. He said, "I know of a place where even the servants always have enough—and something left over. I know of a place where no one ever takes the last piece of bread. There is enough, and to spare."

It is no wonder the parable of the prodigal son is so well worn, for nothing was ever written truer to human life. It is an epitome of all human history, of the life of every individual. Sooner or later, we all come to an end of ourselves; sooner or later the last dollar, the last cent, is spent, the last human effort is put forth. And we find on this lower plane of life no one to supply the need.

What a weary world we live in nowadays! All the world is feeling the pinch of the far country. You tell me the Bible is out of date? You could print this story on the front page of any newspaper of the world to-morrow morning in large type, and millions of people would say, "That is the most wonderful story I ever read in my life. It is right up to the minute. It is actually true to my present experience even in material things."

What a blessing it is that there is one country that is immune, that is free from the general depression! I do not know what your experience is, but I have observed—for I see many of them—that some men leave Montreal to come to Toronto to escape the depression; and some people leave Toronto to go to Montreal, expecting to find better times there. You will meet them on the road—or pass them on the road, for they are going both ways. But wherever you go, anywhere on this Continent, or in any other country, you will find pretty much the same conditions prevailing. Canada will admit no one who has to earn a living, because there are so many people here now who are unable to find employment. The United States is unwilling to admit to their territory anybody who has to earn a living, because they want no more competition. We are all in the far country economically. The portion of goods that fell to us we have spent, and

many people are reduced to the condition of the prodigal, ready to take any kind of job, even to going into the fields and feeding swine.

If anybody could tell of any part of this country where work is plenteous, where wages are good, where there is an abundance of food, what an exodus there would be from this city, and from all other cities! What multitudes would flock to that place! I do not know of any such place—do you? The depression seems to prevail everywhere.

But there is a country where there are no hard times. There is Someone Who lives in a house whose larders are full, whose supplies are not only unexhausted, but inexhaustible. I tell you of One Who always has on His table "bread enough and to spare". Perhaps that is what the Lord is teaching the world to-day. It may be that out of this universal distress and discomfort there may at last arise a cry to heaven that God will come in mercy to His people.

Well, then, I take that principle out of the story, for discussion with you for a little while this evening; to tell you that when we come to God we need know no limitation; that when we hold commerce with Him we have connection with a reservoir that never runs dry, with a storehouse that is so full it is impossible to estimate its fulness. In other words, our sufficiency is of God.

What every one of us needs individually, what every church needs, what every community needs, what every nation needs, what the whole world needs, is this: to learn that there is nothing but destitution in the land or the life that is cut off from God, but that who ever will come back to Him, who ever will establish communication with Him, will be sure to find an infinite supply for all his needs—"enough and to spare". That is what we need.

I.

Let me begin in a very simple way with the application of this principle, and to say that in Jesus Christ, in His economy of grace, in His scheme for the redemption of a world, THERE IS BLOOD ENOUGH TO PAY THE GREATEST DEBT, blood enough to wash away the deepest stain. The provision God has made for man's salvation is not a partial provision: it is not a fifty-cent-on-the-dollar proposal; it is not the condescension of a creditor to a debtor, proposing a remission of part of the debt on condition the debtor will do his best to pay what he can. God has assumed responsibility for it all. He has made provision for every one, and in the redemption that is in Christ Jesus there is grace enough to make us clean, to wash us and make us whiter than snow.

It may be there is some great sinner here. It does not follow that because people are outwardly respectable that they owe God nothing. We cannot assume, because people have made a religious profession even, that they are therefore necessarily on right terms with God. But whatever may be written in the books—and what a record there is there—whatever tale of guilt is inscribed in the divine record, however great our indebtedness, there is enough in Jesus Christ to pay that debt, to cancel that obligation. There is so much there that it would be folly for you to attempt to augment the infinite worth of that supply.

There are people who are always trying to add something to God's "enough". I heard last week of a little boy, when he was smaller than he is now, when he was

just a little fellow, putting on his bathing-suit and going down to the lake to bathe. He dipped his feet in the water, got in a little farther, and came running back to his mother, saying he would like to have a kettle of hot water. "What for?" "To warm the lake, mummy."

The utmost that anyone of us can do, to put ourselves right with God, would be like that little boy's kettle of water: it would not raise the temperature of the lake by a fraction of a degree. Why should we be foolish enough to attempt it? There is "enough" in Jesus Christ to balance your account so that every farthing of your indebtedness will be written down as having been paid. You need make no effort whatever of your own toward the liquidation of that debt, however great a sinner you are.

Nor does it matter though the sin be a long-standing one, and the stain be deeply dyed. Did you ever see anybody upset a cup of tea on the table-cloth? Several of you women nod! I expect you know about that, do you not? Did you observe the haste of the housewife so that it will not fasten itself, and make it difficult of removal? Somebody says, "The stain is too deep, sir. It is long fixed. It has been there for twenty, twenty-five, or thirty years. I have carried it about with me. It is too late to hope for its removal now. I am not only too big a sinner, but I am too old a sinner, to be washed and made whiter than snow." Oh no, you are not. There is enough in Jesus Christ to purge every spot and stain away.

What is faith, after all, but the simple childlike acceptance of that truth, that in respect to our obligations to the law of God we are hopelessly bankrupt, with nothing to pay, and yet yonder there is a full treasury—enough to pay it all, to blot it out, to remove the last remembrance of it, so that we may start afresh with God? What a gospel that is! It is simple, I know, but all I ask this evening is the appropriation of that simple truth.

II.

That being understood, then, I go farther and say that there is treasured in Christ Jesus our Lord, the risen One, A POWER THAT IS ADEQUATE TO EVERY REQUIREMENT OF THE BELIEVER'S LIFE. There is power "enough". A little while ago—you may have read about it in the papers—they discovered that there was not quite enough of this subtle energy called electricity being developed from certain water-powers. They had not power enough. They bought some more—I do not know whether they paid too big a price for it or not, but they bought some because they had not enough.

My dear friends, the cross of the Lord Jesus Christ has developed power enough to lift a fallen world from the depths of hell to the highest heights of glory. There is power "enough" in Jesus Christ. We do not need the help of Mr. Theological Professor to discover new sources of power, and a new gospel, and a restatement of the old truths, etcetera, etcetera—you know all about it, do you not? We need go nowhere else. In our Father's house there is "enough"—and that means power enough.

Paul prayed for the Ephesians that they might know "the exceeding greatness of his power to usward who believe, according to the working of his mighty power"—according to the energy of the grasp of His might. You can measure electric power. I do not know how to do it, but it is done. But the "exceeding greatness of his power" is to usward who believe. It flows to the touch of faith,

and there is "enough" of it to supply the utmost need of your life and mine—"which he wrought in Christ, when he raised him from the dead."

What does this mean? What accomplished the death of Christ? I know "it pleased the Lord to bruise him; he hath put him to grief"; but you must remember there are many sides to the cross, and that really the death of Christ was effected by principalities and powers, not knowing that their enmity was sovereignly overruled and used of God for the accomplishment of His purpose.

The devil supposed he was having his own way when he brought our Lord to the cross. The cross is the symbol of hell's hatred, the type and picture of hell's utmost effort to destroy the man made in God's image and likeness. "The wages of sin is death", and He Who was our Representative reached the end of His earthly career at the place of a skull. That was all the devil could do. By the resurrection of Jesus Christ God raised Him from the dead where the devil's hatred had put Him—and what did He do for Him? He set Him at His own right hand in the heavenly places.

Where is that? You cannot measure it by the astronomers' rule. What is the distance from the death of sin where He Who was our Representative was laid, to the height of glory at God's right hand? I only know what is written, that it is "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet." The devil and all his angels are trodden down in ignominious defeat, and the Pattern Man, our Federal Head, is crowned with glory at God's right hand; and by His resurrection He released that power which accomplished that, and put it at your disposal and mine, that we also might be delivered from the death of sin, and at last presented faultless before the presence of His glory with exceeding joy.

I say to you, dear friends, there is power enough in Jesus Christ to effect that marvellous ascent, to complete that perfect transformation, so that at last we shall be like Jesus Himself. There is power enough for every one of us.

III.

Then THERE IS ENOUGH IN JESUS CHRIST TO SATISFY EVERY REQUIREMENT OF OUR REDEEMED NATURES, quite enough. I remember once, years ago, before the days of motor-cars, spending a holiday on the road, riding a bicycle. I heard some weeks ago of a poor preacher who was in terribly hard circumstances, who thought himself fearfully ill-treated because he had to travel from one appointment to another on a bicycle! He had not even a Ford car. I remember when I used to travel from one place to another on a bicycle, and I was afraid I was getting too luxurious! I feared the people would think I was putting on airs—a preacher with a bicycle, how extraordinary.

Well, I had one, and spent a vacation running the thing. Did you ever hear of anybody going on a holiday with a bicycle? Well, I did! A friend and I spent one day going north, and there were no paved roads. They were rough roads, and there was a head wind. I never knew what a wind could do until I learned to ride a bicycle. We pushed away all day long, and could find nothing to eat anywhere. We did not need any gas—except some bread, and we could not even find that!

By nightfall we were ravenously hungry. We reached a certain town and stayed for the night, then went on

farther the next day. What we had had the night before was not quite enough: we were still hungry the next day; and we were invited to tea in a certain precise home, and two bicyclists accepted the invitation. There was a certain lady who presided at the tea-table. She served the tea in proper style, I presume! She had what was supposed to be a loaf of bread: I should have called it a fair-sized roll for one, a little bit of a loaf of bread. She had a bread plate beside her, and a sharp knife. She cut those little slices of bread as thin as she possibly could—I did not know whether she was showing off the sharpness of the knife or what she was doing! But she cut and passed those little wafers to two hungry men. When we had completed our meal there was still half of that loaf left! (laughter). I really think we were hungrier than when we began. The sight of bread had but stimulated our appetites. Unfortunately, there was no restaurant within reach, or I think we should have patronized it. What an aggravation that was!

I think that is how some people feel when they go to church and get only a sandwich. The salvation that is in Christ is designed to minister to the whole man, and to satisfy our every requirement; and if we will but come to Christ and yield ourselves to Him, we shall have a good meal: we shall have "enough".

I ask you Christian people, Is it true that Jesus Christ can satisfy the hungry soul? Is it a fact that there is in Christ enough to supply our spiritual hunger, to satisfy our mental thirst, to provide satisfaction for the whole man? Do you say that the man or woman who is a professing Christian, who does not go in the giddy ways of the world, is narrow-minded? The young lady who is invited to a dance, and says, "Thank you; I do not attend dances", is apt to be told, "Well, you are very narrow-minded." She does not remain away as a duty; she refrains from going because she does not want to go.

We are invited to a thousand things from which we refrain, not because they are wrong—some of them may be—but whether or no, we do not want them.

When some newly-married couple sets up house-keeping, you know how very proud the bride is of her new responsibilities? She has to get breakfast for the finest man in the world! But what if you see him going down to his office one morning, and after he has turned two or three corners he gets off the car, or out of his own car, or, if his work is not far away, dismounts from shanks' pony, and goes into a restaurant and orders a big breakfast? You meet him and say, "Good morning, Mr. So-and-So, is your wife away?" "No." "Is she ill?" "No." "Well, did she not get breakfast for you before you left this morning?" I suppose he would say, "Why bring that up? Why do you ask that question?" "But you have just come from home, have you not? You are on your way to work, and yet stop in a restaurant and order a big meal—what is wrong with the home cooking?" Of course no gentleman would ask such questions, but few would be too polite to think such questions. I should be afraid that news would get back to his wife; somebody would tell her.

When professing Christian people are found in the devil's restaurants, finding satisfaction in exactly the same places where men go for their satisfaction who have never known Christ, what will men and women say of the Lord's provision? They will say, "They have not enough to eat at home. If they had enough they would not be here." It is for us to show that so far as these redeemed

spirits are concerned, even in hard times, we have enough. We have found the Source of supplies hidden from the world.

Had I time to break that up into its constituents, how I should like to talk to you of *how the gospel of Christ ministers to our moral nature*; what satisfaction it ministers to that inward monitor, quickened now by the divine Spirit. What a joy it is that as we make mention of the precious blood, and express our confidence in the atoning Sacrifice, we hear conscience whispering, "I am satisfied with that too. I ask no more than that: The blood of Jesus Christ his Son cleanseth us from all sin."

Is not that so, dear friends? Does there not come stealing into your soul a peace that passeth all understanding because your faith is reposed in the blood? ("Amen!")

I should like to talk to you about how *the gospel ministers to the heart*. Men are not so eminently reasonable as they think they are—that is not clearly expressed. What I mean is that we are not so exclusively governed by our reason as sometimes we try, in our egotism, to persuade ourselves we are. The deepest thing, after all, in a man is his affectional nature. We love, if we live; if we do not love, we do not live at all. "Love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."

I heard of a surgeon in Toronto, one of the expert surgeons of the city, quite a famous man, a man who spends all his life operating. He has no regular practice: he is really an operating surgeon. He had a little boy who had a minor ailment, and it was necessary to remove the tonsils. The child was taken to the hospital, and another surgeon performed the operation. While they were in the operating-room this great surgeon was wringing his hands, and pacing up and down the corridor. At last, because he was a doctor, they thought they might let him in a little sooner than they would a layman, for instance. The nurse opened the door of the operating room and said, "You may come now." The child was still under the anaesthetic, but there was a little blood on his neck. When the great surgeon—who saw blood every day—saw the blood of his own child, he fell on the floor in a dead faint. They had to administer restoratives. Why? The biggest thing in that man was his father-heart. That was more than all his science, more than all his skill. It was the real man that was shocked at the sight of the blood of his own child.

How disappointing life is! How often the heart is broken! How often we are disappointed in our dearest friends, and disillusioned! And then at last the grim monster comes in and breaks up the circle, and bids us go out yonder to the cemetery and lay all that was worth while in life away in a deep, dark, grave. The heart is hungry and empty, and we are in the mood to agree with the wise man, the writer of Ecclesiastes, "All is vanity and vexation of spirit . . . and there is no new thing under the sun."

Ah, no; not under the sun, but there is above the sun. There is enough in Jesus Christ:—

"Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
Oh, receive my soul at last!"

Have you trusted Him? What a Lover He is! He never disappoints us. There is enough in Christ to satisfy the deepest longing of our hearts: we can go on loving Him.

I wonder if there is any man here who says, "That is all very well, sir, but *my intellect demands some satisfaction* too." You belong to that class, do you? Well, you will never be satisfied anywhere but in Christ. For myself, I have read a little, and I turn away from all human speculations and find the greatest possible intellectual satisfaction in such a declaration as this: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." My soul says, "I knew He was as big as that. Nothing less than that will describe my Saviour"—"He is before all things, and in him all things consist."

I turn over to the end of the Book and I hear Him saying, "I am Alpha and Omega, the beginning and the end, the first and the last." Everything begins with Him, and ends in Him—and there is enough. I can rest in that. Have you found it?

I must let you work out the rest of the sermon.

IV.

"And to spare." What are you going to do with the surplus? You who are Christians, what are you going to do with the surplus? There is enough in Jesus Christ to afford salvation to all the millions of the earth. Yes, all your neighbours, all the members of your family, all the unsaved in Canada, the United States, South America, India, Japan, China, Africa—and the whole world. "To spare"! Bring them along.

Did you ever take anybody home to lunch when your wife did not expect you to do so? I have, many times. I always got along fairly well too! But sometimes it is embarrassing if you take too many. You give an invitation to a host of friends, saying, "Come to see us some time"—but you do not mean them to come all at once. It would be difficult, would it not? But you will always find the table spread in the Father's house. When the prodigal comes there will always be plenty; you may bring as many as you like.

You young people with your hearts set upon the mission fields yonder, say, "Have I that gospel to preach to all the world?" Yes,—"Go ye into all the world, and preach the gospel to every creature." There is enough "and to spare"; pardon, power, peace, everything in Christ Jesus. You will never get to the end of it.

I am rather glad of that. When you invite me to lunch, do not keep the food all out in the kitchen, saying, "Now, help yourself; there is plenty in the kitchen." You had better put it on the table. Who wants to take the last piece of bread—even if he is married? "Enough and to spare." That is the way to provide a table—so that all the guests will feel perfectly comfortable, knowing there are more supplies than they can possibly exhaust.

I remember during the Great War being at a table in Paris, I think it was a Y.M.C.A. of some sort. Six of us sat down at a little table. Sugar was very scarce—

as was everything else, for that matter. The waiter brought on, I remember, for dessert, seven little tarts—just seven, and there were six of us. Everybody had one, and that lonely, lonely little tart remained on the plate afterward. You must not suppose that nobody wanted it—it was not that. There was one man right against the wall, up in the corner; and the plate was down at the other end of the table. He said, "If nobody else wants that tart, pass it up." So we passed it up! Then, thinking it was scarcely polite, he said to the man sitting opposite, "Perhaps you would like it?" "Thanks", he said, "I would." (laughter). But the fact was, there were six uncomfortable men there, because there was nothing to spare.

But when we come to the riches of the Father's house, and taste and see that the Lord is good, and discover that there is enough for everybody, enough for evermore, and we can bring in as many as we like, and when we have had all we can possibly appropriate of the riches of His grace, it looks as if nobody had touched the table yet; it is as full as ever. Let us come out of our littleness to Christ to-night; out of our want, and into His wealth, and taste of that full supply, "Enough and to spare."

Let us pray: We thank Thee, O Lord, that Thou hast made us Thy guests at the banquet. We bless Thee for the truth that there is no want with them that fear Thee. The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing. Help us to believe Thee, and to trust Thee, first for our spiritual good, for the pardon of all our sins, for our deliverance from the bondage and dominion of sin, and then for our progress in the Christian life. Help us to appropriate the fulness of life in Christ Jesus. Then, Lord, fill us with Thy Spirit, that we may go out to preach to others, to tell to all around what a dear Saviour we have found. We ask it in Jesus Christ's name, Amen.

WHAT'S IN A NAME

(Continued from page 4)

coming every month, even though you do not subscribe for it.

We have not written this note to awaken our readers' curiosity; we are minded, indeed, to give them a promise: when there is anything in *The Regular Baptist Call* that is really worth reading, *THE GOSPEL WITNESS* will make mention of it, and if there is nothing in *THE WITNESS* about *The Regular Baptist Call* our readers may be sure there is nothing in it that is worth "writing home about".

A SPECIAL ISSUE OF THE WITNESS.

With great regret we announce that some time in the future—the date is not yet fixed—we shall publish a special Canadian edition for the information of our Canadian readers, giving such information about the Women's Missionary Society as we are sure will lead every religiously sane person to sever connection with it. We have said that the organization is parasitical: we shall show in that issue that it is a parasite of the most malignant type.

KIND WORDS FROM "GOSPEL WITNESS" SUBSCRIBERS.

We trust we shall not seem immodest if we publish a kind word from a subscriber for *THE GOSPEL WITNESS*.

Toronto, Ont.

August 25th, 1931

"Dear Dr. Shields:

"Your letter to *GOSPEL WITNESS* subscribers is received, and in 'remembrance of His holiness', and because I know and feel that the devil would be delighted to put the quietus on all your valiant work in Christ the Lord, \$100.00 is enclosed to be used therein as you shall decide. We always pray for you and the paper. Would to God every Christian pulpit in this land were occupied by such as you! O, for one in every fifty in this city like you! But the praise is the Lord's alone.

"Wishing you every rich blessing of God, I am,

With great Respect,
(Signed)

Yes; we have had other letters—a large number of them, a good many enclosing \$10.00; others enclosing \$5.00; some, \$3.00; some, \$2.00; and some, \$1.00.

But many others have given all they could. One dear friend sends us \$2.00 saying, "I am an invalid confined in bed, with only partial use of one hand. I try to pass *THE GOSPEL WITNESS* on to as many as will read." Another one enclosing \$2.00 says, "I have been unemployed many months, and regret acutely my inability to afford more." Another writes: "The dear Lord has \$3.00 in the treasury, and I think He wants you to use two of them. I hope He has many hundreds of dollars in other treasuries which will be sent to you as promptly and gladly as I am sending this." This letter is from Maine.

Another dear brother sends a contribution of \$1.00, and in his letter he says: "I would like to give more, but cannot see my way clear to do so now, as I have not earned more than \$40.00 since the first of May." What a sacrifice that \$1.00 represents! \$40.00 earned in four months!—and \$1.00 given to *THE WITNESS*!

Such letters as these make us feel the responsibility involved in the publication of this paper. We wish we had space for the large number of letters in which our subscribers not only make a contribution to *THE GOSPEL WITNESS* Fund, but assure us they are praying for the paper, and for the fund. We are profoundly grateful to our dear fellow-labourer who sends us the contribution of one hundred dollars, and whose letter we have printed above, and he with us will join in hearty thanksgiving to God for every contribution of \$1.00. **NOTWITHSTANDING, WE SHALL BE GRATEFUL IF OUR SUBSCRIBERS WILL MAKE THEIR CONTRIBUTIONS JUST AS LARGE AS THEY POSSIBLY CAN.**

We ought to add that we have received three very kind letters from subscribers who have nothing to give to *THE WITNESS* Fund, but who express their deep regret, and assure us of their constant prayer for God's blessing upon the paper. We value these letters also.

If in this we have "put the best toward London", we have not put the biggest numerically, for we have a pile of letters before us as we write. We hope many will read the letters published herewith and do likewise.

Baptist Bible Union Lesson Leaf

Vol. No. 6.

No. 3.

REV. ALEX. THOMSON, EDITOR.

Lesson 37.

September 13, 1931.

Third Quarter.

THE CURTAINS OF THE TABERNACLE.

Lesson Text: Exodus, Chapter 26.

Golden Text: "Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them." (v. 1).

DAILY BIBLE READINGS.

Monday: Ex. 38:21-31.

Tuesday: Heb. 10:19-25.

Wednesday: Matt. 16:13-20.

Thursday: Eph. 5:24-33.

Friday: Rom. 6:1-14.

Saturday: Col. 3:1-15.

I. THE CURTAINS OF THE TABERNACLE (vs. 1-14.)

In continuation of the description of the tabernacle and the various matters associated with it, we are given in this chapter details relating to the curtains, the boards, and the veil. The curtains were of various kinds. First there were "ten curtains of fine twined linen, and blue, and purple, and scarlet, with cherubims of cunning work" (v. 1). These were coupled together with loops and taches (vs. 2-6), and were placed first upon the tabernacle, appearing on the inside of the same. Typically they speak unto us of Christ. He it is who is the preeminent One in heaven and on earth (Col. 1:18), just as the curtains encompassed the tabernacle, and were seen in the holy of holies, and the holy place. The colors of the curtains speak unto us of various aspects of His character; the white representing His righteousness, the blue, His heavenly or Divine nature, the purple, His kingly or royal character, and the scarlet, His sacrificial work as Redeemer. He is perfect, Divine, King of kings, and Saviour of the world. The cherubims have a special relation to Deity as we have seen in a former lesson. It is well to note the preeminence of our Lord in the symbolism of the tabernacle. He is seen in every part of it, and even when the saints are typified, their position is clearly set forth as being in vital union with Him. The lesson to be derived from this should be set forth, laying the emphasis upon the necessity, duty, privilege, and blessedness of giving Him the preeminence in the heart and life.

Coming next to, and on the top of the curtains of fine twined linen; there was placed a covering of goats' hair. "And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make." (v. 7). The length of these is stated (v. 8), and the manner in which they were to be looped together is described (vs. 9-13). It will be noted that the length of these curtains was greater than that of the linen ones previously described, and that there was one more in number, the reason being that the inner curtain

should be completely covered by this outer one. Such a covering of tough fibre reminds us of our Lord's unyielding character. No one could move Him from the path of righteousness. And He is the same yesterday, to-day, and forever (Heb. 13:8). Instruction is also given concerning the making of a covering of rams' skins dyed red, and of one made of badgers' skins (v. 14), the former speaking unto us of death, the latter of vigilance and resistance, both exemplified in Christ. Our Lord is therefore seen in all His perfection, both inside and outside the tabernacle, and it behooves His people carefully and obediently in His strength to live His life and walk in His steps (I Peter 2:21).

II. THE BOARDS OF THE TABERNACLE (vs. 15-30.)

The walls of the tabernacle covered by the curtains as previously described, were made of wood. "And thou shalt make boards for the tabernacle of shittim wood, standing up." (v. 15.) Shittim wood was a desert growth easily procurable, but requiring due preparation before being used. The length and breadth of the boards are stated (v. 16), and instruction is given concerning their preparation in relation to their tenons, (v. 17), their number (vs. 18, 20-25), and their sockets of silver (v. 19), and their bars (vs. 26-28). "And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars; and thou shalt overlay the bars with gold." (v. 29). This made a splendid and most precious finish, suitable for a building which would have such a sacred association. Typically our Lord may again be seen in these parts, in His twofold nature, but, probably His church is more obvious in the type united with Him.

The saints of God are a changed people, new creatures in Christ Jesus (II Cor. 5:17), but they still retain the old nature. This should be kept in the place of death that the new nature might, by the power of God, have complete liberty to manifest itself. (Rom. 6:11). In their old state they were part of this world, which in spiritual things is a desert indeed, there being no food for the soul to be found in it, the water of life also being absent therefrom; both being procurable alone in Christ.

It is of interest further to note that after preparation the boards were set in sockets of silver in the tabernacle. The silver from which these were made was procured from the atonement money of the Israelites (30:11-16; 38:27-28). They were thus set in a solid foundation from which they could not be removed unless by being lifted out bodily. The type is clear in reference to our Lord and His work of redemption. The church is founded on that work (III Cor. 3:11; Eph. 5:25), and apart from His death there is no salvation. In Him there is security and no one is able to take us away from Him (John 10:27-29). We therefore have assurance of eternal salvation (I John 5:13). Such a foundation was solid, precious, Divine, complete, and accessible. The superstructure erected upon it was made in accordance with the Divine instructions, overlaid with the royal metal, closely framed and held together by bars, one of these reaching

from end to end of the tabernacle. There was complete union in the building, as there is oneness in Christ. Such union was manifest to all associated with the sacred building, and our Lord desires that we also should give evidence of our union in Him (John 17:21), not a union of mere organization, but of life. The tabernacle was made for God, and the saints are "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God, through the Spirit". (Eph. 2:20-22). The building while resting upon a solid foundation, was held together by the centre bar (v. 28), a type of Christ who holds His church intact and unmoveable, the gates of Hades not being able to prevail against it. (Matt. 16:18). Explanation should be made of the glorious nature of the church in God's sight, the nature of its membership, the purpose for which it has been called into being, the necessity for submission to the will of God in order that His purpose may be carried out, and the blessing here and hereafter of such obedience. If the boards are taken as a type of Christ, His humanity and Divinity may be noted. He is referred to as a root out of a dry ground (Isa. 53:2), and He took upon Himself our flesh, being found as a man, (Phil. 2:8), but it is His Deity which is clearly manifest in heaven and on earth, as was the gold in both compartments of the tabernacle.

III. THE VEIL OF THE TABERNACLE (vs. 31-37.)

"And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work; with cherubims shall it be made." (v. 31). This was the inner veil and was to be hung upon four pillars of shittim wood overlaid with gold, with hooks of gold and sockets of silver (v. 32). This veil separated the holy of holies from the holy place (v. 33), and instruction is given concerning the furniture of both places (vs. 34, 35). Our Lord is again seen in type in this veil. It is stated to be His flesh (Heb. 10:19, 20). The veil was the way of access into God's presence in the holy of holies, and now through Christ the "new and living way" and by His blood we enter into the holiest these days. It is instructive to note in this connection that the veil of the temple occupying the same position as this veil was rent in twain on the death of our Lord at Calvary (Matt. 27:51). The rent was supernatural in origin, being from the top to the bottom, and signifying the fulfillment of the type in Christ, the end of typical service, and the beginning of a new dispensation or age. The door of the tent is briefly referred to (vs. 36, 37). In appearance it was the same as the inner curtain, minus the cherubims, and it was hung upon five pillars of shittim wood overlaid with gold, set in sockets of brass. The door typifies our Lord with the same application as the inner curtains, the holy place representing the place of service, the pillars reminding us of the five writers of the epistles who give us specifically church teaching.

The Union Baptist Witness

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THE MESSAGE.

What is the Message which is proclaimed Sunday after Sunday from the pulpits of the churches fellowshipping with the Union? Can we be enthusiastic concerning it? Is it the Message of the Cross, or is it an apology? Is it the over-emphasis of the ultra-spiritual cults, or of the faddist, or is it the Living Message of a Living Saviour?

The Lord be praised, the Message of our Pastors is the one of consolation which sinners need and saints rejoice in. It is the one which brings lost men to repentance and conversion; the one which brings wanderers back to the fold and builds up the flock in the most Holy Faith.

These are difficult days, the preacher who continues to proclaim the whole Gospel of the Book finds that the Cross is still "an offense" and "a reproach". Pray for those who wage the warfare "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places".

In reporting news items from the various fields of labour, our one object is to give glory to the Lord of Hosts and encourage the labourers in the Lord, for the Spirit is working in our midst and "this day is a day of good tidings".

HOME MISSION WORK.

Is it worth while? To maintain the Home Mission work of the Union during the past ten months has cost in the neighbourhood of \$9,000.00 and at the present time more than twenty churches and fields of labour are assisted through the generosity of the churches. Is it worth while? We have not the exact figures before us, but a few reports will justify the expenditure:—

Emmanuel Church, Verdun.

Under the ministry of Rev. A. J. Milligan, Emmanuel Church experienced a time of blessing and were able to construct a church home. The people rejoice in a unity of purpose and a zeal for evangelization. For the past two Sundays, the pulpit has been supplied by Rev. W. N. Charlton of Chatham, and many visitors were noted in the congregation. Last Lord's day, after a sermon on soul-winning, practically the whole church pledged themselves to the supreme task of every Christian, to glorify God through the bringing of the lost to a knowledge of His saving power and love.

Miner's Bay.

Is the work at Miner's Bay, where Rev. Oscar Boomer unsparsingly spends himself in serving causes widely separated, worth while? A letter from Mr. E. R. Faulkner, a Toronto Baptist Seminary student, who has been assisting on the field during the past few weeks, is given:—

"You will be interested to know how

I am getting along in Mr. Boomer's absence. I do praise the Lord for the opportunity of serving Him in such a needy field and wish I were more equal to the task.

"I have enjoyed the privilege of labouring here among these humble folks and truly the need is great. Some have said that I might have been here all summer and several would be willing to supply board and room, while two have offered cars for use when needed. I have had one Sunday School and three preaching services each Sunday and a prayer meeting on Tuesday and Thursday with a Gospel service Wednesday for the children at Head Lake. Last Friday evening I had a Gospel service at Mrs. Winterburn's, a tourist resort at Head Lake.

My first five days on the field were spent with Mr. Boomer and his family, and we enjoyed sweet fellowship together. I may say that I have never met a more enthusiastic worker, but he has a difficult task, for the field is too large for any one man.

The two weeks that I have been here have certainly opened my eyes to the crying need, even here in the Province of Ontario, and I do desire to be used more and more for Christ's sake in this glorious work."

St. Amedee.

The field known as the St. Amedee in Quebec Province is an illustration of what can be accomplished through Student Summer supplies — a part of our Home Mission program. This field has three preaching stations and it has been served for two consecutive years by Student Lorne Hisey. The only available building in which special services can be held is already crowded out and a large tent is badly needed. The Student-Pastor's brother, Mr. Roy Hisey, who served the St. Amedee field in 1928 will be assisting Mr. Lorne Hisey in special services during the next few weeks. The interest of the community is aroused and prayer is requested for these meetings.

A QUOTATION.

It is not often that space in the "Union Baptist Witness" is given to quotations from other periodicals, but the following, from an article by the well-known Bible School expert, Louis Entzinger, in "The Fundamentalist" is apt indeed and expresses the opinion of one who has had much experience. The article deals with the Southern Baptist Convention, but it has a general application which can be appreciated by the Union Churches in Ontario and Quebec.

"We are still much akin to the Scribes and Pharisees of the early Christian era sticklers for traditions. There are compelling forces in every other sphere that do not apply in church and denominational life. We cling to the old plans, methods and programs, auxiliary organizations, etc. This would be utterly impossible in any other sphere.

"But changes are coming and the soon-

er we recognize it and junk the old played out plans, methods, auxiliary organizations, etc., and come to a 'more excellent way' the better it will be for our churches and for the cause of Christ generally.

"And I am anxious to see the changes come. In fact, the change has already been made so far as 'me and my house' is concerned.

"The Woman's Missionary Society in the day of its beginning was a great help. It made a great contribution in promoting missionary study and endeavour in our churches. But whoever dreamed that the Woman's Missionary Society with all its auxiliaries would develop into the great system it is to-day with its separate independent organizations, programs, social service, educational and otherwise, with its boards and secretaries, which, regardless of the denials that might be made, makes it a separate organization and system. It served a good purpose when it was a simple organization in its beginning with a group of women studying missions, encouraging missionary contributions, etc., but with the tremendous change that has come in present day church and denominational life, we wonder if it has not served its day. In fact, from the experience of a number of churches where it no longer exists, to start this organization with all its auxiliaries again would be unthinkable.

"The B.Y.P.U. was a good thing when the movement first began in our local Baptist churches. It did much good in leading young people to pray and to become accustomed to expressing themselves on their feet. It was a very simple organization—more in the nature of a young people's prayer meeting preceding the preaching service on Sunday evenings, but who dreamed that it would develop into a great, independent, organized movement that, regardless of all the claims of its most enthusiastic devotees, is utterly independent of the church and is nothing more nor less than a substitute with the young people for the Sunday evening preaching service?"

NORWOOD CHURCH, EDMONTON.

Readers of these pages are greatly interested in the work at the Norwood Church, Edmonton, under the ministry of Pastor Gordon Searle, a former student at the Toronto Baptist Seminary.

Mr. Searle did splendid work in Fort William under the Union and it is not surprising that blessing has followed his earnest, consecrated ministry. A glimpse of the demands of the work and the joy of it is seen in the following report:

"One morning in July, to be exact, the 6th, a Ford could be seen toiling through the well-known Alberta mud, with six occupants, the chauffeur being Mr. G. W. Searle of the Norwood Regular Baptist Church, Edmonton. The Ford car strained every bolt and screw in an effort to reach its destination—Therien.

"A call had come from this little place 150 miles north-east of Edmonton, to hold a week of Gospel Services there.

"Meetings were held in the Therien Schoolhouse every evening and several afternoons. The powers of darkness fought with all their might during these meetings but they could not keep back two souls from being born agin, these two being a man and his wife. As a result of these meetings also, others who had wandered away came back to their Shepherd and three more, after the Norwood party had left, came to their Saviour.

"But the end of the Therien trip was not yet. On Saturday, Aug. 1st, two cars arrived in Edmonton, full of the Lord's people and the hearts of the Norwood people were certainly 'full to overflowing' as they thought of these people coming 150 miles to follow their Lord in baptism and to join with His people in the Regular Baptist cause. As one after another gave their testimonies we knew that the 'cry from Macedonia' had not been in vain. Sunday, August 2nd, saw the baptismal service of six and later at the Communion Service, nine were received into the church. These people have gone back to their homes, not exactly without a leader, but without a pastor. The one who sent us the call is quite capable of being their spiritual leader until a pastor does arrive, but we ask your prayers for these people at Therien that daily they may grow in grace and in the knowledge of their Lord and Saviour, Jesus Christ.

"Another 'cry from Macedonia' was also received and immediately answered, for where the Lord calls there must be no tarrying. This time a lady who lives near Greencourt, 100 miles north-west of Edmonton, asked for a week of Special Meetings. We gladly dispensed with our

Pastor again and with three others, left July 27th in the indispensable Ford, plowing through roads that could boast of being muddier and stickier than the Therien roads (if such a thing is possible). Satan and all his host, as usual, dogged their trail, attempting to hinder but 'when the Lord is on our side, what can we fear' and because God knew the desires of the Greencourt people, sixteen confessed conversion. One whole family came to the Lord Jesus Christ.

"Our party left this field with aching hearts because of the great need there for a spiritual leader. Those who were 'born again' have no interpreter of the Scriptures and so we do earnestly beseech your prayers for this community. They are still babes in Christ and need the 'sincere milk of the Word' but without one who could dispense it to them. We realize that the Lord will look after His own and we are leaving it in His hands.

"These trips have not ended. They have only begun and the door is opening wider and wider for the Gospel to slip through for the people in these outlying districts are perishing for the 'Staff of Life'. Again we would ask for all those who read this article and who believe in the power of prayer, to commune with God in behalf of these people."

SUNDERLAND.

Last week, we had the joy of telling of blessing which was being experienced in the Sunderland and Cannington churches and of the baptismal service to be held this week, but now we have to report a double bereavement which has come unexpectedly to the Sunderland church—a bereavement which has stunned the whole community and deprived the church of two of its active members. Just a week ago the call came to Mr. John Brandon who, though in somewhat

failing health, passed away suddenly and yesterday his daughter, Mrs. Gordon McFadden (nee Olive Brandon) went to be with her Lord. The shock has been severe and we pray that the "God of all comfort" will minister to the hearts of the grief-stricken family who, although they cannot understand the meaning of this trial, know that for the loved ones it is far better to be with Him. Mrs. McFadden leaves a baby son and a three-year old daughter. These little ones are commended to the loving Father in Heaven and the sincere sympathy, in behalf of the members of the churches of our Union, is expressed herewith to Mr. McFadden, Mrs. Brandon, Mr. and Mrs. Fawcett and other members of the bereaved family.

OPEN AIR.

In reporting Mr. Charlton's visit to Verdun last week a reference was made to an open air service which was inadvertently credited to Emmanuel Baptist Church, Verdun. Mr. Charlton has corrected this and advises that the open air meeting was under the auspices of a group of Christians from various churches in Montreal. The service in question was in charge of a member of the committee who had worshipped at the Verdun church on Sunday evening. This gentleman, recognizing Mr. Charlton in the group, called upon him to come to the platform and take part in the service. The message of the evening was ably delivered by a Presbyterian minister who preached the Gospel in no uncertain terms, showing in his discourse that it must be believed and accepted to put joy in the heart. He took for his illustration Naaman who went away angry, the rich young ruler who went away sad, and the eunuch who believed and obeyed and went on his way rejoicing. Mr. Charlton felt that it was a privilege indeed to have part in such a service.

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