

# The Gospel Witness

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

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## The Jarvis Street Pulpit

HOW A DEFEATED FIGHTER CAME BACK.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 1, 1931.

(Stenographically Reported)

"Howbeit the hair of his head began to grow again after he was shaven."—Judges 16:22.

Prayer by Rev. W. S. Whitcombe.

Though Thou wast angry with us, O Lord, Thine anger is turned away, and Thou comfortest us. We praise and bless Thee for Him by Whose stripes we are healed, Who took our place and bore our sins for us. We praise Thee for Him, Who, though He knew no sin, yet was made sin for us that we might become in Him the righteousness of God. We thank Thee for that perfect and complete salvation, for our Saviour cried upon the cross, It is finished. We thank Thee that we can add nothing to it, but rejoice in the perfection of the salvation wrought for us.

We marvel at the wonder of Thy love, that Thou shouldst have loved us when we were dead in trespasses and in sins, that Thou shouldst have called us to Thyself, and drawn us, and bound us there for ever by the cords of Thy love. We praise and bless Thee for this salvation.

We thank Thee, O Lord, that Thou hast given unto us, not the spirit of bondage whereby we fear, but rather the spirit of adoption whereby we cry, Abba,—the Father. So to-night may Thy Spirit have His way with us, that we may learn to speak the language of heaven itself, that our thoughts may be those heavenly thoughts which Thy Spirit alone can teach us. May our minds be set on things above where Christ sitteth on the right hand of God! Shed abroad, we pray Thee, by that same Spirit, the love of God in our hearts that we may be wholly taken up with Thy love. As Thy love is more completely revealed to us, all lesser loves shall disappear, and the things of earth shall lose their attraction for us.

We praise Thee, O Lord, to-night for the testimony which Thou hast given to us, that so many of us here can say in our hearts,—

"I came to Jesus as I was,  
Weary, and worn, and sad;  
I found in Him a resting-place,  
And He has made me glad."

Teach us to rejoice in the Lord, and again to rejoice. So give us the consciousness of Thy presence with us this night and during the days of this week, about our work, at home, or at school, that we may rejoice in temptation, trial, and affliction, knowing that Thou dost sanctify these very things to us.

Thou knowest our needs, O Lord, for Thou dost look upon us, not merely as a congregation of people, but knowest our hearts altogether. If there be any here to-night especially afflicted, or sorely tempted and tried, encourage

them, we beseech Thee. Comfort those who are sad, and those who sorrow. If there be here to-night someone who has lost the joy of his or her salvation, restore unto such an one the fulness of joy that is in Christ Jesus, lead such an one back to the plain path of obedience to Thee. If there be someone here, a child of Thine, who has sinned to-day, manifest unto him the fulness of Thy forgiveness, and bring such an one to repentance.

Grant as Thy word is proclaimed to-night, and the Lord Jesus and Him crucified is exalted, that Thy Spirit may take the word and bring it home to our hearts in mighty power. Honour Thine own word, we beseech Thee. We believe that it shall not return unto Thee void, for Thou hast so promised. We claim Thy promise to-night. We pray Thee to manifest Thine arm in saving power, so that Thy word shall be vindicated, and Thy name glorified in the salvation of sinners. These things we ask through Him who died for us, and Who rose again, Amen.

First of all, let me read you our text of last Sunday evening, found in the twenty-first verse of the sixteenth chapter of Judges: "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." The twenty-second verse is our text for this evening: "Howbeit the hair of his head began to grow again after he was shaven."

In our study of Samson's character last Sunday evening we observed that his record affords a sad but striking illustration of the career of many of the professed followers of the Lord Jesus, who at one time were separated unto God, devoted wholeheartedly to His service, but who later gradually were weaned away from their first love to walk in the counsel of the ungodly, and stand in the way of sinners, and sit in the seat of the scornful, until at last the secret of their strength was discovered, their locks of consecration, of separation, were shorn; they fell into the hands of the enemy, and were used of the devil to do his work.

I suppose there are thousands of people in Toronto this evening who were once professed disciples of Christ, who

at one time were members of a church, and perhaps engaged in some form of Christian service, who now have cast away their profession, who no longer attend any house of prayer, and some of whom blaspheme the name that once they professed to adore.

How terribly tragic that record is! I have seen many disasters overtake the professed followers of Christ, and, in some instances, men who have occupied positions of prominence in the Christian church. "Let him that thinketh he standeth take heed lest he fall." Let us watch and pray ceaselessly that we enter not into temptation. Let us put on the whole armour of God that we may be able to stand in the evil day.

Samson became the plaything of his enemies. They put out his eyes; they bound him with fetters of brass, and set him to do the work of a beast of burden, to grind at the mill. But unknown to them, and unnoticed by them, "the hair of his head began to grow again."

His locks, as I showed you last Sunday evening, were not, in themselves, the source of his strength; but rather were the symbols of his separation; and when they were shorn it indicated that he had violated his Nazarite vow, he had mixed with the world, his separation unto God was ended, the Spirit of God departed from him, and with the departure of the Spirit went his supernatural strength.

So, dear friends, have many of the professed followers of Jesus Christ fallen. Is there any hope? Is there any way back again? If all such backsliding professors in this city could but be restored to God, to fellowship with Him, and to fruitfulness in His service, what a great revival would come to Toronto! Our churches would be thronged with eager worshippers, our prayer services would be attended by thousands who now no longer pray. Oh that God would send a revival to every backsliding Christian in this city! "Howbeit the hair of his head began to grow again."

### I

Let me point out, first of all, SOME REASONS WHY THIS SHOULD BE, TO EVERYONE WHO HAS EVER KNOWN CHRIST, THE GREAT DESIDERATUM, THE SUPREME, THE MASTER, DESIRE OF LIFE, TO GET BACK TO GOD, and to receive again the anointing from above. Why should Samson desire the hair of his head to grow again?

First of all, he should desire it *for his own sake*. What a miserable man this former champion must have been when he found himself in the hands of the Philistines! How he would recall the happy days when he was wont to shake himself, and exercise his great power in Israel's behalf! He had been the hope and inspiration of multitudes of people who had been long enslaved. He had repeatedly brought deliverance to his nation. They had looked upon him as their leader and their judge, and now, alas! he is bound with fetters of brass, and made to do the enemy's work. How he must have mourned the vanished glory! How he must have longed for the return of his great strength! How deeply he must have sorrowed when he discovered that he was "weak as other men", that he could no longer carry the gates of brass upon his shoulders, that he could no longer break the bands with which his enemies bound him! His strength was gone, and he must have lamented it sorely for his own sake.

The most wretched person in the world is a man or woman who has known the joy of Christ's salvation, who has entered into his banqueting-house over which love's banner floated, who has tasted of royal dainties, who has been

ministered to by angels, who has tasted in a thousand ways that the Lord is gracious, but to whom all these happy experiences have become nothing but a memory of ever deepening sadness. I say, such an one must be of all people most miserable.

I wonder are there any here this evening? You remember the time when you came to the house of God with gladness, when you joined in the praises of Zion with exultation of soul, when you were thrilled at the very mention of the name of Jesus. When you heard the gospel preached in the Spirit's power, how you rejoiced in the knowledge that these things were exemplified in your own experience, when you discovered that you were able to break the bands by which the devil would bind you, to overcome circumstances, to walk as a victor through life, more than conquerors through Him that loved you. Do you remember the happy day when Jesus washed your sins away, and the many, many happy days which succeeded that happy beginning? But now they are past, and you have to say, as we often sing in one of our hymns,—

"Where is the blessedness I knew  
When first I saw the Lord?  
Where is the soul-refreshing view  
Of Jesus and His word?"

"What peaceful hours I once enjoyed!  
How sweet their memory still!  
But they have left an aching void  
The world can never fill."

What wretched people they are from whom the Beloved has withdrawn Himself, who are separated from His fellowship, who have grieved the Spirit so that He is no longer regnant in their lives! They are "weak as other men".

Some such may be wishing that better times would come to the world, that there might be an improvement in their material circumstances. But the greatest desire of your life ought to be, for your own sake, that the hair of your head should begin to grow again, that God would return to you, and fill and flood your soul with the power of His matchless grace.

Then, my dear friends, Samson ought to desire a return of this blessedness which once he knew *because of the grief his declension and defection had occasioned all who loved him*. How Israel had gloried in their champion! How proud they were of him! How they praised God when they saw the matchless might of this great champion! How secure they felt when he stood between them and the enemy! How they must have magnified the grace of God when they saw it so abundantly bestowed upon him! But when his locks were shorn, when they saw this man bound with brazen fetters, when they saw him a sport of the enemy, there must have been tears in many eyes. Many must have said, "How art thou fallen from heaven, O Samson, son of the morning! How art thou cut down to the ground, which didst weaken the nations!"

We have grieved to see God's children go astray. John said, "I have no greater joy than to hear that my children walk in truth." And, conversely, there can come no greater grief to a pastor than to see those he has taught and helped in the divine way, turning away from Jesus Christ. How sad it is!

I wonder are there any here this evening who have thus been the occasion of grief to many? What shall I say to Christian parents who see their children turning away from God? What shall I say to a Christian wife who sees her husband drifting back into the ways of the world? How many anxious hours she has! How earnestly she calls upon God to intervene and save the champion from disaster! There is nothing those who love you desire more than that the hair of your head should grow again. When I see a backslider come home I can scarcely restrain my Hallelujahs. If there be any here this evening who have grown cold, I beg of you, make it your ceaseless prayer that, by the mercy of God, the hair of your head may begin to grow again, that you may be restored to the place of service and sovereignty conferred by the power of the grace of God.

Then, furthermore, it should be desired because, while Samson is in this backslidden state, *he furnishes great impetus to the cause of Philistia, and occasions great rejoicing in the halls of Askelon.* While Samson wailed, while Israel mourned, how the lords of Philistia rejoiced! They had a great feast; they celebrated their victory, for there was no one in all Israel they hated so cordially, or feared so greatly, as this great champion.

If any one of us should dishonour the name we bear, the enemy will greatly rejoice. David expressed that principle at a later time when news came to him that one of Israel's champions, the great Saul, who, from his shoulders and upward, was higher than all the people that had fallen on Gilboa's mount. He said, "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." He knew there would be rejoicing in Philistia when they heard of Saul's death. And similarly, when Samson fell there was gladness everywhere in the enemy's country.

There are thousands of people who would like to see this place destroyed. Some of my friends—I think they are my friends—tell me sometimes of what a terrible man I am, and what a terrible church this is! Only last Friday night I was preaching in Guelph, and some lady came up to me and said, "I thought I would come and see and hear for myself; I have heard such terrible things about you." I said, "Very probably you have." I doubt whether there is any church so intensely hated as Jarvis Street. I know of no reason unless it be for the testimony it has tried to bear to the simplicity of the gospel of Jesus Christ. But if anything could happen to us, how the world, the flesh, and the devil would rejoice! If something could occur to blot out our testimony, to cut off our locks, to bind us with fetters of brass, how men of the world would shout for joy at our loss of power! I know that very well. I am under no misapprehension on that account. Nor would all those who would thus rejoice acknowledge being Philistines. Some of them would call themselves Israelites.

I want to make this personal. I apply it to you, and say that if you fail to adorn the doctrine of God your Saviour in all things, if you fail to prove by a consistent daily life the reality of the religion of Christ, if you lose your locks of consecration, and fall into the hands of the enemy, while God's people would grieve, the enemy would rejoice. Do you want to bring gladness to the very gates of hell? Do you want—I had almost said, do you want to make the devil sing for joy? If anything can bring gladness to the heart of that malignant

prince it is the defection of those who profess the name of the Lord Jesus Christ.

One of our young ladies came to me the other day and said, "I never told you how I first came to this church, but I should like to do so. I was a Sunday School teacher in a Baptist church of which I was a member. I attended my own church, and had no interest in other churches. I never looked at the Saturday paper to see who was preaching in the different churches, for I always went to my own, and taught in the Sunday School.

"Saturday night was a free night, and some friends and I always went to the theatre. We had done so for years. But as I was going out one Saturday evening my father said to me, 'Where are you going?' 'To the show.' Then he said, 'I do not know anything that pleases the devil more than a Sunday School teacher in the theatre.' I went away to the show, and when I returned mother met me and said, 'Did you have a good time to-night?' 'No', I replied, 'I was never so miserable in my life.' 'I am very glad to hear that', said she, 'for after you had gone your father and I went to our room and spent the evening on our knees, asking God to make it impossible for you to enjoy yourself.'

"I thought I would not grieve them by going again, so the next Saturday night I picked up the evening paper and read through all the announcements to see if there was any religious service which I could attend on Saturday night instead of going to the show. The only Saturday night meeting I could find announced in all Toronto was the Jarvis Street prayer meeting. I came, and from that night until now I have never missed one Saturday night. I had more joy in that one service than I had had in all my attendance at the theatre."

I tell that story for the sake of that father's remark, "There is nothing that gives the devil such delight as a Sunday School teacher at the show." There is nothing that can bring gladness to the heart of the enemy like a Christian's failure, like a Christian's fall. May God preserve us from it! But if we have so fallen, may He restore us by His grace, and cause the hair of our heads to grow again.

Samson should have desired his hair to grow again because *his defection gave great impetus to a false religion.* When Samson fell, the lords of Philistia called a convention: "Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand." The tabernacles of Israel were forsaken: The people no longer went to their solemn feasts; but the temple of Dagon, the heathen god, was crowded, as they celebrated the victory over this erstwhile champion.

All the books that have been written by the enemies of revealed religion, and all the scoffing of those who deny God, have not done as much harm to the cause of Christ as has been imposed upon it by backsliding Christians. Nothing inspires unbelief, or makes it more difficult for people to accept the gospel, like men and women who have professed faith in Christ, and who have then turned away from Him. If there are such here, I beg you to remember that you are putting a stumbling-block in a brother's way; that you are setting an example which others will follow; you are furthering the interests of those who reflect upon the truth of the gospel and cast doubt upon the honour of the Lord Himself. May God help such to desire, for the sake of the holy religion which once they professed,

that the hair of their heads may begin to grow again, that we may return to that place and relationship where we can prove the reality of the truth of God.

I think Samson's defection *must have done much to silence the testimony of the prophets of Israel*. When anyone urged his fellows to put their trust in God, they said, "Look at Samson, how the Spirit of God moves him in the camp of Dan. See how victorious he is over his enemies. Nothing can stop him. Nothing can cabin and confine him. There is no power that can bind him. Let us trust Samson's God." But when Samson's eyes were gone, and his locks were shorn, and his strength had departed, when the Spirit of God had left him, and he was a prisoner in the hands of the Philistines, how could any prophet urge others to trust in God? While Samson was bound with fetters of brass, and his latter days seemed to be a glaring contradiction of the truth they tried to proclaim, how could they preach?

Nothing inspires me to preach like seeing in my congregation men and women whom I have seen saved. How I rejoice when I look at some of you this evening, and remember you when you came as enquirers—some of you, indeed, when you were enemies, and came with no interest in this place or anybody who worshipped here, but inspired only by curiosity, or else by animosity. But as you crossed the threshold God met you, and you were gloriously saved. When I think of it, I feel that it is worth while preaching the gospel since I have seen so many lives completely transformed by its power, so many feet set in the way of righteousness and of the celestial city.

On the other hand, nothing makes it so hard to preach as when we see people who once cried, Hallelujah, who once attended the place of prayer, now neglecting the assembly of the saints, and walking in evil ways. I beseech you, brethren, to remember that we preach together. Some of our friends of the Brethren persuasion say they do not believe in a "one-man ministry." Neither do I. You can do nothing in a Christian church except as you have the united testimony of those who worship there. I believe the whole body of Christ ought to bear witness to an exuberant life within. The body is not all tongue. If the preacher alone preaches, without the living testimony of the members, we shall not accomplish very much; but when day by day they pray, and day by day they witness, and day by day they urge others to come to Christ,—when Samson is abroad everywhere doing God's work, it is an easy matter to preach.

It must have been an indescribable sorrow to everybody to see Samson play the clown, made sport of by the Philistines, and the name of the God he professed dragged in the mire. Some man wrote me a year or so ago saying, "I see many people profess conversion in Jarvis Street Church, and in this I rejoice; but if you know of any way by which they may be preserved you have learned a secret that the Christian church is eager to learn." What we need is to be "steadfast, unmovable, always abounding in the work of the Lord"; for when people depart from God it gives occasion to the enemy to blaspheme. They turn upon us and say, "To what purpose is your gospel? Was not Mr. So-and-So a member of your church? See where he is now." Thus the name of our God is profaned among the heathen. And God will hold any one of us responsible for bringing dishonour upon His name. Thus I have tried to show you why we

should all desire that the hair of our head should grow again—if, indeed, we have been shorn.

## II.

Let me give you TWO OR THREE REASONS WHY WE SHOULD EXPECT IT TO GROW AGAIN. Samson was shaved but as the old theologians would have said, and Job before them. "The root of the matter was there." What was in began to come out. Of course, if you have worn a religious wig, and if that is taken off, I cannot guarantee that your hair will begin to grow again. But if it was your own hair, the roots must still be there; and if you are shaven there is hope that it will grow again.

I leave the figure to apply the principle, that we have every reason to hope that the hair of our head will grow again, if we have been shaven.

First of all, *the ground of our original hope remains the same*. When you came to the Lord years ago, and dared to believe you were a Christian, what was the ground of your confidence? Works of righteousness that you had done? Alms you had given? Merit you had stored up by your good deeds? Were any meritorious deeds registered to your credit? "No," you say, "I came not that way; but rather saying,—

'I'm a poor sinner and nothing at all,  
But Jesus Christ is my All-in-all'."

I loved to sing that glorious hymn, "Rock of Ages," and especially these lines:

"Nothing in my hands I bring,  
Simply to Thy cross I cling."

Did you come that way in the beginning? Had you any confidence save that Jesus died for you a sinner? The righteousness of Jesus Christ is still available to you, and the blood of Jesus Christ, God's Son, still cleanses from all sin. He Who saved you in the beginning, can restore you and bring you back to Himself, to His side, and to His fellowship—and He can do it even this hour. Will you rejoice again in Him? Will you reassure your heart before God that you never had any confidence save in the work of Christ in your behalf? That work of Christ is just as efficacious to-day as it ever was, and if you come to Him again you will find the hair of your head will begin to grow again.

If indeed you ever were a Christian *the fact of regeneration remains*. Again I say, the root of the matter is in you. You were born again, were you? Were you really quickened by the divine Spirit? "Yes, I had a very real experience. The memory of it, while sad, is still very sweet to me. I know something happened, and that I was made other than I was by nature; and for many years I proved the truth of it. Yes; I believe I was really born again." How were you born? "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." If indeed God by His Spirit came to you, if indeed He quickened you by His creative touch, if indeed He made you a child of God, then He will never leave you, nor forsake you, notwithstanding the reproach you have brought upon His name, notwithstanding the bad company you have kept, not-

withstanding you have become a tool in the hands of the enemy, and that the enemy has used you to accomplish great injury to many,—notwithstanding all that, the hair of your head may begin to grow again, for if the life of God was ever in you, it is in you still.

Then may I remind you of *the promises of Scripture on the ground of which we may expect the restoration of the backslider*. Let me give you a few of them: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have *everlasting life*"; "My sheep hear my voice, and I know them, and they follow me: and I give unto them *eternal life*; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand"; "The wages of sin is death; but the gift of God is *eternal life* through Jesus Christ our Lord." If ever you belonged to Christ the life of God is in you, and the hair of your head will some day begin to grow again. The life that God has put within, must sooner or later manifest itself without.

I might quote the direct promises of God from now until morning, but they all assure you of the one thing, that that which God has begun in you, He will carry on until the day of Jesus Christ.

Could I carry that idea forward, I would like to nurse before you *the figures under which the relation of the soul to Christ is set forth*. For example, we are said to be *members of His body*. I love to look at Calvary to find a solution of all my problems, and I remember that when they came to Jesus to break His bones that His body might not remain on the cross over the Sabbath, they found He was dead already. Do you know why? "That the scripture should be fulfilled, A bone of Him shall not be broken." When Jesus Christ ascended on high, and led captivity captive, He went back to heaven with a whole body, not one member was missing. "We are members of His body, of His flesh, and of His bones." And heaven shall never behold a dismembered Christ. Not a finger, not an eye,—no part of His body shall be missing. Hence, the hair of your head will begin to grow again.

Then remember, it is said also that *the church is the bride of Christ*. The Lord Jesus does not do anything hastily. He set His love upon us from all eternity, knowing all that we are, and all that we might become. Although we have displayed many unworthy traits, yet His love never fails. He has not withdrawn His affection from us. I read in the Book that sometime the marriage of the Lamb shall come, and it shall be said, "His wife hath made herself ready." When that great day shall come, the bride will not be absent. My Lord Jesus shall never be charged in the high court of heaven with breach of promise. Notwithstanding all we have suffered at the enemy's hand, the hair of our head will begin to grow again. We shall come back, and He will receive us unto Himself.

### III.

Let me close by trying to point out *SOME OF THE SIGNS OF GROWTH*, some of the signs that the hair of our heads is beginning to grow again. Would you like to know that you are coming back? Would you like to know

that you are already on the way? Would you like to know that the Good Shepherd has not forgotten His sheep? You have felt a touch somewhere, you have felt yourself hedged about, you have found you could not go this way or that—would you not like to find that it is the Good Shepherd thus hedging up your way? A strange experience came to you, perhaps a funeral dirge; perhaps you had to dig a deep and dark grave. Perhaps you lost money. I do not know what happened to you, but you say, "That is a strange sound in my ears." Would you not like to know that what you hear is the bark of the Good Shepherd's dog? Would you not like to be assured that you are loved with an everlasting love? "Having loved his own which were in the world, He loved them unto the end."

Is there any sign that you are coming back again? Is there any sign that the hair of your head is beginning to grow? Samson must have been about *as miserable as a man could be*. He could not adjust himself to the ways of Philistia. He knew he did not belong there,—and that was one sign that he would not stay there very long, without protest. Perhaps you have said, "I will have nothing more to do with churches. Religion is a farce. There is nothing in it for me. I have abandoned my profession." But here you are! Had you known to what you were coming you would not have come. But you came. Many people have come here who have gone away vowing they would never come back. I know very well that every time I preach it is in such a way that would empty a church—and keep it empty—if God the Holy Ghost did not compel people to come back—and here you are. Why are you here? So near to the fold again!

You would not admit to me what is the matter, but to yourself you admit that after being here, or in some other place where the gospel is preached—and praise God there are still many places in this city where the gospel is preached as faithfully as it could be preached by human tongue—you have felt as miserable as a soul could be. You have said, "I will go the way of the world. I will have a good time." But you have not managed it, have you? No: instead, you are in the house of God again, because, did you but know it, the hair of your head is beginning to grow again.

I remember a young woman's coming to me, saying, "Pastor, I am in great trouble. I have tried to follow the Lord, but some of my friends came to me and asked me to go to a place of worldly amusement. I have got out of fellowship with God. Indeed, the enemy has whispered in my ear, suggesting that perhaps I was never a Christian." I said, "Let us examine it, and find out the facts. Before you were converted on a certain night you were in a certain place, in the company of certain companions?" "Yes; three or four times a week." "Then you made profession of Christ, you walked with God for a while, and then you were found in the same place, in the same company. The externals were the same in both cases, but was there any difference?" "Oh yes. In the first instance I enjoyed it to the full; but in the latter case I was the most miserable person in town." "Where was the difference, outside or inside?" "Thank you, Pastor; I see it. The difference was inside, and only the Spirit

of God could do that." She went down to Philistia, but an Israelite could not be happy there. That is one of the signs that the hair of your head is beginning to grow again, because you are so utterly miserable apart from Christ.

Samson differed from the Philistines in this: they said of their heathen god Dagon, "Our god hath delivered Samson our enemy into our hand." But Samson said, "No; he did not. I delivered myself. I sinned. That is why I am here." Blessed be God when a Christian knows the cause of his own trouble, when he knows that the responsibility for his situation rests upon himself, and not upon others, and is ready to acknowledge it. The hair of his head is beginning to grow again.

Are you ready to acknowledge that you have brought your trouble on yourself? Are you ready to say, "That is true. You have described me to-night, I am where I am by my own act, by my own sin." When a man knows that, and confesses it, it is a pretty sure sign that the hair of his head is beginning to grow again.

There is no hope for a man while he defends himself. I have no hope to offer anyone while he denies that he is a sinner. If you are a proud Pharisee, thanking God that you are not like this poor Jarvisite—that is a new word—if you are so proud of yourself that you do not need washing in the blood, until God breaks your heart, and enlightens your understanding, so that you see you have no help apart from Him, I see no signs that the hair of your head is beginning to grow again. But if you know and acknowledge that you are a sinner, and that you are responsible for all that has come upon you, that is a sure sign that the Holy Ghost is dealing with you.

*Samson longed to be free again.* How those fetters galled that mighty man! How he longed to arise and shake himself as at other times! Oh that his strength could come back again to enable him to do the mighty exploits which had characterized the early years of his career.

Is there somebody here who says, "I used to sing in the choir, and I used to sing because I loved to sing the praises of God. When I heard the choir sing to-night my heart was heavy, for I said to myself, "Why am I not singing His praises? Why am I silent?" You long to be back in Israel praising the Lord again. If that be so, it is a sign that God is dealing with you, that the hair of your head is beginning to grow again.

Or your service may have been of another order, teaching, preaching, witnessing in some way for Christ, and to-night you long for the liberty and power to serve God as once you did. If that be so, I perceive there are some signs of the growth of hair.

As the Philistines called a company together for Sampson to make sport for them, the poor man with his eyes out, whispered to the lad who led him, "Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them." He stood between the pillars, and three thousand Philistines were in some sort of gallery on the roof—and then Sampson prayed. Ah, observe, *he prayed!*

A man is injured in a motor accident, or by some other means, and his form lies still and apparently lifeless. A physician comes and examines him care-

fully and says, "No; he is not dead. He still has a pulse, he is still breathing." When the Lord said to Ananias, "Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus," Ananias said, "I cannot do that. He is an enemy. He has come to devour us." But the Lord said, "Behold, he prayeth." That was a sure sign that the man was alive.

Do you pray? You say, "Even as you have been preaching, there has arisen from my heart a great sigh. I do not know whether it is a prayer or not, but it is a longing to be back with God."

"Prayer is the burden of a sigh,  
The falling of a tear;  
The upward glancing of an eye  
When none but God is near."

"Behold, he prayeth."

What did Sampson pray? He said, "O Lord God, remember me, I pray thee, and strengthen me. Let me die with the Philistines. I would rather die as Thy servant than live as a servant of Philistia."

They told me once in Chicago of the last time Moody addressed the students of the Institute, as the tears rolled down his cheeks he said that it was his daily prayer that God would not allow him to live to depart from the faith, or in any way to dishonour His name. "Better", said he, "let me die than live to do that."

Samson, broken-hearted and penitent because of his sin, said, "O God, strengthen me this once, just this once." And then you remember he put his great arms around those pillars, and with a mighty shout, he cried, "Let me die with the Philistines." He bowed himself, with all his might, and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life."

Would you rather die than be out of fellowship with God? Would you rather go down into the grave and lose everything than lose God?

Those whom Samson slew in his death were more than he had slain in his life. They took him at last and buried him with honour, as a man who had spent his last moments serving his God. May the Lord make the hair of our heads to begin to grow again, and bring us back every one to the place of fellowship and service, that so we may increasingly be conformed to His likeness. Whose "locks are bushy, and black as a raven".

Let us pray: O Lord, Thou art with us. If there are any who have lost their first love, sweetly constrain them to come back home again to-night. If there are any who have found the far country a place of desolation and darkness and utter want, bring them back to the Father's house, we pray Thee. Have any dishonoured Thy name, and given the enemy occasion to blaspheme the name of our holy God, let the blood of Jesus Christ be applied for the cleansing of that stain. O gracious Redeemer, Thou Good Shepherd Who didst give Thy life for the sheep, suffer no one to leave this place to-night in any other frame than in fellowship, in sweet communion with the Saviour of sinners, with the Lover of our souls. Hear us, we pray Thee, for Jesus Christ's sake, Amen.



## THE THEOLOGY OF GENESIS

A Lecture by Dr. T. T. Shields.

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(Stenographically Reported.)

This evening we are to look particularly at the section of Genesis from the twenty-seventh to the thirty-sixth chapters. The outstanding characters in that section of Scripture are Isaac in his declining years, and Jacob, and Esau. We shall bear in mind that the Lord used these human personalities through whom to communicate His word and will to men. There is a sense in which some of them were preintimations of the great principle of the incarnation.

Let us remember, then, first of all, that the Bible is in very truth the word of God. We ought to give heed to it in order that God may be permitted, if I may reverently say so, to speak for Himself. You remember how Paul was greeted with that word on one occasion, "Thou art permitted to speak for thyself." Some of the moderns, or Modernists, are unwilling that God should be permitted to speak for Himself. They want to do all His thinking and speaking for Him. But when we come to the Bible, we come to it as to the word of God, where, and through which, God does really speak for Himself to men.

In these lectures, particularly in those relating to the Pentateuch, the first five books of the Bible, I have one very distinct and definite aim in mind: I want you to see how full of the gospel these five books are.

Through the years men have been improving their methods of lighting, but the sun is still the father of lights. I have never heard of anybody's suggesting a substitute for it, or any improvement upon it. I do not suppose that any scientist has yet discovered fully the potentialities of a sunbeam. We used to have someone in this church a few years ago who offered strange prayers that were rather extended. He said many good and true things in his prayers, but they were so elaborate and prolonged that I fear not many of us were able to follow him with any true devotion. But I remember one phrase that was almost amusing at the time, and yet there was much in it. He said: "We thank Thee, Lord, for the percolating power of a sunbeam."

There is much more in a sunbeam than any of us have yet discovered. There is light in it, there is heat, and there is power. There are some scientists who suggest that by and by we may be able to get from the sun almost directly all that we need for light, and heat, and power.

Before we were accustomed to the use of electricity it used to be commonly said that coal was preserved sunlight. And I suppose that is indisputably true. If you take a bit of coal, you may convert it into light; you can transform it into heat, or into power. But the energy wrapped up in that lump of coal is always the same. It may be expressed in a variety of forms, but the sum-total of it, so our scientific friends tell us, is always the same, whether transformed into light, or heat, or power.

And at this late day we still have need of the sun. We cannot grow anything without it. We should soon be without food; we should soon be without clothes; we should soon be without life if the sun were to cease

to shine. And it is what it is by the creative act of God. He made it. He Himself likened Himself to the sun. There is a passage which speaks of Him as "the Father of lights, with whom is no variableness, neither shadow of turning." There is no substitute for God. It is not within human power to improve upon God: "From everlasting to everlasting he is God."

I believe—I give you my conviction on the matter—I believe that *the Bible is given to us for the express purpose of teaching us that God has made full and adequate provision for all our spiritual needs in the gospel of His Son*, just as truly as He has made provision for our physical needs in the material world about us. The gospel is simply spiritual sunlight. It is the radiance of God Himself. Jesus Christ is described as the "brightness of his glory, and the express image of his person." Inevitably, therefore, if the Bible be the word of God, we shall find Him in the Old Testament as in the New.

It is now possible to telephone from Toronto to London, England. Suppose about four o'clock in the morning I were to get a telephone call from London, and I answer, and I hear the voice of a friend say: "Good morning." I look at my watch and say to myself, "It is an uncouth hour of the night to be called up if I know anything about it," but to him I say, "Good morning." He remarks again: "It is a beautiful morning, is it not?" To which I reply, "I do not know; I have not been out to see yet." "Oh yes, it is gloriously bright and sunny." (They do have bright and sunny days in England occasionally!) My friend goes into ecstasies over the splendour of the day, and I say, "I am very glad that you are standing in the sunlight, but it has not shone upon me yet. In Canada it is still dark." He replies: "I forgot there is a difference of five hours in the time. But the sun is up here. Old Sol is on his way, and you will see him before long."

Or, someone may write me a letter and tell me that he is writing out under the trees where the sun is shining, where the air is filled with the music of birds and the fragrance of flowers, and where there is an abundance of fruit. That letter reaches me on a January morning when I can hear the milkman's wagon going along—everything crunching and creaking on a zero morning. But the letter I receive tells me, not only that my friend is writing in the morning, but from a glorious summerland. He tells about its comfort, its joy, its music, its beauty, and its fruitfulness. I look out of my window—at least, I try to, but it is all covered with frost; so that I cannot even see through it. I look at the letter again and say, "Can there be, anywhere in the world, such a land as this man describes?" I know there can be. I know he is living in another clime.

What is the Bible? It is a telephone conversation to a dark world from Someone Who is standing in the sunlight. It is all light, and glory, and beauty there. He tells us here in Genesis that the day is breaking, and that the time will come when all shadows shall flee away. It is a letter from the summerland to a world that is death-stricken and held fast in the bonds of sin. It

tells of a coming summertime when all will be light and beauty.

I desire to fortify your minds against the idea that is so prevalent today; that the Bible is a record of man's groping after God, of the evolution of his mental powers until there is gradually evolved the idea of God. That is not true. God was always God; from everlasting He has been what He now is; and in the Bible He is speaking to us, communicating to us spiritual truth as we are able to bear it, but which we could never discover for ourselves.

### I.

Let us glance briefly at ISAAC'S EVENINGTIME. In the twenty-seventh chapter he is an old man. You can perhaps estimate the value of any man's religion by what it does for him when he is just about to shuffle off this mortal coil.

What has religion, what has Jehovah's revelation of Himself done for Isaac? What is its value in life's eveningtime? Divested of all incidentals, what was the heart of his request to Esau that he should find him savory meat such as he loved, and come that he might receive his paternal blessing? Isaac was going to hand over to him the rights and blessing of the firstborn. And I think, if you examine it, you will find that *Isaac now appraises the promise of God, with all its golden future, as the most valuable of all his assets.* He is like a father who has some special treasures that he would like to hand on to his children personally. He has left the bulk of his property by his last will and testament, but there are a few things that he wants to distribute among his children with his own trembling hand. I went once to see Mr. Thomas Spurgeon, when he was not very well, at his home at Streatham. While I was there he said, "I want you to have something of my father's, and I have been wondering what I should give you." He gave me two things which I treasure most highly. One was a large brass paper-knife, which he said was always on his father's desk in the days before newspapers were cut, when one needed a long knife. The other was a manuscript by his father's own hand.

Isaac wanted to hand over the blessing to his son. It makes no difference whether it was Jacob or Esau for the moment: the point is that God had so communicated Himself to Isaac that *in the declining hours of his life the richest of all his treasures was the knowledge of God which he possessed, and the assurance of the blessing which was to persist through all the ages to come.*

It was not greatly different from the Christian's hope, was it? It was, of course, a lesser revelation than we have seen in the face of Jesus Christ, but it was the same in principle in this respect, that he knew his only abiding possession was God.

When Isaac gave his parting blessing to Jacob—I say nothing about Jacob's deception for the moment—you will find a repetition of the same thing. Some of you remember Dr. Keirstead, and will recall some of his little habits that endeared him to many of us. When he was taking a far view of anything he would shade his eyes as though he were looking out over the hills. That is what Isaac is doing there, shading his eyes and looking down through the future, and saying to Jacob, "Here is my blessing. It will last through time and eternity. The blessing of Abraham and of Abraham's God be upon you." There is no suggestion there (28: 1-4) of a God who is limited to a family, or to a tribe; it involves a

conception of God as a God of sovereign grace, to Whose power all things are subject.

### II.

Look now at ONE OR TWO CONSPICUOUS EVENTS IN JACOB'S LIFE.

Neither excusing nor explaining his deception, this at least must be admitted, that *Jacob coveted that blessing which his father was ready to bestow.* Jacob desired the possession of that spiritual blessing, for in spite of all his peculiarities, he had learned that there was something more in life than the things we touch, or taste, or handle. It is that which distinguishes a Christian from one who is not a Christian: he has recognized God, he has seen the land that is afar off.

That was characteristic of Jacob, and that grew out of God's revelation of Himself to him. He yielded the material and temporal in order that he might possess the spiritual.

There is another truth hidden in this story. Of course, I know *we* are supposed to be better than men were *then*. We have sloughed off a great deal of our old human nature! I have often said that if there is anything in evolution, I am glad I was such a late arrival! I do not know what it would have been like had we arrived earlier! Jacob was a bad lot—and that is the material God lays hold of: "This man receiveth sinners, and eateth with them."

"Ah, grace, into unlikeliest hearts  
It is thy boast to come;  
The glory of thy light to find,  
In darkest spots a home."

This divinely inspired delineation of the character of Jacob supplies *abundant proof of the doctrine of the total depravity of human nature.* I was in a meeting a little while ago where there were a number of preachers, and they were discussing other preachers, among them, Billy Sunday. Some of the brethren quoted some of his rough sayings, and I said to them, "Brethren, I find some confirmation of the truth of the doctrine of total depravity in the facility with which even ministers remember the ugly things they hear." I fear we all find it easier to remember objectionable things, than the things which are of good report. The truth of man's natural depravity comes out in Jacob's life.

Now look at *The Bethel Vision.* There is a picture of grace, of God's stooping to man, and making Himself known.

You will observe also *the response of Jacob to the grace that is thus bestowed upon him.* He finds room in his heart for God. Some people say, "How is it that a man of that character can be religious?" I remember my father's saying that he was walking home with an official of the church one night after a business meeting. There was one member who had displayed himself—as he always did at a business meeting. You know, there are Baptists as well as Presbyterians who qualify for eldership by their ability to object. This man was born in the objective case. He objected to everything. The church official said, "Brother So-and-So tries my patience almost to the breaking point. I wonder if the man really is a Christian?" To which the other replied: "He is an awkward customer, I admit; but if you had known him as I knew him years ago, you would have no doubt that he is a Christian."



That was true of Jacob. In spite of his ugliness, and side by side with it, there was always a recognition of God—and that as a result of the divine communication to him.

When Nathanael came to Jesus He said, "Behold an Israelite indeed, in whom is no guile," Nathanael was amazed, and said, "Whence knowest thou me?" Jesus answered, "Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God: thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these! And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

Jacob, going away from home, has a vision in which he finds communication established between earth and heaven, and the angelic visitors sent forth to minister for them who shall be heirs of salvation ascending and descending upon the ladder. Our Lord takes that into the New Testament and says, "That is a picture of Me and of My coming. I am the way, the truth, and the light." Thus the gospel came to Jacob.

In his giving of the tenth there was a recognition of the Lordship of Jehovah, as was true of Abraham, in his paying tithes to Melchisedeck.

There is also a record of *Jacob's going to Haran*, of his marriage, and his abundant prosperity; and with it all, if you follow him while he is in Haran, you will observe that Jacob is always building altars; he is always praying. We shall see in a moment the contrast between him and Esau. Read Esau's record from beginning to end, and you will find that he never erected an altar, he never bowed his knee in prayer, he never recognized God, or acknowledged God in any way whatsoever. Many good qualities he had, but he was a man manifestly without God.

But Jacob is the child of promise, here is the heir to the promise made to Abraham. He has made choice of the birthright and its blessing. So all the way through during that period of sojourn in Haran Jacob acknowledged God.

When at last *he returned to Bethel*, he explained his desire to return. He said he wanted to meet with God, that the Lord's hand was upon him.

"There is a divinity that shapes our ends,  
Rough-hew them how we will."

There is a providence that keeps a hand upon us.

One young lady told me the other day that she was sure the Lord directed her to the Seminary. No doubt that is true. If "all things work together for good," there must be Someone to Whom "all things" are subject.

I call your attention to another principle as illustrated in Jacob's career. We hear much nowadays about the "divine immanence". I have a quarrel with the printer whenever I use that word. The proof-reader always changes it to "imminence". Apparently he does not know they are two separate and distinct words, and mean two vastly different things. When we speak of "divine immanence" we mean that God is in everything. It is tantamount to saying that He is always, everywhere, present. He is everywhere. You cannot escape His presence. Thus God is said to be in the primrose, in the daisy, in the stars, and in the sun. "God is a spirit."

You remember how the Psalmist contemplates the possibility of escaping the presence of God. Read the one hundred and thirty-ninth Psalm: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

There is no possibility of escaping the divine presence. Why? Because God is everywhere. He is a spirit.

But He is not only immanent, being a spirit, He is a Person. Some call Him, Force,—capital F-o-r-c-e. Some call Him the Great First Cause. But what the Force is, what the First Cause is, they do not pretend to tell us. That there is a something in life that determines human courses and characters, there can be no doubt. The revelation of the Bible is, that while God is all that, He is something more, that He is a personal God, and that all the qualities—the attributes, if you like, but qualities is a stronger word—of personality are ascribed to God. He is said to have will, and judgment, and affection, and memory, and so on.

God is a person, and He is personally transcendent. He is in the universe; He is part of the universe: "In Him all things consist." Nothing can have any existence apart from God, apart from His will and His pleasure. He is all that, but He is a person, transcendent, above the universe that He has made; and, while a part of it, yet in a sense apart from it.

Read this story of Jacob, and you will find that this blundering man goes on darkly, scarcely knowing whither he is going—like his great forebear Abraham—but ever and anon a Voice speaks to him, and a hand is laid upon him; and Jacob finds that he is in the grip of God after all. That is the revelation of God in Christ. He is my God Whom I must worship, Whom I must obey. That is the revelation of God in Jacob's life. A God who interposes in human affairs and directs us for our good. That is the true doctrine of the divine immanence, or as Tennyson calls it, "The Higher Pantheism".

"The sun, the moon, the stars, the seas, the hills and the plains—  
Are not these, O Soul, the Vision of Him who reigns?"

"Is not the Vision He? tho' He be not that which He seems?"

Dreams are true while they last, and do we not live in dreams?"

"Earth, these solid stars, this weight of body and limb,  
Are they not sign and symbol of thy division from Him?"

"Dark is the world to thee: thyself art the reason why;  
For is He not all but that which has power to feel 'I am I'?"

"Glory about thee, without thee; and thou fulfillest thy doom  
Making Him broken gleams, and a stifled splendour and gloom."

"Speak to Him thou for He hears, and Spirit with Spirit  
can meet—

"Closer is He than breathing, and nearer than hands and  
feet.

"God is law, say the wise: O Soul, and let us rejoice,  
For if He thunder by law the thunder is yet His voice.

"Law is God, say some; no God at all, says the fool;  
For all we have power to see is a straight staff bent in  
a pool;

"And the ear of man cannot hear, and the eye of man  
cannot see;

But if we could see and hear, this Vision—were it not  
He?"

I must call your attention to *his experience at Peniel when the supplanter becomes a prince*. Mark this, will you? You remember the first chapter of Hebrews, how the writer argues, not only for the superiority, but the preeminence, of Christ above angels: "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

When Jacob is going on his way, the angels of God meet him. The difference between Jacob and Esau is that Jacob knew an angel when he saw one. He recognized the angels. He offered hospitality to God's angels.

I believe that every true child of God has put within him a new nature, and that that nature has an affinity for the truth. If it is of the truth, it is part of God; there is a bit of God in us. He is the Spirit of Truth. That being so, when the truth comes knocking at our door, we shall recognize God's angel as the messenger of the truth. If you are really the Lord's, and have tasted that the Lord is gracious, you will have a taste for spiritual things. When you turn to certain books you will say, "I do not like the flavour of it. It is poison. I do not want it."

The angels of God met Jacob. Do you recognize God's angels? That is what makes a Christian. First the Angel of the Covenant, Jesus Himself; then all His accompanying ministers through us, those sent forth "to minister for them who shall be heirs of salvation." It is our privilege thus to meet with them.

I have not time for particulars, but *the story of Jacob's ultimate surrender* is most instructive. In that chapter (32) you have the New Testament doctrine of sanctification. Jacob, so to speak, was converted when he chose the birthright. He was a young Christian when he saw the ladder to the skies. He went away from home, and endeavoured to walk with God as he built his altars. But the old nature was ever trying to get the mastery; there was a constant war between the flesh and the spirit, as there is in every one of us.

Then at last, filled with fear in the face of his brother Esau, he sent his loved ones over the brook and he was left alone, "and there wrestled a man with him until the

breaking of the day." I think there is no doubt as to the identity of that Angel. Many times He appeared in the Old Testament, and He appeared to Jacob. It was He who said, "Before Abraham was, I am." It was He Who said, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." He knew all about Jacob, for He met him by the brook, saying, "Jacob, I have waited for this interview for a long time. We will settle to-night who shall be master." They wrestled through the night, and the Stranger said, "Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me . . . and the hollow of Jacob's thigh was out of joint as he wrestled with him."

If you would study the philosophy of prayer, whether in the Old Testament or the New, prayer *per se*, the essence of prayer, you have it in that story. In contrast with that, put the popular idea obtaining in some quarters, that "I" can strut into the presence of God with my own interpretation of what God has said, and demand to be healed. That is not prayer. It is the very antithesis of prayer.

Do you know what prayer is? A little child says, "Mamma, may I have some bread and butter, please?" "Presently," her mother replies, and goes on about her work. After a while, "Mother, may I, please?" "Presently, my dear." She repeats it again and again in the same manner, but by and by she comes and lays hold of mother's skirts, and says, "Oh, Mamma, please! please! I am so hungry." She cannot compel it but she clings, and mother puts aside her work,—and she not only gets the bread and butter, but she gets some jam on it after that!

Thus, limping, Jacob clings to God and says, "I will not let thee go, except thou bless me." And God not only exalted him to the House of Lords, and made a peer out of a commoner, but He made a prince out of a supplanter. That is consecration, a milestone on the long road of sanctification.

### III.

Then just a word about Esau. I like Esau. He was a fine man. I like many people who are not Christians. I have seen many people who were the very incarnation of amiability, who were among the loveliest people in the world to live with, who were not Christians. A man's wife scarcely understands why that exemplary husband of hers needs to be converted; and, on the other hand, he thinks he has an angel for a wife. May they long continue to think so, both of them—as they ought to do. But mere amiability is not spirituality.

Esau is *an example of amiable carnality*. Esau never saw the stars. What does the Bible call him? A "profane" man. That does not mean that he used profane language; but that he had no sacred enclosure in his life for God. That is the word that was used to describe the ground in front of the temple. It was not fenced in. It was a thoroughfare that anybody could use. Every vagrant spirit that passed by could enter where Esau was. But no angels were ever entertained by him,—"un-awares," or in any other way.

Merely amiable people are not Christians. Study Esau, and you will find that his life was dominated by the carnal. He put the flesh before the spirit, time before eternity, the material before the spiritual always. While he cried a bit when he wanted the blessing, he soon got over it. He was not greatly disturbed that Jacob carried

the blessing away with him. Even had he retained it, he would not have valued it very highly.

*Esau became very prosperous.* He is a type of the world, and all that is in it, "the lust of the flesh, and the lust of the eyes, and the pride of life."

There has been an election in Britain—I wonder if you read about it? It was pretty much of an earthquake—a combination of earthquake, cyclone, and many other things. I would have given much to be in England that night. I have been there on such occasions. Well, there is a disposition sometimes to value life in terms of the material. I fear that has obtained in England for a good while, as it has here. I hope it will be better now.

But when Jacob met Esau he said, "I have enough, my brother. I do not need anything. You have been away getting on in the world, but I have been getting on at home too; I have all that I need." It is no indication of special divine favour when a man gets on in this world. Neither is it an indication of divine disapproval when somebody loses all he has.

Here was a man upon whom the sun of prosperity shone all his life, and yet God had no place in his life. Some of the richest men in the world have been men who have had no God in their thought. The difference between a Christian and one who is not, is that the Christian is not living for time but for eternity. He has beheld the land that is very far off.

#### IV.

In the thirty-fifth chapter you have THE GRAVES OF RACHEL AND ISAAC. Poor Rachel died on the way home. She was not buried in the field of Machpelah, as were the others, but buried in a wayside grave. She did not do very much, did she? Yes! She left Benjamin behind her! Trace the influence of Benjamin and his tribe all down through history, and see the place which this mother had in the plan and purpose of God. What a parable it is! How many a mother has served God obscurely, and quietly slipped out of life! By and by the world has rung with the praises of somebody who has rendered some conspicuous service, who would never have been here to serve had it not been for that quiet and almost unknown mother.

When Jacob got back, there was no word about his meeting with his father. Isaac was an old man, and I suppose there was not much joy in the meeting. I have heard of children going home, who found it necessary to say, "Father, this is John." There is a lucid moment, and the father answers, "Yes, I am glad to see you." But John almost wishes he had not come home, for the next moment he is unrecognized.

It was not long before they laid Isaac away,—another who died in faith, "not having received the promises." His sons Jacob and Esau buried him, as Isaac and Ishmael had buried Abraham.

#### V.

Then there follows that chapter which I do not suppose any of you would read for devotional purposes. Here we are given THE GENERATIONS OF ESAU, the sons and dukes of Edom. Do you enquire, "What is the use of that chapter? I could not get a topic for a prayer meeting out of that." Someone asked a scholar if he had read all the books in his library. "No," said he, "did you ever read a dictionary through?" "Why, no," was the reply, "it is a book to consult." "So is my library. Some of the books I have read through—and some many

times; but many of them are for consultation when I want proof for a certain matter."

Did you ever know anybody who had minutely studied everything in the British Museum? The scholars of the world go there, however, and shut themselves in a certain section. It is a great storehouse of human lore, and is there for purposes of consultation.

The Bible is an all-purpose book. You may turn to this book and find an answer to any question. If you were a learned anthropologist, and you wanted to trace the races of mankind back to their source, you would find it there in that chapter. This is a great Book. May the Lord help us to treasure it more and more.

#### HOW TO HELP SEMINARY STUDENTS

We may be excused perhaps for believing that we have the finest company of students in Toronto Baptist Seminary to be found anywhere on the continent. In order that we may be excused, let us tell a story. A certain church was thinking of calling a certain minister to be its Pastor. A deacon of that church wrote to a deacon of the church which the Pastor was then serving, enquiring what sort of wife the Pastor had. To which the very wise deacon replied, "Our Pastor's wife is the finest woman in the world except your wife and mine"!

On the same principle, we believe our Seminary students are the finest in the world. Thirty-seven are men, and twenty-seven women. They are all in training for missionary work of some sort at home or abroad. We, of course, include in that term, "missionary", the regular work of the ministry, for every minister should be a missionary.

We are sure our students are in the apostolic succession, for they are all poor. While the poor have the gospel preached to them, it has ever been the rule that it is the poor who preach it. We have never longed for money so much as since we have carried the responsibility of operating Toronto Baptist Seminary. The students are being thoroughly well trained in ministerial economies. That, of course, is a special science; and involves the problem of learning how to live on nothing, or next to nothing.

The Seminary has no residence where students can eat at a common table. They live in rooming-houses, for the most part; and they live as cheaply as possible. A number of them keep bachelor's hall, two or three of them living together, and cooking their own meals. Sixteen men and twelve women do their own cooking,—that is, when they have anything to cook. Our one fear is that they may not always be sufficiently well fed, and that is not healthy for young people—or for older ones either, for that matter.

Some time ago some friends in a certain country place contributed potatoes and other vegetables. And we are writing this to our friends in the country to suggest that they give the Seminary a shower. We understand that prices for potatoes and other vegetables are now pretty low—that is, they are low where they are grown. Those of us who live in the city have to pay more for them. The students have no trucks to bring them in, and no money to pay for having them brought in. Would it not be a fine thing for those who have abundance to pack up a few bags of potatoes, and baskets of turnips, and apples, and other things—every housewife knows what people

need to keep their bodies alive—and prepay freight or express, whatever it may be, and send to us at Toronto Baptist Seminary? They will all be carefully stored, and the students might then have abundance of these staples without cost to themselves.

Of course, we shall be glad to receive money for student aid. Even a dollar a week to a student may sometimes seem a fortune. If we had money, we could help the students out with small amounts, which, together with an abundant supply of wholesome vegetables, would ensure their being well fed. Do this at once before the weather breaks. Send all you can, but be sure you prepay the carriage of them; or, put a few bags in a car and bring them with you to Toronto. Or perhaps in some church not far away someone may own a truck, and a few others could supply the gasoline, and thus deliver the vegetables free of charge to the Seminary. Let us hear from you at once.

#### PUBLISHED WITH GREAT RELUCTANCE

The resolutions which appear below are published with the greatest possible reluctance. We had hoped to be able to avoid the necessity of making further mention of the Women's Missionary Society.

We have had a somewhat extended experience in the ministry, during which we have had opportunity of observing the operations of principles and personalities which disturb the peace of churches, and impair the value of their witness to the world about them. Our readers know that we have long had our sword unsheathed against Modernism, and against principles and organizations of any sort whose influence tend to destroy men's confidence in the integrity of the holy Scriptures. But never at any time, or anywhere, have we had to do with anything which was more unscriptural in the principle of its organization, so virulent in its spirit, more dangerous in the subjectivism of its teaching, or more contumacious in its settled attitude and activities than the Women's Missionary Society of Regular Baptists of Canada.

If we could be persuaded that Baptists in general, and Regular Baptists in particular, had anything in common with this Society, we should be constrained to confess to being removed from being a Baptist by the greatest astronomical distance ever computed by astronomical mathematicians.

That many good people but partially informed have been led astray, that many neurotic and emotional types have fallen under the delusion of this Society's subjectivism to the extent that they now sincerely believe that whatever *they* want to do God wills they shall do, and this altogether apart from the teaching of the Word of God—all this, we sadly admit. But we shall not argue the case further.

Fortunately, so far as Jarvis Street Church is concerned, to the best of our knowledge, the last rootlet of this Women's Society has been removed; or, if there should be one remaining, it will be removed as soon as it can be identified. Upon that policy the church has already several times expressed its determination. But for the information of our readers, and in order that they may judge of the type of mentality by which this Women's Missionary Society is controlled, we publish the following facts.

At a very largely attended meeting held June 27th, a

recommendation from the Deacon's Board was presented and moved by Deacon George Greenway, and seconded by Deacon J. G. Hyde, in the following terms:

"WHEREAS the Women's Missionary Society of Regular Baptists of Canada, by its operations within this church, has grievously disturbed its peace, and has been the cause of dissension and division;

"AND WHEREAS the President of the said Society, Mrs. C. J. Holman, as a member of this church, is everywhere recognized as the leader of the said Society;

"AND WHEREAS the said Mrs. Holman, since the beginning of the discussion in December last, has made no attempt to heal the breach which her course has caused, but by persisting in her course has aggravated the said dissension;

"AND WHEREAS more than one hundred people, in expression of their sympathy with Mrs. Holman and her Society, and in opposition to the church's action in dealing with the said Society, have left this church and formed another organization;

"AND WHEREAS the said course of Mrs. Holman has disturbed the peace to a greater or less extent of the majority of the churches of the Union of Regular Baptist Churches of Ontario and Quebec with which this church is affiliated;

"AND WHEREAS the Deacons of this church have addressed two letters to Mrs. Holman dated respectively February 10th and February 16th, suggesting that she consider the advisability of withdrawing from the membership of this church, to which she replied that she had no intention of withdrawing her membership;

"AND WHEREAS the Deacons of this church under date of June 22nd addressed a letter to Mrs. Holman requesting her to meet the Deacons on Friday evening, June 26th, to show cause why they should not recommend the church to withdraw the hand of fellowship from her;

"AND WHEREAS after an extended interview the said Mrs. Holman failed to show any cause why such recommendation should not be made; but, on the contrary, maintained her position, and insisted that others were wrong, and that she alone was right;

"AND WHEREAS the officers of this church, and the members of the church generally, hold Mrs. Holman chiefly responsible for the recent events in the church's life which have injured its reputation, and brought reproach upon the cause of Christ;

"AND WHEREAS Mrs. Holman is determined to continue her present course, which course must work injury to the interests of this Church, and to the Union of Regular Baptist Churches with which we are affiliated;

"THEREFORE BE IT RESOLVED, that this church, with much sorrow, withdraw the hand of fellowship from the said Mrs. Holman, and that she be and hereby is excluded from the membership of Jarvis Street Baptist Church as from this hour;

"AND FURTHER BE IT RESOLVED, that Mrs. Holman be and is hereby informed that until such time as she repents of her great sin against this church, and expresses her willingness publicly to acknowledge her fault and to ask the church's forgiveness for the grievous injury she has wrought to this church, to other Baptist churches, and to the cause of Christ in general, her further attendance at any of the public services of this church will be regarded as an offence, against this church's peace."

Mrs. Holman had been informed of the Deacon's proposal, and was present in the meeting. When asked if she desired to say anything she stepped to the platform and said:

"I had not expected to be allowed to speak. All I can say is this: I feel the Lord gave me a commission four years ago to begin the Women's Missionary Society of Regular Baptists of Canada, and He has not withdrawn that commission. I must obey God rather than man."

The impossibility of discussing any question with anyone who is under the delusion that he or she has had some special commission from Heaven will immediately appear to people of ordinary intelligence. It would be vain to hold conventions, to debate any question, to present any

kind of argument, if all messengers were to come to such a convention moved by the conviction that each had received some special divine commission of which no one else had any knowledge, or could be informed, except by their own lips. Or if every member of any particular church were each to assume the possession of certain prerogatives, on the ground of having received a divine commission there would be an end to all church order, and ecclesiastical confusion would be bound to ensue.

Or, if the same principle were applied politically, anarchy would be the only possible result.

The above resolution was submitted to the meeting, and with only three opposing votes—which votes were registered by young women who were members of Mrs. Holman's Society—the resolution carried; and Mrs. Holman ceased to be a member of Jarvis Street Church.

At another largely attended meeting held July 4th, one week later, the following resolution was moved by Deacon Fred Turney, and seconded by Deacon J. E. Jennings:

"WHEREAS this church at one of its regular meetings, held Saturday evening, June 27th, resolved as follows:

"That in the judgment of this church it is impossible that anyone should be wholly loyal to this church's interest while representing and prosecuting the interests of the Women's Missionary Society; and that this church inform Mrs. Clubine that it cannot consent to anyone's continuing in the membership of this church while endeavouring to further the interests of the official organ of the Women's Missionary Society; and that therefore Mrs. Clubine be requested to choose between her connection with the Women's Society and her membership in this church; and that she is requested to give her answer to the Secretary of this church not later than Friday evening, July 3rd;"

"AND WHEREAS the said Mrs. Clubine has replied to the Church Secretary, acknowledging the receipt of the resolution, and stating that she sees no necessity for making such a choice, saying:

"If this resolution carries I shall have the unusual experience in my Christian life of being voted out of the assembly of the saints;"

thereby expressing her determination to continue as representative of *The Regular Baptist Call*, and thus preferring her connection with the Women's Missionary Society before membership in Jarvis St. Baptist Church,

"THEREFORE BE IT RESOLVED, that with deep regret the said Mrs. Clubine be informed that this church cannot approve of her determination to further the interests of a Society so hostile to the interests of Jarvis St. Church as the said Women's Missionary Society; and that the said Mrs. Clubine, by her action, leaves Jarvis Street Church no option but to withdraw the hand of fellowship from her, and to inform her that her membership in this church has ceased."

Mrs. Clubine, who was present, was then asked if she would like to make any remarks, to which she replied that she would like to read her entire letter, which she did.

The question was then called for, and carried by standing vote, with only one opposing.

#### Four Months Have Passed

We call our readers' attention to the fact that the foregoing resolutions were passed June 27th and July 4th, respectively, approximately four months ago. We repeat, our readers will be able to judge of the type of mentality which controls the Women's Missionary Society when we say that in spite of the church's action, with the exception of a few Sundays when, we understand, she was visiting other churches, Mrs. C. J. Holman has continued to attend the Saturday evening prayer meeting, morning and evening services on

Sunday, as well as the monthly Communion services of the church, the last attendance being only last Sunday.

Mrs. Clubine still attends the church services, but not the Communion services.

If any suppose that the action of Jarvis Street has been severe or sudden, they have but carefully to read the foregoing resolutions to see that both officers and members of Jarvis Street Church, in this matter, have let patience have her perfect work.

So far as Jarvis Street is concerned, we are no longer troubled. Nor are we longer disturbed respecting the present influence of the Women's Missionary Society upon the churches of the Union. We publish this as a matter of information, for the particular advantage of individuals in churches who have not been perfectly informed.

#### Members in Hamilton and Woodstock

Perhaps it ought to be said that though there are two or three churches in Toronto supporting the Women's Missionary Society, neither Mrs. Holman nor Mrs. Clubine found membership in any one of these. Mrs. Holman is now a member of Hughson Street Church, Hamilton, (which church has withdrawn from the Union) of which Rev. H. W. Bower is Pastor, and whose double-dealing in respect to this whole matter *THE GOSPEL WITNESS* will find it necessary at an early date to describe. Mrs. Clubine is now a member of Oxford Street Church, Woodstock. Toronto is a city of about three-quarters of a million, in which there are many Baptist churches. We wonder why these two ladies could not find one among all of them in which they could be comfortable? But the President of the Women's Society must needs go more than forty miles away, to Hamilton; and the representative of *The Regular Baptist Call*, nearly one hundred miles, to Woodstock.

#### Read This Two or Three Times

All we ask of our readers is that they will read this article two or three times, and form their own conclusion. Let no one, however, be under the impression that either in Jarvis Street, or in the Union, we are downhearted. We are indignant at the wanton wickedness of the Women's Missionary Society, which is nothing else but an expression of the determination of one woman to set her opinions and her will against the collective judgment of all others beside. We are only wondering how Mrs. Holman's pet principle of restricted communion (to which, properly understood, we subscribe) is to be applied if the expressed will of a church is to be utterly defied? Would Mrs. Holman recommend that we call in the police?

#### Blessing in Jarvis Street

God is greatly blessing us in Jarvis Street. The week-evening meetings are marvellously sustained; the Thursday evening service is attended by a great congregation. Last Sunday was a day of great blessing. Baptism was administered, and the Pastor gave the hand of fellowship at the Communion service following, to twenty-three new members. The sermon appearing in this issue was preached. It was rather longer than usual, and well after nine o'clock six hundred and ninety remained to the Communion Service. "Praise God from whom all blessings flow."



## Baptist Bible Union Lesson Leaf

Volume 6

No. 4

REV. ALEX. THOMSON, EDITOR.

Lesson 47

November 22nd, 1931

FOURTH QUARTER.

### THE ARK OF THE COVENANT.

Lesson Text: Exodus, chapters 37, 38.

Golden Text: "And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims." Ex. 37:9.

#### Daily Bible Readings.

Monday—Deut. 11:26-32.

Tuesday—Numbers 3:1-13.

Wednesday—Numbers 8:1-14.

Thursday—Psalm 15.

Friday—Matt. 5:13-20.

Saturday—Rom. 3:21-31.

### I. THE ARK AND MERCY SEAT, (37:1-9.)

In the chapters of this lesson an account is given of the obedience of the people in making the various parts of the tabernacle, and some of these are described. The subject has been covered in previous lessons, but this opportunity may be used in reviewing the truth taught. First, the obedience of the people should receive emphasis. They understood and carried through to a successful conclusion the work given them to do. Such obedience is always expected by God from His people. It is necessary to personal and collective blessing, and upon it there depend, the favour of God, the accomplishment of the duty, and the progress of the work.

As noted formerly, the ark typifies our Lord in the glory, the One in Whom all things consist, (Col. 1:17), in whom are all believers, (Eph. 1:10), Who kept the law perfectly for us, (Deut. 10:4; John 8:46), Who is the heavenly Manna, (16:33; John 6:57, 58), and the Source of life, (Num. 17:10; John 1:4). Each article in the ark reminds us of our Lord, is a memorial of Israel's sins, (32:19; 16:12; Num. 17:8) and a testimony to the power of God, and just as there was nothing in the holy of holies outside of the ark, so there will be no one in the glory outside of Christ. Explanation of salvation through Christ may be given here, (Acts 4:12). The two materials used in the making of the ark typify the twofold aspect of our Lord's nature, the shittim wood, the human aspect, the gold, the divine. Our Lord is the God-man in the glory, (I Tim. 2:5). The mercy seat speaks to us of Christ our propitiation or Mercy Seat, (I John 2:2); the place of meeting with God, such a meeting being based on bloodshed, (Heb. 9:17). This was the only place of meeting with the sinner through the high priest, and as such it was necessary, precious, and blessed. It prefigures our Lord's position as Mediator, (Heb. 9:15), and sets forth the merciful disposition of God, His plan of salvation, His willingness to deal with man, man's need for mediation on account of sin, and his

inability to stand before God in his natural state.

### II. THE TABLE, CANDLESTICK, AND ALTAR OF INCENSE, (37:10-29).

The three articles of furniture described in these verses were placed in the holy place, typical of the sphere of service. In this place the priests served continually ministering before God. Only the priests were permitted this privilege, and in this New Testament period only priests are allowed to serve God. These are not persons who term themselves priests after a course in a seminary, but those who have been truly born again. Such are a holy and royal priesthood, (I Pet. 2:9; Rev. 1:6) who offer unto God spiritual sacrifices, acceptable unto Him by Jesus Christ (I Pet. 2:5). The privilege and blessedness of this service should be explained and illustrations of it given from scripture, noting the outstanding characters of the Old and New Testaments; also from church history, ancient and modern, drawing attention to such persons, among others, as Mary Slessor of Calabar, Adoniram and Anne Judson of Burmah, William Carey of India, Hudson Taylor of China, our own missionaries in Liberia, Mr. and Mrs. Davey, Mr. and Mrs. Mellish and Miss Minnie Lane, the well-known Christian workers of the home land, of the immediate past, and other servants of God in more obscure positions. We cannot all be prominent in the work of the Lord, but there is something for each one to do. We can each do personal work. "The princely Bishop Warren was led to an open confession while a freshman at college, through a Saturday morning's stroll with a junior. Bishop Bashford tells of another convicted because of failure to do personal work. He made a list of sixteen students and began to work for them. All were converted and six entered the ministry. A travelling man asked a business man for the privilege of putting him on a prayer list. He permitted it, but laughingly scoffed. He was, however, converted, and became the great Young Men's Christian Association worker, S. M. Sayford, who won C. K. Ober, who won John R. Mott. Dr. Chapman tells of his ignorant Irish janitor, who prayed for and claimed the Holy Spirit's power, and then in a few months led sixty men to Christ. Bishop Berry was led to Christ by two young friends who took him into his father's barn and held a prayer meeting." Any one consecrated to God can do such work and great is the privilege indeed, and wonderful the reward, (Dan. 12:3).

Christ is the prominent Person in the place of service. He is seen in the table of shewbread, upholding His people before the Father, and in the bread portraying their union with Him, the lack of leaven emphasizing the perfection of His character, leaven typifying evil, (Matt. 16:6), the whole speaking to us of our Lord as the Bread of life, (John 6:48), eaten by the priests, (Lev. 24:9), and to be partaken of by the saints of God, (John 6:51). The candlestick was the centre of light for the holy place, typifying Christ the Light of the world, the gold of which it was made speaking

to us of His royal nature, the seven branches of His perfection, and the oil of the Holy Spirit Who wrought with Him, (Luke 4). The nature of this light may be explained as constant, mellow, clear, and sufficient. God is light, and if we walk with Him we walk in light, (I John 1:6, 7). The place of service is the place of light. The altar of incense is typical of Christ our Intercessor, and of the means of approach to God in prayer through Him, (John 16:23; Heb. 4:15, 16). Placed before the Mercy Seat, (30:6), it prefigures the direction of our prayers. The nature, need, and blessed results of prayer need emphasis.

### III. THE ALTAR AND THE LAVER (38:1-8).

The altar of burnt offering speaks to us of our Lord's atoning work on Calvary. Brass is typical of judgment, and reminds us of the fact that our Lord was judged for our sins. He was punished in our stead, (I Pet. 2:24), being made a curse for us, (Gal. 3:13). The sacrifices at the altar formed the central part of Israel's religious system, so the death of our Lord forms the basis of our salvation. Note the prominent position of the altar inside the gate of the courtyard, and the corresponding prominence of the death of Christ in the true preaching of the present-day. To Israel the altar spoke of death, sin, salvation, and substitution, and gave forth God's view of man's condition, and of the plan for His redemption. The laver speaks of cleansing by Christ through the word, (Eph. 5:26), and of the necessity of preparation for the service of God. Sin hinders service, (Josh. 17), and all known sin must be put away, (Heb. 12:1), if we are to serve God acceptably.

### IV. THE COURT AND THE SUM OF THE TABERNACLE, (38:9-31).

The hangings of the court are particularly described in these verses. Nothing was left to chance. In the plan of God all was arranged for, reminding us of the similar care exercised in relation to salvation and Christian work. The walls surrounding the courtyard of the tabernacle served the purpose of forming an enclosure for the tabernacle, of preventing the people from coming too close to the tabernacle, or of seeing into the enclosure, and were a means of manifesting and maintaining order in relation to the services thereof. Typically they prefigure the righteousness of God, impossible to approach except on the basis of our Lord's shed blood, for it meant death to any unauthorized person to touch the wall; the brass pillars reminding us of this judgment; the silver rods and chapters made from the ransom money of the people, (38:25-28), typifying the mercy of God, which is evident in His plan of salvation. The sum of the tabernacle impresses us with the precious nature of the structure, and the great value of the materials used in its construction. Evidently the Israelites had brought much wealth with them from Egypt, and willingly they bestowed it upon this work of God. They gave of their best. Go thou and do likewise.



# The Union Baptist Witness

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## Important Announcement

Rev. Edward and Mrs. Hancox and Miss Florence Stacey are booked to sail from Montreal on November 28th, on the S.S. "Antonia." They are scheduled to reach Liverpool, England, on December 5th, and on December 12th will set sail from that port for Liberia, West Africa, in all probability reaching Grand Bassa about December 31st.

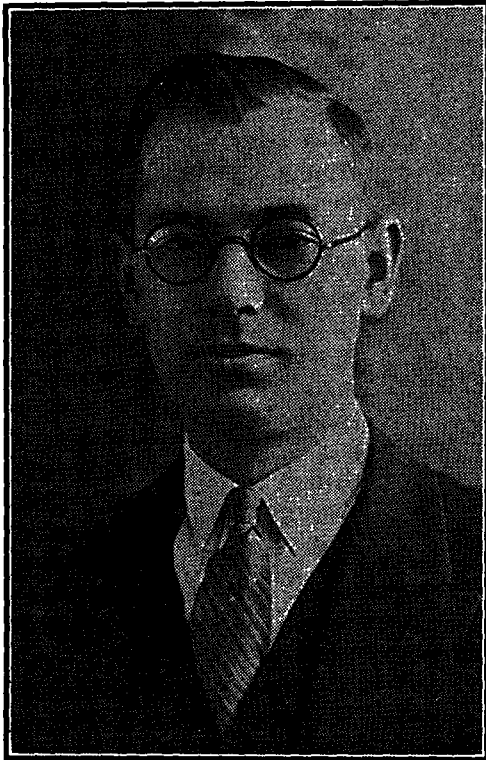
The important decision with regard to the sending forward of these Ambassadors of Christ was made at the post-Convention meeting of the Executive Board of the Union of Regular Baptist Churches of Ontario and Quebec.

responsibility in His Name, may they ever hold the ropes while these others take the "Wonderful Words of Life" to those who have never heard them.

### The New Missionaries.

No introduction is needed in connection with Rev. and Mrs. Hancox for they are well known and beloved throughout our constituency. Last year their going forward to Liberia was hindered, but their year of service in the homeland has, they believe, prepared them in a greater way for their work abroad. During the year, this consecrated couple were called

ed, in any way to embarrass the applicant, or the members of the Board, but when Miss Stacey's acceptance was announced, the testimony of Dr. Shields concerning her ministry in the Jarvis Street Church and of her record of faithfulness in all her undertakings and of her convictions and her courage, evinced, beyond doubt, that the Lord had prepared her for a larger service. From early childhood Miss Stacey has been conscious of a call to Foreign Mission work and to Africa; with this in mind, she took her training at the Toronto Baptist Seminary and she



Rev. Edward Hancox, Pastor, Willowdale Baptist Church



Mrs. Winnifred Paton Hancox

held on Friday, October 23rd, after a time of waiting upon God in prayer and laying before Him the whole matter of the work at home and in Liberia. The benediction of such a time of intercession was crowned by a consciousness of having the mind of the Lord in this important step and the announcement of their out-going is made with the confidence that the churches of the Union will approve and uphold the missionaries in prayer as they make their preparations, bid farewell to home and loved ones, and face a long and perilous journey. Happy are the people who fellowship in this common interest and great

upon to pass through deep water and suffer bereavement, but through all the trial have been conscious of the Lord's dealing with them in love. Now they go forward praising the One who doeth all things well and ordains the lives of His children that "all things work together for good."

Miss Florence Stacey was accepted as missionary-elect to Liberia at the May 26th, 1931, meeting of the Executive Board. At that meeting her Pastor, Dr. T. T. Shields, introduced her and then retired, afterward explaining that he did not want by his presence, when such an important matter was being consider-

ed, in any way to embarrass the applicant, or the members of the Board, but when Miss Stacey's acceptance was announced, the testimony of Dr. Shields concerning her ministry in the Jarvis Street Church and of her record of faithfulness in all her undertakings and of her convictions and her courage, evinced, beyond doubt, that the Lord had prepared her for a larger service. From early childhood Miss Stacey has been conscious of a call to Foreign Mission work and to Africa; with this in mind, she took her training at the Toronto Baptist Seminary and she

### The Out-Going Missionaries' Itinerary.

In the very limited time at the missionaries' disposal, it will not be possible for them to visit as many of the churches as they would like, and we cannot, at this time, make a full announcement. We give, however, a list of the services which have been definitely arranged advising that later announcement will be made covering other meetings.

On Tuesday, November 10th, the three out-going missionaries are to speak at

the Pastors' and Peoples' Conference to be held at Rosanna; on the evening of November 18th, they will be with the Stanley Avenue Church, Hamilton; on Wednesday, November 18th, a Lantern Lecture on Liberia will be given at Bethel



Miss Florence Stacey, Toronto

Church, Orillia, by Miss Green and Miss Stacey will speak; on Sunday, November 15th, the missionaries will be with the Central Baptist Church, London, in the morning; on Monday evening, November 23rd, they will visit the Benton Street Church, Kitchener, and on Tuesday, November 24th, a great Farewell meeting will be held in the Jarvis Street Church, Toronto.

It is expected that the party will leave Toronto on the morning of Wednesday, November 25th, and will visit Calvary Baptist Church, Ottawa, on November 26th; the Lachute and Dalesville churches on Friday afternoon, November 27th, and then the last meeting before sailing will be held in Emmanuel Baptist Church, Verdun, on Friday evening, November 27th.

#### AN ORDINATION.

The messengers sent from the churches of the Union who met in council to consider the setting apart of Mr. H. C. Slade, Pastor of First Baptist Church, Timmins, to the work of the Christian ministry, had a rare experience. Mr. Slade, so well known now, told of his conversion, his call to the ministry and his belief, in a well ordered and beautiful way. Every heart must have been touched by such a statement and every listener who had experienced the saving power of the Lord Jesus Christ must have thought of the time when the Lord called him and of the marvel that "for our sakes He became poor"; and for sinful men poured out His soul unto death, even dying in their room and stead.

As Mr. Slade told of his conversion, told of how the Lord had spoken to him

through a faithful minister of the Gospel, of his conviction of sin and of his real concern regarding his soul's condition and yet of his continuing in sin, the patience and mercy of a loving Heavenly Father dealing with His children was seen.

A party homeward bound after a time of revelling in a distant city; hilarious songs, testing out all that the world could offer in the way of a good time, and in the midst of it all, God spoke to Mr. Slade. There was no more joining in the singing, but there was a realization of the sin that separated him from God, his Maker, his Saviour. Home was reached at last, the night passed and in the morning in his place of business, the prodigal came to his Father—old things had passed away, "Behold, all things are become new."

In a day when men scoff at the very idea of the new birth, when there is little emphasis put upon conversion, such a testimony as that given by Mr. Slade is arresting. Even as Paul met the Lord on the Damascus Road, so the Lord is speaking to men and women to-day. "He that is wise shall shine as the firmament and he that turns many to righteousness as the stars for ever and ever."

Following Mr. Slade's conversion, he had the normal Christian's passion for souls and testified whenever he had opportunity and then the Lord spoke to him again, very definitely, unmistakably calling him to the ministry. Mr. Slade told of the conflict in his soul regarding this, he wanted to do big things in life, he wanted to be rich, but he went to the friend whom the Lord used to bring him to Himself and told him what was in his heart. The good counsel was, "If God has called you, you must go". On the homeward journey, the matter was decided, the sinner saved by grace, took the step of obedience and surrendered all.

The story of Mr. Slade's coming to the Toronto Baptist Seminary for training and of his call to the Westport Church as student Pastor during the summer months are in themselves a testimony. They illustrate the place and service of the Seminary in the life of our churches and what it means to have such a fellowship as our Union.

A statement of Faith, leaving no place for question, no hesitation on the part of the most critical to classify Mr. Slade as other than an evangelical minister, a man called of God and prepared by Him, a man with an assurance that he has indeed passed from death into life, a man with the Message of the Book, a man with a personal experience of its promises fulfilled and consecrated to the work of being an "ambassador of Christ". When Mr. Slade had finished giving his statement concerning his conversion, his call to the ministry, his belief. Mr. McGinlay aptly said, "It seems as if we should ask some questions, but there seems to be none to ask." Thereupon the council agreed to ordain the Rev. H. C. Slade to the Gospel ministry. All were convinced in their hearts that God had ordained him, that he was set apart and that his ministry would be richly blessed.

#### WESTBORO.

On Sunday, October 4th, Rev. Donald Fraser, Pastor of the Westboro Regular

Baptist Church, had the joy of baptizing three candidates and of extending the right hand of fellowship to four. Thirteen have followed the Lord in his own appointed way during the past year and the net gain in the membership of the church is seventeen. When one remembers that just a few years ago, there was no Regular Baptist testimony in the community, and that now there is a thriving church with sixty-one members, it is indeed a cause for thanksgiving.

The Anniversary Services were held on Sunday, October 11th, the special speaker being Rev. W. E. Atkinson, Secretary-Treasurer of the Union. Monday evening, the congregation met for a social time around bountifully supplied tables and later adjourned to the church auditorium where they listened to the various reports of the year. Every department showed a substantial increase and a balance in the various treasuries. Following the reports, Rev. W. E. Atkinson spoke on Liberia, showing the lantern slides to illustrate the work being done by our Foreign Missionaries.

#### WINGHAM.

The Pastor writes, "You will be glad to learn that there has been an awakening in this place. Some three weeks ago, I visited a home where the conversation was followed earnestly by a little girl of about fourteen years of age, I noted this and presently made a personal appeal to her and, after a struggle, that blessed verse, Romans 10:9, brought light. Two members of our Sunday School, a brother and a sister, have also trusted, taking this step at our Cottage Prayer Meeting. On the following Friday, a fine young woman confessed the Lord and on the same night a boy of fifteen surrendered. We expect to have the baptistry open shortly, meanwhile we need your prayers."

#### CALVARY MISSION, HAMILTON.

Thanksgiving services were held on Sunday, October 11th, with Rev. Clifford J. Loney the special speaker. An interesting and instructive message on the meaning and importance of flags, on sea and land, was given in the afternoon by Mr. Loney.

The evening service was under the direction of the acting Pastor, Rev. Robert Dodds, his message was based on "Consider the Lilies of the Field".

The day was crowned with blessing, two young ladies, recently converted at the Mission, came forward in the afternoon asking for baptism and in the evening, the father of these girls accepted the Lord and testified publicly.

The orchestra from the Stanley Avenue Church, under the leadership of Mr. S. Harding, assisted in these services and the fruit and vegetables donated by generous friends and with which the Mission was decorated, together with other special donations of meat, were distributed among those who had suffered during the past months through unemployment.

The close of such a day gave to those who served the Master in that corner of His vineyard a sense of great reward and a realization of the fulfilment of His promise concerning the power of the Gospel to save souls.