

The Gospel Witness

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IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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Three Days on the Mountain

We have read reports of religious meetings which were so full of "sweet" adjectives as to convey the impression that someone was whistling to keep his courage up. Honesty compels us to admit that not a few Convention meetings have proved to be anything but spiritual feasts. In many of them it has seemed to us that some other than the Spirit of the Lord dominated.

Respecting the Fourth Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec, which met in Jarvis Street Church, October 20th to 22nd, there is no necessity for issuing a whistling report. By common consent it was a great Convention. Many of the brethren have testified that they have seldom been nearer heaven than during its sessions. A spirit of unity pervaded the entire Convention. We believe in the fullest and freest discussion of all matters in a true Baptist fashion. We believe that genuine Christians ought to be able to entertain differing opinions on minor matters while cherishing the warmest affection for, and enjoying the truest friendship of, each other. But when men contend with each other for mere position and prominence, always there is released a spirit that has nothing in common with the Spirit of Christ. We felt that we were happily freed from any approach to that sort of thing in the recent Convention, and that the delegates who assembled came together to do business or God. Every session was a joy.

We were fortunate in having a Baptist caterer, the father of our missionary, Rev. Gordon Mellish, who took full charge of the matter of providing meals. Food of some sort is a necessity, and when it is good and well served, as it was on this occasion, it is all to the good. We mention it here, not because a mere matter of eating and drinking is important, but merely to speak of the advantage of having a large number of people, some of whom meet only once a year, provided with an opportunity for social intercourse between sessions. We have been at many Conventions where delegates wandered away to restaurants all over the city, and when each session began, the presiding officer faced a mere handful, not because the brethren were

especially hungry and stayed long at the table, but because they had a good distance to go, and two or three got together and talked. When all this can be arranged under one roof, ample time is afforded for social intercourse, and no time is lost in the carrying out of the programme.

Throughout the entire period of the Convention we found people overflowing with gladness, in the corridors, in the parlor, in the dining-hall, in the auditorium—wherever we met them, they were all as happy as could be. We give this as our general impression of the Convention, that the Union of Regular Baptist Churches is now what its name implies, a spiritual union, composed of churches with ministers and members who are determined not to be turned aside from their work, but to press forward with the execution of the Lord's commission.

When the record of the Union is appraised in the perspective of the future, it will be found that the years 1930 and 1931 were the critical years in its history, when it could easily have been turned aside from the high path upon which it set out, and dragged down to the carnal level of a time-serving organization. From all this, it has been delivered.

The Editor of this paper has never needed the Union for himself or his church. Our sole interest in it has been with a view to assisting to provide a means of co-operation for the smaller churches, that together we might carry out our Lord's commission, and do our part in preaching the gospel to the uttermost parts of the earth. This, we are sure, we are now free to do. Therefore, we confess our entire devotion to the cause of the Union, and our determination to stand with our brethren in an endeavour to make its collective ministry fruitful.

The testimony of Regular Baptists was never more needed than it is to-day; nor, we believe, was there ever a greater opportunity presented to Baptists anywhere in the world than is to be found to-day in Canada.

We published the proceedings of the Convention up to Tuesday evening in our last week's issue. We reprint the amendments made to the Constitution at the end of this report, in order to have a complete report of the Convention in one number.

Wednesday Morning.

We shall begin, therefore, in our brief summary with Wednesday morning. The chief feature of the morning was an address by Dr. Oliver W. Van Osdel, of Grand Rapids, Mich. This writer was not privileged to hear the address, but we met the people as they were coming out of the auditorium, and they were like a company of folk just emerging from a banqueting-hall. Moreover, the atmosphere was laden with the fragrance of the heavenly things the people had been enjoying.

Wednesday Afternoon.

The main feature of the Wednesday afternoon session was the presentation of the report of the Executive Board by the Secretary, Rev. W. E. Atkinson. The financial report, inevitably, reflected the general depression; beside which, the anti-Union campaign, initiated by the President of the Women's Missionary Society, who was aided and abetted by the officers of the F.B.Y.P.A., had had the effect of alienating some churches from the Union. And, of course, so small a body as ours could not help feeling the effect of such defection. But on the whole, the report was extremely gratifying. It was very fully discussed, and ultimately carried unanimously and with great enthusiasm. Copies of the full report will be sent by the Union office to the churches for their careful perusal, so that we need not give details here.

The session was closed by another great address by Dr. Van Osdel. We were happy to have a large number of the students of Toronto Baptist Seminary present to receive the counsel of this great preacher and leader.

Wednesday Evening.

The Wednesday evening session we shall never forget. The speakers were three students—two from the Seminary. Mr. E. C. Wood spoke of his two months' experience in Timmins, supplying the pulpit of Rev. H. C. Slade. Mr. Wood has an attractive personality, and is a most interesting speaker. In speaking of the need of the North, he incidentally referred to the Modernism of the United Church, and to some of the articles appearing in some of the periodicals of that body. Brother Wood, by this means, evidently "started something". The Editor of the periodical in question, accompanied by another official of some sort, waited upon Mr. Wood the next day at the church. Their talk with him proved them to be Modernists of the most extreme school, utterly destitute of evangelical principles.

Mr. Wood prepared a brief statement, which these men took, and gave a report to the press which was quite untrue to fact. Since then several letters have appeared in the press criticizing Mr. Wood. Surely everybody who knows anything about the United Church of Canada, knows that, as an organization, it is utterly modernistic. Of course, there are individual ministers who are true to the gospel in their preaching; but the church, as such, is modernistic in the extreme; and its organization, and the hierarchical principles upon which it is based, are utterly contrary to anything to be found in the New Testament.

The second address on Wednesday evening was by Student John Armstrong, who had been in Western Canada for the summer, and who told of the great need out there, and of the marvellous response of the people in gathering to hear the gospel message. Both these young

men showed themselves to be possessed of real ability, and we predict great things for them in the future.

The last address was by Mr. Pim, a medical student at Toronto University, who hopes to go as a medical missionary to Liberia on completion of his course. Mr. Pim delivered a fine address, based on a passage in Esther. He, too, has fine platform gifts; and, judged from any point of view, the deliverances of Wednesday evening would have been a credit to any Convention. We are proud of these three young men, and give God thanks for them. The Wednesday evening session was one of the great meetings of the Convention, and all the greater, in some respects, because the speakers were students with all their future before them.

Thursday Morning.

The chief feature of this session was the election of officers. All the requirements of the Constitution were observed in the election of the following:

President: Rev. Clifford J. Loney, Hamilton; **Vice-Presidents:** Messrs. W. C. Boadway and O. L. Raymer, Toronto; **Executive Board:** Rev. D. Alexander, Toronto; Mr. Abner Baker, Stouffville; Rev. H. S. Bennett, Hamilton; Rev. C. M. Carew, Fenelon Falls; Rev. F. W. Dyson, Essex; Mr. D. H. Gillies, London; Mr. S. Goldsworthy, Lachute, Que.; Rev. James Hall, Ottawa; Rev. E. E. Hooper, Kenora; Mr. A. J. Layzelle, Toronto; Rev. P. B. Loney, Toronto; Rev. F. A. McNulty, Brantford; Rev. T. J. Mitchell, London; Rev. W. J. Thomson, Long Branch; Dr. T. T. Shields, Toronto; and Rev. H. C. Slade, Timmins.

Several others were nominated for the Executive Board who declined election. But when the number required by the Constitution had been nominated, the motion to close nominations was passed, and the Secretary instructed to cast a ballot for the foregoing names.

Thursday Afternoon.

This session had three items of special interest. One was the election of the Enrolment Committee for next year. The following were elected:

Rev. H. S. Bennett, Hamilton; Rev. J. M. Fleming, Lindsay; Mr. J. G. Hyde, Toronto; Rev. Donald Fraser, Ottawa; Rev. John Byers, Orillia; Rev. F. A. McNulty, Brantford; and Rev. W. E. Smalley, Wheatley.

Report of Toronto Baptist Seminary.

Following this, the work of Toronto Baptist Seminary was presented, the President of the Seminary introduced the various members of the Faculty. Brief addresses were given by Rev. W. Gordon Brown, Rev. W. S. Whitcombe, Rev. W. W. Fleischer, Dr. Olive Clark, and Rev. Alex. Thompson. All spoke with enthusiasm of the work of the Seminary so far this year, and of the splendid spirit manifest among the students.

Miss Annie Marks, who graduated last spring, spoke briefly of her expectation to leave for Africa at an early date as a missionary of the Sudan Interior Mission.

Student Enrolment.

The President reported a total enrolment of students to date of sixty-three. A number of students had written saying they were unable to return because it had been impossible for them to find employment during the summer months, and they had no way of maintaining themselves. A number of others had intended coming both from Great Britain and the United States, but the immigration restrictions during the present period of depression rendered it impossible for them to come.

The enrolment, however, is not yet complete, as a number of others, as is usually the case, have been detained for various reasons, and will come to us later.

A \$3,000 Gift.

As the Seminary programme was nearing the close, mail was brought in to the writer, including a letter which, when opened, was found to contain a cheque for the Seminary of \$3,000.00. This evoked loud applause, and inspired the entire company with a spirit of profound thankfulness. We are not allowed to divulge the name of the donor even to our most intimate associates, but we are most grateful for the splendid help thus afforded, and we are sure thousands of our Canadian Regular Baptists will share our sentiments of gratitude.

Following this, the entire student body were asked to take their place in the choir seats and on the platform, in order that the Convention might see them face to face. The President of the Convention, Rev. C. J. Loney, addressed them in a few words, and then offered very earnest prayer for God's blessing upon the institution.

Dr. Oliver W. Van Osdel.

This was followed by another great address by Dr. Oliver W. Van Osdel. We have not attempted to summarize any of Dr. Van Osdel's addresses. Nothing short of a verbatim report would convey to the reader any adequate idea of the value of these splendid deliverances, and even such a report would fall far short of the oral delivery of the addresses. The Wealthy Street Baptist Church, Grand Rapids, will celebrate the eighty-fifth anniversary of Dr. Van Osdel's birth the 30th of October. But we repeat what we have said before: it seems to us there must be a mistake somewhere. We always have a feeling that such estimates must be at least fifteen years in excess of the facts. But when a man speaks with the authority of such a long and successful ministerial experience as lies behind Dr. Van Osdel's message, no printed report can possibly convey the impression made. We are most grateful that he was able to be with us.

Thursday Evening.

This was another great meeting, and the attendance was very large. Rev. A. St. James spoke briefly of his work in Montreal. Mr. R. E. Frid, a member of Stanley Avenue Baptist Church, Hamilton, expressed the great appreciation of the Stanley Avenue Church of the act of the Convention in honouring their Pastor, Rev. C. J. Loney, by electing him to the Presidency for the second year. We may pause to add that, in our judgment, while it is undoubtedly an honour to the church, the Convention really honoured itself by its action.

The report of the Resolutions Committee was submitted by Mr. Stanley Goldsworthy, of Lachute. A very kind resolution touching on the hospitality offered the Convention was carried. Two other resolutions, one expressing appreciation of Dr. Van Osdel's ministry, and the other of the work of Toronto Baptist Seminary, are printed herewith:

Resolution Concerning Dr. Van Osdel

"While the Convention has not expressed itself officially, opinion as expressed on every hand leads to the conclusion that the nineteen hundred and thirty-one Convention of the Union of Regular Baptist Churches of Ontario and Quebec reaches the highwater mark of its

spiritual history. Many times in our brief existence our cup of joy has been full; this year it has overflowed.

"The messengers meeting in session in Jarvis Street Regular Baptist Church came to the Convention with a prayer that God would speak, and God's voice has been heard. They came hungering and thirsting after righteousness, and He who promises that all such shall be satisfied, has spread for us a table of rich things. They came earnestly desiring to behold the beauty of the Lord, and, blessed be His name, they have caught glimpse after glimpse of the One who is altogether lovely.

"The Lord has done this largely through His servant, Dr. Van Osdel. We are convinced that God sent him to us,—this preeminent undershepherd of the Preeminent Shepherd.

"Therefore be it resolved that we go on record as expressing our thanksgiving to God, and our deep gratitude to Dr. Van Osdel, for his rich spiritual ministry in our midst."

On Toronto Baptist Seminary.

"BE IT RESOLVED, That this Convention express its very deep gratitude to God for the presence in the midst of our Union of such an institution as the Toronto Baptist Seminary. We desire to place on record our high estimate of the value of the Seminary, of its beloved President, Dr. T. T. Shields, and its highly gifted faculty, and of the young life it has been used of God in training for Christian service at home and abroad, and we heartily commend this great work to the prayerful interest of our entire constituency."

Mr. James Forester invited the Convention to Hillcrest Church for next year! Hillcrest Church is about two months old, but it is a bouncing boy. The Pastor of Jarvis Street informed the Convention that the doors were always open, and they were welcome to meet in Jarvis Street as often as it suited the Convention's convenience.

A Collection of \$1,100.00.

Missionaries-Elect Rev. and Mrs. Hancox, and Miss Stacey, together with Mr. and Mrs. Pim, were presented to the Convention, and prayer was offered by Rev. W. Gordon Brown and Rev. A. J. Lewis. An offering to be devoted entirely to the mission funds of the Union was taken, and amounted to \$1,100.00.

The final address was by Dr. Van Osdel on that great passage in Hebrews: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." We shall not attempt an outline of this address. It is enough to say that Christ was exalted, and that the address was a fitting climax to this great Convention.

When we had sung that ever-fresh and incomparable hymn, "All Hail the Power of Jesus' Name", the Convention adjourned; and while we believe most of the delegates must have remained on the mountain that night, they have probably since had to return to mother earth.

Continued on page 10

The Jarvis Street Pulpit

SAMSON IN THE LAP OF DELILAH.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 25th, 1931.

(Stenographically Reported)

"And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

"And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

"And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him.

"But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house."—Judges 16: 18-21.

Prayer by Rev. W. Gordon Brown.

O God the Father, the Father of our Lord Jesus Christ, and our Father through faith in Him, we come to Thee to-night to acknowledge that Thou hast made us for Thyself, and to rejoice in Thee as our great Creator. We bless Thee because we have been made in Thine image; however much that image may have been marred, and that likeness blurred, grant that the grace of Christ in regeneration, in new creation, may restore the divine image to-night, so that men and women, through faith in the atoning blood, might come back to be like the God Who made them.

Blessed Christ, Who art the eternal Son of the everlasting Father, we rejoice in Thee supremely as our Redeemer. We thank Thee for the work which Thou hast done for us. We bless Thee because Thou couldst say with Thine expiring breath, It is finished. We rejoice to-night in this accomplished salvation, and our prayer is that some might be drawn by the love which Thou didst bear to them upon the cross, to accept, even as Thy Father has accepted, that offering which Thou hast made for them, in order that, by faith, they might be justified. Oh, may men and women to-night get rid of the guilt, be out of the way of the penalty of their sins, by accepting Christ as the Justifier Who justifies the ungodly. We rejoice also, O Lord, in Thy work in us, which is still going forward. We pray that those of us who have been justified by faith may constantly enjoy peace with God through Thee. We ask that our hearts may be quickened by Thy word, that Thou wilt make us holy. Sanctify us by Thy truth: Thy word is truth. So may we progress in holiness, that daily we may advance toward that goal which is in Christ, until at last we come to the fulness of the measure of the stature of Christ, unto the perfect man.

O Spirit of God, by Whom we have been regenerated, through Whose divine energies we have been kept until this hour, fill us afresh with Thyself. Intercede—Thou art interceding in our hearts—intercede effectually for us, that Thy prayers, which are in accordance with the mind of God, might be answered.

Wilt Thou, O blessed Trinity, the Father of all mercy, the God of all comfort, the Spirit of all power, come to-night to hearts that need Thee: to those who are unsaved, in salvation; to those who are being saved, in that growth in holiness that will lead them into the larger blessings which are in the heavenly places in Christ Jesus, in Whose name we ask it all. Amen.

The story of Samson is a striking illustration of the career of many a professed believer in the Lord Jesus Christ. There was a supernatural element in Samson's birth. He was a child of promise. So also is every child of God: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Samson was born for a special purpose. He was commissioned from his birth to be a deliverer of Israel. So every true believer is "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." We are brought to God not

merely for the salvation of our own souls, but that God through us may accomplish His purposes of grace in the salvation of others.

Samson was endowed with supernatural power. The Spirit of God dwelt within Him, and He became a mighty man. So every true believer is a supernaturalist, not only in theory, not only in intellectual belief, but in personal experience of supernatural power exercised in his own life.

The record of his spiritual decline, until at last he is taken captive by the enemy, his eyes put out, and made to grind at the Philistine's mill, is also, alas! parallel to the experience of many who once professed to be spiritual Israelites.

How many professed Christians have illustrated in their careers the same tragic descent! What multitudes of people there are in Toronto this evening who were once professed followers of the Lord Jesus, who once had a place in the membership of some Christian church, who were once engaged in some form of Christian service, in whose lives there appeared to be some evidence of the indwelling of the Spirit of God! But their moisture is turned into the drought of summer. The fruitfulness and beauty which once characterized their lives appear no longer. Many of them have cast away their confidence, and no longer even profess the religion of Christ, while their lives and characters are a conspicuous reproach upon the cause of Christ, and upon the name of the Redeemer Whom once they professed to serve.

"Let him that thinketh he standeth take heed lest he fall." If we are found in this house of prayer this evening, with a desire toward God, and toward the things of God; if we have been preserved from courses which would be dishonouring to Him Who died for us, it is all of His mercy: it is because of His sovereign grace. We do well to give diligent heed to the things we have heard, lest by any means we should drift away from them. I think it may be useful, therefore, to our spiritual health, and to the maintenance of our walk with God, to study for a little while this story that is so full of tragedy, so heart-breaking in many of its aspects.

I.

I begin with the enquiry, WHAT WAS THE SOURCE OF SAMSON'S STRENGTH? What, in the days of his power, distinguished him from the men about him, and made him a conspicuous character in Israel, and caused him



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Great interest has already been manifested in these

lectures, and we have received a number of enquiries as to the conditions governing the taking of this course. For students in attendance at the Seminary it will be part of the regular course. For all others, it will be a course in itself; and for those who take it, and successfully pass the examinations, a certificate will be given at the end of the four years. Not, certainly, the Seminary diploma, but a certificate certifying that such an one has taken the Seminary course in Biblical Theology.

We have received enquiries from a number of places in the United States, as well as in Canada, and we there-



Top left-hand insert: Rev. W. W. Fleisher, B.A.

FACULTY AND STUDENTS, TORONTO

From reader's left to right: Back row: H. Chipchase, J. Watt, L. MacAsh, P. Taylor, J. E. Davies, F. Vaughan, I. LaFayette, B. Jamieson, J. M. Henshaw, R. LeDrew. Middle Row: O. M. Gibbard, H. Tipp, M. Bell, M. J. Miller, D. Macgregor, E. C. Wood, F. Carter, V. Pennanen, L. Horne, E. Faulkner, Matthews. Front Row: D. Thaxter, B. Carlson, L. Wellington, J. Carter, D. Macgregor, E. McCredie, L. I. Pim; (Faculty): Miss E. Fuller, Dr. O. I. Pim, Sec'y.; M. Olsen, L. Bowers, M. Maybury, G. Mellish, G.

to be a terror to the enemies of the Lord? What made him to differ from others?

The splendid locks of hair which attracted such attention, did not really constitute his strength. His strength was not in them: they were but symbols of his separation unto God. They were but symptomatic of an inner spiritual condition by which he was differentiated from others.

God be praised when a man becomes known for his splendid Christian character, when he displays something of the virtues of the Christian life, when the old habits are conquered, and when new and beautiful graces display themselves, until the man is said to be a man of influence because he lives so blamelessly, and because of his splendidly proportioned, symmetrical Christian character. But the strength of such a man lies, not in the externals, not in that which men may observe, not in the control of his temper, nor in the discontinuance of certain evil courses, nor yet in the rendering of conspicuous service to others. Such qualities are to be cultivated and commended. Notwithstanding, it is not in these things a man's strength lieth.

Samson had many heroic and unusual deeds to his credit. He had slain the enemies of Israel "heaps upon heaps". He had shown himself on many occasions to be a superman, endowed with powers which were by no means common to his kind. But Samson's strength was not the result of long discipline, and careful and laborious development. Sometimes spiritual power is thus acquired; sometimes men enter, in their own experience, into the land of promise little by little, and one achievement leads them on to another, one victory inspires them with faith which enables them to achieve another. And yet a man does not become spiritually strong solely by any mere disciplinary development.

We ought to subject ourselves to discipline, we ought to keep under our bodies, we ought to train and cultivate the mind, we ought to try to develop strength of will, so that we may be able to say "No", when "no" should be said, and "Yes", when we ought to say "yes". But there is no school in the world in which a man may be trained in the acquisition of such powers as Samson possessed. Sometimes such powers may be gradually acquired, but we cannot force our wills to do that which is beyond our natural powers.

Often people are misled by this subtlety which has an element of truth in it, that characters are gradually formed—which is true; that gracious fruits are gradually produced—which is true; and that strength is little by little acquired—which also is not infrequently true; and that when thus we have put ourselves through such discipline, we may hope to become strong men. But the truth is, Samson's superhuman powers could not be defined in terms of carnal energy. And if we are really to be the men and women God plans we should be, however we may control our natural powers, and develop our intellectual potentialities, and discipline our volitional energies, there is something more than that required to make us spiritually strong.

Samson's strength was derived from without himself. The strength of this man was not natural, but supernatural: "The Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol". The Spirit of God dwelt within him. I suppose he was

a kind of physical giant. It is very probable that his physical appearance commanded the attention and admiration of those who observed him. I can well imagine that his glorious locks, like the locks of Absalom, added to the grandeur of his person. But that which distinguished him, and for which he had been born, and which made him a factor in the plans and purposes of God, was *Something over and above all natural powers:* the Spirit of God dwelt within him, and the power by which he wrought was a divine power, it was a supernatural power.

What is it to be a Christian? To subscribe to certain formally-stated doctrines of the Bible? It may be. I should be the last to dissuade one from giving his assent to a clear statement of the truth which his heart believes. But a man may thus be in mental agreement with a statement of truth, and be able, as a matter of reason and philosophy, to yield the consent of his mind to the profound revelations of God's truth in the Book—he may do that intellectually, and yet never be a partaker of that something which distinguishes the Christian from others. I say, if we are Christians, the very power which created the world has been exercised in us, and we have been made new creatures.

But not only so. We have not been completed and finished like a vessel that comes from the potter's hand, and placed upon a shelf, left empty, designed only for someone's admiration and possession. We *are* the workmanship of God if we are Christians, we *have been* made new creatures; but *the Power that made us, abides in us:* "If any man have not the Spirit of Christ, he is none of his." It is the indwelling of God Himself that makes a Christian. It is "Christ in you" that is "the hope of glory,"—not only the Christ of history Whose record is written in a book; nor even, may I reverently say, only the Christ in the heavens Who appears in the presence of God for you. We must believe the record of the Book. We must believe in Him of Whom we sang just now, Who ascended on high, and led captivity captive. But to be a Christian is to have Christ not merely in the heavens, but in the heart; to know experimentally, beyond all possibility of doubt, that the very Power that made the stars, that created the world, and all that is therein, has come to dwell in us, that we may be supermen and superwomen, that we may have a supernatural power dwelling in us—that is what it is to be a Christian.

The Source of Samson's strength was God Himself. And the Source of our strength, of the grace that saves, and must preserve, is none other than God Himself.

I try in every way, and as often as I speak, to make it clear to you that whatever value may be attached to secondary matters, whatever place we give to the doctrines of the Bible, to the Bible itself, the church of Christ, to all the means of grace—all these things are but means to an end: *the end is God; and without Him we can do nothing.* That is what it is to be a Christian: to be in fellowship with God, and to have the very power of God dwelling within us.

II.

What, then, was THE PARTICULAR SECRET OF SAMSON'S STRENGTH? How was it that the Spirit of God dwelt in him in such extraordinary measure? Was he naturally a better man than other people? Was he more righteous? Had he naturally a larger capacity for the

(Continued on page 8)



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From reader's left to right: Back row: H. Chipchase, J. Watt, L. MacAsh, P. Taylor, J. E. Davies, F. Vaughan, L. LaFayette, B. Jamieson, J. M. R. LeDrew. Middle Row: O. M. Gibbard, H. Tipp, M. Bell, M. J. Miller, D. Macgregor, E. C. Wood, F. Carter, V. Pennanen, L. Horne, E. Fa. Mathews. Front Row: D. Thaxter, B. Carlson, L. Wellington, J. Carter, D. Macgregor, E. McCredie, L. I. Pim; (Faculty): Miss E. Fuller, I say, Sec'y.; M. Olsen, L. Bowers, M. Maybury, G. Me



and Quebec, held in Jarvis Street Church, Toronto, October 20-22, 1931.

fore set out the terms. The Lectures will be published week by week in THE GOSPEL WITNESS. It would therefore be necessary for non-resident students to have the paper weekly for the Seminary term. To extend this course to extramural students will involve a good deal of clerical labour, as well as the reading and marking of examination papers. It has therefore been decided to require a fee of \$5.00 for each Seminary year, which sum would provide for four examinations each year. It would be necessary for non-resident students, before examination time, to supply the name of some reliable person,

preferably a minister or teacher, who would act as sentinel, to whom the examination paper could be sent, and under whose supervision the examination would be written.

All those therefore who decide to enter this course will please make application at the earliest possible date. No money need be sent now. The fee will be payable just before the first examination. Please write name and address clearly; also give the name of someone who will act as your sentinel as above described. Write Toronto Baptist Seminary for particulars.



BAPTIST SEMINARY, OCT. 27, 1931

Top right-hand insert; Rev. A. C. Whitcombe, B.A.

Galt, R. E. Brackstone, F. R. Wellington, A. Dallimore, H. O. Newman, A. J. Burnham, H. Hendry, P. Furlonger, J. M. Addison, R. Porteous, Strong, F. Twiss, C. Hodgson, J. Dempster, B. Hisey, W. Murray, C. E. Winter, J. Cunningham, F. Campbell, J. Miller, E. A. Smith, J. Rev. A. Thomson, Rev. W. E. Atkinson, Dr. T. T. Shields, Rev. W. S. Whitcombe, Rev. W. Gordon Brown, Mrs. John Coghill, Miss G. Lind-R. Dallimore, I. Searle, M. Millar, B. Falle, D. Seymour.

(Continued from page 5)

reception of divine things? Can it be explained on any natural ground?

He was a Nazarite from his birth. That is to say, *he was entirely separated unto God*. The problem of the transmission of power is always one of insulation, of separation. There is no reason in science why the mighty energies of Niagara Falls should not light the city of Cape Town in South Africa, or Bombay, or Calcutta—no reason, except this, that the transmission of power over such a distance has not yet become possible because absolute insulation has not been effected. There would probably be, in such a long distance, some slight leakage. But if there is not, then the power in itself is sufficient to girdle the world.

There is power enough in God for all of us. We are never straitened in God, but always in ourselves. The great need of the day is, not that we should mix with the world, but that we should be separated from it. Whether you consider the life of the Christian as an individual, or of the church collectively, the great need is that we should be Nazarites, separated to God.

What was the secret of Paul's power? I know he was naturally a great man. I know he was a man of large intellectual capacity, and of great scholarship, a man of unusual personal qualities. But the secret of his fruitful career was to be found in this, that he was separated unto the gospel of Christ, that every link of connection with the world about him was broken. He was crucified with Christ, and shut up to God, to be a channel of His power.

So ought we to be, as Christians, if we are to accomplish the divine purpose—or rather, if such purpose is to be accomplished through us.

III.

Let us look at THE STEPS BY WHICH THIS MIGHTY MAN DECLINED, let us see the staircase down which he came until he found himself at last a slave of the enemy over whom he had once enjoyed the ascendancy.

How did it come to pass? It was *not because he had many enemies*, although he had. He was beset with foes on every hand, men who thirsted for his blood, who would have taken his head from him. He had no easy path through life. But it was not because he had many enemies that he at last failed, for he was equal to all the enemies roundabout him. He could have said, as did the Psalmist in a later day, "I will not be afraid of ten thousands of people, that have set themselves against me round about."

Is there a man here who complains that he has had rather a hard time, that he was opposed by many people in the early years of his Christian experience? Is there some whining brother who says that he failed because his wife was not a godly woman? Is there some woman who complains, "I have not amounted to much because I had no sympathy from my husband"? Does someone else say, "Strangely enough, sir, I was beset by enemies, and was afflicted by them. Hence I became a spiritual dwarf."

That need not have effected your spiritual decline. As for this mighty man, he slew them "heaps upon heaps". He slew them! You remember how the Psalmist said, "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil, and my cup runneth over." I believe it is possible for a man to live

in the enemy's camp, if God so ordain, surrounded by foes on every hand, and yet to be true to God and never lose his testimony or his power.

Nor was it because Samson was lacking in defensive weapons, or defensive power. He was not like Saul, clad in armour of brass, with a great sword at his side. But when occasion demanded it, he found the most unlikely of weapons, the jaw-bone of an ass, and with it he went forth to the battle, and slew the Philistines.

Somebody says, "Sir, I have not much education. It was a little difficult for me to read my Bible. I had not the natural equipment of some other men, and the devil took advantage of me. That is why I am where I am." No, it is not! The mighty power of God can come upon a man, and can use him with the poorest of tools. I know the Lord makes use of men with sharpened powers and finely tempered weapons of war, but sometimes He uses a Shamgar with his ox goad, a Jael with her hammer and nail, or a ruddy David with his sling and stone. God is not shut up to particular methods. He can use anything if that anything be surrendered to Him.

Nor was Samson robbed of his strength *by confining circumstances*. Somebody says, "I am of very little use now because the depression has hit me." Well, you have plenty of company, my brother. I do not know that yours is a singular case. If you know of anybody who has escaped the general assault, I wish you would introduce him to me! "My circumstances render it almost impossible for me to do anything for God." That is not true. "It is not?" No; it never has been true. The devil cannot create a set of circumstances that can crib, cabin, and confine, the spirit of a man whom my Lord Jesus has set free,—

"Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage."

When Samson went to Gaza they said, "In the morning, when it is day, we shall kill him." But he "arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all." He took the bolt with him! He walked away to the top of the hill with the very circumstances which his enemies had planned should make him a prisoner!

There are no circumstances that can be effected by men, or brought about by the devil himself, that can prevent our being what God has planned we should be. Have done with all these excuses.

You say, "It is not the enemies roundabout that I fear. Nor do I think I am altogether lacking in ability"—perhaps you think you have too much!—"although my circumstances have not been entirely favorable, there is another element that has come into my life. I have been personally incapacitated; I have been personally assaulted. It is not merely that the enemies are roundabout, but they are at me."

Thus they assaulted Samson. They bound him with seven green withs, and said, "Now we have him". When it was said, "The Philistines be upon thee, Samson", he "brake the withs, as a thread of tow is broken when it toucheth the fire." They got new ropes "that never were occupied," and bound him, saying, "We have him this time"—but they were careful to keep a respectful distance to make sure they had room to run in case their plan did not work! There were men lying in wait, but they were

shrewd enough not to disclose themselves! He broke the new ropes, and was ready for the battle—and the liers-in-wait remained in their hiding. Then they took those seven massive locks of his and wove them together with the beam. When they cried again, he "went away with the pin of the beam, and with the web",—and was ready again to meet the foe.

There is no personal assault that the devil can contrive that need rob you or me of our spiritual power. It is not necessary that we go down to Gaza's prison-house to grind corn. Withs, and ropes, and woven hair, will all prove powerless before the mighty arm of the man energized by the Spirit of God.

I will tell you what happened. The first step was *fraternization with the enemy*. Samson talked with Delilah, a Philistine woman; and she enticed him to tell her his secret: how he could be bound, how he could be robbed of his strength. What is always the first step? Listen: "Blessed is the man"—what man?—"that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Blessed is the man who keeps out of bad company, who does not share his secrets with the spiritual Philistines, who keeps away from the edge of the precipice, who is forewarned of the presence of evil, and abhors it, and takes up an attitude of antagonism toward it, and never fraternizes with it.

Russia was invulnerable so long as she maintained that narrow strip of "no man's land" between her frontline trenches and the frontline trenches of the enemy, but when Germany enticed the Russians out of their trenches to meet in the middle and shake hands, Russia collapsed.

There is no middle course: Whoever will be a friend of the world is an enemy of God. We must choose between the two. Whoever gets into Delilah's company is in grave danger. She is representative of the world, with all her fascinations and alluring charms. Whoever gets into Delilah's company will, sooner or later, come to Gaza's dungeon.

I read the other day of a new kind of worldiness. But whether it be the new kind or the old, any kind of worldiness is bad enough, and will alienate the heart of the believer from its true love.

Then there is a *very significant word here*. I do not know how many men I have heard say, "I am having a hard time, sir, but you may depend upon it that I shall not yield. I am quite aware that I keep company with men who have no sympathy with the things for which I stand, but I love to be with them; and you may depend upon it that it shall have no effect upon me. I shall stand like a rock through it all." Are you sure of that? Let me read you a word: "And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death." What man in the world can stand up against that? She "pressed him daily with her words"! Of course, he is the "strong" man, and the women are the "weaker sex"!

But when a woman makes up her mind, as Delilah did, she is likely to have her way. She pressed him—once a month? Once a week? No! No! "Daily"! "Daily"! "She pressed him daily with her words, and urged him"—what does it say?—"so that his soul was vexed unto death." When a woman sets that end before her and makes a daily assault, it requires a stronger man than Samson to stand against her persistence.

And "he told her all his heart." Have any of you men tried to keep a secret from your wife when she tried to find out? When she asked you about a certain matter, you decided that you would keep your own counsel, and that she would forget all about it. But she did not! She asked you again. When she did not get it that time, she asked you again! She asked you again—and kept on, and on, and on, until at last, in sheer desperation you said, "Well, have it." The constant dropping of water will wear the hardest stone. If you get into the company of men and women of the world, and they ask you again, and again, and again, the secret of your strength, they will get it after a while.

Samson told her at last. She said, "He told me to bind him with withs, and with ropes, to weave his hair with the beam, but I have him this time." She called the Philistines in. How devilish the whole business was! Those were the steps of his undoing. That is how it happened.

IV.

Here is **WHAT THE ENEMY DID AT LAST**. After he had told his secret, saying, "There hath not come a razor upon mine head. These great locks of mine are symbols of my separation unto God. If you cut them off, I shall be weak as other men—not because my strength is in my hair, but because I shall have broken my vow, and violated the principle of separation," she made him sleep on her knees.

After the long temptation, *at last he went to sleep*. Have you not seen that deadly somnolence overtake professed Christians? Have you not seen people who seemed as though they had been chloroformed by the devil—heart and conscience and will relaxed, when nothing at all could move them? My brethren and sisters, let us not sleep as do others. We are not children of the night, but of the day. "While men slept, his enemy came and sowed tares." And while Samson slept, the Philistines came, and, with their shears, they severed his locks.

Delilah's scissors were more deadly than all the lances of the Philistines. Before them, Samson went down. How many men have done that! They have slept while the enemy robbed them of their power. When Samson heard the old cry, "The Philistines be upon thee, Samson," he awoke out of his sleep and said, "I will go out as at other time before, and shake myself"—but listen—"he wist not that the Lord was departed from him."

The Spirit of the Lord does not slam the door when He leaves. He makes no noise at His departure. When Samson awakes in the presence of his foes, he discovers that the power he once had over his enemies has left him. He is the sport and victim of those in whose presence he was formerly invulnerable and invincible. They took him, they put out his eyes, and took him down to the very city from which he had emerged a conqueror. There they made him to grind at the mill.

There are people like that to-day, who once professed faith in Christ. They do not know that the Spirit of God has departed from them. They think they have improved upon the old life. Some young university man says, "I have a Bible in my trunk. My mother gave it to me when I left home, and I read it for a while; but I do not read it now. I cannot see anything in the Bible now." Do you know why? The Philistines have put out your eyes. Instead of doing God's will and work in the world, you are grinding corn for the Philistines, doing the

devil's own business. Thus saints may help the devil.

Next Sunday night, God willing, I will speak to you of the sequel, "Howbeit the hair of his head began to grow again after he was shaven." Samson, at last, by God's grace, came back. But shall we be warned in time? Shall we open our hearts, and every avenue of our being, to the incoming, filling, and flooding, of the Spirit of God? Shall we take the whole armour of God, that we may be able to stand in the evil day?

Is there a man or woman here who is not a Christian? I offer a salvation in Christ Jesus that is adequate to all the requirements of life. His blood can cleanse you of your sin; His Spirit can energize you, and make you more than conquerors through Christ Who has loved you.

Let us pray:

O Lord, we thank Thee for Thy warning signals by the way. We bless Thee for the signs along life's highway, telling us of dangerous curves, and perilous hills, and of even darker and more dangerous valleys. We thank Thee that Thou dost make us to know in advance our own weakness, while Thou dost offer us Thine own unlimited power.

If we have wandered, call us back into full fellowship with Thee. If any are in danger of losing their locks, awaken them before the Philistines' shears have been applied. Leave us not, we pray Thee. We pray the Psalmist's prayer, Take not Thy Holy Spirit from me. So dwell in us that it may appear to all, that we are Thy men and Thy women, made victors by the power of the Holy Ghost. We ask it in the name of Jesus Christ our Lord, Amen.

CONVENTION REPORT.

(Continued from page 3.)

First Day of Convention.

(Reprinted from last week)

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 Fundamental 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 4, which were opposed by only two votes.

An Old-Fashioned Fellowship Meeting.

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. The Convention therefore turned itself into an old-fashioned fellowship meeting, and the time was filled with prayer, and praise, and testimony.

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.

It is not possible 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.

THE WEEK-END IN JARVIS STREET.

There were fine congregations. The attendance at Bible School was 1,119. Six were baptized at the evening service.

LAST THURSDAY'S LECTURE.

The reason for its non-appearance in this issue is that the Convention programme being so full, the lecture was postponed until Thursday of this week. It will appear, therefore, in our next issue.

Baptist Bible Union Lesson Leaf

Vol. 6

No. 4

REV. ALEX. THOMSON, EDITOR.

Lesson 46 November 15th, 1931
FOURTH QUARTER.

LIBERAL GIVING.

Lesson Text: Exodus, chapters 35, 36.

Golden Text: "Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass." Ex. 35:5.

I. THE SABBATH, (35:1-3).

In previous lessons we have noted reference made to the sabbath, and again in this lesson our attention is drawn to it; implying the importance, in God's sight, of its proper observance. It is introduced here prior to the instruction concerning the work of the tabernacle, and possibly its reiteration is meant as a caution against the temptation to desecrate the day while engaged in the good work of preparing the material for the tabernacle. The people are reminded that in six days work was to be done, and the seventh day was to be an "holy day, a sabbath of rest to the Lord". The need for such rest may again be pointed out, and its beneficial effects, physical, mental, and spiritual, emphasized. The strict nature of its observance is seen in the penalty attached to its desecration, that "whosoever doeth work therein shall be put to death"; and in the prohibition, "Ye shall kindle no fire throughout your habitation upon the sabbath day." These instructions should carefully be considered by those who believe it to be obligatory upon the church to observe the Jewish sabbath. See previous lessons for the relation of the sabbath to the Lord's Day.

II. THE TABERNACLE OFFERING, (vs. 4-29).

There is need for teaching these days in relation to the Lord's offering, for some misunderstanding is evident in relation to it. Its obligation is not always realized, its proportion is not understood, and the blessing attached thereto is not known by many. A study of the matter is therefore beneficial. Note may first be made of the fact of the need for the offering. The need in this case lay in the making of the tabernacle. This structure was to be God's dwelling place in the midst of Israel, (25:8). He could have made it miraculously, but it was, and is, His way to have His people contribute of their means to the building and sustaining of His work. Note the need these days at home and abroad.

The fact of the command may well be emphasized. This offering was not requested by Moses on his own authority; the Lord commanded him to request it, (v. 4). This implies the claim of God, and the duty of complying with His command. It may be noticed in the third place that it was an offering the Lord commanded for His work. There are many who require carefully to consider this, for they are under the impression that the work of the Lord may be sustained by money derived from concerts, bazaars, sales of work, theatricals, pink teas, suppers, and even dances. Whatever one's opinion may be of any or all of these, it cannot be said that anyone contributing in such a manner is giving an offering. Such giving is simply a plain business proposition, giving money for value received. An offering is that which is given without the expectation of receiving anything in return.

It should further be noted that giving to the tabernacle was giving to the Lord, (v. 5). It is most important to recognize and realize this, and its implication concerning the present; for giving to His work is giving to Him. Not recognizing this, some have withheld their money on account of some personal or petty reason; at times in a spiteful spirit, not understanding that they were acting against God. We should give as if He were receiving it in His own pierced hand. A pastor appealing for a missionary offering requested his people to give as though they were putting their money into the pierced hand of the Lord. A lady came forward afterward and said, "I was going to give a half-dollar, but I did not do so". The pastor asked why she did not do so. She replied, "Do you think I would put a half-dollar into His pierced hand? I have ten dollars at home, and I am going to give that." More money would be given, resulting in more work being done, were the relationship of the Lord with the offering fully realized. It may not be without interest to note the three-kinds of givers: the flint, to get anything from which takes a blow of steel, and then the yield is meagre indeed; the sponge, which must be squeezed to give up its possession; and the honeycomb, which gives liberally of its sweetness for the slightest puncture.

While the Lord has a claim upon every person, and that claim was enforced in the case of Israel in relation to the tenth (Lev. 27:30-33), concerning this offering an appeal was made to the will of the individual, "whosoever is of a willing heart, let him bring it, an offering of the Lord," (v. 5). "And they came, everyone whose heart stirred him up, and everyone whom his spirit made willing," (v. 21). This was a free will offering, yet if anyone had refused, it would have implied a wrong relationship with his God. And the same implication may be made these days. Such giving would be participated in with gladness, and the sense of privilege would obscure the thought of duty. In such a spirit offerings ought to be made unto the Lord. We are enjoined to give bountifully and cheerfully (2 Cor. 9:6-7), as the Lord has prospered us (1 Cor. 16:2). See also 2

Chron. 29:31, Num. 18:29, Deut. 16:17, Mal. 3:8. Note the nature of the offerings (vs. 5-19), and the obedience of the people (vs. 20-29). The offering was precious, great, valuable and necessary; in the making of it the people manifested real co-operation, and they all gave of that which they possessed.

III. THE TABERNACLE WORKMEN, (35:30-36:38).

The Lord had previously informed Moses of the call of Bezaleel and Aholiab to be leaders in the work of constructing the tabernacle (31:1-6); here the latter informs the people of the fact (vs. 30-35). Note the divinely given qualifications for the work, the nature of the work, and the necessity for such preparation. The workmen under the leaders were also divinely qualified for their work (36:1). When the Lord calls anyone to a specific work, He fits him for it. It is of further interest to note that the persons who took part in the work were those whose hearts were stirred up to do it. Until such a stirring takes place one is not likely to be of much use in any work; zeal will be lacking, and effort will be half-hearted. Note our Lord, (John 2:17), Paul, (1 Cor. 9:22), and the general exhortation (Col. 3:23). The zeal of modern servants of God might also be referred to, as D. L. Moody, C. H. Spurgeon, David Livingstone, Hudson Taylor, John G. Paton and others.

The workmen being ready, "they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every evening," (v. 3). This was a daily free-will offering for the work of the Lord. In these days we are enjoined to lay by in store on the first day of the week (1 Cor. 16:2). Regular systematic giving is required of each servant of God, the basis of giving being, "as God hath prospered him." The responsibility of such giving requires emphasis and explanation, also the privilege. So generous were the gifts of the Israelites that the workers were embarrassed with the superabundance of the material, and, leaving their work, they came unto Moses and said, "The people bring much more than enough for the service of the work, which the Lord commanded to make," (vs. 4, 5). It would be a splendid thing indeed if church treasurers were embarrassed in a similar manner. Usually embarrassment, when present, is occasioned by lack instead of by plenty. Sometimes this may be unavoidable, but very often it is due to the fact that the Lord's people in general have failed to realize their responsibility. Regular, systematic, proportionate giving is the remedy for deficits, and the sure means of securing the wherewithal to prosecute the work of the Lord. The result of the complaint of the workmen was the issuance by Moses of a proclamation to cease the giving of the offering: "For the stuff they had was sufficient for all the work to make it, and too much," (vs. 6, 7). The people, therefore, were restrained from bringing. An account is thereafter given of the making of the various parts of the tabernacle, (vs. 8-38). Note the nature of the work, the exact compliance with the plan given on the mount, and the co-operation evident in its prosecution.