

The Gospel Witness

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

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"So Much the More"

Christians are admonished in the Scriptures to "provoke one another", not to anger or to any degree of displeasure, but "to love and to good works". It is proverbial that example is always more potent than precept. We are admonished so to live as to make other people ashamed to be unloving, or to be wanting in good works.

Christians are admonished also not to forsake the assembling of themselves together; and, in this particular, to shun the example of those who do absent themselves from the assemblies of the saints: "Not forsaking the assembling of ourselves together, as the manner of some is." Thus we are told to set an example worthy of others' emulation in love and good works; but to avoid the example of those whose conduct is contrary to sound doctrine. Such is to be the normal life of the professed followers of Christ.

But under certain circumstances all these holy activities are to be intensified: "And so much the more, as ye see the day approaching." In view of what appears to be the closing of this dispensation, as the shadows lengthen, and the night drops down, we are to crowd the evening hours with an intenser devotion, with a more faithful service, with a more sacrificial endeavour to make Christ known.

It will be admitted by everyone that it is difficult nowadays to do business. Skilled workmen are idle; competent executives are without employment; and millions of unskilled labourers have nothing to do. Notwithstanding, a great deal of business is being done. In spite of the general depression the majority of people are still working.

But how are results achieved? On this principle: "So much the more." We have salesmen coming to our office every day, representing various houses which deal in such supplies as we use. A year or so ago it would have been sufficient to say to such a salesman, "There is nothing we need to-day", but nowadays they are evidently sent out with the instruction to do "so much the more". In many instances it is almost impossible to get rid of them. Everybody who does business to-day is doing it under high pressure. The careless and the indolent are left behind in the race.

So should it be in the work of the Lord. What if people will not go to church? What if many refuse to hear the word? What if irreligion and atheism seem to be rapidly increasing? What if iniquity abounds, and the love of many does wax cold? Shall we therefore surrender our task, haul down the flag, and acknowledge defeat? By no means! "The kingdom of heaven suffereth violence, and the violent take it by force"; "Strive to enter in at the strait gate"; "We wrestle . . . against principalities and powers". In these days the Lord's business will be done by the violent, by the strivers, by the wrestlers.

Therefore now that the holiday season is past, and the autumn is here, why should not every minister, every deacon, every Sunday School officer and teacher, every church member, every church in its collective ministry, adopt this as its motto and method. "So much the more"?

No; we do not mean that anything may be accomplished in the energy of the flesh, but none of us can become too industrious religiously, nor can we work or war so strenuously, that the Spirit of the Lord will not accompany us. Jesus said, "My Father worketh hitherto, and I work." And only as we work and war constantly, strenuously, sacrificially, may we enjoy the abiding fellowship of the working Spirit of God. Therefore let all be at it, and "so much the more",—

"What are we set on earth for? Say, to toil—
Nor seek to leave thy tending of the vines,
For all the heat o' day, till it declines,
And Death's mild curfew shall from work assoil.
God did anoint thee with his odorous oil,
To wrestle, not to reign; and he assigns
All thy tears over like pure crystallines,
For younger fellow-workers of the soil
To wear for amulets. So others shall
Take patience, labor, to their heart and hand,
From thy hand, and thy heart, and thy brave cheer,
And God's grace fructify through thee to all.
The least flower, with a brimming cup, may stand
And share its dew-drop with another near."

THE SONG AT THE WELL.

(From *The Montreal Gazette*, Saturday, August 29th, 1931).

The Book of Numbers is about the last document in which we might expect to find any touch of poetry. It deals with the marshalling of national forces in readiness for the great march from Sinai to the borders of the Promised Land. Yet right in the midst of these stirring events is inset the story of how the people of Israel digged a well and in glad chorus sang over it when the precious waters gushed out of the desert sands. This well-spring saved the nation. The incident became a fond national memorial. It has left an indelible stamp upon Jewish literature. Wrought up into poetic form, the revivals of this tradition link the ages together, ever recalling the truth that of all the good gifts God gave to His children in the desert, the Law, the Sanctuary, the ministry of the Prophets and the rule of Kings, a lowly well-spring was the greatest of divine gifts. Without its quiet services, ever at hand, freely given, insuring to these nomads a constant, sure and abundant supply of water, the most pompous of national enterprises would have ended in a grim trail of bleached bones.

We are told this is the well which princes digged and which the nobles of the people delved with the sceptre and their staves. That, indeed, is but a poetic way of saying that shepherds and kings might deem themselves honoured in aiding to open up such vital sources of refreshment and beauty and blessing and boundless joy. These folk knew that a well of fresh water was worth more than all their jewels, more than all the gold in the rocks or gems in the depths of the sea. Not without good reason did they make a joyful holiday and lift up the voice of thanksgiving. Never since the day they held high festival at the edge of the Red Sea had so rousing a chorus been sung. We are upon the track of a theme aptly translated into spiritual meanings to which it naturally leads; and which, like some sparkling river, flow through the text of Holy Scripture from its first pages to its last.

"All the paths of the world are ways of mortal pilgrimage,

All the broken destinies are ruts upon the road,—
Where the hosts of Nature pass the myriad changes
Of space and sound and stone and sky and
and heart of fire

Along the way to God."

Yes! But do we realize as we could and should the real value of those simple things which are in truth the greatest and which stand in such close relation to our lives and welfare? Do we ever pause, for instance, to consider the value of a common well, or the gift of water? You can trace the history of any people by the river courses of the land in which they dwell. Any oldtime map will show that. One can read the pilgrimage of the Israelites by the wells dotting the line of march. What would Egypt be without its Nile? The same thought applies in its degree to every other country. Did our wheat fields sparkle with sequins of gold and diamonds flashing upon every spearhead of barley, instead of receiving the gentle dropping of the dew, earth would be a deadly wilderness of starvation. Of all inorganic agencies, water is the most wonderful. By it the clouds are woven into pictures

of exquisite and ever-changeful beauty. By it the fields are fertilized and the crags chiselled into grace. By it landscape grows green and the trees rejoice in their fruition. Someone has said that our forests are the precipitate of a drop of water shot through with a glint of light. Whoever has listened to the plunging music of a waterfall or seen the mist-wreath spanning the torrent transformed into rainbow hues will need no reminding of the way in which water sings to the ear and to the eye. And the fountal source of all this wealth, channelled through the streams and rivers and spreading fertility and refreshment through all lands, is the hidden pulse of the living well-spring that up-rises from the secret depths of the earth.

Ought we, then, to be surprised if these ancient people, who knew something of the wayside wisdom most of us have lost, and who could look up to the stars or adown into a well, and in meditation learn lessons from the round world and the human heart, chose to answer this gift of God with a spontaneous psalm of praise and thanksgiving? Of what value could it be to us if the scientific mind had discovered the last secret of Nature and brought all her forces under our control, so that the record of data would be complete and the last chapter of romance be finished, if, with it all, our own minds remained stolidly silent and the tone and quality of our emotions were left untouched? As a matter of fact, we are all much better educated in real companionship with simple things and by the tender associations whereby they are saturated, thus carrying a spiritual influence into the depths of our hearts, than by any notions we have elected to track down, or by any problem dug out and supposedly solved by our wits.

And water is the most durable of agencies. It is the most permanent element of the landscape. Our planet may have its cycles of heat and cold. The fields may be wasted. The forests may disappear. The cities may fall to fruitless fatigue of stonied ruin, and populous districts sink back into the loneliness and silence of the desert. But the well-spring remains. It has been said that the character of any ancient civilian city can be read by the company of good fellowship gathered around the fountain in the city square. We are told there are wells in the Sahara so old that, though the desert sands have all but buried the relics of the cities of which they once stood the centre, the draw-ropes used by the shepherds, who once came hither to water their flocks and herds, have made deep grooves in the rocky rim of these cisterns. Nearly five thousand years have passed since the exile Jacob dug a well in the wilderness. It became a halting spot in the track of nations. 'Midst the fields, white unto harvest, our Saviour drank of this water. The traveller of today finds that its pulse beats as fresh as the first day when it gushed up to quench the thirst of the wayfarers. Herein is the gift of God, a befitting symbol forever of the divine grace which, in the simplest and fullest meaning of that word, signifies the way in which God gives Himself to men, satisfying their souls with refreshment and joy and immortal blessing no perishable thing can impart.

By the same token we begin to understand why the priests and people in olden times, at the Feast of

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The Jarvis Street Pulpit

WHAT'S WRONG WITH THE WORLD?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 6th, 1931.

(Stenographically Reported)

"Therefore hear, ye nations, and know, O congregation, what is among them.
"Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it."—Jeremiah 6:18, 19.

Prayer before the Sermon.

We thank Thee, O Lord, again this evening for the mediatorial ministry of our Lord Jesus Christ. We thank Thee for the word we have read from Thy holy Book, the story of His sufferings, the laying down of His life, by which He made an atonement for us that we might be saved. We thank Thee for His resurrection and ascension to Thy right hand, and for the truth that we now have a living Saviour, One Who is able to save for evermore, seeing He ever liveth to make intercession for us.

We bow in His name this evening. We thank Thee that Thou hast made promise to Him, and to us in Him, and that as we come to Thee as poor sinners, and nothing at all, it is blessedly true that He becomes to us All-in-all.

Graciously grant us the ministry of Thy Spirit this evening, that we may understand Thy thoughts. Open to us the Scripture, and open our understandings that we may understand that which Thou dost make known to us. Make this evening's service an occasion of grace to every one here assembled: to Thine own people who know Thy name, and who put their trust in Thee; and to any who may be still in the darkness, and have not tasted that the Lord is gracious. Make us conscious of Thy presence now, we beseech Thee, for Jesus Christ's sake, Amen.

From the beginning of human history this world has been a world of trouble. In spite of all that the optimists may say, it remains true to human experience—to universal human experience—that "man is born unto trouble, as the sparks fly upward". I know there are oases in the desert, I know there are a few summer-days, I am aware that there are some people who seem to enjoy, sometimes for an extended period, singular immunity; but sooner or later we all have our share of grief; and no one can wholly escape the sorrows that are common to humankind.

I have sometimes pointed out to you that it is somewhat hazardous to attempt to interpret current events without some knowledge of history. There is danger of our losing our perspective; and because we are so close to the present distress, to magnify it unduly, and to imagine that no one has ever suffered or experienced quite the same difficulties as those to which we are subject. It is possible for an individual so to regard life, and to become so self-centered, as to imagine that he monopolizes the troubles of earth, and that he is the only one who is acquainted with grief. The truth is, of course, that a fair average is preserved, and that we all have our day wherein we feel that we are especially afflicted.

So, too, when we come to estimate times and seasons, and to compare our day with other days, we are in grave danger of exaggeration. I have read the sermons of some of the old Puritans of three to four hundred years ago, and they were lamenting, in those days, the spiritual declension, the conditions of life obtaining in what were, to them, modern days. Indeed, were I to make extracts from some of their discourses of three hundred years

ago, and reprint them, you would imagine they were the deliverances of some modern prophet. But we may go even farther back than that, back to the days of Jeremiah, and find that he faced conditions which were not greatly dissimilar to conditions which obtain to-day.

But let us for a moment hold in review the world's life as we have known it in our life-time, say, within the past twenty-five or thirty-years, and add to that our somewhat meagre knowledge of conditions of life obtaining before we were able to take account of things about us—and what have we? I suppose most of us look back to nineteen hundred and fourteen as to the day of great darkness. What terrible days the days of the war were! We have over there in that farther frame to my left, the names of approximately three hundred who went from this congregation to the war, and we have on this bronze tablet the names of forty-one who never came back again.

I can look back to those days, and remember that there was only one young man in all the families connected with this church who was able to pass the medical examiner who was not in uniform—and all that before conscription came in. They were all volunteers. There were none left to conscript. Every family was plunged in anxiety.—fathers and mothers lived in the front-line trenches. I remember on one occasion speaking in a military camp on the other side of the sea and being asked at the close of the address whether the people at home were in the war, whether fathers and mothers, and sisters, and others, were really taking the matter seriously to heart. I said to that group of men, "The fact is, there is a sense in which the people at home are more in the war than you are." They said, "How is that?" "Your wives and mothers and sisters at this hour are picturing you in the front-line trenches, under the enemy's fire; whereas you are in a place of safety and security in a camp in good old England, and quite out of harm's way. You have your furlough, you have your brief periods of rest and safety; but those who love you across the sea are always in the front-line trenches day and night."

And it was true. How we prayed in those days for the safety of those who had left us! How we tried to sympathize with those who were stricken when bereavement came! And how we rejoiced when we heard of great deliverances, which we delighted to believe were due to divine intervention!

Then came the day when it was all over. I well remember it, being in London on Armistice Day, and the following Sunday in Paris, when Alsace-Lorraine was

restored to France. Then a few days later I was in Brussels when King Albert returned in triumph to his capital after his four years of exile, fighting with the Allies without the ring of fire with which the Capital of Belgium was encircled.

We fondly supposed when the war was over, that in due time we should return to a normal state of living; but instead we have come upon days which, in some respects, are even more disturbing and distressing than the war itself. The present distress seems to cover a wider area, for there is no nation on earth that is entirely free from it.

What is wrong with the world? What explanation shall we offer? I know there have been a few earthquakes—but that is not unusual. I know that some people quote the Scripture about earthquakes in divers places, assuming that it is now being fulfilled. But there have always been earthquakes from the beginning of time, and I am not aware that anything unusual has occurred in that respect to disturb the nations of the earth.

There have been great famines in times gone by, but I am not aware of any famine of unusual proportions anywhere in the world to-day. There have been pestilences, as for example, the terrible influenza epidemic immediately following the war, which, in six months, removed more people from the earth than had been destroyed by the war in over four years. But that is behind us now by several years, and there has since been no widespread epidemic, no pestilence walking in darkness, no destruction wasting at noon-day—or, at least, none of unusual magnitude.

What disturbances of nature have characterized human life of recent years? You will immediately think of the great flood in China. And that would, on the surface, appear to be due to abnormal conditions that might be described technically as "an act of God"; that is, something beyond human control. But it is now suggested that even that devastating flood may be traced to human activities, to the action of man rather than to any act of God.

What is wrong with the world? Is it that there is no wheat? I have read that they are burning it in some places for fuel, and that it is so plentiful it cannot be sold. The people in the South were advised to destroy a quarter of their cotton crop. The difficulty is not that they have not enough: they have too much. I heard of a man in the west using the finest butter for axle grease because it was cheaper than the grease he could buy at the garage.

There is plenty of food everywhere. The earth has not refused to yield her increase. Apparently there has been no direct divine interposition to bring about the present distress. We cannot complain against God, and say that God has done it, for He has continued to make His sun to shine and His rain to fall upon the just and the unjust alike. If we except the influenza epidemic, we have heard, within the last ten years, of no unusual visitation from God; and yet within the memory of living men—I suppose, at least, we are on safe ground in saying that within the memory of living men, the world has never been so troubled as it is to-day.

It is felt in the individual life, in the family circle, in business relationships, in the national life. It affects all governments, and all markets—there is a universal condition which has brought men almost to their wit's end. Business men are unable to find any solution; while the statesmanship of the world seems to

be all but bankrupt. Yet the world is overflowing with good things, there is abundance everywhere; notwithstanding, multitudes are without employment, and thousands—millions, indeed, taking the world at large—are either starving or on the verge of starvation.

Money? The banks are so full they do not know what to do with it. There is plenty of money, and plenty of food; there are plenty of all good gifts from heaven—and yet a world that is all but upsidown and beside itself with anxiety.

Can you explain it? What has brought it about? There was a condition comparable to this in Jeremiah's time, and, in our text, by divine inspiration he addresses himself not merely to the congregation of Israel, but to all the nations, and then gathers together the whole world and addresses his message to the earth at large, "Hear, O earth: behold, I will bring evil upon this people."

What will He do? Send lightnings from heaven? Shake the earth that is beneath? Break up the fountains of the great deep? No! No! Nothing of that sort. It will be a far more terrible judgment than that: "I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my word, nor to my law, but rejected it."

I.

Let us examine THE PRINCIPLE OF THE TEXT for a few minutes. It is really a most striking word. God's first complaint is that *men have refused to hear His word*. And whatever else may have been said, or may now be said, of conditions generally obtaining, I doubt whether there ever was a time in the world's history when the Word of God was so widely circulated, when Heaven's message might so easily be heard by so large a number of people, on the one hand; and yet when the people, almost as if by common consent, have so generally closed their ears to the word of God.

That has been characteristic of human life in all departments for the last quarter of a century. The tendency has become more and more pronounced everywhere: that the word of God, the very principle of divine interposition, the very idea that God has any right to speak to His own people, to speak to the earth at all, has been not only rejected, but repudiated. I know there was a time—in fact it was always true,—when carnal men, untouched by the Spirit of God, turned a deaf ear to the gospel message. I know it is written, "The natural man receiveth not the things of the Spirit of God". That is by no means new. But it is somewhat new for the professing church, the avowed followers of Jesus Christ, to make the rejection of divine revelation, and the repudiation of the authority of the Word of God, the very foundation of their religion. And that is what has happened everywhere.

I remember in the beginning of my ministry how shocked I was when first I went to ministerial associations and found here and there a professed minister of the gospel mocking at the Bible. I remember a Methodist minister's making light of the message of John Wesley, and provoking a laugh among his brethren by saying that if John Wesley were to come back today he would not recognize the Methodist Church as bearing any relation to the societies which he had founded.

I recall, too, twenty-five years ago hearing a minister say that once when he was very young, and had no more sense, he preached a sermon from this text, "The wicked

shall be turned into hell, and all the nations that forget God." He said, "I promised the Lord that if He would forgive me for that I would never do it again." Many of the brethren laughed, and I wondered why they laughed. I observed a growing tendency among the ministers of the churches to come together when doors were closed, however evangelical they might be in their pulpits, to read and discuss the latest book that was trained upon the Citadel of truth, and to mock at the Word of God.

Later I was foolish enough to suppose that it was possible to cleanse a denomination of Modernism. I assumed that the rank and file of Baptist people still believed the Bible, and that if only they could be awakened to see that in their theological institution young men were being trained to deny the Bible instead of to preach it, they would arise in their might and cleanse the fountain of unbelief of its modernism. I had to learn that there was a great deal of sympathy abroad for the man who rejects the Bible; I had to learn that the man who stands for the truth can scarcely retain a reputation for sanity, to say nothing of ordinary intelligence. "They have not hearkened unto my words." That is characteristic of our denomination.

Consider any denomination, I care not which one. The Anglican Communion in the Old Land, with Bishop Barnes, and Dean Inge, and I know not how many more, who, though subscribing to the thirty-nine articles, do not believe them—and acknowledge they do not believe them.

Or view the Baptist denomination in Great Britain, with Professor T. R. Glover, Ex-President of the Baptist Union of Great Britain, whose infidelity would almost make Robert Ingersoll blush, being elected to high office in the Denomination, and brought to this country and honoured above others. Not so very long ago, at the opening of the new McMaster University at Hamilton, practically every man who was honoured was a man whose cardinal teaching is that the Bible is not true, that it cannot be believed. Look at the Northern Baptist Convention, and the Southern Baptist Convention, and all our Conventions in Canada among Baptists. I know there were—and are—individual men who see not their duty, and remain in their positions and compromise, while perhaps their personal views are in accord with the Scripture. But denominationally, if its educational institutions may be taken as the norm, they qualify for Jeremiah's complaint, that they have refused to hear the word of the Lord.

The Presbyterians are not a whit better. Professor Machen and Professor Dick Wilson had to withdraw from Princeton Theological Seminary to maintain some kind of testimony to the Word of God. Here in our own city a Presbyterian spoke not so very long ago of an article written by a young man in Toronto University who had said that the University was full of practical atheism. And so it is. So is every university—and so are half the churches, too, for that matter. There is nothing new in that. One of our papers took it up, and I smiled to myself. I said, The Editor may attack a political party. He may be very bold to challenge the ways of politicians, but I predict that he will very soon cease to speak about infidelity in universities. When you touch that, you open the very gates of hell itself upon you wherever it may be. People will not hear the word of the Lord.

I fear that minister did not accomplish very much, and he soon ceased to speak about it—as I expected he would. But wherever you go you have the same thing, in all countries, on all continents. I get letters from missionaries of

all denominations, because our paper goes to nearly all the mission fields of the world; and they tell me that there is just as much Modernism on the foreign fields, among certain ministers, as there is at home. Some of us have known that for years.

You may call me a Jeremiah if you like,—but Jeremiah simply told what he was taught was true, that he lived in a day when people refused to hear the word of God. That is equally characteristic of this day, which is a day of far greater privilege, at least to those who have the Word of God within their reach.

And because these people would not hearken to His word, they would not hearken to His law. The Old and New Testaments are one: the Bible is one. You cannot have one without the other. It contradicts itself nowhere, for truth is always in agreement with truth, and never contradicts itself. That is why you can always catch an untruthful man by cross-examining him. If a man knows only the truth in respect to a certain matter, and speaks only the truth, you may try him from every point of the compass, and question him every day of the year, and he will tell you only what he knows. But if he is not telling the truth he will be sure to contradict himself, and his testimony will break down. That is the psychology of cross-examination, it lies at the base of it: truth never disagrees with truth.

I say, the Bible, whether you view the Old Testament, or, in its larger fulfilment and completer revelation of God, the New, all therein is true to the nature of things; God is never arbitrary. God is the God of law and order; never the author of confusion, but always of peace. His law is everywhere in nature about us—the natural law and the moral law are both what they are because God is what He is; and they can no more be changed than God can be changed. They are simply the transcription of His own nature: "A God of truth and without iniquity, just and right is he."

I say, to do violence to this Book, to disregard its principles and precepts, is not only to deny God, the personal Ruler and Law-Giver, but it is to set men's lives at variance with the nature of things; it is to attempt to do battle with the very laws of the universe; for the Bible was given to us, and at last the Word was made flesh, the express image of His person, to lead us into the secret of life, and to show us what life is, and how life may be lived. To disregard that is to be without that secret; it is to blot out the sun and obscure the stars; it is, to do as an insane person in a hospital of whom I read the other day did. Left alone for a little while, she put her finger in one of her eyes and tore out the eye-ball. When the nurse returned the eye-ball lay upon the coverlet. When the patient had been ministered to, but a few days later she tore out the other eye, becoming totally blind. A true picture of your modern theological professor. Insane! Shutting out the light; refusing to hear God's word and God's law.

Nor is it only the theologian who is guilty. You have it not only in our universities, but in our high-schools, and in our day-schools; you find it in the museums—wherever you go, the little children, and the older ones, young men and young women, and the maturer students, are being blinded. The basic principle of modern education is that of the greatest delusion that ever foisted itself upon the human mind, that was ever released from the pit of darkness, the theory of Evolution; it really involves an inversion of all laws, and is a denial of the truth in all realms.

Let me pause to remark that I know you will say I am in good company when taking a text from Jeremiah's prophecy. I have ceased to care what is said about me. Every man who declares the whole counsel of God will become a target for the darts of the enemy. The evolutionary philosophy affects not only our educational system and our religious teaching, but is in every magazine, in almost every book, and in all the newspapers. Where it is not explicitly taught it is diffused through nearly all modern literature. People read it so often that, while many do not understand it, they say they believe in Evolution. Believing it, inevitably they reject God's word and God's law.

What follows? When a man refuses to hear the word of God, and that which it includes, the law of God, when he cuts himself off from Heaven's testimony; *he is shut up to his own thoughts*; he has to think his own way through now. Hence he has not such a God as reveals Himself, but such a God as your modern man has been able to discover. And thus, instead of man's accepting the biblical record, that man is made in the image of God, poor puny man would make a God in his own image, and drag God down to his standard, and make his own thought the rule of life.

What is it? Rationalism,—“I believe in the reign of reason, and I believe nothing that reason does not approve.” In other words, your own thought is your authority.

Another man says, “The supreme authority is in the Christian consciousness.” He will not accept the thoughts of God as revealed in His Word, but will substitute therefor his own thought, and will thus find his supreme authority within himself.

Nearly all modern religious cults say they believe the Bible. The Christian Scientists will tell you they believe the Bible—but not apart from Mrs. Eddy's “Science and Health”, and “Key to the Scriptures”. If there is anything good in the Book, Mrs. Eddy must interpret it—her own thought.

Consider that strange cult that has spread so rapidly—I would not be offensive, but I always wonder that it had any currency at all, or found any favour outside a lunatic asylum—that which is known as Russellism. It is the fit companion of the ignorant, for no one who is not crassly ignorant, and in the outer darkness, could ever believe such nonsense. But it is believed by countless millions. Why? When Pastor Russell and Judge Rutherford have issued their books, and men read them—what have they? Their own thoughts instead of God's word.

So I could go on, but the rejection of the objective authority of the Word of God, and the substitution for it of the subjective authority of a man's own thought, in some form or another—not all alike, but it is all the same in the last analysis of things—means that a man becomes a law unto himself because he rejects God's law.

Very well, then, God said, “I shall not need to send an angel to judge these people. I shall not need to visit them with vengeance: I need only to leave them alone. That is all, just leave them alone.” They have sown their thoughts, and by and by they will begin to grow, and they will reap a harvest; and men will learn what it means for God to allow a man, or a nation, or a generation, to have his or its own way. So He said, “I will bring evil upon them,—What is the evil?—“even the fruit of their thoughts.” That is all, nothing more. Nothing more is needed: that is always judgment enough.

Do not blame God for the position we are in to-day. We must blame ourselves. Men have taken their life out of God's hands, and have shut their ears to His word; and have been a law unto themselves, to live their own life in their own way—and what is the result? A godless religion means a godless business, and a godless pleasure, and godlessness everywhere,—silence between Heaven and earth.

Toronto used to be called “Toronto the Good”. I do not suppose it ever deserved the name, but it was at least a city of churches—and there are plenty of churches still. But there are scores of thousands, and I suppose hundreds of thousands in this city, who, from the first of January, to the last of December, never cross the threshold of any place of worship, who never open God's Book, who never read a religious word, and never hear a religious message—unless by chance one should smite their ear as they go along the street. Talk about pagan India, and Africa, and China! I tell you the solemn truth when I say that our own cities are becoming pagan cities from which the God and Father of our Lord Jesus Christ is all but excluded, and to the majority of whose citizens He is the “unknown god”.

Is that an exaggeration? Not at all. Therefore God leaves men to themselves.

II.

Let us now consider SOME ILLUSTRATIONS OF THIS PRINCIPLE.

Lot was a very wise man in some respects. You remember when he and Abraham were about to part company, he “lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.” And Lot chose that, and pitched his tent toward Sodom. I think Lot may be taken as a type of the religious worldly man, who, while calling himself a righteous man, has an eye to the main chance, and who wants to take full advantage of all the material wealth and comfort and pleasure that this world can give. No judgment was necessary to trouble Lot: he had only to be left alone. He was at last, by divine grace, snatched as a brand from the burning, but even then was bereaved of his wife, and ruined in his family. He ate the fruit of his own thoughts, that is all.

One of the most conspicuous examples of this principle in Scripture is that of Ahab. If you study his history you will discover that the outstanding characteristic of the man was that he would not hear the word of God. He tried to cut off the head of every prophet who endeavoured to tell him the truth; and if he had had his own way, Elijah would have died. Micaiah would have died, Obadiah would have died. Had he been permitted to do so, there would not have been left upon the earth a man who would dare to tell him the truth. He did not want the truth, and at last God let him have what he wanted: “Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets.” The prophets persuaded him to go to Ramoth-gilead, and promised him prosperity in the way of his own thought, of his own desire. Without any special judgment from God at all, he set the battle in array and sought to possess himself of the coveted treasure. But there was a man who “drew a bow at a venture”, and the arrow smote the king between the joints of his harness; and at the time of the going down of the sun he died. When they washed the blood

of King Ahab from the floor of his chariot by the pool of Siloam, "according to the word of the Lord," the word of the Lord was fulfilled—not especially by an angel's hand, but by the withdrawal of restraint, by letting Ahab gallop to the precipice.

That is all God needs to do at any time, to let any one of us have his or her own way. Your way and my way—everybody's way but God's way—leads straight to destruction, and to the pit at last. Well did He say, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." His thoughts and His ways always lead upward to the city foursquare of which we were singing: our thoughts and our ways lead downward; and unless God, in His mercy stop us in our mad career, we shall make the edge of the precipice at last.

There was no angel to unsheath his sword against Judas Iscariot. Judas cherished a covetous desire for many a day, and the jingling of the—what shall I call it?—the ringing of those pieces of silver was to his perverted senses like the ringing of golden bells, and so charmed him that he could not even listen to Him Who was the Word Incarnate, and under Whose ministry he sat. All the miracles he witnessed, and the repeated manifestation of His glorious power, had no effect upon him, until at last he took God's best Gift to the market-place and offered for sale the One Who represented all the wealth of the universe, saying, "What will ye give me?" They gave him thirty pieces of silver. Sin has an awful power of self-revelation. After he received the thirty pieces of silver they were to him as coals from the fires of hell, and he threw them down, saying, "Take it! Take it! I have sinned in that I have betrayed the innocent blood." And the religious world mocked him and said, "What is that to us? see thou to that." And he did see to it; and because he had his own way, he went to his own place, as the son of perdition.

What we call Modernism—and it is a useful term, I suppose, with which to describe the prevailing unbelief in all realms—what we call Modernism, in its modern manifestation, is comparatively young; but in principle it is as old as the Garden of Eden. The philosophy of Modernism was in the first temptation, but in its modern form and manifestation it is comparatively young. You do not know what a tree is, even though you get it from the nursery with its Latin name attached—until it grows and bears fruit. And Modernism is just about old enough now to begin to bear fruit, and it is terribly bitter, for it spells lawlessness everywhere: in religion, in business, in everything else.

I have no sympathy with Communism or Communists. I am worlds removed in philosophy from being a Socialist. It is utterly impracticable, to say the least. But there are some doctors who are expert in diagnosing a disease, who are utterly unable to prescribe a remedy. Communism and Communists sometimes tell the truth, and sometimes they point to an irregularity in our social life that no sane man can justify.

I thought of it the other day when I read of the change of government in England, with all political parties coming together to save the nation's credit. In the world's metropolis, the government of the greatest empire the world has ever seen, sought credit at the hands of foreign bankers; until at last a company of private bankers

condescended, in the event of certain changes, to give Great Britain a credit of four hundred millions of dollars. I suppose that is not more than a fifth of the value of the personal possessions of Henry Ford.

Someone says, "That is a social injustice!" Well, do you drive a Ford car? Can you afford to do it? Could you afford to buy it? Not now, but some other time? I wonder if I were to ask—I will not do it—I wonder if I were to ask how many people there are here who drive Ford cars, what response there would be? (laughter) Well, you helped to make Henry Ford rich, did you not? I do not suppose you bought it because you needed it! I sometimes think we should all be better if the thing could only go over the precipice—providing we were not in it—so that we might get back to shank's pony, and walk a little bit.

Yet we pile this wealth into the hands of a few men, Henry Ford or somebody else. Who did it? You and I. We all had our share in it. Some people gave him a few hundred dollars in order to make it possible to desecrate God's day, to run away from the house of God, and refuse to hear the word of the Lord.

You must not blame this man or that, but must view the general condition of life saying, "We all had a share in it." Too largely it is because we have refused to hear God's word, and to observe His laws. We have brought the world—let us take our share of responsibility—we have helped to bring the world where it is to-day.

If we could charge one man with the responsibility for present-day conditions, I do not think it would be at all difficult to get a large number to subscribe to a petition praying that man to resign. If there were any one man anywhere responsible for the present universal distress, at whose door the charge could be laid, that man ought to give up his job; for we could say of him, "There never lived a man who brought the world into greater distress than you have done."

I do not hear people talk so much now about "social evolution". They are not quite so loud in proclaiming the world's advancement. I should not like to accept responsibility for the present condition of things, but I must take part of it—as you must. Whoever has refused to hear and to obey God's law has his share in the present distress.

III.

What shall we do? The best contribution we can make to the alleviation of the world's ills is to turn right-about-face, and begin to hear His word, and to obey His law.

I wonder do you ever see "Mush", or are you too intellectual to look at that pretty little story in the "Safety Kids Club"? Are you? Well, I am not. Perhaps you will hold it against me that I quite enjoy reading about that little chap. He was punished by his mother, and one day he went up and wrote her a letter, saying he was going to run away from home. He did not intend her to see it then, but to leave it where she could find it after he had gone. In his letter he told her that "she had droven him away with her hair brush"! She had used that as the instrument of chastisement. He planned to go away from home—just like you and I have done, not only when we were children, but ever since. That is what we have said to the Heavenly Father, "Give me the portion of goods that falleth to me. I can look after myself. I do not need Thy word. I will run away, and have my own way."

Mush got ready, and was going to China, and Africa, and I know not where; and he was going to send presents home to his little friends. He came in one day, and mother had found his letter—but she did not tell him. Mush smelled doughnuts, and he was half inclined to repent (laughter)! He said that perhaps he would postpone his departure until to-morrow—indeed, he almost reached the decision that he would give his mother another chance! But, having made up his mind, he was like some grown-ups: he had to carry it out.

One day his mother told him his father wanted him downstairs. Mush came down on his high heels, thinking he was going to beg him to stay home; but his father said, "I thought I would just bid you good-bye, and wish you good luck, and tell you that if you are ever passing this way again to look in and see us!" Mush was not quite so sure he wanted to go away then, but, having begun it, he had to go through. The next day came, and the next night was the time he was going. He came downstairs and told his father that he might postpone it, if he wanted him very much to do so, until the next day. But his father told him it was a bad thing to put off until to-morrow what one could do to-day, and that it was a fine moon-light night for running away!

Mush went outside, and stood looking up at the lighted windows, thinking someone would come out to look for him. But as one light after another went out he said, "They have all gone to bed." Mush's mother was very much troubled, but his father was a wise man. He said, "I have left the door unlocked." A little later that night mother went into his bedroom—and there the little fellow was under the covers, fast asleep.

I wish all the world could see that. That is a picture of this world running away from God. And our gracious Father has allowed us to do it, to see how we like it; and we are beginning to eat the fruit of our own thought. But oh, the grace of it, the joy of it, He has left the door unlocked. There is a way home for every one of us, and for the nations too. We shall all be right individually, we shall all be right as churches, we shall all be right as nations, only as we recognize God, for He is God, and beside Him there is none else. Oh that we might make the Psalmist's prayer our own, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."

Let us pray: O Lord, we seek Thy pardoning grace for all our folly and our sin. We desire to come home again. With penitence in our hearts, and with a plea for forgiveness upon our lips, and with confidence in the cleansing of the precious blood, O Lord, we would come to Thee. Help those of us who are Christians to come afresh, to come to Thy word and Thy law, and to reconsecrate ourselves to Thee. Help us who are church officers to come, and all who are church members to come; and those who have never trusted Thee, may they come; and all who have foolishly substituted their thinking for Thy word, help them to come. We plead Thy promise, Him that cometh to me, I will in no wise cast out. Thus we come in Jesus' name, Amen.

HOW "THE CALL" GROWS

Two weeks ago we referred to the methods employed by the management of *The Regular Baptist Call* to make it grow, or, at least, to prevent a decrease in its circulation.

We remember a few years ago seeing an old Ford car. It looked a perfect wreck. It had no top, no paint; every-

thing was as dilapidated as it could well be, except that there was some sort of connection between the engine and the wheels—and the thing still moved. It was filled with a company of hilarious boys, and there was written on the back of it in large chalk letters: "This car was not manufactured: it came from a plant."

We rather think it might be said of *The Regular Baptist Call*, "The circulation of this paper does not grow: its reports are manufactured." The next time you read a paragraph in *The Regular Baptist Call* headed, "Watch us grow", keep in mind the following letter which speaks for itself:

—Toronto,

September 2nd, 1931

"Dear Pastor:

I was much interested in last week's *WITNESS*, especially the article on the Women's Missionary Society.

"I too was a subscriber to *The Call*, and had difficulty in getting rid of it. Last September I received a long letter from Mrs. Browett telling me my subscription was six months overdue, and saying that if I could send a dollar instead of fifty cents, so much the better! I had vivid recollections of having paid my subscription to Mrs. Clubine. I wrote to Mrs. Browett to this effect, but asked her to please look it up, and let me know. I received no reply. I continued to read *The Call* up to Christmas, and then I could not tolerate it any longer; so I wrote to Mrs. Holman saying I stood with Dr. Shields and the church absolutely in the matter, and that I didn't wish the paper sent to me again. It continued to call, until, I think it was March, that I felt I had better stop it from headquarters, so I wrote to Mrs. Clubine to the same effect.

"However, that had no effect, so I began to wonder how to deal with it. May came, and with it *The Call*. I ignored it, but when it arrived again in June I felt it was an insult, and so I simply put my pen through the address, and on the other side I readdressed it to Mrs. Holman, writing across the corner, "Cancelled months ago". Mrs. Holman paid the postage, and I've not been bothered with it since. I felt I was justified in doing this, and hope I did right.

Yours sincerely,

(Signed) _____"

WHAT MODERNISTS TEACH THEIR CHILDREN.

In *The Literary Digest* of September 12th there is a brief article describing the work done by the Sunday School of the Riverside Baptist Church, New York, of which Dr. Harry Emerson Fosdick is the Pastor. We print the article below for the information of our readers. Apparently the children of Dr. Fosdick's church are taught nothing about God, or His Son Jesus Christ; nor is there anything said about salvation, or anybody's need of it.

The article below speaks for itself:

The Modern Sunday-School at Work.

"What can be done in training a child in Christian practice is shown in the answers to a questionnaire submitted to children in the third grade of the Sunday school of the Riverside Baptist Church, of which Dr. Harry Emerson Fosdick is the pastor.

"The questionnaire was designed to find out what the children had learned during the year.

"One of the answers reads, according to *The Church Monthly*, official organ of the congregation: 'We share our money, but we have not learned to share other things, like giving up our seats.'

"Other answers include the following:

'We have learned to think about different kinds of people.
'We have learned about unemployment and what lots of people have suffered from it.

'We have learned that the tenement district is different.

'We have learned not always to think of ourselves.

'We have learned that some people don't have enough people to take care of them, like the orphans in Pennsylvania.

(Continued on Page 11)

Baptist Bible Union Lesson Leaf

Vol. 6

No. 3.

REV. ALEX. THOMSON, EDITOR.

Lesson 39

September 27, 1931.

THIRD QUARTER.**THE GARMENTS OF THE PRIESTS.**

Lesson Text: Exodus, Chapter 28.

Golden Text: "And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD." (v. 36)

DAILY BIBLE READINGS.

Monday: Lev. 21:1-15.

Tuesday: Lev. 21:16-24.

Wednesday: Zech. 6:9-15.

Thursday: Heb. 2:10-18.

Friday: Heb. 8:1-13.

Saturday: Rev. 1:9-20.

I. THE EPHOD (vs. 1-14).

"And take thou unto thee Aaron thy brother and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons." (v. 1). In this command there is recorded the institution of the priest's office. The tabernacle has been described, with the exception of the altar of incense, and the laver for washing, both articles of furniture used in approach to God, now the persons to serve in the sacred place are named. It was not permissible for the people in general to attend to the duties associated with the tabernacle, chosen representatives alone were allowed to do this. Only in the high priest could they enter God's presence in the holy of holies, and only in the priesthood could they participate in the sacrifices and services of the holy place. The way into these places was not at that time open (Heb. 9:8). The choosing of Aaron and his sons for the priesthood was an act of pure grace on the part of God. It was not that they were holier than others, or that they were able to perform the duties more efficiently, as a matter of fact they exhibited failure later; but simply that they were chosen of God for the work. His call in the present day is also of grace (Eph. 2:8). In this choice the family of Moses was definitely set aside, and his obedience and meekness are evident in his ready co-operation with God in the carrying out of His command. He had previously acted as priest (Ps. 99:6), but another is now to attend to the duties. A like spirit ought to be shown by us when God chooses another to do the work which we have been doing. We ought also to be willing to agree to a proper division of duties in accordance with the will of God.

Typically the high priest denotes our Lord in His priestly work (Heb. 2:17), and the priests the sons of Aaron prefigure the saints of God, who are a royal priesthood (1 Pet. 2:9; Rev. 1:6), associated with the great High Priest. The high priest alone of the priests entered the holy of holies, and that not without blood (Heb. 9:7), and our great High Priest has entered into the holiest of all

for us (Heb. 9:24). He is our Mediator (1 Tim. 2:5; Heb. 9:15), our Advocate with the Father (1 John 2:1), and Intercessor (Heb. 7:25), and through Him we have access unto the throne of grace (Heb. 4:15, 16). We need no human priesthood now to stand between us and God. To assume such a position means to presume on the office of our Lord, act contrary to Scripture, and create an office which, in the mind of God, does not exist. All the saints of God are on the same plane before Him, and all through Christ have free and direct access, without human intervention into the presence of God. The type, in the coming of the Antitype has passed away, its service, while necessary in the past, is no longer needed, and we now rejoice in its fulfilment. Note the importance of our Lord's work, its significance affecting past, present, and future, and the blessedness of access into God's presence.

The garments of the priests made for "glory and beauty" (v. 2), are typical of the Lord in His priestly office. Special wisdom was granted unto the wise-hearted in the making of the garments (v. 3). These are specified (vs. 4, 5), and the ephod, its girdle, and shoulder-pieces are described (vs. 6-14). The ephod was made of gold, of blue, of purple, of scarlet and of fine twined linen, with cunning work (v. 6). This was a beautiful garment with colours symbolical of our Lord's character and work, the same as noted in the previous lesson in relation to the tabernacle curtains and gate, denoting His Deity, royalty, Saviourhood and righteousness. He is Son of God and representative of His people, perfect in life and work. The curious girdle, made of the same material, and worn round the waist, reminds us of service, for those who served girded themselves in preparation thereto (John 13:4), and our Lord is before the throne engaged in service for us. The shoulderpieces, by means of which the ephod was held in position, had upon them two onyx stones on which were engraved the names of the tribes of Israel, six names on each stone. The names of the tribes were thus borne on the shoulders of the high priest before the Lord, and as the shoulders speak of strength, so this typifies the fact that the Lord bears us in His omnipotent power before God the Father. Note the comfort of knowing that in our weakness we may depend on His strength. Our position before God is secure in Christ.

II. THE BREASTPLATE (vs. 15-30).

The breastplate of judgment worn as its name implies on the breast, on top of the ephod (v. 15). In shape it was foursquare, a span in length and breadth, the material being doubled for strength (v. 16). In this, receptacles were made for precious stones, four rows in all, with three in a row and on each stone the name of a tribe was engraved (vs. 17-21), the whole being held in place on the high priest by chains of gold, and a lace of blue "that the breastplate be not loosed from the ephod" (vs. 22-28). The purpose of this was, that the high priest should "bear the names of the children of Israel in the breastplate of

judgment upon his heart, when he goeth in unto the holy place for a memorial before the Lord continually", (v. 29). The "Urim and Thummim", or the "lights and perfections", were in the breastplate (v. 30). Through these communications were received from the Lord (Num. 27:21; 1 Sam. 28:6). What is meant by those terms other than that which the words themselves convey it is difficult now to state. The typical meaning of the breastplate is similar to that of the shoulder stones. Both speak to us of the bearing before God of His people on the part of the high priest. In the case of the breastplate the people are borne on the heart of the priest, and our Lord has His own on His heart. It is not merely with a sense of duty that He serves us in the holiest of all, but because He loves us. We are bound up in His affections. It was love which made Him sacrifice His life, and in love He bears us before the Father. The precious nature of His people in His sight may be noted in the stones.

III. THE ROBE OF THE EPHOD (vs. 31-35).

The robe worn under the ephod was made all of blue (v. 31). It had a hole in the top through which the head was thrust, being strongly woven round this "that it be not rent" (v. 32). Upon the hem was a fringe of blue, of purple, and of scarlet tassels in the form of a pomegranate, interspersed with small bells of gold which tinkled when the wearer was in movement (vs. 33-35). The colour of the robe reminds us of our Lord's heavenly character, and the fringe of the beauty of that character. The pomegranate speaking of the delicious fruit of righteousness manifest in His life, and the bells of the sweet music emanating from Him in the loving discharge of His duties. Wherever the high priest went, arrayed in this robe, His presence was made known by the sound of the bells, and their music was heard by all; so in the presence of our Lord we are conscious of His holy, sweet, and loving character, and our souls are filled, cheered and charmed by the heavenly notes of His love.

IV. THE PLATE AND THE MITRE (vs. 36-43).

The plate which was worn on the mitre was made of pure gold and had engraved upon it the words, "HOLINESS TO THE LORD" (v. 36). This was fastened on the forefront of the mitre with blue lace (v. 37). The mitre was a cone-shaped cap made of fine linen which fitted somewhat tightly to the head, but did not cover the same wholly (v. 39). The plate was placed on the head of the high priest that he "may bear the iniquity of the holy things which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord" (v. 38). God requires holiness in all who approach Him, for He is the Holy One (Hos. 11:9), and the words of the plate reminded Israel of this requirement, and typically made possible the acceptance of their offerings. As a type of our Lord Jesus Christ, we are assured of our acceptance before God on account of His holiness.

The Union Baptist Witness

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LESSONS.

Year after year the Canadian National Exhibition serves a wider constituency and becomes a more important part of the Dominion's life and commands the attention of many lands. The influence of such an accomplishment cannot be measured and the value of presenting a commodity to the thousands who visit the Exhibition daily is worthy of great preparation and seemingly extravagant expenditure.

The most casual and uninformed observer knows that the two weeks given over to display and intensive campaigning does not represent the institution known as the Canadian National Exhibition, but that it is the culmination of plans well and carefully laid and that much labor has been expended.

From the Canadian National Exhibition the Christian can learn many important lessons. To him is committed the task of interesting sinners in the "gift of God" and yet the "children of this world" in many respects seem to be wiser than the "children of light".

A soul is a priceless possession, it is of such account that the Lord of Glory gave himself to ransom it. The price has been paid, but it must be wrenched from the grasp of the Arch Enemy. Soul-winning is of far more importance than the marketing of a Nation's products and yet how little preparation is given to it.

At the Exhibition one is shown products in the most attractive setting; every exhibit appears to be designed for a specific purpose and the laborers are indeed "workers together" in a common cause. Here and there one is invited "to taste and see", or is given a demonstration of the workableness of a product.

The wiles of a fisherman are everywhere practised and bait is thrown out, or a net is cast. Salesmanship has reached such a point of efficiency that every phase of human psychology plays a part; the desire is created, the resistance broken down, and the efficiency of the product illustrated—then, one signs on the dotted line.

In view of such persistence, how soon it seems that Christians become "weary in well doing"; how little preparation is given to the presentation of that which one may have "without money and without price"; how seldom is an attractive background presented, or an invitation extended "to taste and see that the Lord is good"; how slow we are to demonstrate the joy of possession and how lax we are in pressing home the point that "His yoke is easy and His burden is light", and that all the power of the Godhead is behind the investment of placing one's soul in the hands of Him who loved us and gave himself for us.

This world's safest, guaranteed investment is a risk, but to venture on Christ Jesus is to put one's trust in the Living God, the Creator of Heaven and Earth. "Thou, Lord, in the beginning hast laid the foundation of the earth; and the

heavens are the works of thine hands; They shall perish; but THOU REMAINEST; and they shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

Christians, it is time that we awake; it is time that we learned from the children of this world to present the "more excellent way" with all the earnestness of an enthusiastic salesman, not forgetting the necessity of preparation by prayer and "the sword of the Lord". It must also be remembered that after the contract is signed that the Covenant is enduring but there is much to learn and the Guide Book must be often consulted. We should ever be under the instruction of the Greatest of teachers. The very methods and intensive programs of those who supply merely temporal needs should put many of us to shame and arouse us to "Learn of Him" and be more concerned about our Father's business.

A YOUNG PEOPLE'S MEETING.

On Tuesday evening, September 8th, the Young People's Society of Annette Street Baptist Church held open meeting and what a delightful time everybody seemed to have. Friends from many churches responded to the invitation and all, whether old in years or not, were Young People together on that memorable evening.

The guest speaker was Rev. T. T. Shields, D.D., Pastor of Jarvis Street Baptist Church, Toronto, and Mr. J. H. Hartley, President of the Annette Street Young People's Society, presided.

Many who listened to Dr. Shields' message were constrained to praise the Lord for it. It was like a "heart to heart talk", an exhortation, instructive and masterly, yet packed with human interest and helpful to those who endeavor daily to walk with the Master. The Word was indeed faithfully proclaimed and those who have heard Dr. Shields many times seemed to think that never had the Lord used His servant to proclaim a Message in a more interesting and telling manner, while those who had not had the privilege of hearing Dr. Shields before joined in an appreciation of his ministry at that meeting.

Following the benediction, pronounced by Rev. David Alexander of the Waverley Road Baptist Church, the friends gathered in the basement of the church for a time of fellowship, the ladies serving tea and cake. It was the first opportunity that many had of meeting Dr. Shields personally and as he visited among the people, it was rather amusing to recall some of the descriptions which have been published from time to time, descriptions which would make one almost frightened to meet the gentleman. Annette Street Young People and their guests however found him to be one who entered into their meeting with the in-

terest of a kindred spirit and Dr. Shields made the meeting, under God, the great success which it was. The Young People of Annette Street Church are to be complimented on their foresight which made such a splendid gathering possible.

MUSKOKA.

Some of us have heard within the past few months considerable about gatherings and meetings in the Muskoka district, but it may not be generally known that for several years, it has been the custom of some of our pastors to hold regular services in the neighborhood of Mary's Lake. It is the custom of the President of the Union, Rev. Clifford J. Loney, and Rev. F. W. Dyson to spend their vacations there and others who have joined them from time to time are Rev. P. B. Loney, Rev. David Alexander and Rev. Alex Thomson. Services were held in a barn to which many were attracted and often during the holiday season the rafters rang with praises of the Lord. This year, however, the place where services were aforesaid held was not open to them, but was boarded up after the two-week's session of the Young People's Camp.

BAPTISTS AT WILKESPORT.

A letter from Student-Pastor F. G. Pim is as follows: "We held our baptismal service at the St. Clair River yesterday. The day could not have been surpassed. There was not a cloud in the sky and the river was a beautiful blue. The whole of nature seemed to rejoice over the step of obedience to be taken by three of God's children.

"I would estimate an attendance of around two hundred and fifty. The majority of these were sinners outside of the fold. You may rest assured that both Brother Scott and myself endeavored by God's grace to point these unsaved ones to our blessed Redeemer. We sang several of the old-fashioned hymns, after which I gave a simple Gospel message. This was followed by a message from Brother Scott in which he explained the ordinance to be observed. The scene which followed was wonderful. The people came down to the little beach beside the river while Brother Scott baptized two ladies and a lad of thirteen. Our service closed with that lovely hymn, "Just as I am". While none responded to the invitation to accept the Lord Jesus as Saviour, we feel that the seed has been sown and will not return unto Him void."

EMMANUEL, VERDUN.

Pastor Roy Hisey of the Scotch Line Church served Emmanuel Church on Sunday, August 30th, and Rev. W. E. Atkinson on Sunday, September 6th. Pray for this Church located strategically in the suburbs of a great city and having a splendid group of praying and working people who desire the church's ministry to be enlarged.

WESTPORT.

Pastor Charles Hardie who has been serving the Westport Baptist Church since last Spring reports that the work of the church has been going on steadily. The Lord is speaking to the hearts of both the saved and unsaved and a number have recently rededicated themselves to the Lord. Two have accepted Christ as Saviour and are rejoicing in Him. The Bible School attendance keeps up well. The Saturday night open air meetings have been the means of presenting the Gospel to many who are strangers to grace and to God. The attendance at these meetings is good and the attention of many both Protestants and Roman Catholics is caught. Mr. Hardie covets the prayers of the fellowship that the seed sown may bear fruit to the salvation of precious souls and to the glory of Christ's name.

CHATHAM.

The Chatham Regular Baptist Church recently extended the right hand of fellowship to three new members. Others are expected shortly to follow their Lord in baptism.

During the absence of Rev. W. N. Charlton, who served the Hespeler, Long Branch and Verdun churches, Rev. C. E. Scott of Courtright served the Chatham Church. His ministry was greatly appreciated and enjoyed.

The "Happy Hour" meetings for boys and girls will soon again be a feature of the work and the Radio broadcast will be continued. During the summer months, it was found necessary to discontinue this service.

ORANGEVILLE.

Rev. W. Gordon Brown presented the ministry of the Toronto Baptist Seminary to the Orangeville Baptist Church on Sunday last. The Seminary means much to the life of our Union and it is to be hoped that many churches will avail themselves of Mr. Brown's ability to give them a picture of what the school accomplishes.

WESTBORO.

The Westboro Church is rejoicing in the blessing which the Lord has been sending them. On Sunday, August 30th, at the morning service, two married couples decided to join the church, one of the husbands a recent convert. In the evening service two young ladies accepted the Lord and also decided for baptism. On September 6th, a young man, a French Catholic, came out definitely for the Lord.

REV. W. S. WHITCOMBE.

Rev. W. S. Whitcombe who has so faithfully served the Baker Hill and Second Markham churches for several years is relinquishing the work to give full time to the Toronto Baptist Seminary. The churches suitably farewelled him recently. Rev. Arthur Lee is temporarily serving the field.

SEMINARY GRADUATES.

This week letters have been received from some of the Seminary graduates who are serving in distant places.

Mr. Gladstone Franklin who is proclaiming the Gospel in South America writes—"I know you will wonder why you have had no word about the three dollars sent, but I just received it last Saturday. I thank those who sent this gift and assure you that it is worth about three times its value here."

"You will be glad to know that I am beginning to make myself understood in Spanish and that I can understand most of what I hear now."

"I was able to help in Gospel services and children's work for a week in Santa Barbara, about eighteen were saved. We had a class of children every afternoon and taught them Bible verses and lessons. There are forty believers in this town after three months' work." Mr. Franklin closes with the assurance that he is remembering the work at home in prayer and we are quite sure that the readers of the UNION BAPTIST WITNESS will pray for him and for his work.

There are letters also from Rev. John W. Knight and from Rev. O. T. Johnston

from Jamaica. We know that these ministers of the Gospel are proclaiming the whole counsel of God and are true to His Word, though Modernism may hold sway in high places. Pray for them.

Rev. Knight writes: "We intend to have a baptism of one at Tweedside on Sunday and on the first Sunday in August, a baptism of about twenty will likely be held here. We are planning for a week of meetings at Mount Moriah, beginning the 26th of this month and later will hold some at Cascade."

The letter from Rev. O. T. Johnston bears the date of August 20th and reports the following: "The Lord's work under my pastoral charge sees lights and shadows. Vice is still rampant among our people. Church officers and members are still very careless. Some of our young men, sons of professing Christians, have forsaken the house of God. Horse-racing, gambling and drunkenness are bidding high for the souls of these. I am visiting this week a station where there is much wickedness. Each evening I hold an open air meeting. These are well attended with two or three hundred out. In the mornings I hold prayer meetings which also are well attended, but no visible results can be reported. The sure Word has gone forth both through my preaching and that of my helpers but the Devil is putting up a severe battle in these parts. Many of our members, as soon as they enjoy a little prosperity, turn their backs on the churches, leaving us with the very poor ones. These and many other phases of hardship are to be encountered on this field, but we are not discouraged, the battle is the Lord's. Since January, it has been our privilege to baptize forty-seven and receive by restoration thirty-three. Several discouraged Christians have taken heart again and are giving themselves to definite prayer for revival. My heart was cheered two weeks ago at one of the stations to hear public confessions of secret sins. The Holy Spirit is working upon the consciences of our people. Last Sunday morning in the presence of over two hundred people of all classes, nine candidates were baptized and later in the day received into fellowship."

THE SONG AT THE WELL

(Continued from Page 2)

Tabernacles, made processional adown the rocky defile to the pool of Siloam and dipped golden urns into the limpid waters, then returned to the temple on the heights, and, pouring water over the altar, broke into a jubilant chorus of praise. Surely it is heartening to think of the quiet influences of life, fed from the founts immortal, and doing their work in history without din, and, in patience of truth and righteousness, giving a new touch of beauty to our earth after the fashion of some hidden well whose seeping waters from the depths reach the surface and make green islet and pleasant resting-place in the wilderness for those wearying in the pilgrimage. We ought devoutly to thank God for such wayside memorials. It may be that of some obscure village church. It may be that of a Christian homestead with its door facing the sweet herb garden and the fields. It may be the gift of a cup of cold water handed by one friend to another

in the name of the Master. But it recalls the anthem sounding forth from the Book of the Prophet, "The parched ground shall become a pool, and thirsty lands springs of water, and the ransomed of the Lord shall return and come to Zion with singing and with everlasting joy upon their heads."

WHAT MODERNISTS TEACH THEIR CHILDREN.

(Continued from Page 8)

"We have learned to share. We shared our fun, like the party we gave to the children from the Spanish Sunday school.

"Some have learned to be polite and to cooperate.

"Our charts have helped us. We don't like to get 'no', so we work to get 'yes'.

"We have learned lots of things from stories, such as what Jane Addams has done, and Jacob Riis, and Margaret of New Orleans and Samuel Gridley Howe and Bryan Untiedt."

Jarvis St. Radio Hearers—Attention!

Do You Listen to CKGW Toronto Sunday Evenings 7.00 to 9.00?

If So—Please Listen to This

URGENT!

Hundreds of thousands, perhaps, millions heard the gospel last season through the Jarvis Street Broadcast of its evening services.

Many conversions and restorations were reported, and large numbers of shut-ins, and people for other reasons deprived of the privileges of a Biblical ministry, reported having received much blessing.

Each Evening Service broadcast costs \$150.00.

Last year we were able to pay this addition to our weekly expenditure from contributions from our radio hearers supplemented by Jarvis Street gifts.

IMMEDIATE!

Shall We Resume Broadcasting Sun. Evening Oct. 4th?

In order to do so we consider it would be prudent to secure pledges from our radio hearers sufficient to cover, or nearly cover, the \$150.00 a week.

Are you interested enough in the Jarvis Street Broadcast to help support it?

Will you pledge yourself to give or to be responsible for collecting \$5.00, \$4.00, \$3.00, \$2.00, or \$1.00 per week and for forwarding to the Radio Fund, Jarvis Street Baptist Church, Toronto, Ontario, the month's collection (for four or five Sundays, as the case may be), on the Monday following the last Sunday of each month?

THINK OF THIS:

¶10 persons giving or collecting \$5.00 weekly would give one-third, or \$50.00, toward the service that would be broadcast to hundreds of thousands.

¶10 persons giving or collecting \$4.00 weekly would raise \$40.00.

¶10 persons at \$3.00 would raise \$30.00.

¶10 persons at \$2.00 would raise \$20.00.

¶10 persons at \$1.00 would raise \$10.00.

Thus 50 persons would raise \$150.00.

If we had \$50.00 over this per week we could broadcast a half-hour's Family Worship Service from ten to ten-thirty Sunday evenings, and reach thousands more.

SEND NO MONEY NOW, but if you desire that we resume broadcasting fill in the pledge form below and mail to Jarvis St. Church immediately, as we must sign our contract within two weeks.

Jarvis Street Baptist Church,
130 Gerrard St. E., Toronto.

I promise to give or collect for Jarvis Street Radio Fund, beginning Sunday, Oct. 4, 1931, and continuing till the last Sunday in June, 1932,

~~\$5.00, \$4.00, \$3.00, \$2.00, \$1.00~~

(Cross out all figures above but the amount pledged)

per week, for the broadcasting of Jarvis Street Baptist Church Sunday evening service; and to forward the amount monthly.

It is understood that the above pledge is redeemable by me only if, and as long as each Sunday evening service is broadcast beginning 7 p.m. Eastern Standard Time, Sunday, Oct. 4th, 1931.

Name

Address

ANSWER THIS TODAY

MAIL YOUR PLEDGE TODAY