

REPORT OF FIRST DAY ANNUAL CONVENTION OF UNION OF REGULAR BAPTIST CHURCHES OF ONT. AND QUE.

Tuesday, October 20th

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

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The Jarvis Street Pulpit

GOD IS OUR REFUGE AND STRENGTH.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 18th, 1931.

(Stenographically Reported)

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts:

"And be renewed in the spirit of your mind;

"And that ye put on the new man, which after God is created in righteousness and true holiness."
—Ephesians 4:22-24.

Prayer before the Sermon.

We are in thy presence, O Lord, for Thou hast already fulfilled to Thy servants the word upon which Thou hast caused us to hope: Thou art in the midst of those assembled in Thy name.

Quiet our minds, we pray Thee. Bring into captivity every thought to the obedience of Christ. Help us in our meditation upon Thy truth. Enable us, by the grace of Thy Spirit, to receive the truth in the love of it. May the word preached this evening profit because it shall be mixed with faith in those who hear it! Glorify Thyself, we beseech Thee, for Jesus Christ's sake, Amen.

A little while ago the Prime Minister of this country, in a speech in Toronto, declared, in effect, that the world was in such a condition that no one but God could lead it out of its present distress. Personally, I am grateful for that clear word from one so highly placed in the Government of this country. It is said that nobody but God can help us.

I do not need to tell you that we need help. I read an editorial in one of our papers the other evening which described the general confusion, and concluded with this sentence, "What a world!"

Yet it is not very long ago that many people were telling us that we had emerged from all our troubles, and had left most of our difficulties behind us, and that we were caught in the evolutionary tide of progress that was rapidly bearing us forward to better things. Those who talked about sin, about moral evil, about the necessity for regeneration, who insisted that this world was like a little child that could not take care

of itself, and that apart from supernatural power, we were a company of lost people—we were all voted to be old-fashioned, and out of date.

We have no new message from this pulpit. It may not be polite to say, "I told you so", but for many years we have been declaring the same truth, that sooner or later people would eat of the fruit of their own ways, that sooner or later both the state and the church would discover their inability to do without God.

And where are we now? We are greatly troubled on every side. A few years ago men left one country to go to another, to better their condition. Thousands came to this new world, expecting to pick up gold in the streets—or, at least, to find remunerative employment that would rapidly establish them in a comfortable situation in life. If you are contemplating moving from this country, would you be good enough to tell me where you would go? Where is your paradise?

Would you go back to England? Would you go to the United States? You might if you had two thousand dollars. You could not stay there unless you had that amount. But I fear when you got there you would find conditions no better than here—perhaps a little worse. Would you go to Germany? Would you go to bankrupt Australia? Are you particularly attracted to China just now? Or would you like to go to Japan? If that does not suit you, would you like to go to India? If none of these countries are satisfactory, would you like to follow that arch-

maniac, Bernard Shaw, to Russia? I wish he would go there and stay! With the map before you, where will you go? To what country, or community, will you go to escape trouble?

I fear you will have to seek some other guidance than any I could give you, for you might be going out of one trouble into another that is greater. Perhaps we may borrow Shakespeare's saying, and make application to our own life, and decide that we had better "bear the ills we have" rather than "fly to others that we know not of."

Certainly, this old world is full of trouble. Even Job seems to be coming into his own. He was a woe-ful pessimist. He was wholly out of date not so very long ago,—before the stock market broke! Long ago he said, "Man is born unto trouble, as the sparks fly upward." And I rather think that is true in all countries now.

What shall we do? What remedy have you? Are you sure that higher tariffs will make England prosperous? It has not particularly prospered the United States in these times. Nor, so far as I am aware, has Germany escaped trouble because of her tariff barriers. You say, "Thank you, sir. I am glad you said that, because I am a convinced free trader." Very well, are you certain that the maintenance of free trade is what England needs? She has had it for a good while, but she has by no means escaped the general distress.

Almost every form of government, almost every variety of human regulation, has been devised, and is in operation somewhere; and if you do not like one form of government you can go and try another. But so far as I can see, you will not escape the general trouble.

Are you sure that Socialism would help us? It never has been tried on such a large scale as that on which it is being tried in Russia to-day. And I repeat, with the single exception of Bernard Shaw, I am not aware that anybody whose head is put on right, would voluntarily chose to live in Russia.

I have thought of some remedies myself. A brilliant idea entered this oaken cranium a little while ago. I do not often have them, but I did have one! But it is dangerous to assume that the thing that seems to be feasible is a practicable idea until you have considered it in all its bearings.

I read somewhere the suggestion that labour-saving devices that do the work of a hundred men ought to be prohibited. This is the idea which then occurred to me: Would it not be fine to estimate the number of labourers who are put out of work by such a machine, and then tax that machine in the interests of unemployment, so that if the men of money want to have a big machine and save the wages of a hundred men, they will have to pay a tax sufficient to help a hundred men. That was my idea, and I was half inclined to write to the papers about it!

Then I thought, If we apply that principle, where should we begin, and where should we end? What about the housewife's washing-machine, and several other things? Then I concluded I had better say nothing about it! I am telling you now because that idea is in the lumber-room! I now know it would not work. I do not know what would work. Statesmanship, economics, education, and even religion—used in

the generic, popular sense—have shown their impotence in the face of the present universal distress.

What did Premier Bennett mean when he spoke of "the grace of God"? I wonder did he carefully weigh his words? If he did, and if he employed that phrase in the evangelical, biblical sense, I think he was eminently right.

A little while ago they had a change of government in England, to save the pound sterling. I saw a very good cartoon in one of the English papers. Mr. Snowden was carrying a banner with the pound mark on it, and he was wearing a Salvation Army uniform. Premier Ramsay MacDonald followed, playing a concertino. Mr. Baldwin was playing the drum; and Sir Herbert Samuel was clashing the cymbals. Underneath was written, "The Salvation Army Band". Together, they were going to save the pound—but they did not! The pound crashed—and the economists said that if it did, it would be ruin for everybody. After it crashed, a few factories in England that had been closed, opened their doors. Who knows what will happen?

I am confident that if the principles enunciated in these verses I have read to you, were applied, it would solve our problems. Historians commonly aver that the revival under Wesley and Whitfield, of the eighteenth century, saved England from the horrors of the French Revolution. And I point out to you that the world's troubles, as the troubles of the community and of the individual, inhere in the manner of life of the "old man", whom we are here asked to vote out of power. I think I can show you that there is a condition existing that ought to be terminated, that there is a government whose principles inevitably lead to ruin, and that that government is not peculiar to the British flag, nor to the Stars and Stripes, nor to our Anglo-Saxon civilization; but that it belongs to all races and all climes.

I.

THERE IS A "CONVERSATION," OR, MANNER OF LIFE, A WAY OF LIVING, WHICH IS CHARACTERISTIC OF THAT ELEMENT IN HUMAN NATURE WHICH THE HOLY GHOST DESCRIBES AS THE "OLD MAN"; AND ALL OUR TROUBLES ARE TO BE LAID AT HIS DOOR.

The fact is, *human nature wherever you find it, is as this text says, corrupt.* Whatever the theorists may declare, and howsoever the devotees of the evolutionary hypothesis may argue, human nature is a bad thing. Sometimes we stand in horror as we see its capacity for evil. When some great criminal is unmasked, and his crimes are brought home to him, we feel ashamed of our kind. To liken such a man to the beast is to insult the brute creation, for we have to admit that man can sink to lower levels than the brutes, and do things of which the mere animal could never be guilty.

How, then, are you going to build a community, an organization, a religious institution, or state, or nation, out of such material? You may paint and varnish it in order to prevent its more rapid decay, you may make the best of what you have, and flatter yourself—before the storm comes—that you have built a house; but in the time of stress it is always found that human nature is what the Bible describes it as being, corrupt.

I saw an old man preparing to build a house one day. He had lumber that was cracked. It was dry, the grain was crooked, and he was trying to get the boards together. I said, "What are you doing?" He laughed and said, "I am mending my lumber. What a task, to have to mend your lumber before you can build your house!"

How are you going to build a house of such material as human nature provides? What folly it is to expect "under the sun" any sort of utopia effected by human effort! I am beginning to understand the book of Ecclesiastes. It looks as if the preacher, Solomon, was right after all when he said, "There is no profit under the sun." It looks like that.

But what is *the special character of this elemental thing that enters into all human life, into the structure of society everywhere?* Whether you consider it in miniature in the home, or in the larger but restricted community within the circle of your knowledge, or of the nation, or of a particular race, or whether you take the wider international view—what is the common characteristic of this element? Many people have been very enthusiastic about the League of Nations. If it can do anything to cool men's passions, to modify the harshness of human speech, to retard, if it cannot wholly prevent, the angry blow of men or nations, let us be thankful; but nobody who knows the Word of God, could ever become enthusiastic about it. Nobody who knows what God says about human nature could ever hope that this world could be brought to peace without God. What can the League of Nations do now? Do as President Wilson used to do: write polite notes! But you cannot reform the world with a typewriter.

What is our trouble to-day? In the Great War there was no difficulty in identifying our enemy. But we are fighting something to-day that cannot be discovered by land, or sea, or air. It cannot be destroyed by armies or navies. There is a subtle something that is working everywhere. What is it? Human nature. There is nothing new about it. But it is "corrupt according to the deceitful lusts", or, according to the lusts of the covetings of deceit. Human nature is deceitful. You cannot believe in it. Is that true? I wish it were not. But the more I know of human nature, the less I know! That is a paradox. There was a time when I flattered myself that I had a little discernment—when I was younger, and had less experience. I used to say to myself, After all, the great thing is to be able to read men, and to know what they would do under given circumstances.

But who knows what any man will do? Where is the expert who can tell us what any man, or any company of men, will do? "The heart is deceitful above all things, and desperately wicked: who can know it?"

What is the cause of the present business distress? There is plenty everywhere, quite enough to supply the needs of the world. The demand is great enough: millions of people are out of work, and need both money and food. What has brought about this universal stagnation? The deceptiveness of human nature that has destroyed every man's confidence in every other man. We used to quote the scripture as though it were restricted to religion: "Without faith it is impossible to please him." But, my friends, it is impossible to please anybody without faith. And it is impossible to do business without faith. All the cash registers, and auditing system, and every device conceived by the

human mind to safeguard one's personal interests, and to avoid loss, fail to accomplish their purpose. Why all these crashes in business? Can you tell me? I will tell you—deceit, false representations, the principle of the sermon on the mount: trying to build a house upon the sand instead of upon the rock of truth and reality. By and by when the storm comes, the flimsy character of the structure is revealed, and the architect goes to the penitentiary for the ruin he has brought to other people. What is it? Human nature corrupt, according to the covetings of deceit.

What is at the bottom of all the religious unrest of to-day? Some of us have been standing for the old Book for a good many years. We have been blamed and cursed for it, and represented as men with whom no reasonable people can live. I venture the affirmation that there is no class of men more responsible for the world's present distress than the preachers in the pulpits who have destroyed the faith of the multitude in the only standard of truth.

If I had to believe what some preachers not very far removed from here teach, I would call this congregation together at the earliest possible date, and propose that we close the doors, and go out of business. They have no message from God, no fixed and invariable standard of truth, nothing but the whim of this deceitful thing, corrupt human nature.

Someone says, "That is a fearful exaggeration." Is it? Look at the political world to-day. Look at England: Mr. Ramsay MacDonald is a Labour man,—has been throughout his public career. I do not know him, but I assume he is a man of conviction and of sound principles. When he saw that the interest of the nation required it, he said to his political rivals, "Come and join us. Let us pool our brains and our efforts to try to save the nation." What follows? His party turns on him. They tear him to pieces. They curse him. They call him a traitor. They exhaust their vocabulary of uncomplimentary epithets in a vain effort to describe their erstwhile leader.

What happens? The Liberal Party is split to pieces. Sir John Simon leads one faction, Sir Somebody Mozley leads a handful in another direction. Mr. Lloyd George being ill, Sir Herbert Samuel takes command in his place, leading the larger Liberal section. The Conservative Party is not much better. A National Government was formed of all parties, and they decided to go to the country. The National Government are putting candidates in the field, and so are the other parties that are supposed to be co-operating, to fight each other.

I do not know that it would be any better here. Under special stress human nature throws off the mask, and goes on the rampage. It seems to be becoming general that nobody believes in anybody else.

Why this business stagnation? Because nobody has any confidence. The savings banks never had so much money in them. I read of an old lady of over ninety in the United States who was discovered to have a million and a half dollars in currency stored in her apartment. Why? Because she could not trust the banks. If the burglars had known about it, there would have been somebody else who could not have

been trusted either. At last, for her own protection, the money was taken from her, and put in a place of safe keeping.

What are you doing? "Well, I have not very much." I know. But what are you doing with what you have? "Holding on to it." Why? "Because I do not know what is coming to-morrow." We used to think that the great financiers and bankers were supermen, that they knew more than the rest of us. But they are doing the same thing. It is the manner of life of the "old man" that is "corrupt according to the covetings of deceit".

You have heard of the Scotsman reading the one hundred and sixteenth Psalm? Coming upon that verse, "I said in my haste, All men are liars", he said, "Aye, David-mon, and had ye lived in our day, ye would have said it at your leisure"! Is it not true? Supposing there were a government in this country at whose door such charges as I have merely implied this evening could successfully be laid; and supposing from the Prime Minister down to the humblest servant in the civil service throughout the whole country it could be proved that everyone of them was a deceiver whom nobody can trust; and supposing it were election day to-morrow, how many of you would vote for such gentlemen? Not many.

But I tell you that there is a condition of life that ought to be "put off." We ought to vote against it. And we ought to do just as we do at election time, when we go to the polls and say, "I cannot determine the whole election, but I can control my vote. I will do my little bit, and make my cross on the side of righteousness as I see it." We cannot settle the woes of the world, but we can at least see to it that we do not augment them by our own corruption, and vote that, God helping us, we will "put off concerning the former conversation the old man, which is corrupt, according to the deceitful lusts."

I mean that every one of us needs to repent, and turn to God. If you are not a Christian, you ought to become a Christian. During the war I remember going from Liverpool to London on one occasion. I met a gentleman in the train with whom I had conversation. He told me that he had joined the church. He said, "I was not at all religious until the war broke out." So far as I could see, he did not then know anything about conversion or Evangelical Christianity. But he had identified himself with the national church. I said, "What is your idea?" "I believe we have come to a time when every man ought to do his duty. I am doing everything I can to further the national interests, and I know that we cannot get on without God, and so I joined the church."

He was right in his intention and went as far as he had been instructed. It would have been still better if he had known Christ, and gone all the way with Him. But so far as he had light, he did his best. He argued like this: "If defeat comes to this nation, it shall not be my fault. I will do what I can."

What contribution can we make to the amelioration of the world's woes? Not much, perhaps, but we can at least get right with God, and see to it that a new government is established in our own lives, that God the Spirit becomes regnant there, so that if He wants an instrument to work in a small workshop, or in a large one, we may be at His disposal. I call upon every man and woman here, and I lay this principle upon your heart and conscience:

the only way by which we can free ourselves from responsibility for the present distress is to see to it that between our souls and Heaven there is a clear and open path, that we may move God's arm for the blessing of the world. "Put off concerning the former conversation (the manner of life) the old man."

I remember some years ago a certain man who was Prime Minister of this country. I will not name him, but he was a great man, though very egotistical. I heard him once. The building where he spoke was too small to accommodate more than a fraction of the number of people who came to hear him, because he was Prime Minister. I can see him now, an old man. He said, "I am complimented that so many people have come to hear me to-day. I am only sorry that my vocal organs are overstrained, and that I am unable to make a larger number hear. But when I have completed my address, we shall adjourn to the park, for I am resolved that these people shall see me, even though they cannot hear me"!

That was a piece of superlative egotism. Yet he was a great man, and one of the Fathers of Confederation. Do not enquire into that, for you might find out who he was. The election followed, and he was defeated. I saw a cartoon after of the former Prime Minister vacating his office. He was like somebody moving out of a house. He had bags, and boxes, and parcels of all sizes. And among other things, he had a great big "I". He had his arm around that—dragging himself out of the office.

That is what we need to do, to put off the old man, for he is a bad lot, let me tell you, in you, or me, or anybody else. Let us have done with him!

II

"And be renewed in the spirit of your mind." We need a new spirit, an entirely new spirit. We have come upon an age that is almost godless. The remark the Prime Minister made would not have excited comment a few years ago, for almost any public man would have recognized that God has something to do with human affairs. But we have fallen upon days when God is not only neglected, not only forgotten, but rejected and repudiated, by multitudes of people. We need a new spirit.

Individual Christians can do little, but they may be the media of that new spirit. I am speaking particularly to individuals to-night, and I say that we need to be renewed in our minds, so that God may be supreme there. "Put on the new man",—How can it be done?—"which after God is created in righteousness and true holiness."

We need to-day in every human life an exercise of the creative power of God. What is the Christian religion? A revelation of this principle, that God comes into human life at this late day, and exercises the same power that He exercised when He made the world. Do you believe it? Half the universities do not. They teach the opposite: that "damnable doctrine," I will call it, to use a scriptural phrase, of evolution, which is a doctrine of devils if ever there was one, which makes the world a machine without a God in it. Or, if God has any relation to it, He is so remote, that we have no contact with Him. We need a revelation of a personal, transcendent, God Who can come into the life of every individual, and make him over again.

My wife told me a story yesterday. She went out shopping, and as she came to an intersection where the traffic was very dense, she saw a little chap of not more than seven years. He had on a coat that looked like a military coat, a sort of khaki, buttoned up to the throat. He stood

looking to see how he could cross the street, and at last he ran into the centre of the street. Then the traffic was so thick he could not get any further. He stopped in the midst of it for a minute, not knowing what to do, and then suddenly held up his little hand like a traffic policeman. Every car stopped! When he had stopped the traffic, his majesty walked across! When my wife told me that I said, "Any man who would not stop at that signal ought to be thrashed, or sent to jail."

A little boy can stop the traffic on the street, but the scholars tell us that God cannot stop anything. Yes, He can! The Bible was written to tell us that God can lift His hand and stop everything, that He can come into a man's life and touch him into newness of life, that He can provide power whereby the "old man" can be put off, and the "new man" put on.

Have you been *recreated by the touch of God*? Have you been born again? Have you been made a new creature in Christ Jesus? Have old things passed away, and all things become new? Are you thus a Christian? Have you a "new man" within you, which "after God is created in righteousness and true holiness"?

You cannot build an enduring structure without a good foundation. Business men are finding that they cannot ignore or violate the multiplication table and keep out of the penitentiary. Two and two still make four, and they do not make five. Men are learning, even in the commercial world, that they must get back to a basis of reality, that watered stocks may give temporary prosperity, but that by and by the storm comes, and the whole thing goes down in collapse. *Nothing endures but that which is based in righteousness.* I do not want to be paroled. I do not want to be let out on suspended sentence. I do not want to get to heaven as a ticket-of-leave man. I want to know when I get there that account has been taken of all I have ever done, that the debt has been paid, and that I stand upon a basis of righteousness.

England and the United States and Canada must get back to the old gospel, and understand that that is why Jesus Christ came into the world, to pay our debts, and to provide us a righteousness not our own: "In righteousness and true holiness", or, holiness of truth, the opposite of deceit, building upon Him Who is the truth; and Who said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

We are not members of Parliament; we are not in official life; perhaps we cannot influence governments. We have not the ear of men in authority, perhaps. But every man of you, and every woman, every boy and girl, may come into such relationship to God through Christ that you may move even the arm of God for the salvation of individuals and of the world. There is a fearful responsibility resting upon any of us, if, by our defects, by our moral and spiritual eccentricity, we should augment the world's distress, or if any one of us should be a contributing factor to the prevailing trouble into which the world is now immersed.

How many of you who are Christians will accept this simple word, and say in your hearts, "I rededicate myself to the Lord, to be His instrument, His channel of grace, to do whatever He wants me to do for the salvation of men, and thus for the betterment of the world?"

The Prime Minister was right when he said that no one but God can help us. He was right, because he did but say in other words what was said by the King of kings

and Lord of lords when He said, "Without me ye can do nothing." Let us believe that not the blood of the Great War—precious as it was—can save men or the world, but only the precious blood of Christ as of a Lamb without blemish and without spot, with all its expiatory, atoning, cleansing power, can cancel our debts and set us free. Let us have Him! Let us receive Him for our Saviour and our Lord.

Let us pray: O Lord, we pray for the ministry of Thy Spirit just now in every heart. Help us who are Christians to rededicate ourselves to Thee. Help every backslider to come home. Constrain every sinner to repent. Lead every one of us to a simple, childlike faith in Jesus Christ as Saviour, and as our Master and Lord.

While the powers of evil would persuade men to silence, and hold us from an open avowal of our allegiance to Christ, give grace, we pray Thee, that we may not give place to the adversary. Help us that we may not grieve the Spirit, but that we may yield to Him this evening. We ask it in the name of Jesus Christ our Lord, Amen.

(A good number came forward in response to the invitation).

THE THEOLOGY OF GENESIS.

Delivered in Jarvis Street Baptist Church, Toronto,
Thursday Evening, October 15th, 1931.

Second in a Series of Thursday Evening Lectures on Biblical Theology which are included in the Curriculum of Toronto Baptist Seminary.

(Stenographically Reported)

We cover a large section of Scripture in our study this evening, from the twelfth to the twenty-sixth chapters of Genesis. Our purpose is not a minute examination of every chapter, much less every verse; nor are we to attempt a detailed or exact exposition of any portion of it. What I shall do, first, is to take a rapid glance at the whole Book—and it will take four years, at the rate of one lecture a week during the eight months of the Seminary session, to fly over it—in order to see that the teaching of the Bible is consistent, that it never contradicts itself. Sinai and Calvary, the law and the gospel, the Old Testament and the New, are equally the word and revelation of God, Who is the same, and Whose years change not. From everlasting to everlasting He is God. God does not change with the dispensations, so-called. He is always the same.

If the Bible be a revelation of God, then we shall find that there is nothing in the Old Testament that is inconsistent with any revelation of God in the New. Truth never contradicts itself, but is always in agreement in all realms. Sometimes it is more clearly revealed. Sometimes the light shines more brightly. But light never quarrels with light.

In the Ottawa Valley I was preaching in a country church, nearly thirty years ago. They had no electric lights, but only acetylene gas lights. They were made very bright with incandescent mantles. There were four of them, two on either side of the building. One got out of order, so that one corner of the church was in shadow. I said to one of the men, "Have you nothing to put up in the place of that light that has gone out of commission?" He replied, "We have an old chandelier, but the lamps burn oil. Their light would be yellow, and would make that corner darker than ever." I told him that light can-

not make darkness. They got out the old chandelier, and put in four or five lamps, filled them with oil, and lighted them. My farmer friend said, "Well, I declare! It is lighter."

Of course, it was lighter. Light never disagrees with light; nor does truth ever quarrel with truth. Sometimes the truth may shine more brightly than at other times: the light may be whiter. But it is always in agreement. Dr. Joseph Parker said that the New Testament fulfils the Old just as the noonday fulfils the dawn—but it is the same sun. And it is the same God Who is revealing Himself in both Testaments.

God is represented in the twelfth chapter as speaking to Abram. That suggests a great question, Can God speak? Some years ago, when our denominational controversy was at its height, a certain college president in an article to *The Canadian Baptist*, said in effect, "I cannot help wondering whether those who speak so positively about revelation and inspiration have ever thought of the difficulties which inhere in the idea of God's speaking?" What difficulties inhere in the idea of God's speaking with men? Once postulate God, and every difficulty is dissolved. God is God, and beside Him there is none else.

God is here represented as speaking. I do not know that He was heard with the voice of a man. Here is a useful word for you students. Theologians call the ascription to God of human qualities, anthropomorphism. Thus God is said to have hands and feet, eyes and ears; and yet we read that "God is a spirit". Here He condescends to our limited human understanding, He represents Himself as speaking to Abram. Certainly God had His own way of communicating a knowledge of His will to Abram; that is the important thing. And God does communicate His will and word to men.

Then, in the next place, God is represented as *the divine Sovereign*. There is nothing to suggest the idea which the critics so frequently put forward, that God was to the Hebrew mind, a tribal God. I have never been able to understand where they find that suggestion in the Bible. It is not in my Bible. Here God speaks to Abram about all the families of the earth. He is the God of all men, not of a few. He makes promise to Abram respecting his relation to all the families of the earth, as One Who is able to fulfil His promises on that scale.

Observe also *the principle of election*. That is hard to receive, is it not? But you know little about theology until you have opened your mind and heart to that fundamental principle of grace. The very idea of God implies sovereignty. It implies that He is infinite, whether in knowledge, volition, or power; He, as God, can know no limitation. He calls Abram. The principle of election, with all its implications, foreknowledge, omnipotence, and their corollaries, is implied.

There is also *the obedience of faith*. Abram obeyed. Faith and obedience always go together. There is no use of any man's saying, "I believe God", if he does not obey him. If someone were to waken you at midnight by shouting, "Fire", would you open the window and say, "Thank you. I am very much obliged for the information"—and then go back to bed? That would be so only if you did not believe what you heard. If you really believed, you would get outside as quickly as you could.

Faith always issues in obedience. When the subject matter of the thing you are required to believe, requires

action on your part, your only course is to obey. True faith always issues in obedience, either active or passive. Another doctrine set forth here is that of *natural depravity*. Abram is the example of it. Abram told a story about his wife: he said she was his sister. Abram was a good man, but all good men make mistakes—except those very few perfect people whom none of us are able to understand. They never make mistakes—nor anything else either. But ordinary people make mistakes, and all of us have not only made mistakes, but have done wrong. Abram stated that which was not true—or, rather, he told a half truth; and a half truth is sometimes worse than that which is wholly untrue.

Poor Sarai was not to blame? At all events she did not object to it. The reason probably was, it flattered her vanity. Abram said she was such a fine looking woman she would be in danger—and Sarai believed that that part of what he said was true! Human nature is very clearly revealed in the Bible. The difference between the divine Biographer and all others is that He always tells the truth. When Abram, David, Moses, or anybody else, does wrong, the divine Biographer records the facts. Other biographies paint such a rosy picture that you say, "This is a very extraordinary man. I never met anybody like him!" Dooley said that Presidential candidates used the same virtues to secure their election to the Presidency which ordinary people use to keep themselves out of jail!

You see the point? Ordinary people are lauded to the skies for the most trifling things: the Bible tells the truth about human nature.

In the thirteenth chapter you will find *a further example of Abram's backsliding*. I have heard some of our strict friends say that a true Christian never slides back. I have heard somebody say that a great many times, and yet I heard that man pray not very long ago for backsliders; and I wondered whether, after all, the passage of the years was making him tender, and leading him to acknowledge that even the best of men do slip. Abram went down into Egypt, but came back to "where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar, which he had made there at the first." May the Lord preserve us from going down into Egypt! But we have all done it—and there is always a way back.

Abraham's faith, notwithstanding, was a very real one, and you will find in this thirteenth chapter, as in the whole life of Abraham, that his faith is *the response of an enlightened soul to God's disclosure of Himself*. Abraham, in spite of all his defects, knew God to be God. And so, when prosperity came to him, and trouble arose between himself and Lot, he let God choose for him. "Thy way, not mine, O Lord." That is the evidence of true faith, when we can commit everything to God, and let Him look after us.

Some people seem merely to profess to do that. Let me give you an illustration of that kind of faith. When I was a little boy, just before Christmas, I used to write a letter to Father Christmas, Santa Claus, to tell him what I wanted. I always made a copy of the letter. The one was put in the fire, and went up the chimney: the other, I put on the table—for fear Father Christmas might not get the one that went up the chimney! And I was just as particular about the one I left on the table as about the one that I put in the fire!

There are many people who pray after that fashion, and I have seen some who appear to be more particular about the prayer they left on the table than the one they sent heavenward.

Abraham left everything with God. His was a real faith. He said to Lot, "Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right." And he had his reward.

You have in those two men a principle that you will see running all through the Old Testament and the New. They represent two types of religion: that which takes God for what He is, as represented by Abram; and the religion that Paul described when he speaks of Christians in the third chapter of first Corinthians as being "carnal". The latter are saved, but they are not spiritual; they have not the Spirit. There is a type of Christianity that seeks the profit of both worlds, but lays emphasis upon the profitableness of godliness to the life that now is.

The emphasis nowadays is very largely laid there. Social Service, education, hospital work,—every kind of ministry to the physical and mental, and, above all, to the temporal needs of men—the promise of godliness to the life that now is, rather than to the life that is to come. Abram was a spiritual man, and he put the things of the spirit first; and the things of the flesh, of the temporal interests of life, after that. You have those two contrasts there; it is as plain in the Old Testament as in the New.

Very especially I remind you of this, that *the gospel is here preached to Abram*. The New Testament says so: "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

In the same chapter in Galatians we are told: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as to many; but as of one, And to thy seed, which is Christ." Surely that shows that the gospel was no afterthought, but that it was a completely developed, finished, plan in the mind of God before the first word of the Old Testament was written. Indeed, the Lamb was slain "from the foundation of the world." There is no evolution here: it is a revelation of the mind of God in respect to the salvation of man.

Incidentally, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." I suggest to you students, that you carefully observe tense and number when studying the Word of God; do not disregard the prepositions. It seems to me we have here a strong argument for verbal inspiration. The Apostle Paul bases his argument on the number of the noun: "He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ."

We have a very interesting section in the fourteenth chapter. You may remember that chapter by observing that Melchizedek is the outstanding character.

You have here a record of *the first war of history*. Genesis is the book of beginnings, and the first war recorded in all human history is recorded here. Lot got outside the angels' encampment, and had to be sought after by Abram. Abram, the man of faith, went to war.

Is war ever justifiable? Can war be justified under any circumstances whatsoever? What do you think? I dare say that a careful examination of British history would re-

veal the fact that some of Britain's wars were unnecessary, and ought not to have been fought. But, in the main, she carried "the white man's burdens," and has done exactly what Abram did. He did not want to fight. Neither did he want to see Lot taken prisoner. The first war was fought to liberate the captive.

What happens? Abram meets Melchizedek. I call your attention to the fact that *Melchizedek approved of what Abraham had done*, and said, "Blessed be Abram of the most high God, possessor of heaven and earth." He stamped with approval Abram's action in delivering Lot out of the hands of his enemies—even at the price of blood. War is always to be deplored, and yet I am thoroughly convinced in my own mind that the League of Nations, and all human efforts to put an end to war, are a wild and extravagant dream that has absolutely no hope of realization. Until human nature can be so changed that men will agree among themselves, war will always be possible, and, in many instances, inevitable. Philosophically, going down to the basic reason of things, there is just as much reason for abolishing the policeman as for abolishing the soldier. The people who recommend arbitration as a principle invariably applicable to national and international affairs, in my judgment, talk sheer nonsense. When the passions of men are aroused, and they are in a fighting mood, they care nothing for boards of arbitration, or leagues of nations. Furthermore, evil seldom submits until it is compelled by force.

An eminent lawyer, a deacon of this church, was once counsel for another deacon who was involved in a court case. The opposing counsel spent his time abusing the deacon's lawyer. He called him some very nasty names, and, generally, used the most uncomplimentary speech. When he had finished, and the court was ready to hear the deacon's side, Dr. Thomson, for the lawyer was D. E. Thomson, K.C., informed the court that he felt it unnecessary to say anything, but he would rest his case. The judge gave the lawyer who made no speech the verdict. When he got out of the court-room, his client said, "Why didn't you make a speech?" "Because", said the counsel, "it was not necessary that I should speak. The other lawyer had spoken for me. He spent his time abusing me, and abusing you; and I knew perfectly well that the judge would be able to form a reasonable and just conclusion, without my assistance. Anyway, we got the verdict." "Bother the verdict", said the deacon, "I wanted to hear you thrash him"! Both the lawyer and his client were deacons of this Jarvis Street Baptist Church! Think that principle through. Until grace shall wholly eradicate the desire either to thrash or to see somebody thrashed, the universal application of the principle of arbitration must remain but the baseless fabric of a vision.

Melchizedek's characterization of God is a sidelight: "Blessed be Abram of the most high God"—who is He?—"possessor of heaven and earth." That was Melchizedek's communication to Abram. That was his conception of God in the Old Testament: "Possessor of heaven and earth." There is no tribal God there!

Who was Melchizedek? You will have plenty of time to think of that when we come to a minute examination of these things. But the New Testament calls attention to the fact that the less is blessed of the greater, and that Melchizedek blessed Abram, and that therefore he was greater than Abram, And, furthermore, Abram paid tithes to Melchizedek, paid tithes in Levi representatively, although Levi was not yet born. The writer therefore

argues for the superiority of Melchizedek over Aaron and everybody else, and says he was "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." It is said that Jesus Christ is a priest for ever after the order of Melchizedek. My own opinion is—take it for what it is worth—that Melchizedek was an Old Testament appearance of Jesus Christ Himself, for I know of no other of whom it can be said that he was "without father, without mother, without descent, having neither beginning of days, nor end of life." According to the New Testament Melchizedek was "first . . . king of righteousness and after that also King of Salem, which is, King of peace", and was made "like unto the Son of God".

In the fifteenth chapter the Lord comes again to Abram, *in a vision this time*. It is said He came in a vision. Not always is that said. But it is so stated here, and He gives Himself to Abram: "I am thy shield, and thy exceeding great reward."

Here is a principle to which I direct your attention: *God's promise here repeated to Abram was impossible of fulfilment on the natural plane, and therefore it is a promise of the exercise in Abram's life of a supernatural power.*

Take the Bible for what it is—and what is it? It is a record of God's interposition in human life all the way through. Do not be carried away by those who try to reconcile the Bible with science. *If the Bible and science could, at any point, be made to agree absolutely, you would prove one of two things: either the finality of science, or the fallibility of the Bible.* If you prove that science and the Bible are walking in agreement to-day, what must happen if science diverges from her present path?

What is the Bible? It is a revelation of God. What sort of God? The Creator? Yes. The Preserver? Yes. The Ruler? Yes. *The Bible, from Genesis to Revelation, is a revelation of a personal, transcendent, God Who can stop the whole machine if He wants to—and make up time afterward.*

You remember Dr. Norris' illustration? When coming here one time, there was only one train by which he could leave Sunday night that would get him here in time for his appointment—and it left at seven o'clock, whereas he would not be through preaching until after eight. He called the station agent at Fort Worth and consulted him about it. The agent said, "When would you finish your sermon?" "About half past eight." "Well, I will call you back when I have wired Chicago." By and by Dr. Norris was called to the telephone again, and he was told to go on and finish his sermon, and that the train would wait for him. The service over, he got on the train, and when the train pulled into Chicago it was on the tick of time. Why? Because somebody who managed that railway could hold a train an hour and a half for a preacher to finish his sermon, and yet bring the train to its destination on schedule time.

What sort of God have we? One shut up to our little dimensions of things? God here reveals Himself as One Who interposes in the lives of men. Hence the **supernaturalism of the Bible.**

God promised to do something for Abram which was impossible of fulfilment on the natural plane. *What was faith? Belief in a God who could overrule all these things, and could interpose at His pleasure to accomplish the impossible.*

Consider the revelation of God all the way through: the Virgin Birth, the Resurrection, and all their corollaries—supernaturalism lies at the bottom of it all. Believe it with all your heart. "Abram believed God."

There is also a *prophetic element* in that chapter. I need not pause to speak of the Egyptian bondage, except to say that wherever God speaks, He always speaks as One Who sees the end from the beginning. He is never shut up to the boundaries of time and sense.

In the sixteenth chapter you have *the story of Hagar and Ishmael*. What is that? Reduced to fundamental principles, it is *the substitution of naturalism for supernaturalism*. While the story is strictly historical, yet we have Paul's warrant for saying that it is also "an allegory." But that is what men have been doing from then until now. Instead of accepting God's way, a gift from the hand of God, by the exercise of the divine power, they have been substituting their own carnal wisdom, their own works, and their own energy—bringing God down to the level of human-kind.

It brought much trouble, did it not?—as it always does to turn away from the divine plan. And yet, I think in nothing is the sovereignty of God more clearly manifested than in the exercise of His overruling power. In spite of all, God steps in and says, "I will use even that for My glory."

In the seventeenth chapter is *the renewal of the covenant*. As you study that chapter you will find practically all the great attributes of Deity implied: foreknowledge, almightiness, everlastingness, and all the rest. God does not speak of blessing Abram for a time, but even to the end of all time His blessing shall persist.

Then in the eighteenth chapter, where God visits Abram again, there is *the historic basis for what the New Testament says about entertaining angels unawares*. The Lord appeared unto him. *The approach is always from the Godward side.* As you read the story of Abram you will find that God appears to him again, and again, and again. It is not Abram's going after God: it is God's going after Abraham. The Bible is not a record of man's search after God. The philosophy of salvation is in that scripture uttered by our Lord, "The Son of man is come to seek and to save that which was lost." He is the seeking God, the God that "appears", the God that speaks, Who here reveals Himself. "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek."

Then think of *Sarai's laughter*. What a world of teaching there is in that! How often we have tried to laugh God out of court! How often we have said, "It is impossible. I know all about the promises of God, but I am a very practical man. It is all very well to talk about faith, but I believe in works. I do not see how the thing can be realized God's way." What a mercy God does not take our laughter and our mocking—I had almost said, what a mercy He does not take them seriously. Sarai was ashamed of it when she was detected, and denied laughing. But the Lord said, "Nay, but thou didst laugh." "Is anything too hard for the Lord?" That is the principle, that is the God herein revealed.

Then the Lord tells Abram of the coming judgment. Do not be afraid to preach that. Do not outgrow these Old Testament scriptures, young men. I remember some years ago being in a ministerial association, and I heard

a popular minister bring the house down with laughter—although not all laughed. He said, "When I was a young man I preached from the text, 'The wicked shall be turned into hell, and all the nations that forget God.' I promised the Lord that if He would forgive me for that one indiscretion, I would never repeat it." And the ministers thought that was very funny.

The wrath of God is the background of Calvary. Calvary is the most colossal blunder of history unless Sinai be real. The Lord stops at Abram's tent as He goes down to destroy Sodom.

Whoever is without a revelation from God, will be without a communication with God. When you neglect your Bible, you will neglect prayer. As you read your Bible, and God talks to you, you will want to talk back to Him. Abram did not pray until God talked to Him; on the basis of the revelation he began to pray for Sodom.

That nineteenth chapter is one of the most terrible in the Book. I call your attention to one or two principles. Beyond doubt, the Angel Who talked with Abraham was the Angel of the Covenant—another Old Testament appearance of our glorious Lord. He said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it." He tested out the sin of Sodom.

In principle, that is exactly what Jesus Christ did. He came Himself, wrapped His Deity in our humanity, as though He would say, "I will allow you to find out how you like God", and when men saw God, they crowned Him with thorns, and nailed Him to a tree. A sinful world has been without excuse from that day until this. The Lord Jesus Christ was a full-orbed revelation of Deity.

Lot is saved in answer to Abraham's prayer—as people are always saved by intercession.

Then in the twenty-first chapter is recorded *the birth of Isaac.* God's promise is fulfilled at last, after the long waiting. God proves Himself to be equal to His word—as He always does. *In principle* you have the new birth, the Virgin Birth, the resurrection—every touch from God is here. Ours is a God of the supernatural.

That is what all the fight is about. The supernatural is the storm-centre of Christianity. If you accept that, you will have no difficulty with the Bible, or with any of its doctrines.

Then there is *the allegory of Isaac and Ishmael.* There are the two lines. Put them one against the other. Of course it is historically true, but being history, it is also allegory. Here are represented the carnal and the spiritual, the natural and the supernatural, the bond-slave and the free, works and grace, Sinai and Calvary, Jerusalem below and Jerusalem that is from above. The bondswoman is cast out, and the free woman established. The Headstone is brought on at last, with shouts of, "Grace, grace unto it."

The further trial of Abram's faith is recorded, when again he is put to the test, and again God interposes. The New Testament says, "By faith Abraham, when he was tried, offered up Isaac. . . . accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." There again is set forth the Virgin Birth and the resurrection. Abram's faith believed in the resurrection. So must we: "If * * * thou shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

Then this simple word about Isaac's life in that matchless chapter, the twenty-fourth of Genesis, where *Eliezer goes seeking a wife for Isaac.* You young men will be able to preach from that—but do not do it just yet. I am better able to preach from that text! But it is a wonderful story; it is the greatest love story in all human history. It is a marvellous picture of the seeking of a bride for Christ, and of the finding of one, the marriage of Isaac and Rebecca.

In the next chapter you learn that *Isaac is one of the peaceful, quiet, figures of history.* Isaac never goes to war. He lives a very tranquil, quiet, life. He is remarkable for having reopened the wells that his father had dug. *He was not original.* His father dug wells, and he reopened them: "Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them."

That is what Toronto Baptist Seminary is for. Toronto Baptist Seminary is in Genesis. We are digging again the old wells: divine inspiration, the Deity of Christ, His virgin birth, His atonement, justification by faith, the new birth, sanctification through the Spirit. We are doing no new thing. It is enough for us to get the truth from God. But the Philistines have stopped these wells, and we desire our students to be so established in the great verities of the faith that you will go and clean out those old wells, and preach the old, old gospel over again, even using the old terminology, calling the wells by old names. When you get the Philistines' earth taken out, you will find that the water is there just the same, and you will be able to sing, "Spring up, O well." It will spring up, and you will go on preaching for ever.

You who are not preachers had better begin, because after a while the doctor will be out of a job. The lawyer will be out of a job. Everybody will be unemployed except those who preach and teach about the Lord Jesus. But to the remotest age in the eternity that is to come, we shall go on praising His everlasting name.

THE WEEK-END IN JARVIS STREET

Sunday was a good day in Jarvis Street Church. There was a fine spirit of prayer at the Saturday evening meeting, and it was evident that the faith that is the gift of God was in the hearts of His people, leading them to assume an attitude of eager expectation.

The attendance at the Bible School was 1,070. There was a large morning congregation. The Pastor preached from the story of Philip and the Ethiopian, "And he preached unto him Jesus." The service proved to be one of manifest fruitfulness. Including the workers, more than thirty came forward in response to the invitation, of whom twenty-four were enquirers or applicants for baptism and church membership. In the evening there was a great congregation, when the Pastor preached the sermon appearing in this issue. Seven were baptized, and at the close of the service ten or twelve responded to the invitation. Thus at the two services there were from thirty to thirty-five who were enquirers, or applicants for baptism, or for church membership. Jarvis Street is praising the Lord for "the sound of abundance of rain".

Baptist Bible Union Lesson Leaf

Vol. 6

No. 4

REV. ALEX. THOMSON, EDITOR.

Lesson 45 November 8th, 1931

FOURTH QUARTER.

THE RENEWED COMMISSION.

Lesson Text: Exodus, chapter 34.

Golden Text: "And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." Ex. 34:28.

Daily Bible Readings:

Monday—Jer. 32:16-24.
 Tuesday—Num. 25:1-13.
 Wednesday—Neh. 9:13-21.
 Thursday—2 Cor. 3:1-18.
 Friday—Ps. 96:1-13.
 Saturday—Mark 9:1-10.

I. MOSES IN COMMUNION WITH GOD, (vs. 1-28).

Moses had great responsibilities thrust upon him, but notwithstanding this he was a most highly privileged individual. He was permitted, as few have been, to enter into close communion with God. In previous lessons we have noted this intimate contact, and in the text of our lesson a similar experience is recorded. The incident is significant. Moses had received the two tables of the law from God, but had broken them at the foot of the mount when he came in sight of the sinning Israelites, (32:19). He is commanded now to re-ascend the mount, bringing with him two tables of stone like unto the first, and to enter alone into the presence of God, (vs. 1-3). In obedience to this command, Moses hewed out the two tables and "rose up early in the morning and went up unto Mount Sinai—and took in his hand the two tables of stone", (v. 4). Obedience is essential in the service of God. It is better than sacrifice, and to hearken than the fat of rams, (1 Sam. 15:22). Such obedience must be immediate, full, and devoted.

On the ascent of Moses, the Lord revealed Himself unto him, and several things are stated in relation to this revelation. The Lord descended in the cloud; He stood with Moses; He proclaimed the name of the Lord, and He passed by before him, and made proclamation, (vs. 5-7). In this proclamation several important statements are made in relation to the character and work of God. He designates Himself as "The Lord, The Lord God", signifying, among other things, the covenant keeping, omnipotent God, with a special relation to Israel. As such He is "merciful and gracious, longsuffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children and upon the children's children, unto the third and to the fourth generation".

Israel had sinned grievously against God, but they had been pardoned, and in that action and this statement the character of Jehovah is revealed. We need not be at a loss to understand His attitude toward the world with such a clear revelation before us in His word. Each of the characteristics mentioned in these verses should receive explanation and illustration, the latter being found in both Old and New Testaments. Note should be made of the fact that while God is merciful He does not pass over sin. This must be dealt with and put away. The three designations for sin are worthy of consideration, enlightening us as they do concerning its nature, the three in order signifying, respectively, crookedness, (iniquity); rebellion, (transgression), and missing the mark, (sin). The influence of heredity ought also to be noted, and the solidarity of the human family. Children suffer for the sins of the parents, and receive benefit from good parentage.

We are not informed of the exact manner in which God made His presence known unto Moses, only that He "descended in the cloud", the outward symbol of the Divine presence, signifying something hid, and yet to be revealed, and that He passed by before him and made proclamation; but it is certain that he was fully conscious of the divine presence, and he "made haste, and bowed his head toward the earth and worshipped," (v. 8). This was an attitude manifesting reverence in the presence of Deity, characteristic of the East, and an example of the saints of the present day. Irreverence is shown often in the services of the Lord's house, and the people of God by example and precept require to inculcate the proper attitude. This in reference to spirit, actions, words, prayers and singing particularly. Remembrance of what we are and what God is will aid us in approaching Him in the proper manner. We are guilty sinners. He is the absolutely holy and infinite One, therefore real humility becometh us. Note some scriptural examples of such conduct, (2 Chron. 35:27; Luke 18:13). In this reverential spirit, Moses presents a threefold petition; first, that the Lord would go among them; then, that He would pardon their iniquity and their sin; and that He would take them for His inheritance, (v. 9). This is a humble confession of sin, implying a realization of its guilt and consequences, and expressing a desire for reinstatement in the favour of God. Note the union of Moses with his people in this petition. He did not plead as one better than they, or outside their circle; he felt and made their sin his own, and pled as one of them. This is also seen in Daniel's prayer of intercession, (Dan. 9). May we learn to pray for our nation in this manner. Note may also be made of the proper course to pursue on the part of the child of God when he sins, (1 John 1:9).

In the answer of God to the petition of Moses, promise is made in relation to the covenant, wherein the Lord assures Moses that He will do marvels before the people, "such as have not been done in all the earth, nor in any nation". He

also promised to drive out before them the various enemies inhabiting Canaan, (vs. 10, 11). The fulfilment of this promise may be found in the subsequent history of Israel. The promise is followed by a warning relating to union with the heathen, (vs. 12-17). No covenant was to be made with them; their altars were to be destroyed; no other gods were to be worshipped, and they were forbidden to intermarry with them. They were to be a separated people unto God, peculiarly His, (Titus 2:14). Commandment is further given concerning the feast of unleavened bread, (v. 18), the dedication of the first born, (vs. 19, 20) the sabbath, (v. 21), the feast of weeks (v. 22), the appearances of the males before God; (vs. 23, 24) and the offering of the sacrifices, (vs. 25-27). The time of Moses' sojourn in the mount is also given, (v. 28).

II. THE RESULT OF COMMUNION WITH GOD, (vs. 29-35).

The sojourn of Moses with God affected him physically as well as spiritually and intellectually. He "wist not that the skin of his face shone while he talked with him", (v. 29). Two things are worthy of note. First, the shining face, the reflection of the light of God, and second, the ignorance of Moses in relation to this phenomenon. He was entirely unconscious of the presence of anything unusual in his countenance. The face is the index of the character, and communion with God will leave its mark there. The character will become more like that of our Lord's and will manifest itself continually, but the individual will be so taken up with the Lord that he will not have time or inclination to note his own attainments. Others will pay heed to these, and along with the conscious influence of His testimony will go the unconscious influence of a holy life, showing in appearance, as well as in attitude. Note additional blessings of communion with God, as strength, guidance, encouragement and spiritual growth, and the necessity for the same on the part of every child of God. The effect of the shining countenance upon Aaron and the people was that of fear, "they were afraid to come nigh him", (v. 30). They could not understand the supernatural light, for they had not undergone the experience. Moses called the people unto him and instructed them in the commandments of God, veiling his face while he talked with them, and taking off the veil when he went into the presence of God, (vs. 31-35). Earth cannot stand the light of heaven. God is light. Note the transfiguration scene, (Matt. 17:1-8), the opened heaven, (Rev. 4:1-6), and the new Jerusalem, (Rev. 21:10, 11; 22:5).

Report of First Day, of the Fourth Annual Convention Union of Regular Baptist Churches of Ontario and Quebec

A large delegation was present for the first session of the Convention Tuesday afternoon, October 20th. The session was opened with the President, Rev. C. J. Loney, in the Chair. After the appointment of the various committees, certain resolutions, and amendments to the Constitution were submitted by Mr. Stanley Goldsworthy, of Lachute, Que., in behalf of the Executive Board. No experienced parliamentarian could present a bill to the Commons with greater skill than Mr. Goldsworthy displayed in presenting the recommendation of the Executive Board. Indeed, his extraordinarily lucid exposition of each section rendered discussion superfluous. Everybody understood and was eager to vote at once.

We print below the Resolutions and Amendments to the Constitution. In the case of the Amendments, we print the Section or Sub-section as it was tentatively adopted at the London Convention in 1930 in eight-point type, and the Amendments as adopted Tuesday, October 20th, in the larger ten-point type:

Resolution on F.B.Y.P.A.

"In view of the action taken by the Special Convention of the Union of Regular Baptist Churches of Ontario and Quebec, held in June, respecting the Fundamentalist Baptist Young People's Association,

"BE IT RESOLVED THAT this Convention respectfully suggests to all churches co-operating with the Union, and to the Young People's Societies therein, that it would clarify the whole matter in the thought of our people if such local Societies would abandon the name of F.B.Y.P.-A., and call each local society by the name of the church to which it belongs, "The Young People's Society of _____ Church;" and that the interests of young people's work be given a place in the programme of the Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec."

Resolution on Women's Missionary Society

"In view of the action of the Special Convention, held last June, respecting the Women's Missionary Society of Regular Baptists of Canada,

"BE IT RESOLVED THAT, in order to clarify in the thought of the people, the relationship of each local Women's Missionary Society to the church of which it is a part, and to the missionary interests of this Union, this Convention respectfully suggests that each local Women's Missionary Society abandon every other name, and call itself, "The Women's Missionary Society of _____ Church"; and that the interests of women's mission work be given a place in the programme of the annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec.

Section 2 as of 1930

"2. The design of the Union shall be: to promote the preaching of the gospel, the prosecution of Missionary, Evangelistic, and Educational, work; to cooperate with all Regular Baptists in the dissemination and conservation of the principles and doctrines historically held by Regular Baptist Churches; and to maintain a testimony to the supernaturalism of Christianity as opposed to the antisupernaturalism of Modernism.

Above Section 2 As Amended October 20, 1931

"2. The practical design of the Union shall be:

"(a) To carry out our Lord's commission to preach the gospel to every creature, so far as it may be within our

power, by the prosecution of missionary work at home and abroad; which missionary work shall consist in aiding such churches in fellowship with the Union as are too weak to maintain a ministry themselves; the prosecution of evangelism, including French evangelization, in Ontario and Quebec with a view to establishing other Regular Baptist Churches,

"(b) The preaching of the gospel in Liberia and in such other foreign fields as may from time to time be selected and endorsed by the Convention of the Union.

"(c) The moral and financial support of such educational work as is in harmony with the doctrinal standards of this Union, when endorsed by vote of the Convention of the Union.

"(d) And generally to co-operate with all Regular Baptist churches, so far as may from time to time prove to be practicable, in the dissemination and conservation of the principles and doctrines historically held by Regular Baptist churches; and to maintain a testimony to the supernaturalism of Christianity as opposed to the anti-supernaturalism of Modernism."

Section 4, Subsection (a) and (b) as of 1930

"4. Any regular Baptist Church, within the meaning of section 3 of this Constitution in the Provinces of Ontario and Quebec (or elsewhere, as the need of fellowship and cooperative missionary endeavour may render possible and expedient), may appoint to, and seat, messengers at any Convention of this Union, provided:

"(a) That such church shall by resolution declare itself to be in full accord with the practical design and doctrinal position of this Union, as hereinbefore defined, and shall advise the Union thereof;

"(b) That the messengers of such church shall be accepted and enrolled by the Enrolment Committee whose appointment and duties are hereinafter set out.

Amendment to Section 4 by Adding Subsections

(c) and (d) adopted October 20, 1931.

"(c) That no messenger from any church shall be accepted and enrolled by the Enrolment Committee who is a member of the Women's Missionary Society of Regular Baptists of Canada, or of the Fundamentalist Baptist Young People's Association of Ontario and Quebec, whether of the general society, or of a local auxiliary or local society, respectively, thereof, or who are certainly known to be in sympathy therewith.

"(d) That while the fullest and freest discussion of all Union interests and activities, and of all official action, is to be encouraged, any church which makes a decision, reached by a majority vote of the Union, a reason for withdrawing its support of the Mission funds of the Union, shall thereby forfeit the right to seat messengers in any Convention of the Union until such church shall resume its normal, reasonable, support, or shall, by resolution, declare its intention so to do."

Section 12, Subsection (c) as of 1930

"(c) A Committee on Enrolment, consisting of five members, shall be appointed to pass upon all credentials and certify that all messengers have been declared to be in accord with the practical design and doctrinal position of the Union defined in Sections 2 and 3. The members of the said Committee shall be appointed at the Annual Convention a year in advance; and at their nomination the presiding officer shall explain that the Enrolment Committee is specially charged with the responsibility of protecting the Convention from the vote and influence of any one whose religious views may be out of harmony with the doctrinal position of the Union, and

the presiding officer shall therefore call upon each nominee for membership on the Committee of Enrolment publicly before the Convention to avow his full accord with the practical design and doctrinal position of this Union as defined in Sections 2 and 3, before the vote is taken.

The above subsection was amended as follows:

First line—change "five" to "seven."

The lines reading:

"of any one whose religious views may be out of harmony with the doctrinal position of the Union,"

to read as follows:

"of any one who may be out of harmony with the practical design and doctrinal position of the Union as defined in Section 2 and 3, and the presiding officer", etc.

Section 12 further amended by addition of the following as subsection (d):

"(d) In the event of its becoming a matter of certain knowledge to any member or members either of the Enrolment Committee, or of the Executive Committee, that between the time of the appointment of the Enrolment Committee and the Committee's functioning at the next Convention, any member or members of the Enrolment Committee has or have assumed such an attitude toward the Union or its work as would have voided his or their appointment had it been known at the time of the appointment, it shall be the duty of the person possessing such knowledge, on the authority of this section, before the appointment of Committees at the first session of a Convention to request such member or members to tender his or their resignation to the Executive Committee, upon receipt of which the Executive Committee shall fill the vacancy or vacancies; but if such member or members of the Enrolment Committee as is or are out of harmony with the Union should fail to resign, the person having knowledge of his or their unfitness shall report the same to the Executive Committee, who shall have the authority to suspend such person or persons from the Enrolment Committee until the pleasure of the Convention shall be ascertained at the first session before the Committees are appointed."

Amendments Adopted.

The foregoing amendments were adopted, following which the entire Constitution, as amended, was again tentatively adopted, to become effective immediately, and continue in force until next Annual Convention. The two resolutions, and each of the amendments, were adopted by unanimous vote, with the exception of Subsections "c" and "d" of Section Four; while the adoption of these two subsections was opposed by only two votes.

The afternoon session of the Convention was a time of such happy fellowship that it was found more time had been left for the discussion of the tentative Constitution than was necessary. Indeed, the programme had provided for its continuance the next morning, but everything was over a little after four o'clock.

An Old-Fashioned Fellowship Meeting.

The Convention then turned itself into an old-fashioned fellowship meeting, and the time was filled with prayer, and praise, and testimony. It is always refreshing to hear preachers tell how they were saved. When a preacher's experience of God's saving grace becomes so remote that he almost forgets it, and he becomes a mere professional in the pulpit, his ministry is not likely to be characterized by any spiritual power.

It was delightful to hear the brethren, one after another, from all parts of the Convention constituency

tell of blessing received. It is possible for a very small object to obscure one's vision of the sun, if it is close enough to one's eyes. And sometimes our little difficulties loom so large before us that we are in danger of assuming there is nothing but difficulty at which to look. What a joy it was to hear brethren from so many quarters tell of the spiritual accompaniment of the testimony of God's people, and of how sinners were being converted to God! The session flowed on like a stream of spiritual blessing until it became necessary to close for the supper hour.

Great Evening Meeting.

In the evening, a large congregation assembled, almost filling the ground floor of the auditorium, with some in the gallery. We have attended many evening sessions of the old Convention of Ontario and Quebec when there were not half as many people present as were present at our evening service. In fact, the building in which the old Convention is now being held could not, by any means, be made to accommodate the crowd that attended our first evening session.

Rev. T. J. Mitchell, Vice-President of the Convention, presided; and the President, Rev. C. J. Loney, delivered the presidential address.

Anxious to publish a brief report of the Convention up to this Tuesday night, it will not be possible for us to give even a summary of the President's address. It is enough to say that, from beginning to end, it was a glorious exaltation of Jesus Christ. The great audience listened in rapt attention to his glowing words, and his message was punctuated again and again with "Amen" and "Hallelujahs". The presence of God manifestly pervaded the whole service.

We have often observed that some idea of the heart-response of a congregation to the message delivered may be formed from the way the congregation sings the last hymn. The hymn had been sung once or twice before during the day, but it seemed that nothing but, "All Hail The Power of Jesus' Name", could quite meet the occasion, and the hearts of the people answered as a great volume of praise arose to heaven.

Another index of the prevailing attitude at a great meeting may be found in the action of a congregation after the benediction. A few moments of profound stillness, of real worship, and then a company of happy-hearted people naturally want to meet and greet each other. That symptom was characteristic of to-night's meeting. Few seemed in a hurry to leave, and the majority lingered long.

We are writing when the Enrolment Committee have closed their books, and gone home; they slipped away from us before we were able to obtain the latest returns. But about supertime we learned that the total enrolment at the end of the first session was not very far short of the maximum enrolment at the special Convention last June.

We shall give a full report of the Convention in next week's issue, and we hope also to have a photograph of the delegates and visitors, together with a photograph of this term's student body of Toronto Baptist Seminary. But we are issuing this partial report in order that our people everywhere who were unable to attend the Convention may share the overflowing happiness experienced by the delegates in attendance to-day. Look for a full report next week.