

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

\$2.00 Per Year, Postpaid, to any address. 5c. Per Single Copy.

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

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Registered Cable Address: Jarwitsem, Canada.

Vol. 10. No. 40.

TORONTO, FEBRUARY 18, 1932

Whole No. 509

The Jarvis Street Pulpit

DOING BUSINESS WITHOUT MONEY.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 14th, 1932.

(Stenographically Reported)

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isaiah 55:1, 2.

In temporal and physical matters we are enduring to-day, a situation which all the economists find it impossible adequately to explain. We have often observed, and it has been remarked so many times that it is a commonplace, that the world has suffered no famine, no diminution of the products of the earth. There ought to be plenty for everybody. Yet I suppose that within the memory of living men, even the oldest, there has never been such universal economic distress as now prevails.

There is a sense perhaps in which it may be attributable to the war. When one thinks of those four terrible years when countless millions of men and of women, of nearly all nations, were organized for the destruction of the world's wealth, it is not surprising that the time should come when men awake to discover that the world has become poorer. The war took from us the very flower of our manhood. Men who would have been leaders in every department of life, men who would have walked among their fellows as princes and as kings, were laid low when life was, for them, but barely begun. Millions of children were orphaned, and millions of women were widowed. The potential fathers of another generation were destroyed. The world was incalculably impoverished by that terrible period when death everywhere held high carnival.

Yet we have been told by the economists that we suffer, not because there is too little, but too much; not from famine, but from over-production.

A little while ago the Dominion Government floated a loan. What is the use of floating a loan when people have no money? But some people had money! To that appeal, even in Canada, there flowed more than two hundred millions of dollars. Again in the Province of Ontario a twenty-five million dollar loan was floated, and even that was oversubscribed. Mr. Henry Ford, it is reported, proposes to drag millions of money out of its hiding place, by a startling motor announcement.

The assumption is that the world generally is not poor. Deposits in the savings banks of this country are greater at this hour than they have ever been. What is the matter with the world? I suppose the Dominion Loan was subscribed to because timid and timorous people said, "Well, nothing is certain in this life; but that which has the guarantee of the country behind it is likely to be about as certain as anything can be. Everything else would have to be destroyed before the credit of the Government could be impaired, so I think I will invest my little money in that direction because it is most likely to be safe."

I think if you analyze the situation carefully you will find that perhaps we cannot get much nearer to an explanation of the present problem than by saying that that which lies at the base of it is a want of confidence. The business man is afraid to invest his money—if he has any to invest. Men are afraid to buy or to sell, certainly to buy—or to buy in order to sell, lest having bought they should find it impossible to sell. We have come to

a stagnant condition of trade, and men's hearts fail them for fear.

The "scrap of paper" incident of the war was really symbolic and prophetic of a condition which makes happy human relationships impossible; and mutual exchange, with a view to mutual profit, equally impossible. If our most solemn covenants are only scraps of paper, if honour is departed, and truth is slain in the street, and no one can be trusted, it becomes natural for men to hold what they have, and refuse to set in circulation the product, the overflow of life—and universal impoverishment is the result.

The troubles of the world spring from something deeper than defective economic systems, although some religious leaders seem to think the best contribution they can make to the unravelling of the tangle is to turn economists, and invent new fanciful theories for the reorganization of society generally. I do not believe there is promise of much profit in that direction. I do not speak in absolute terms, of course. There may be a little. You may mitigate the troubles of the world without curing them. You may administer an opiate which will dull men's senses, and lead them to flatter themselves that the disease is on the mend; but in such cases, there will not be the sunrise to-morrow of which our Brother Syme sang, but darkness rather than light.

Is it not true that the great need of the hour is a restoration of confidence? In other words, the world needs faith. Faith in men? Yes. Faith in the community of which we form a part? Yes. Faith in the nation, the Empire to which we belong? Yes, all that. But more than that. When we travel, if we go east the clock is put forward an hour or thereabout, according to the speed of the ship or the train, and the distance covered. If we go west, the clock is turned back an hour more or less, according to the distance covered. The time out on the wide expanse of ocean is not taken from anybody's watch, but taken from the sun—and a pretty good time-keeper is the sun.

We used to have a man in this church whose business was to wind the clocks of the city. What an interesting occupation! I often wondered how he remembered—because I forget to wind my watch. But he had to wind all the clocks to keep them going in time with the sun. But if the clock from which all other clocks take their time were to be a second or so behind, it would upset the programme of the whole world. I wonder who wound that clock? Who was it that fixed something yonder that can be depended upon? that needs no repair, no means of acceleration, nothing at any time to retard its movements? But there shines the sun, and by its regularity all social and business engagements the world around are controlled.

Do you not wish there could be found somebody as dependable as the sun, with more than the power of the sun? There is Somebody. "Have faith in God." And when, and in the measure in which, men come again to trust God, they will learn to become themselves trustworthy. The faith that is reposed in God will make it possible for men to trust each other, and the world will be able to say, "Let us go shopping this morning"—and better times will come.

From an economic point of view, as a matter of pure business—although I am not urging that as a motive, it is a by-product, and must be a by-product—but I am sure

that for economic reasons, with a view to temporal and material profit, this old world needs nothing so much as a revival of genuine religion.

These verses I have read to you employ the most commonplace figures. You do not need to be versed in classic lore to understand a text like this: you need only to know what it is to be thirsty, and to be hungry, and to work for wages, and to try to find some measure of satisfaction and of pleasure. You need only to review the commonplaces of life to feel the force of this divine appeal.

I.

Here is AN INVITATION OF GRACE: "Ho, every one that thirsteth." God made us, and not we ourselves; and, having made us, He knows the constitution of our nature; He knows the requirements of spirit, soul, and body, and provided a salvation adequate to our need, which is all of grace. He takes account of the nature of things, and He provides accordingly. Hence the invitation is to the thirsty.

I am not a chemist. I should not know how to resolve, had I the opportunity, a human body into its elements; but I do know this, that a very large part of our physical frame is made up of water, and that it is natural therefore for us to be thirsty, because it is of the nature of our physical constitution. Water is not a mere luxury: it is a necessity of life. Our physical frames must be supplied or we cannot live.

The gospel of Jesus Christ ministers to human necessity first of all. It does so by recognizing that which is necessary to our spiritual sustenance.

The thirst spoken of here is not the thirst you feel when sitting down to the table at mealtime, when you drink a glass of water. You could have waited for it without any discomfort for an hour or two longer. It is not the kind of thirst the children feel when they see our drinking fountain back here in the hallway: it is enough for them to see it to want a drink!

I remember when I used to go bicycling my bicycle seemed to stop automatically at every pump along the road. There were no gas pumps in those days, and I used to take water! But I found after a while that it was a habit, and that I did not need it. I learned to go on hour after hour without drinking water at all.

That is not the kind of thirst that is spoken of in this text. It is the thirst of the man in the desert, where there are no wells of water, where weary hours, and even days, pass and there is water nowhere; the moisture of the body is thus consumed, and a kind of fever sets up within until the man begins to say, "I must have water or I shall die." Such thirst is here described.

I can imagine someone thus travelling through the desert, and finding springs of water nowhere, and for the want of it dropping by the wayside, and lapsing into unconsciousness, so that, if someone with an abundant supply should stoop over him, and say, "Will you have some water?" he could not answer. He does not know. The depth of his need has issued in an unconsciousness of the need itself, until he does not know what he needs—or whether he needs anything. He has been reduced to a condition of helplessness.

Thus do men go on without God until by and by they do not know that they need God. They are unconscious of the depths of the requirements of their own nature. To all such the gospel comes with its appeal, "Ho, every one that thirsteth, come ye." To what? To a banquet-

ing-table? To the enjoyment of luxuries? Not primarily! Not to the music and the dance! Just to water! Just to water!

And the world is thirsty to-day. It always has been. There are individuals—many of them here this evening—who are out of sorts with life. If I were to ask you what is the matter with you, you would probably use a colloquialism and say, "I am fed up". Do you know what that means? We might speak a little more politely and say that we are surfeited, that we have more than enough. Over-production! Too much! Is that so? No! Too much of the wrong thing, but too little of the right. There has been a spiritual thirst that has been so long ignored that it has resulted in a semi-paralysis, until the man does not know what he wants: he only knows he is out of tune with life generally. The truth is, he is thirsty.

"Come ye to the waters." That, my friends, is what the gospel is: a divine provision for human necessity. I suppose we do not need to be able to analyze the water. You do not need to be expert as to the constitution of your own nature. I get a little weary of these people who talk so much about germs and all the rest of it. I wonder how this poor old world managed to live before they found out about these things—but it did. And I suppose those who do not understand it manage to get on somehow!

There is a man who comes forward with an air of superiority, as though, metaphorically, he had a religious test-tube and microscope, and says, "Let me have this thing, and I will take it into my laboratory and analyze it." Nonsense, man! If you are thirsty, get a drink. You may not understand it, but come to God as you are,—

"Just as I am—though tossed about,
With many a conflict, many a doubt,
Fightings and fears within, without
O Lamb of God, I come!"

"Come ye to the waters." That is the invitation of the gospel. Receive Him Who is the Water of Life to your soul. You will understand all about it later.

I have a good deal of sympathy with that Salvation Army lassie of whom General Booth once told. She was preaching in the South of England, and a crowd gathered in the street. Some very wise man said, "Just a minute, I wish you would explain about the book of Jonah, and the miracle of Jonah's being swallowed by the fish. Do you think that is true?" "Yes", she replied, "I have no doubt about its being true." He plied her, with other questions of a like nature, until she finally said, "I do not know about that, but I am going to heaven, and when I get there I will ask Jonah about it." "But", said he, "what if Jonah is not there?" "Then you can ask him," she replied.

Do not be content with theorizing about these things. Salvation is in Christ, and it is just as simple as taking a glass of water when you are thirsty. Yield yourself to Christ, and He will satisfy all the requirements of your nature.

Grace opens a store for those who have no money. Let any store of that order be opened in Toronto, and the biggest stores in this city would not successfully compete with it. If people could read in a paper to-morrow morning an advertisement, "All kinds of produce—everything you need for the table, all you need to wear, and furniture for your house—and nothing to pay; especially for

those who have no money", they would have to increase the police force over night. What a crowd there would be if a store were opened doing business with people who have no medium of exchange, nothing to offer in exchange for the benefits proposed!

That is all money is. You cannot eat pieces of gold, nor yet of silver—even the bills would not be particularly palatable. They have no value. You might have millions of dollars, and yet starve if you could not exchange it for food. Money is only a medium of exchange.

I read last night of a farmer who had given fifteen bags of potatoes for a bag of sugar. He had no money, but he had potatoes; so he said, "I will bring you potatoes if you will give me sugar." I read of another man who wanted a hair-cut, but could not pay for it; so he gave the barber a certain quantity of potatoes in exchange for a hair-cut. That will be a great day when we see people going along with bags on their shoulders. "Where are you going?" "I am going shopping." We should all like a little more convenient medium of exchange than that.

Out on the Pacific coast, particularly in the states of Washington and Oregon, if you give a merchant a ten-dollar bill for an article that costs, say, fifty cents, you need to take a small wheel-barrow with you, for he will hand you back all silver—nine of those great silver dollars. If you stay long, you will need leather pockets, for ordinary ones will soon have holes in them. Silver is better than nothing, but we need a more convenient medium of exchange.

But here is a store for people who have no money, nothing to give in exchange for what God gives. Our Lord said, "What shall a man give in exchange for his soul?" The truth is, we have no money that is of any value at Heaven's bank. I was in New York State last week, and I had to buy my return sleeper ticket on the train. I got on in the morning hours, and the porter said, "I will give you your change in the morning." I expected a bill and some silver. As I was washing, the pullman conductor came in and said, "Are you lower seven?"—or lower something. "Yes." "There is your change." "How do you make that out?" "You gave the porter five dollars, did you not?" "Yes." "Your berth was three-seventy-five?" "Yes, so he said." "Well, there is eighty cents change." "That is a strange way of reckoning," I said, "how do you make that out?" "Forty-five cents exchange," he replied. Our money is at a discount.

But suppose you had money that was at a discount of ninety-nine per cent.—what then? Suppose it were at a discount of one hundred per cent.—no good at all? What then? You would have to do business with a store that was open for people who have no money.

Earthly currency is of no value in the bank of heaven. It is not at a discount of ten or fifteen per cent., but one hundred per cent. Hence, "not by works of righteousness which we have done." Your money is no good at Heaven's bank, nor your works of righteousness either. We are utterly destitute. But there is a store in which we may do business. That is the meaning of grace. Grace provides salvation for those who have nothing to pay.

I remember reading a sweet story of Mr. Spurgeon when he went to the Stockwell Orphanage to meet the boys and girls. When he was sitting down surrounded by a company of children—as he always was when in

their presence—a little fellow came up to him and said, "Mr. Spurgeon, what would you do if you had no daddy, and no mummy, and no brother or sister, no uncles or aunts, nobody to give you anything, and you had nothing yourself—'cause that's me." Mr. Spurgeon said, "I emptied my pockets for that boy."

That is how we come to God,—“Without money and without price.” That is the gospel.

What do we get—water? Yes. But more than that. I suppose there is a proportion of water in milk, and a proportion in wine. There are some people who think water is fine to wash in—but not of much use for anything else. Sometimes I have wanted something else than Toronto water. Not often, but occasionally, one wonders in the morning whether his house has become a drug store. I was in a town one day last summer where there was plenty of water, but none that anybody could drink. It tasted like chloride of lime. It is a fine thing when one can have water that is appetizing.

The religion of Christ is more than meat. It does more than minister to that which is merely indispensable to life. “Bring forth the best robe, and put it on him.” A lesser robe than that would have done, but the ‘best’ was awaiting him. “Bring hither the fatted calf, and kill it.” I suppose he might have been saved from starvation with a banquet of a lower order than that which was provided. “Put shoes on his feet.” They were a necessity, of course; but listen to the father’s further word, “Put a ring on his hand.” Our Father provides us with the luxuries of life.

“He that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.” At Cana’s marriage feast they poured the water into the vessels. It was only water, but when Jesus said, “Draw out now, and bear unto the governor of the feast”, behold, the water had become wine. So does our glorious Lord convert life’s water into wine and milk. He satisfieth the hungry and thirsty soul, not on the cheapest and commonest fare, but on all the dainties of the royal table. “He satisfies the longing soul.” That is the programme of grace.

II.

Here now THE ADMONITION OF TRUTH. “Wherefore do ye spend money for that which is not bread?” Your money? Yes, if you have any; or, otherwise the output of your life, your energy, your thought, your physical activities whatever they may be, whatever comes to you as the result of your effort. You want to exchange it for something. For what? For something that is not bread, for something that does not nourish your life, for something that is not necessary for the sustenance of the soul.

What would you think of one who had not a bit of bread in the house, nothing to preserve life, to “keep body and soul together”, as we say—what would you think of the man who would take the little money he had to go to the picture show, and afterward come knocking at your door, saying, “My family and I are hungry”?

Yet you will find the wisest of men—and women too—devoting all their energy for the acquisition of things that never minister in the least degree to the soul’s requirements. Read the story in Ecclesiastes of the Preacher who said, “I said in mine heart, Go to now, I will prove thee with mirth therefore enjoy pleasure: and, behold, this also is vanity. I said of laughter, It is mad: and of mirth, What doeth it? I sought in mine heart to give

myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees: I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.”

He surrounded himself with every possible material luxury without stint, so that he exceeded and excelled all others that had been before him in Jerusalem, and, surveying it all, he had to admit at last, “There is not a crumb of bread in all that I have provided. All is vanity and vexation of spirit”—“Your labour for that which satisfieth not.”

These are hard times. I suppose many men are willing to do work for any wage—but they must have some wage. I do not know that men are sufficiently concerned about the exercise of their physical powers to look upon the opportunity of work without the slightest remuneration of money or bread as being of special advantage! But who would want to enlist under a manager who is exacting in his requirements, and labour from morning until night with no promise and no prospect of a wage of any sort? “Your labour for that which satisfieth not.” Why do we thus labour for naught? But we all have been guilty of this folly. Therefore Truth thus admonishes us: “Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?”

III.

But WISDOM COUNSELS US. “Hearken diligently unto me.” That is the great matter, for God to get a hearing in the soul. Here is a great Advertiser. He wants to command the attention of men who need His wares. Many voices are calling, and before He offers that which He has to give, He bids men to hearken. When you listen over your radio you get a few strains of music that are pleasing to the ear, and then something comes you do not like—and off it goes. I do not blame you. But as you listen, somebody begins to advertise his wares, and you say, “I am not interested”, and turn it off. There are many things one does not want to hear, even though it be perfectly legitimate advertising.

God advertises from heaven. He says, “Hearken this one time. Listen! Hearken diligently unto me. I have something that you need.” “Faith cometh by hearing, and hearing by the word of God.” I beg of you to listen for the whisper of the Spirit in your soul. Amid the Babel sounds of earth, let the still small Voice of

God be heard. He has something to say to you that no one else can say, something to promise you that no one else can promise. This is what He says, "Listen to Me now. Eat ye that which is good."

There is not much in that, is there? There are no adjectives—"good!" It is the substantive; that which is itself goodness—eat it.

If you could believe all you see in print, there ought to be no sickness. In the advertisements there is a balm for every ill, a panacea for every pain, no matter what it is. If what is said were true, all the ills of life would speedily be remedied. You are asked to believe it—but you do not. I do not wonder. You say, "Perhaps it is good, but it is no better than others: they just talk about it a little more." Somebody said to me of a certain product, "Everybody buys it because everybody hears about it. It advertises itself, but it is no better than other articles of the sort not advertised so widely."

But here is a store which does business without money. And this is what it advertises: things that are "good". What is the difference? If you were to read an advertisement of a certain thing which you needed, at a price within the compass of your purse, if that advertisement said the article was exactly what you required; if you needed it, and wanted it, if you had the money to pay for it—if you believed it you would say, "I will go to that store and get it to-morrow." Why do you not go? Because you do not believe. "It is all nonsense. I have been disappointed before", you say.

What is faith? *It is simply believing that God's advertisements are true, to believe that when this heavenly Merchant says, "I will do business with you as nobody else can do it because I can do business without money whereas nobody else can give things away. Because My resources are infinite, I can give—give—give—always give, without money and without price. And everything I give you is good"—when you believe that, you will come to Christ.*

Is it not simple? I have tried to state the truth as simply as possible: "Eat ye that which is good."

"And let your soul delight itself in fatness." See where it began?—"Ho, every one that thirsteth." See where it ends?—in the fulness of everything that is necessary to complete satisfaction in life: "Let your soul delight itself in fatness."

Can you tell me one good reason why any man or woman here to-night should not come to Christ, and come to Him now? You need Him. You have nothing to pay. All that you need is supplied. All you have to do is to trust Him. Did I not well say at the beginning that what we need for the restoration of business prosperity is a renewal of faith? And what you need to hold commerce with Heaven's treasury is simply to believe. "Whosoever shall call upon the name of the Lord shall be saved."

God's gift is not cheap. Its infinite price was paid by Another. Brother Syme is going to tell us in song about that great transaction, and how our salvation was paid for by a Multimillionaire Who did it all Himself. Sing to us, Brother Syme. Mr. Fred Syme sang:

"It was alone the Saviour prayed
In dark Gethsemane," etc.

WHY GOD'S PEOPLE SHOULD BE SEPARATE.

A Lecture by Dr. T. T. Shields.

Delivered in Jarvis Street Baptist Church, Toronto,
Thursday Evening, February 11th, 1932.

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

(Stenographically Reported)

This evening we turn again to Leviticus, beginning with the eighteenth chapter. This word is addressed to a company of people who are travelling through the wilderness toward the land of Canaan. Certain directions are given to them, some of which have immediate application, and some that relate to their life in the land to which they are going.

For example, they did not sow and reap in the wilderness, hence were not able to offer their firstfruits: they lived on the manna which was supernaturally sent. After their entrance into Canaan the manna ceased, and they began to eat of the old corn of the land. But these directions are especially given to them respecting their conduct in the land to which they are going. They are told that when they come into Canaan they will be a separated people, that they are to be entirely different and distinct from the people of the land; they are not to mix with them, nor to intermarry, nor to hold any communication with them at all. They are to be a peculiar people, separated unto the Lord.

That has its analogy in the spiritual life. I have frequently reminded you that, notwithstanding the hymn which we sing about being "bound for the promised land", Canaan is not a type, is not an illustration of the heavenly state. As a matter of fact, the people of Israel did most of their fighting after they reached Canaan. I have not much hope that wars will wholly cease in this condition of life, either wars of the private variety, or on a larger scale, but I do live in hope that we shall some day have finished with all strife and conflict; that when we reach the Eternal City we shall have done with all enemies.

I suppose it would not be healthy for us to be admitted to such a condition of life here. It is necessary that we should continually strive. The conflicts of life have a very salutary effect upon the formation of character, and such discipline. I believe, is indispensable to our well-being. But when we get to heaven we shall be perfected, and we shall not need such discipline; therefore we shall be fitted to enjoy the everlasting felicities of that city of light. But now we "wrestle not against flesh and blood"—that is, not exclusively against flesh and blood. It does not mean that our enemies are not sometimes incarnated, but it means that our chief difficulties are with "principalities and powers, and the rulers of the darkness of this world".

We are told in the Book that God "hath blessed us"—not, He shall bless us, but he "hath blessed us with all spiritual blessings in heavenly places in Christ". There is a land and a life of promise available to all believers. That is, to be sure, a life of conflict; but it ought to be a life of victory, of continual triumph in Christ Jesus—"in heavenly places in Christ". All spiritual blessings are, in the plan and purpose and promise of God, already vouchsafed to us; and just as the people of God were to enter into Canaan and take possession of the land, and to fight their way in, so we are to take possession of our inheritance in the heavenly places in Christ Jesus, for He has "raised us up together, and made us sit together

in heavenly places in Christ Jesus". Jesus Christ is our Joshua Who, where the law has failed, by sovereign grace leads us into this spiritual Canaan, and into a life of continual victory: "The kingdom of heaven suffereth violence, and the violent take it by force."

Very well, then, we are not to be conformed to the world. And let me admonish you who are students, that when you become pastors in a small town, or in a city, or anywhere else, and you are complimented by being asked to appear at certain clubs—let me admonish you to beware. There are Lions, and Tigers, and Kiwanians, and Rotarians, and Electricians, and Imperialists, and I know not what else, you may be asked to join. Certain ministers think they gain power and influence by all these associations. There are ministers who belong to all the lodges in town. I know of one not very many blocks from where we are now assembled. He is a great joiner. He joins everything there is to join.

The lesson of these chapters is that the people of God are to be separated from, rather than united to the people about them; to be distinct and different from them at every point. It will save us much trouble if we remember that the standards and practices of the world, the general habits of life of men and women who live in the world, and who know not Him Who has called us out of the world, will be out of agreement with us. "If ye were of the world, the world would love his own." If you are going to attend the banquets of the Hittites, the Hivites, the Canaanites, and all the other "ites", you will be "Hail fellow, well met" with them, but you will not fulfil your function as a minister of the gospel; nor can the favour and blessing of God rest upon your testimony. Just as the people of Israel went into Canaan as foreigners, as people who belonged to a different condition of life, and who recognized a different authority in life, and were subject to entirely different standards, so are we. We are a colony. Our citizenship is in heaven. While here, we are away from home; and it is our business to press our way into Canaan, and into the possession of the strongholds of the enemy. As we do so, as we walk with Him, and abide in Him, we shall be able to say, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

I would remind you that the people were especially cautioned against allowing themselves to be influenced by the example of the people about them. They are told that there are certain practices of these people upon whom now the judgment of God rested, for which practices they were being expelled from the land.

Go back to the days of Abraham, where the Lord made promises to him, and told him that his people should go down into Egypt and should abide there four hundred years. It was then that the horror of thick darkness came upon Abraham. The Lord told him that after his people had been in Egypt four hundred years, He would visit them and bring them forth. The reason for that delay was given: "The iniquity of the Amorites is not yet full." But the iniquity of the Amorites was full in the day that Israel crossed the Jordan, and the day of vengeance of our God had come; and Israel was to be God's instrument for the subjugation of the Canaanites, and the extermination of the wicked inhabitants of the land.

You will have a problem there. You will meet with many people who say they cannot conceive of God as executing such a sentence as Israel was charged to execute upon the people of Canaan. Let me in passing re-

mind you that some of these supposedly wise sayings should not be taken at their face value. They need to be examined very carefully, and you will discover the fallacy of the principle very often lying at the base of them.

For example, let us take an organized society, life in an organized community—in the Province of Ontario, or the Dominion of Canada—where the people do not live lawlessly, but are subject to law and order. It is recognized that there are certain things that are contrary to the public weal. Hence we have a system of laws by which certain things are forbidden, prohibited. A man is not allowed to steal; he is not allowed to kill; he is not allowed to have two wives; he is forbidden to do a great many things. And because he is part of an organized community his personal freedom is limited in the interests of the many.

A certain man breaks that law. He commits murder. He is an incorrigible criminal, and he pays the penalty of his crime. Another man, like those two young fellows who acknowledged their crimes only last week, goes about with a revolver in his pocket, and helps himself to what belongs to other people, threatening their lives if they resist. The state recognizes that men of that sort are enemies of the general welfare, and they are sent to the penitentiary. Not only the principle of expiation, but the principle of preservation is observed there too. Sometimes you will read of a magistrate or a judge saying, "The public must be protected from such as you." They are sent to prison in the hope that they may come to their senses, but especially that they may expiate their crimes, and that the public may be protected.

There are things in the Bible that are indescribably horrible. There are things in the Bible—because it is a book of truth—which are so terrible that they are too terrible altogether to be publicly read. They are utterly unspeakable. Why? Because they mirror human nature at its worst, human nature when it frankly expresses itself. These are the things that the people of Israel are cautioned against, among others. This is the example they are forbidden to emulate; and these are the immoral practices which they are commissioned, as the lancet in the hand of the Divine Surgeon, to cut out of human society.

It is possible for men to become so bad that they are not fit to live. It is a terrible fact, but remember that human nature has an infinite capacity for evil, as well as for good. To what fearful depths of depravity human nature can sink! It is almost unbelievable to decent, civilized people, not to say Christians, of course. But there it is. And this is the condition of this plague-spot of the earth which the people of God are sent to remedy. In effect, the Divine Physician says, "I am sending you into a plague-spot that, when it is cleaned up, will be a land flowing with milk and honey; but be careful in the process of cleansing it that you do not catch the plague yourself; for remember if you do, and resort to the practices for which the people of Canaan are now judged, the judgment that falls upon them, will fall upon you, for God is no respecter of persons."

To read these chapters with spiritual discernment, will reveal to you the divine holiness, the splendour, the glory of it all; and God's infinite abhorrence of everything that is alien to His holy nature. Hence, He insists that His people shall be holy as He is holy, that they shall put a difference between the clean and the unclean, that they shall be governed by such considerations in the food they eat, in all their social relations, in the life they live in

every aspect of it. The life is to be lived unto God, Who is the Holy One. Hence they are to be separated from the people of the land.

Our Lord said, "He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me?" Jesus Christ taught us that we are to think of God in terms of the Son's disclosure of Him.

Then, further, Christ is the anointed One, and we are members of Christ, members of His body, of His flesh and of His bone. It is a tremendous thing to say. One must needs say it with bated breath, but it is true, that just as man conceives of God as He is revealed in Christ, so will the world conceive of Christ as He is revealed in us,—"Christ in you the hope of glory." You remember how Peter almost staggered in contemplation of the truth. When he speaks of these things being dissolved, of the whole creation being purged with fire, he pauses to ask, "What manner of persons ought we to be?" If we are to live by and by in a regenerated earth, purified with fire, cleansed of all defilement, so that God can dwell in the midst of it, the Apostle Peter says, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

That, in principle, I believe is the bearing of some of these chapters which, in themselves, one must frankly say are not pleasant reading. But just as a physician or a laboratory worker, a man of research, turns his microscope upon the germ of some deadly disease, seeking to isolate the germ to discover its true nature, in order that thereby he may discover a remedy; and as the investigator goes into the fever-laden swamp and wades through all kinds of horrible marshes deadly with malaria, infested with ague and yellow fever, and every other kind of deadly plague, that he may find the vilest and deadliest specimens he can discover, bring them into the laboratory, and put them under his microscope, not because he loves them, but because he hates them, and desires to cure the disease they cause—thus these chapters take us through all the filth of the world to show us the great Healer at work, saying, "I want to take these horrible things out of your life, that you may be holy as I am holy."

You will find in these chapters some very interesting sidelights in respect to our social obligations. For example—and I give it to you only as an example. Study for yourselves, and discover the principle underlying these things. Learn to look for principles in your study of the Scriptures. Try to dig down under the surface of things until you have uncovered the principles which underlie. But to our example: The Israelites are going into the land of promise. By and by they will have fields ripe with golden grain, and when they come to that period of prosperity, of affluence, they are admonished, "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy fields, neither shalt thou gather the gleanings of thy harvest."

Why was that? You say, "That was for the gleaners." Yes; they are to remember the poor. The moment you

think of that you are reminded of the sweet story of the book of Ruth. Ruth gleaned after the reapers, and came home at eventide with her arms full because someone had taken knowledge of her.

But analyze that admonition a moment—what does it mean? It means that in the society which was directly under divine government, God took thought for the poor. Somebody says, "There should be no poor." There will always be poor: "The poor always ye have with you." Personally, I am no socialist. Philosophically, it is all nonsense. It could not last a week. If all the world's wealth were divided equally to-day, inside of three months we should be as badly off as ever. There are men who know how to plow, and harrow, and sow, and cultivate a good field, and produce a good harvest from the human side; for let me assure you farming is no easy task. There is a science in it. If you doubt it; next time you go along the road notice two adjoining farms. Though made up of the same kind of soil, they are as different as if they belonged to different countries. The reason is that "Amos" runs one, and "Andy" lets the other look after itself.

You cannot obliterate that everlasting distinction. There are men who can manage a railroad, and there are others who can do no more than shovel the gravel of the roadbed. A man may begin to get the road ready, and by the sheer force of his personality develop a power that will enable him to own the whole railroad,—but the power must be there potentially. You students will not be Members of Parliament: you have a higher calling; but were you to become legislators, you would find a pattern for all worthy social legislation in this Book.

That principle of the gleaner is worth considering. There are people who cannot plow, nor harrow, nor produce the harvest; but when somebody else has produced it they can get a few handfuls from the corners of the field. They are poor. They always will be poor. They have no capacity for doing any great thing. If all the world were swept clean, and people of a certain capacity were given a free hand, even with nobody to compete with them, they would be just as poor as they are now. Nothing is more fallacious than to say that the troubles of the world are wholly due to faulty economic systems.

They are due to the limitations of human nature, to the limitations of understanding, and imagination, and will. Hence men who owned a field were to leave the corners unreaped, so that the product of the corners should be reserved for the poor.

Very well, what then? Shall we go and gather it for them? No! Let them gather it themselves. That is unemployment insurance, is it not? There is a means of livelihood, but it is not handed into their laps so that they can eat without work. "This we commanded you, that if any would not work, neither should he eat." That applies to everybody. It ought especially to apply to men of my profession—if it be a profession, of course!

Had you opportunity to observe, you would see a man come into a grocery store or a butcher-shop, and test the scales. Whose business is it? If you are in business, the Government of the country undertakes to protect the persons who come to buy a pound of this or that. The Government says, "You must have your scales true." One of our students a year or so ago came to me and said, "I am in a difficult situation." "What is the trouble?" I asked him. "I am working for a man, who

is a butcher, and his scales are untrue. He advertises in the paper that he gives certain cuts of meat at so much per pound, but he is covering it up by short weight. What ought I to do? Ought I to be a party to that?" I said, "Certainly not." "Well", said he, "do you think I should simply leave without saying anything, or compel him to have his scales adjusted?" I replied, "I would go to him and say, 'Your scales are untrue. Do you know it?' He will probably say, 'It is none of your business.' Tell him it is your business, that he must put them right." "I shall lose my job if I do," he said. I told him he very probably would, but would be able to keep a good conscience. He did as I suggested,—and he did lose his job, although the man had to put his scales right. The student was out for a day or so, and then came to me and said, "I have another job at twice the pay."

That is a fine illustration of the principle, "The Lord thy God turned the curse into a blessing unto thee." But the rewards of righteousness do not always come so quickly.

"Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt." Which, being interpreted means, "Deal honestly with each other."

You will find regulations here about swearing falsely. With all our "advancement"—according to our evolutionary friends—we have not caught up with the social legislation of this Book yet. The people lived under a theocracy, a direct divine government. They were required to have just balances and weights, to give sixteen ounces to the pound, and to be true one to another.

What I have said, I think, will apply to the other chapters on to twenty-two, except this one thing. It is in the Book, therefore I must call your attention to it. It is specifically stated that no man subject to any sort of physical blemish was to be permitted to enter the priesthood. I have a profound conviction that that principle ought always to apply to any person required to occupy a public position. (Chapter 21:16-24).

I remember years ago a man who was a great scholar, a young man at that time he was, a brilliant scholar, a fine mind, and a good preacher. A council was called for his ordination. My father was living at that time, and I happened to be at home. I said, "Are you going to the ordination?" He said, "No; were I to go I should be obliged to oppose the ordination. I have the utmost respect for Mr. So-and-So. I regard him most highly as a Christian man. I have no disposition to discount his scholarship and general ability, but he has no right in the ministry." The man in question was a lame man, he was deformed.

I was young, and had not thought of it at the time; but my father said, "I will never vote to lay hands upon any man to exercise the office of the Christian ministry who is subject to any sort of physical defect." It is in the Book, and, like every law written in the Book, has its reason; and it ought to be observed. With larger experience, you will come to see the real necessity for some of these things.

I wanted to talk to you longer, but I have to take a train to-night. In arranging timetables they do not arrange for preachers. It is all right for Mr. Businessman who can go from his office and get back the next morning. I am going to Ithaca, New York, for to-morrow

afternoon and evening, and have to wait half the night in Hamilton—but that is a lovely place to wait, especially since McMaster University moved there!

Our study for next week will deal with the feasts of the Lord. How full of meaning they are! One fast, as Matthew Henry observes, to six feasts. As they are going into the land, the Lord arranges ever so many parties for them. Study it. The assembling of themselves together, the coming together of all the people many times a year simply to shout, Hallelujah. I think we ought to have a feast of trumpets, to get ourselves loosened up. But that must do for this evening. Good night.

RUSSIAN MISSIONS.

STATEMENT BY THE AMERICAN AND CANADIAN SECTION OF THE RUSSIAN MISSIONARY SOCIETY, 1844 West Monroe Street, Chicago, Illinois, U.S.A.

"The Globe," Toronto, Canada, of Tuesday, February 9, 1932, carried a report (in first column of page 10) of a luncheon held in Toronto in the interests of Russian missions, which was addressed by various speakers.

The report includes the following paragraph:

"Through the generosity of a California man, Pastor Fetler had been able to make provision to send 25 evangelists on missionary ventures in Russia, each missionary to receive the sum of \$60 per month, he said. In the sacrificial spirit which characterizes the work of the Russian missionary, these loyal Russian evangelists offered to accept \$30, and thus 50 evangelist missionaries were sent through Russia. The Soviet Government, however, discovered the tremendous movement in religion which was resulting from the ministry of the evangelists, and 'the lid was shut down,' explained Pastor Fetler."

The work of Russian missions is of such vast consequence, and exact information on this subject is so important to the general public, that we feel the report of remarks attributed to Rev. William Fetler requires some explication—and explanation.

We were vitally concerned in the matter of the employment by The Russian Missionary Society of these additional missionaries in Russia for a period of one year, and beg to submit the following information:—

1—We are in a position to certify that the missionaries were actually employed in Soviet Russia. We have in our possession the names of fifty of these missionaries, and have seen copies of receipts which came from them.

2—The number was not only fifty missionaries, as stated, but before the year was ended the number of extra missionaries had risen to something over sixty. This sixty was in addition to the twelve to fifteen missionaries who were regularly employed by the Society in Soviet Russia.

3—The year for which the missionaries were employed was from February 1, 1925, to January 31, 1926. It is most important the Christian public should know that these missionaries served when conditions in Soviet Russia were not the same as those which obtain today; that their ministry ceased six years ago; and that the number employed by Mr. Fetler in Soviet Russia from that date has run along, as previously, at from, say, twelve to fifteen missionaries.

4—While the self-sacrificing spirit of Russian missionaries generally has always been beyond all praise, it was not correct to attribute to the sacrificial spirit of the missionaries, the increase in their number from twenty-five to fifty, as, obviously, the missionaries themselves could not be consulted. The suggestion for the larger number came from two or three of the leaders in Russia through whom the extra missionaries were engaged, the smaller salary being just barely sufficient for their needs at that time.

5—The Russian mission field is a fruitful one, and this extra staff of missionaries undoubtedly rendered good service; but it is very misleading to report the work as a "tremendous movement in religion", or to say that "the lid was shut down" by the Soviet Government.

On July 2nd, 1928, a conference was held in Toronto, Canada, between Rev. Wm. Fetler and a number of Baptist ministers from Soviet Russia. These Baptist leaders even questioned whether Mr. Fetler had these missionaries in Soviet Russia. But of course we must not lose the sense of proportion, and must remember that sixty missionaries could easily work amongst Russia's approximately one hundred fifty millions of people and be unknown even to most of the main leaders of Russia's greatest religious movement.

The Soviet Government did not stop the work of the additional staff of missionaries referred to. That should be obvious from the fact that the usual staff of missionaries continued their services after the extra ones had been dismissed.

6—The Soviet Government, or some section of the Soviet Government, did discover a certain underground method of communication between Mr. Fetler and the leaders in Russia, and, according to our information, this discovery resulted quite seriously for certain men in Russia.

7—The additional sixty odd missionaries employed by the Russian Missionary Society, as from February 1, 1925, ceased their special ministry at the expiration of the year solely because the gentleman in California, referred to by Mr. Fetler, died on December 19th, 1925, without making provision for the employment of the missionaries beyond the year for which he had originally made promise.

8—The full amount contributed by the gentleman in California for the employment of these missionaries (\$18,000) was paid into the Chicago office, and the full eighteen thousand dollars was sent by our office to Mr. Fetler in Riga, Latvia.

9—BUT—The additional missionaries referred to were notified of dismissal from Riga when about thirty-six hundred dollars remained to be paid them by Mr. Fetler out of the money which his treasury had received for their support.

10—This sum of about thirty-six hundred dollars was still due these extra missionaries up to six months after the expiration of their year.

11—The American and Canadian Section of The Russian Missionary Society, at 1844 Monroe Street, Chicago, Illinois, would welcome a statement from Mr. Fetler to the effect that at some later date he paid these extra missionaries this sum of about thirty-six hundred dollars which was their due.

12—The experiences of the American and Canadian Section of The Russian Missionary Society, as well as the experiences of our predecessors in office, have taught us that we could accept such a statement from Mr. Fetler only if accompanied by irrefragable proof.

E. E. SHIELDS,

Home Director and Treasurer of

THE AMERICAN AND CANADIAN SECTION OF
THE RUSSIAN MISSIONARY SOCIETY,
1844 Monroe Street, Chicago, Illinois.

February 15, 1932.

MORE ABOUT THE METHODS OF THE REV. WM. FETLER.

We publish below letters received from Rev. C. F. Derstine, whose name appears as one of Mr. Fetler's "Council of Reference". They explain themselves and incidentally illustrate Mr. Fetler's methods. They are published with Mr. Derstine's consent. We can only assume that the other gentlemen whose names appear as on the "Council of Reference" were equally uninformed as to the untruthfulness and dishonesty of Mr. Fetler's administration. This does not apply to the Rev. John Linton, or the Rev. J. F. Holliday. They know Mr. Fetler's crookedness and therefore share his responsibility.

Incidentally we report that THE GOSPEL WITNESS has not yet been served with a writ of libel.

DEPARTMENT EDITORS
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CHRISTIAN MONITOR

A Monthly Magazine for the Home
C. F. Derstine, "World News Editor."
22 South Cameron Street.

Kitchener, Ont., Canada,
February 15th, 1932.

"Dr. Shields,

"Toronto, Ont.

"Dear Brother in Christ:

"In looking over the pages of The Witness I noticed the write-up about the Russian Missionary Society. I have no way to check up as to the accuracy of your statements, but trust that you have given them fairly. However, I am sorry for those men, if they are true. Will leave that to subsequent development.

"I have enclosed a duplicate of the letter sent to Rev. Billester, which is self-explanatory.

"In fair play to the men involved, as you were in the past, I wish you would have written to us, before giving us such publicity. Withal I want to thank you for giving us the benefit of not having had all the data necessary to make a right decision. In my case you will notice how it came about that my name was used, without giving me the data, and time to render a written decision.

"Sincerely yours,

"(Signed) C. F. Derstine."

(Duplicate)

February 15, 1932.

"Rev. M. Billester,
"241 Indian Grove,
"Toronto, Ont.

"Dear Brother in Christ:

"Greetings: I regret that you gave my name such wide publicity, as one of a Council of Reference, without my permission. I told you clearly when you phoned, that I knew nothing about the work in Russia or elsewhere, that you should state your request, what you wanted, etc., that I would consider the matter, and that I would then give you my decision.

"You remember that I said that it was contrary to my policy and convictions to endorse widely a movement of which I had an inadequate knowledge.

"Until such a decision I respectfully ask you to withhold my name. Thanking you in advance for the courtesy,

"Sincerely yours,

"(Signed) C. F. Derstine."

THE WEEK-END IN JARVIS STREET.

A day in June is rare enough, but next to the beauty, and fragrance, and fruitfulness, of a June morning, nothing is lovelier than a morning in the early spring, when all nature is bursting with new life, and every bush and tree is vocal with the music of praise.

It was springtime in Jarvis Street last Sunday. In the morning the Pastor preached from the text, "They that gladly received his word were baptized", and in the evening the sermon appearing in this issue. The attendance at School in the morning was 1,050. At both morning and evening services, Mr. Fred Syme sang both before and after the sermon. At the two services twenty-one responded to the invitation; among those who were converted at the evening service two had never been in the church before. Mr. Syme sang the gospel gloriously, and the Lord set His seal upon his ministry of song. Six were baptized at the evening service.

The prayer meetings are well attended, and a delightful unity of spirit and of faith pervades the whole church; and many by faith have discerned "a sound of abundance of rain".

Baptist Bible Union Lesson Leaf

Vol. 7

No. 1.

REV. ALEX. THOMSON, EDITOR.

Lesson 10 March 6th, 1932
FIRST QUARTER.**THE SEPARATION OF THE BELIEVER.**

Lesson Text: Lev. 22, Deut. 7.

Golden Text: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" II Cor. 6:14.

Daily Bible Readings.

Monday—Numbers 6:1-12.

Tuesday—Numbers 6:18-21.

Wednesday—Joshua 23:1-16.

Thursday—Amos 3:1-15.

Friday—John 15:1-16.

Saturday—John 15:17-27.

I. EATING THE HOLY THINGS, (Lev. 22:1-16).

In previous lessons we have noticed how particular God was in respect to the observance of His laws, and in the explanation of their details. The understanding of them was not left to guess work, each law was carefully explained, leaving no excuse for non-observance. A careless or general observance of them was not acceptable unto Him, there must be obedience in each particular. The interpretation of each law was given by God, leaving no room for misunderstanding. It was not left to man to propound his theories concerning them, his duty was to obey. Leaving the matter to the judgment of man concerning the manner of obedience would mean lawlessness, and this God does not permit in His service. We have examples these days in religious realms of such a lawless spirit, when the plain teaching of God's word is set aside and man's theories are propounded instead. The Scripture principle is, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them", (Is. 8:20). Explain the necessity for strict obedience to the word of God.

In the law concerning the eating of the holy things care was insisted upon in relation to the condition of the priest, as well as concerning the nature of the things themselves. Certain food was set aside by God for the priest, but in order to partake of it he must be ceremonially clean. Priests were forbidden to eat of it if ceremonially unclean, and should they do so in this condition a severe punishment was meted out to them; they were cut off from the Lord's presence, (v. 3). Two disqualifications are noted here, one, as intimated, uncleanness, (vs. 1-9), and the other a wrong relationship, (vs. 10-12). The following were not permitted to eat the holy food: the stranger, the sojourner of the priest, the hired servant, and the daughter of the priest married to a stranger. These were not members of the priest's home, the latter, in marry-

ing a stranger, having left it. The slave bought with money, and the one born in the home of the priest were both permitted to eat of the food, as well as the daughter who was a widow and had returned to her father's house, (vs. 11, 13). Provision was made for the priest who ate unwittingly, (v. 14). Note the spiritual lessons to be derived from the holy food, typical of our Lord, upon Whom the children of God feed, (John 6:56), the priest, typical of the saints of God, and the twofold condition for partaking of the food, cleanness, and relationship. The priest was a person separated unto God, and as such he was enjoined to exercise care in all his actions, even so is it with the Christian who has also been set apart for God. Note the privilege of such a position, the responsibility, the duties, and the blessedness.

II. INSTRUCTION CONCERNING THE OFFERINGS, (vs. 17-33).

Instruction concerning the offerings, previously given, is repeated here, certain directions being given in relation thereto. First, the one who presented an offering was to do so of his own will, (v. 19). Second, the offering must be "without blemish". Third, whatsoever had a blemish was not to be offered, (v. 20). The offering must be "perfect" to be accepted, (v. 2). The animal was not considered perfect until it was of a certain age, (v. 27). The significance of these directions rests in their typical application to our Lord as the perfect Offering. He was without blemish. There was no sin in Him. Note the scriptural teaching of Christ as our Substitute, and the necessity for a voluntary acceptance of Him as such.

III. SEPARATION FROM THE HEATHEN, (Deut. 7:1-11).

The Israelites were a chosen people separated unto God, and the divine laws given unto them. Emphasize this, and give direction concerning their separated walk. Instruction is given in this chapter in relation to their attitude toward the people of Canaan when they should enter that land. The people of the land would be cast out before them by God, (v. 1), the names of the various nations being given. Historically it is of interest to trace them. The Israelites were commanded to "smite them, and utterly destroy them", (v. 2). A knowledge of the fearfully sinful condition of these heathen nations enable us to understand the reason for this command to exterminate them. They were totally corrupt and left in the land would only corrupt those with whom they came in contact. It was a mercy to the uncorrupt, and a judgment upon the corrupt. God will judge all men some day, (Heb. 9:27), so this is but an earthly phase of His power of justice, manifested on more than one occasion, (Gen. 8:11; 19:24), and yet again to be evident on this earth, (Rev. 6:12-17), as well as in eternity.

No covenant was to be made with the heathen, (v. 2), neither were they to intermarry with them, (v. 3), the reason being that they would turn the Israelites away from God, to serve idols, (v. 4). Two cannot walk together except they be agreed, (Amos 3:3), and it is utterly foolish to seek union with opposites. In such a union the follower of God always

stands to lose, and the safest course, and the only one of obedience is that of separation. It seems difficult for some to realize this, the fellowship with unbelievers while they profess to believe, they fail to give witness unto their Saviour, while they listen to the conversation of the world, and they seek always to be agreeable to the enemies of God, while untrue to Him, not knowing that they are injuring those with whom they are keeping company, and deadening their own spiritual life. The separated life is the life of the child of God. It may be termed narrow, unsociable and fanatical, but it is the way of spiritual progress, and social blessing.

The positive side of the separated life is also stated. Sin must be attacked. The altars, images and groves must be destroyed, (v. 5). To allow these to remain would leave temptation in their midst. Their destruction would remove the same. It would also manifest in an unmistakable manner their attitude toward idolatry, their loyalty to their God, and their character as a holy people, (v. 6). A definite attitude toward sin is required in these days also on the part of the Lord's people, not that they should smash things up as in those days, but at least opposition should be shown to all that which is opposed to God. The Christian to be true must needs be positive on behalf of His God, and in opposition to all that is enmity against God. Explain and encourage concerning this. Note further the reason for God's choice of Israel, (vs. 7, 8), and the character of God, (vs. 9-11). He is God; He is the faithful God, the covenant-keeping God, the merciful God, and the just God. He "repayeth them that hate Him to their face."

IV. THE BLESSING OF OBEDIENCE, (vs. 12-26).

Blessing from God depends on obedience to His will. This fact is made known throughout Scripture, and is emphasized in this section. The promise is made that if Israel would hearken to God's judgments, and keep and do them, He would keep unto them the covenant and the mercy which He swore unto their fathers, (v. 12). Particular blessings are then stated. He would love them, bless them, and multiply them, the fruit of the womb and the land being blessed, (vs. 13, 14). This was part of the covenant, (Gen. 13:16). He further informed them that He would take away from them all sickness; none of the evil diseases of Egypt would be put upon them, but the same would be laid upon all those who hated them, (v. 15). And victory would be given them over all their enemies, (v. 16). They were not to be afraid of them, (v. 18) for the Lord would consume them, (vs. 20-24). The blessing therefore affected their increase, their health, and their enemies, and meant for them prosperity in their earthly relationships. The promise manifested great love, great power, and great possibility. Israel's blessing was of the earth, but the Christian's blessing is in the spiritual realm, (Eph. 1:3), the same principle is at work however in that the standing before God of the child of God is one of supreme blessedness, (Eph. 2:6), the enjoyment of spiritual blessing is dependent upon obedience of God.

The Union Baptist Witness

Is the Official Publication of the Union of Regular Baptist Churches of Ontario and Quebec. Send all communications to the Office Secretary, 337 Jarvis Street, Toronto 2, Canada

LIBERIAN NEWS.

It is our privilege this week to share the news of letters recently received from our missionaries in Liberia. From these we learn that the missionaries who so recently went forward were welcomed in a royal way by the resident missionaries and the many children under their care.

Rev. and Mrs. Davey, Rev. and Mrs. Mellish and Miss Minnie Lane all came out in the surf boats to the "Alfred Lewis Jones", risking loss of dignity and the possibility of getting a good wetting, to welcome the missionaries on their arrival.

We are told that Mrs. Hancox and Miss Stacey were not given the pleasure of the ride in the mammy-chair so long anticipated, because of a comparatively calm sea which permitted a stately entrance into the surf boat. Later they gracefully rode on the shoulders of the black men and were deposited safely on shore.

Whether the Liberians are particularly mindful of the ladies or whether it be that the men have not the ability to adjust themselves as well to the circumstances, it is a fact that Mr. Hancox was the only one who suffered a wetting, and that we believe was only to his ankles—it might have been much worse.

The Welcome Proper.

It was surely a great event to the people at Grand Bassa to welcome this new party of missionaries but of all those who gathered, the ninety odd from the Mission lined up on the shore with smiling faces and wagging tongues supplied a warm welcome indeed, a welcome which the missionaries will never forget and which will bind them to Africa and its peoples in possibly a greater way than ever before.

While the letters received were written from the Coast, we are told of a baptismal service at the New Cess Station, to be held the first Sunday in the New Year and to Mr. Hancox was to be accorded the honor of immersing the believers.

The above information is culled from personal letters and will be supplemented by fuller accounts which will doubtless arrive by an early mail.

It is hard indeed to report in any consecutive way the happenings on the Mission field and of our missionaries' outward journey, because letters of various dates reach us at the same time and the later news, of course, must be given precedence. There are many excerpts, however, from Mr. and Mrs. Mellish's letters and from Miss Stacey's most recent letter which will be read with interest.

A Mystery.

Miss Stacey, in characteristic way, tells us of a funny experience the mis-

sionaries had on shipboard. An African woman, embarking at one of the island ports, was accompanied by two daughters, one about eighteen and the other about eight years old. The daughters were to be deck passengers, the mother took a cabin passage. Now deck passengers sleep on the deck and provide their own meals, but that was not the idea which this mother had in mind. Evidently it was her desire to smuggle the girls safely into the cabin to spend the night, and this she accomplished in spite of the watchful eyes of the ship's officers. On one occasion one girl was found fast asleep behind a trunk, and when the mother was checked up regarding this she said that it certainly was not her intention to have the girls sleep in the cabin, but that this one was merely cleaning out the room. The purser then asked her how many girls she had with her and she answered "One". All the passengers and the officers had seen the two girls and everyone was aware that she was accompanied by the two daughters, but never could the two be located at the same time, and in spite of much questioning she managed to travel as she had planned. Where she hid the one girl on occasions is still a mystery.

A Startling Announcement.

And from Mr. Mellish we have the following paragraph at the end of one of his letters which is indeed startling news. He writes, "By the way, did you hear the good news? The devil is dead—or at least one of them is, that is the country devil. A few weeks ago just as we had settled down for a lovely Sunday afternoon rest, it was broken by one of these frequent African interruptions, a caller who had news to impart. It was with reluctance we summoned our boy to find what he had come to talk about and were given this amazing information. It was evidently at some sort of a palaver that the tragedy occurred. In the middle of a dance the man known and feared as the country devil dropped dead." Mr. Mellish suggests that death may have been due to over-exertion, but states that the people believe that a rival devil bewitched him because he was benefiting too well by way of dashes (gifts). Our missionaries express the hope that there may be a lessening of this terrible influence in their district.

An Open Session.

In this country we at times have the privilege of going to a school to hear the children give a demonstration of what they have been learning. In Liberia the school evidently goes to the people, for Mr. Mellish tells us in his letter of December 14th that on a certain evening they hid themselves away to a neighboring town with the school children to show the people what the children had learned while attending school. From this town come five boys of the

school and their ability to answer the questions put by the missionaries and to repeat their memory work must have been most gratifying to the parents. We pray that the Scripture portions memorized and given will be used of the Lord to instruct the town's people in the way of life.

On Trek With a Large Family.

It seems necessary for our missionaries, in order to protect their school children, to take them with them when they go visiting. Imagine getting a household of thirty, forty or fifty children ready for a journey! Every child with his little box to carry and every one to be guided safely over nondescript bridges! The missionaries find, however, that the children give them an entrance into many towns and villages which they might otherwise be denied, and that even the smallest tots of four and five years trudge along uncomplainingly over the rough paths.

George Comes to School.

We are told a pathetic story of a lad who has come to the Mission school. Mr. Mellish has named him George because his Bassa name was not suitable for use in the school. The boy's home town is one day's walk from the Mission. His history is an interesting one. His parents had lost one child after another and when this boy came to them they were afraid that he, too, might be bewitched and gave him to some Mandingo people farther back in the interior to raise as the country witch doctor. These people were Mohammedans and they set out to teach him the Koran. He refused to learn and received many good beatings in consequence, and his body bears the marks. He is also somewhat crippled owing to the fact that when he was very small he was forced to carry very heavy loads. The poor boy's story was told after he was reprimanded for disobeying the rules of the school. Mr. Mellish explained to him that when a boy knew the rules and was disobedient, that he would be whipped but told him that as he was a new-comer this would not apply on this occasion. He said that he was used to beatings and thereupon showed Mr. Mellish the marks which he bore. He had run away from the Mandingo people, but he said that he was going to stay at the school. Such ill-treatment as this lad has had meted out to him has touched the hearts of our missionaries, even though he will likely be a great trial to them, and the home folks are asked to pray that this ill-treated lad will become, instead of a witch doctor or a Mohammedan, a true soldier of Jesus Christ. He is just seventeen years of age but must begin his school work with the smallest child.

Mrs. Mellish's Request.

A note from Mrs. Mellish dated December 6th tells us of her joy in her field of service. Her opening words are "In

the secret of His presence how my soul delights to hide. Oh, how precious are the moments that I spend at Jesus' side!" and she further states, "There is certainly a song in my heart to-day as I realize that 'while we were yet sinners, Christ died for us' and that unworthy as we are He has given us the joy of serving Him in this needy field."

Mrs. Mellish tells us that while she writes a company of children watch her as she uses the typewriter. Each minute they press a little closer, although they are all a wee bit afraid that if they come too close the typewriter might bite.

All of Mrs. Mellish's letter is most interesting but as some of it has been covered by other reports, we are closing with her request that the home folk remember the missionaries as they struggle with the difficult Bassa language. She writes, "The language is coming along and we are finding ourselves learning a little each day but oh, how slow it is! We think we have a word and then as our hearing gets more accustomed to the sounds, we find we are mistaken and have to begin all over again. We covet your prayers for we long to talk freely in Bassa. We read of other people mastering a language in nine months and we hang our heads in shame for it is now nearly a year and we have only a very little bit." We know that this reminder will be sufficient for our people to remember constantly the missionaries' difficulty with this tricky language of so many inflections and intonations.

HOME NEWS

SOUTH LONDON

The South London friends have much

reason to praise the Lord as they witness from week to week the salvation of souls in their midst. The Word has been faithfully proclaimed by all who have served them, whether they have been men of wide experience or the younger pastors and students.

On January 31st, Rev. R. D. Guthrie of Courtland brought two great gospel messages to the people and the Holy Spirit used the preached Word to bring conviction. At the close of the evening service four boys and one young man came forward expressing their desire to follow the Lord in baptism and another man came seeking Christ the Saviour.

The weekly prayer meetings in connection with the South London meetings are well attended and every Saturday afternoon tracts are distributed from door to door and invitations to the people of the district to meet with them on Sunday are extended.

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MISSION BAND WORK.

The average attendance at the Mission Band of the Fort William Regular Baptist Church is between twenty-five and thirty, but at some meetings recently there has been an attendance of more than forty. The meeting is held on Wednesdays and handwork is done at alternate gatherings and much is done in training the children in their responsibility to others who are not so privileged in having the gospel presented to them as they are.

A fine parcel for the missionaries in Liberia has been forwarded by the Fort William Mission Band as well as gifts of money.

THE INDIAN PASTOR

We are happy to report that Rev. Melchie Henry, pastor of the Medina Baptist Church (Indian), has fully recovered from his recent illness. The prayers of the Lord's people on his behalf were greatly appreciated, as were the services given by those who supplied the church permitting him to have a much needed rest.

Pastor Henry has just returned to Medina after having conducted evangelistic services on the Lewiston Indian Reservation. In the meetings seventeen found the Lord and a like number were restored after having grown careless.

A week previous to these meetings, Pastor Henry assisted in special services with the Indians near St. Thomas and some fifteen surrendered to the Lord there.

Special services in the Medina Church begin on Sunday, February 14th, and the readers of the "Union" pages are asked to pray that the Lord will graciously bless the messages to the salvation of souls.

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OTTERVILLE

Two young men followed the Lord in baptism at the Otterville Baptist Church on February 7th. Pastor Leander Roblin is ministering at the Otterville and Rosanna churches.

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ORANGEVILLE

A week of special services were recently held in the Orangeville Baptist Church. These created widespread interest.

FRIENDS OF JARVIS STREET AND ITS ENTERPRISES

ARE REMINDED THAT

MARCH 31st

WILL CLOSE THE FISCAL YEAR

FOR JARVIS STREET CHURCH

FOR "THE GOSPEL WITNESS"

FOR THE TORONTO BAPTIST SEMINARY