

The Gospel Witness

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

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"There is no Help for Him in God."

Thus did men speak of David when revolution, like a plague, was in the very atmosphere. Man after man of his trusted helpers succumbed to the seductive blandishments of Absalom, until it seemed as though all the pillars of the throne were tottering, and the kingdom crumbling under him. Many said David's day was done, his sun had declined, and Absalom would bring in a new day.

The Absaloms of every age and generation have enjoyed a meteoric popularity. The promoter who does nothing but sell stock, never intending to attempt to pay dividends, can promise anything; and promises made by a persuasive tongue are certain to make many friends. It is hard to please everybody while living within the principles of the Decalogue, and under the rule of an enlightened conscience. But Absalom suffers no such handicap. Facts, whether moral or material, have no relation to his promised Utopia.

David can never compete with Absalom in the making of promises. No one who is subject to fact and reality—in a word, to truth—can compete with Absalom.

David must be content perhaps to leave Jerusalem, willing to suffer eclipse. The streets are ringing with the happy shouts of Absalom's followers, who think that for them the millennium is dawning. They are likely, in their frenzy, to turn upon David, and upon everyone whose eyes are open to reality, on the assumption that David is the only hindrance to millennial blessedness.

Not one man in a thousand is directed by his intelligence. The multitude are swayed by their emotion. People can be stampeded like a herd of cattle. They will follow a leader to a precipice as readily as to a palace, and the more impossible such proposals are, the more popular he is likely to be—"All we like sheep have gone astray."

That is the explanation of Israel's revolt against Moses, and of the golden calf. That, too, is the philosophy of Absalom's rebellion. Such emotional revolutionists seldom see clearly. They do not distinguish between things—or principles—that differ. They persuade themselves that even God—if there be a God—is on their side. Hence they say of David, "There is no help for him in God."

We are living in revolutionary days. At whatever aspect of human life you look—political, industrial, commercial, religious—it is all the same. This is Absalom's

day. More than half the nations of the world have had revolutions. Religiously, Absalom has been tearing things up by the roots for a quarter of a century—a short time in the development of religious thought.

And Absalom is successful. He joins all the lodges—while he scraps all his principles. He sits in the spotlight to exhibit his attractions, and steal men's hearts with his ridiculous promises.

A little while ago we had some prosperous commercial Absaloms in Toronto. They grew rich over night. It was useless to warn people to beware of them; other people wanted to get rich with them. Now the stock-brokers are in the penitentiary, and their victims in the bread-line!

They tell us religion will not help us in an economic crisis. "Social Service" is more important than conversion. Ah yes; social justice is the thing: "Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!" Thus do the Absaloms ever speak.

Yes; we live in a day when we can borrow David's saying, "Many there be who say of my soul, There is no help for him in God." But the wood of Ephraim, with its trees of oak, is always preparing Absalom a reception. His beautiful hair will yet obviate the necessity of a hangman. Absalom's day is always short-lived. Absalom will not last long in Russia, nor anywhere else. David may seem to be eclipsed, but the tide will turn. "We can do nothing against the truth, but for the truth." God still lives, and there is help for us in God. In due time God will arise, and His enemies shall be scattered.

Our David will come back to Jerusalem. He will melt the hearts of His own people with revival fires until they shall vie with one another to see who shall do most to bring the King back again. And some day—God grant it may be soon—our David will literally come down the skies, and will take to Himself His great power and reign. He will come "to be glorified in His saints, and admired in all them that believe."

Are we troubled—in the family? in business? because of the political outlook throughout the world? Or, especially, are we troubled in the church to which we belong? It is no new thing for the church with schisms to be rent

asunder. But God lives. His throne is established in the heavens, and His kingdom ruleth over all. There is help for us all in God. Let us look to Him, and claim it!

We recommend whoever is in need of a tonic during the present distress to read the second book of Samuel from the thirteenth to the twentieth chapters; and any preacher who cannot find material for a hundred sermons there must have mistaken his calling. Get your Bible at once and read those chapters.

THE FOLLY OF DISARMAMENT.

We have just opened *The Baptist Times*, of London, and noted the title of its leading article, "Disarming Ourselves." We have not read the article because we have grown utterly weary of such twaddle. A pretty idea, no doubt. But there is not a man who talks thus who would be willing to live in a city without a police force. Human nature is evermore the same, until it is radically changed by the regenerating power of the Spirit of God. Even among some professing Christians there is enough of the "old man" left to make bolts and bars a necessity.

Policemen in Canada do not flourish batons or pistols, but they carry both. Driving down to our office one day this week we observed a traffic-policeman—as we have observed others hundreds of times—standing at his place, wearing a belt with a revolver pouch at his side, presumably with a revolver within. We had just read something in a morning paper about disarmament, and we could not help feeling how foolish such talk is, until such time as we may safely lay the policeman's revolver aside—and the policeman too.

While force is necessary to law and order in a civilized city like Toronto, what nonsense to talk of disarming the nations. In spite of the general talk to the contrary, the proposal to disarm the nations is philosophically asinine—with humble apologies to the quadruped, for he still keeps his hind legs in readiness! May the day soon come when our public life will be free from "little Englanders" and "goody, goody," woodenheaded prophets who cry, "Peace, peace," when there is no peace!

We have expressed these principles before on many occasions. It is a thousand pities that such multitudes of well-meaning people should waste so much time blowing economic soap bubbles. In our judgment they are the worst enemies of the world's peace.

The Sino-Japanese conflict, in which Japan snaps her fingers at the League of Nations and the great powers of the world, and insolently asks, "What are you going to do about it?" ought to open people's eyes. We are not discussing the merits of the China-Japanese controversy. No doubt Japan has been tried to the limit of her endurance. We recognize that China has no stable government with sufficient authority to promise anything. We are influenced merely by the fact that the League of Nations protested to Japan—and Japan pays no attention.

Britain and the Empire, and our cousins in the United States, will no doubt together, somehow "muddle through," because,—

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

and there is a "King of nations" Who works all things after the counsel of His own will.

The British principle is the right one, where the policeman exercises his utmost skill as a diplomat, and does everything in his power to avoid the necessity of compel-

ling any man to do what the law says he shall do; but while he is talking, and exercising his persuasive arts to the utmost, a substantial baton is somewhere concealed about his person, ready for use in case of necessity.

With army or navy intended to serve as a burglar's kit of tools, we have no sympathy, but for the army and navy intended for use as a policeman's baton, to preserve law and order, and thus contribute to the world's weal, we have the profoundest respect.

A REGULAR BAPTIST NATIONAL ASSOCIATION.

From Baptist Temple News, March 5, 1932, Dr. O. W. Van Osdel, Editor.

We have used the word Association in preference to Convention because it seems to be in better harmony with Baptist notions. Widespread prejudice exists in the minds of many Baptists growing out of the abuses which have followed the organization of the Northern Baptist Convention. However, while men are sinful by nature and the descendants of Adam they will be prone to abuse anything holy or unholy. We can scarcely decide on the name of an organization, wisely or unwisely, on the grounds of existing abuses or negations. There are plenty of people in the world who have abused the Scriptures and the Christian name, but this is no reason why we should abandon them. What we need is a name that expresses the essential features of our organization, and is in harmony with the teaching of the Scriptures. The need for a nation-wide organization is so necessary that we do not need to argue the case. There is a general feeling of desire for a practical means of co-operation in missionary and spiritual things and this is probably what will come to pass. Expressions have come to us from many brethren voicing the desire for immediate action.

We are unprepared to make any positive announcements, but we can say what is under discussion. Years ago in the days when Baptists placed proper emphasis upon spiritual things, and the May Anniversaries were held on the week of Pentecost, it was common for them to experience a Pentecostal time. Nothing more unfortunate has overtaken the Baptists than the abandonment of the May Anniversaries for a Modernistic Northern Baptist Convention. So far as we are able to comprehend the convictions of the brethren they are in favor of getting back to apostolic principles and placing the emphasis upon spiritual things. With this in mind, Sunday, May 15th, which is the beginning of the week of Pentecost this year, is suggested as the proper time for Regular Baptists to assemble for a spiritual feast. There is no center in the entire country like Chicago, and Chicago has been suggested as the place of meeting, so all we are authorized to say at this moment is that probably our assembly will be held on Pentecostal week, which begins on May 15th, and be in Chicago.

It is the general feeling that this meeting should put Regular Baptists in a position for greater activities in spiritual and missionary endeavor. The Baptist Bible Union had its beginning a number of years ago, but many brethren felt that when we had come together and sung our hymns and pronounced our benedictions we could go home and let the whole matter fall back in oblivion. Something more than this is demanded now.

We have just received a communication from the state of Washington in the town of Hoquiam, where the experiences of Indiana, Pennsylvania, Sand Creek, Michigan, and other churches have been repeated. After the Regular Baptists had paid off all debts, repaired the property, got everything in fine condition, the executive secretary walked in with an officer and some disgruntled members, took possession of everything and turned the pastor and the real church out. Appeal was made to the court, but the court did what they have done in all the other cases, ignored the evidence and Baptist principles, and did what the officials of the State Convention asked for.

It will be recalled that in Indiana, Pennsylvania, the local court decided against the church, and then appeal was made to the supreme court, which endorsed the action of the lower court in turning the Regular Baptists out of their property and handing it over to outsiders. When this distressing action was taken and published the paltry editor of the bulletin issued by the American Baptist Publication Society sagely remarked that "the supreme court knew a Baptist

when they saw him". Nothing more contemptible could have been done than that which characterized this case, and nothing farther removed from Baptist principles, and yet this machine man who edits the bulletin expresses his endorsement of this violent un-Christian, unbaptistic action.

It will also be recalled that in Michigan a conspicuous member of the State Board seriously proposed to the Board that they begin proceedings against all premillennial churches with a view of taking away their property. Baptists have taken pride in saying for many years in the past that "Baptists never persecute", but this procedure on the part of the officials of the Convention is nothing more or less than persecution, and very likely the readers of the Temple News will live to see the day when an endeavor will be made to rob all Regular Baptist churches, whether premillennial or otherwise, of their property. This procedure is fiercely antagonistic to everything Baptists have ever advocated.

We are mentioning these things because it is time for those who are loyal to the Word of God and truth and righteousness to let their voices be heard in the advocacy of that which is Scriptural and that which has been held from time immemorial by the people who have called themselves Baptists. We believe that when the meeting is held in May at Chicago and the object of the meeting, together with what may be accomplished, is fully known, there will be thousands of Baptists throughout the country who will rally to the old standard and identify themselves with the movement for the preservation of all that Baptists have cherished and held dear. The movement is in the interests of that which is highest and best in faith and Christian fellowship.

Baptists have always been the farthest possible removed from Roman Catholicism. Baptists have been at one pole and Roman Catholics at the other, but we are living in a time when those who are masquerading as Baptists and yet have never known the realities are drifting rapidly toward Rome, and the movement we are advocating is simply to hold fast that which is true and good and worthy of preservation. We think it possible to say that there are brethren definitely decided at the present time to join in concert with others in an unqualified proclamation of the old time faith for which the martyrs have died, but a faith which still lives.

We have recited the foregoing facts as to conditions in order that brethren who are somewhat undecided may know that there is a real occasion for something to be done. Single handed and alone we are not strong enough to accomplish that which may lie near to our hearts but united together we may encourage one another and help one another in strengthening the whole cause. May we ask our brethren throughout the country to copy and repeat this announcement about the Chicago meeting on the anniversary week of Pentecost, and thus if possible let the tidings spread from sea to sea.

Dr. H. C. Fulton, pastor of the Beldon Avenue Baptist Church, is the chairman of the committee, and we have been asked to co-operate because we have the Temple News for advertising the meeting, and besides are happy to do our utmost to preserve the principles which we have been trying to preach these fifty-eight years. In our next issue we expect to be able to announce definite dates, the place of the meeting, and the program. That will be time enough to give all the brethren six weeks in which to prepare to attend an epoch-making meeting.

BOOK REVIEW.

"Christian Science in the Light of Holy Scripture", by Rev. T. Wilkinson Riddle, Fellow of the Royal Society of Literature; 96 pages; published by Marshall, Morgan and Scott, Ltd., London and Edinburgh; 2/6.

The brief chapters of this little book are a helpful introduction to the study of the errors of "Christian Science". The English author, minister of George Street Church, Plymouth, has independently "studied, with great care, the famous textbook, *Science and Health, With Key to the Scriptures*, by Mary Baker Eddy, the *Lectures and Articles on Christian Science*, by Edward A. Kimball, *A Plea for the Thorough and Unbiased Investigation of Christian Science*, by Charles Herman Lea," (pp. 7, 8) etc., from which he quotes (without always giving the page of his reference). The literature against "Christian Science" he frankly says he has not read. This may account for the omission of any estimate of the character of the foundress of this cults of well-to-do ladies, or

her plagerizing relation to "Doctor" P. P. Quimby, who is alleged to have said that she had no identity in honesty. But out of long study of the Word of God, Mr. Riddle does set the clear teachings of an infallible Bible against "the metaphysical word-spinning" (p. 27) of this pantheistic philosophy.

It is hard to be patient with the vaporizings of Mrs. Mary Moss Baker Glover Patterson Eddy (Frye), but the author's style is moderation indeed. He shows, however, that this system is a cult of denial—denial of the facts of life in sin, sickness and death; denial of the Christian revelation of the personality of God, of Christ and of the Holy Spirit; denial of the deity of Jesus, of the efficacy of His shed blood, of the reality of forgiveness of sins, and of the certainty of judgment to come; denial, in short, of the whole doctrine of divine grace. W. G. B.

NO LECTURE THIS WEEK.

In explaining the absence of the usual Thursday lecture from these pages this week, the Editor has a confession to make. The Right Honourable Winston Churchill, once Chancellor of the British Exchequer, spoke last Thursday evening, on, "Canada and the Empire". Being anxious to hear this distinguished statesman, the lecture was postponed, and the Editor went to hear Mr. Churchill. A fine address was given by Deacon Greenway. There was a large audience in the church auditorium, and altogether it was a night of great blessing.

On Saturday, February 20th, Miss Alberta Jennings and Miss Millicent Maynard, left New York for Brazil, there to preach the glorious gospel of the blessed God. Both these young ladies are members of Jarvis Street Baptist Church. Miss Jennings is a graduate of Toronto Bible College, and is also a graduate nurse. She is a daughter of Deacon J. E. and Mrs. Jennings of Jarvis Street Church. Miss Maynard has already spent over six years in missionary work in Brazil. Returning to Toronto on furlough some time ago she attended lectures in Toronto Baptist Seminary.

Miss Jennings has gone to Brazil at her own charges, and Miss Maynard by the help of Jarvis Street and other friends.

Saturday evening, March 5th, we received a telegram from Miss Jennings saying they had arrived at Santos, Brazil, safely. We feel sure that the going of these young ladies to Brazil will issue in the opening up in due time of a Regular Baptist missionary work in that country. At this writing Miss Maynard's support is not chargeable to any particular church or missionary fund, therefore if any of our readers feel especially called to support such work as these young ladies will do in Brazil, we shall be glad to receive and acknowledge contributions for this purpose. Miss Jennings' support is already provided for.

A little before the sailing of these two young ladies, another member of Jarvis Street, a graduate of Toronto Baptist Seminary, Miss Annie Marks, left with a party for Jose, Nigeria. Word has been received from Miss Marks of her safe arrival on African soil, and by this time she will have arrived at her mission station,—a second graduate of our Seminary to go to the same place; the other being Mr. McIvor. Miss Marks, in her letter, says that her ship passed Monrovia en route, the port at which our own missionaries for Liberia disembark.

We now have four of our Seminary graduates in Africa. Miss Marks is one of the finest of our Jarvis Street girls, and one of the keenest of our Seminary graduates. We are sure she will be used of God to do great things. Jarvis Street now has twenty-eight members in foreign mission service.

The Jarvis Street Pulpit

GADDING ABOUT.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 6th, 1932.

(Stenographically Reported).

"Why gaddest thou about so much to change thy way?" Jeremiah 2:36.

Prayer by Rev. W. S. Whitcombe.

We come to Thee, O Lord, because we are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God. Our exalted state brings to our mind the fact that this is not our work but Thy work and Thy salvation. So we rejoice to-night in the grace that sought us, in the blood that bought us, in the love that brought us to the fold.

We magnify Thee because Thou didst choose us, and cause us to have good hope in Thy Word. We remember that Thou didst say to us, Seek ye my face; and our souls said, Thy face, O Lord, will we seek. Thou didst bring us to a place of conviction. Thou didst waken us up to flee from wrath, and work in our hearts a deep sense of sin. Thou didst lead us to the Cross where the burden of our sin was rolled away. Even there Thou didst not leave us, for in the time of trial Thou hast been with us to give us power; in the time of darkness we have heard a voice say, This is the way, walk ye in it. Truly Thou has brought us into a banqueting-house, and Thy banner over us is love.

Even eternity will be too short to sing all the praise due Thy name. Thou hast put within our hearts a hope. We thank Thee for the words of our Lord and Saviour, In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

We thank Thee for all Thy exceeding great and precious promises. We thank Thee that Thy love and grace in present days inspires in our hearts a greater hope for the days that are yet to come: Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

By Thy Spirit, write Thy promises in our hearts to-night. May they lighten the way as we are called upon to walk through the valley of the shadow! At times when temptation, and trial, and difficulties of every sort, threaten to overwhelm us, may we catch sight of Thy light upon the hills of Beulah! May we know that though God's ways seem dark, yet soon or late they touch the shining hills of day!

For Thy church and cause in the world give us the same strong confidence. In a world which treats with such indifference Thy claims, and regards so lightly Thy Word and Thy gospel, so that at times we almost despair of any good, let us know that Thou art upon Thy throne, that Thou rulest over all, that Thou workest all things according to Thy purpose, and that because Thou art God all things will work together for good to them that love the Lord. Put Thy hope within our hearts therefore, O Lord, and give us good hope in the truth of Thy Word. Because Thou art a God of present power and of loving kindness, a God of salvation, we dare to call upon Thy name and ask of Thee great things, to expect from Thee a great blessing even this night. Therefore we pray that Thou wouldst shine upon the page and bring truth to light. Let precept and promise shine with sanctifying light.

Bless Thy children, we beseech Thee. Put Thy joy within their hearts. So be with us to-night that the blessing shall not leave us as we leave this place, but grow brighter and clearer and stronger day by day, so that men may see that we have been with Jesus, and that He continueth with us along the way of life.

We pray for those with us this evening who are without hope and without God in the world. Cause a great light to

shine into their darkness to-night. Proclaim liberty unto those who are bound; bring freedom to the captives, we beseech Thee. May Thy Word run and have free course to the glory of Thy great and holy name. This we ask in the name of Him Who died for us, and rose again, Amen.

"Why Gaddest thou about so much to change thy way?" This word was originally addressed to Israel as a nation. She had forsaken the Lord, and had fallen into grievous trouble; for sin always brings trouble to whoever has anything to do with it. "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb." When sin began to bear fruit in the national life, when the moral corruption within impaired the national power, instead of going to the root of the trouble and repenting of sin, and turning back again to God, Israel resorted to a political expedient: she sought alliance with Assyria. But Assyria proved to her to be a broken reed. Next she went down into Egypt for help—only to discover that Egypt was no more to be relied upon than Assyria.

In this text she is likened to a fickle wife who has deserted her husband, who is flitting about from place to place, "gadding about", trying to find some compensation, some satisfaction for the disturbance of her proper relationship. Here the Divine Husband addresses His fickle wife, and asks the question, "Why gaddest thou about so much to change thy way? As you have been ashamed of Assyria, so shalt thou be ashamed of Egypt also. There is no remedy for the trouble you are now experiencing but to turn wholeheartedly back to your first love."

In principle, the text applies to men and women still. It may be addressed to not a few here: "Why gaddest thou about so much to change thy way?"

There is a suggestion of a *note of astonishment*, reminding one of that scripture which says that Jesus Christ marvelled at the unbelief of His day. There is implied in it a *stern rebuke*, and certainly the word is spoken to offer a *word of comfort and encouragement* to such as are penitent.

I.

It is really SURPRISING TO MEN AND ANGELS that men should turn away so readily from God: "Be astonished, O ye heavens", the context says; as though all heaven were called to witness to human folly, that men should be alert to all their earthly interests, concerned about material profit, and yet should be so blind to the direction in which their life ought naturally to enlarge, as to be utterly unresponsive to the things of God.

Was there ever a day when people were more given to "gadding about" religiously than to-day?

The principle has application to *such as are unconverted*, who know that their ways ought to be changed. You

may not know what is the matter with you, but you know there is something wrong. I drive a car, and, like other cars, it gets out of order—not infrequently. For the life of me sometimes I cannot tell what is wrong with the thing—and when I take it to the garage I find they do not know any more than I do, and sometimes not quite as much! But a man who is accustomed to working with a machine, the moment there is anything wrong knows it. He may not know what is the matter with it, but he knows it is not singing the tune it ought to sing, that at some point it is not functioning as it ought to do.

There are many people like that, who know that life is eccentric, that at some point, and for some reason, it is out of order; that life is full of fret and friction, and that they are not getting the best out of it. They know that, and say it ought to be changed.

I remember our dear old friend, Mr. Henry O'Brien, who used to worship with us until the Lord called him home to glory. You will recall he used to sit down in that front seat, a veritable patriarch who loved the Lord. He told me a story several times—evidently it stood out in his memory. He worked in various missions in the city, and on one occasion he met with a man who came to him and said, "Mr. O'Brien, I should like to be a better man." It was a simple expression of a desire for some better, and richer, and higher life. Divested of all theological intricacies, I wonder if there are not some here to-night who say, "I should like to be a better man. I know something is wrong, and I wish somebody would tell me what it is that I might become a better man"? Is there a desire to change your way?

If that is so, why do you not go to the right source to have your way changed? "Why gaddest thou about so much?"

What would any physician say if a patient should come and ask for an examination and prescription, and then when the medicine was obtained, take a dose of it and say, "I do not like the medicine, nor the doctor; I think I will go to another doctor to-morrow"? He goes to another physician, takes a dose or two of his medicine, and then goes somewhere else. He gives no physician a chance at all to heal him.

That is the attitude of many people to-day—gadding about. We have had people here who had dipped into nearly everything: they had been Christian Scientists, Spiritists, Theosophists, New Thoughtists, and every other kind of "ist" that the devil has invented, gadding about, flitting about from place to place, knowing that something was wrong, and yet refusing to accept the divine remedy to come to Him Who alone is the Healer of the soul, to the only Saviour Who can fill, and flood, and satisfy a human life.

Do you desire to change your way? Would you have a better condition brought about in your life? Then "why gaddest thou about so much to change thy way?" The charge is that you are always changing doctors, continually turning in some new direction to find salvation for your soul. You will try the church, and then you will try some specially good work. You have tried to reform your life in a score of ways. You have tried to cleanse your hearts by many devices. You have thought to save yourself by particular company as Ephraim did when he went to the Assyrian—but Assyria and Egypt have failed you hitherto. Your broken cisterns have mocked

your burning thirst. Your lovers have forsaken you: "Thy calf, O Samaria, hath cast thee off!"

"Why gaddest thou about so much to change thy way?" Why will you run to all pools rather than to the deep well of Bethlehem? Why seek to all physicians before coming to the divine Healer? Why will you run after the world, the flesh, and the devil? Why go after Baalim, and turn away from the divine Bridegroom? Oh, why? Why gaddest thou about so much, unsaved man and woman? Why not go directly to the Saviour of men? The devil is manufacturing new religions nearly every day. What purpose they all serve I cannot understand.

We have in our Seminary a course on "Modern Cults" through which we try to instruct our students respecting some of the errors of the day: Christian Science, Russellism, and many other anti-Christian cults, and some that are modifications of the Christian religion from which the essential elements have been drained.

But people are gadding about everywhere; and finding no satisfaction. It seems to be a human tendency. Why do you do it? Why not come to Him Who is the Lamb of God?

Let me make application of this to you who are professing Christians. One of the great needs of the hour is some measure of Christian constancy. "Those that be planted in the house of the Lord, shall flourish in the courts of our God." There are some people who never stay long enough in any one place to be "planted", hence they never "flourish". They go to a tabernacle here, a tabernacle there, or to a tabernacle somewhere else. They are like certain growths of the desert. Have you ever crossed the Arizona desert? One sees a bush that grows on the surface of things, and the wind comes along and carries it to another place. It takes root there superficially until another wind carries it somewhere else.

The world is full of people like that, "driven with the wind and tossed", never striking roots downward, nor bearing fruit upward; going hither and thither to find satisfaction for the soul—and never finding it. Religiously, they are like a man I knew in Hamilton whose name was Sam. He was not a member of my church, but I knew his pastor very well. Sam's outstanding characteristic was that he was always getting a new job. He would get one that promised to be the best he ever had, but after about a week he would come and say to his pastor, "I have a new job." "What! Another new job?" "Yes, the best I ever had. It is just what I have been looking for." (It was in the days when jobs were more easily obtained than to-day. The man who gives up his job to-day without a certain knowledge of securing another one would be seven-eighths of a simpleton).

But once when Sam came to his pastor and said, "I have a new job, and it is just what I have been looking for all my life", his pastor, a wise man, said, "You have been telling me that for many years. Now may I give you some advice? Go up to the hardware store and buy a pot—a good big pot—and buy some glue. Ask the hardware man to tell you how to make it." "But what for?" asked the man. "Take it home and follow his directions. Make a good-sized pot of glue." "And then what?" "Upset it all over yourself; pour it all over yourself." "What for?" "So that you will stick!"

There are some people who, religiously, need an application of glue so they will "stick"—"Why gaddest thou about so much to change thy way?" Nothing is ever ac-

complished by that sort of thing. Did you not once pledge your troth to Jesus Christ? Did you not give yourself to Him, to be the Bridegroom of your soul? Was there not a time when you delighted to sing?—

“My soul looks back to see
The burdens Thou didst bear
While hanging on the accursed tree,
And knows its guilt was there.”

How you used to sing!—

“I have no other argument,
I want no other plea;
It is enough that Jesus died,
And that He died for me.”

Why is that not enough now? “Why gaddest thou about so much?” Now you have come to depend upon your feelings, as though your emotions could supplement the value of the precious blood. Or you have begun to trust somewhat in your good works, and are up or down according to their merit. Why cannot you depend upon your divine Husband? Return to the Cross, O backslider! “Why gaddest thou about so much to change thy way?”

Get hold of that truth again and abide by it. Be rooted and grounded in the great fact of the atonement, and know beyond all possibility of doubt that your sins are washed away by the precious blood. Rejoice in it, and grow up into Christ. “Why gaddest thou about so much to change thy way?”

Or let me put the case thus: “Why are you not now attracted to the person of your Lord as you once were? How glorious is He to the man or woman who is spiritually enlightened, who sees the King in His beauty, and beholds the land that is far off! Have you not read that Psalm which Mr. Whitcombe read this evening with delight again and again?—“My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.” Then the inspired soul goes into raptures in contemplation of His transcendent glory: “Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.”

“Why gaddest thou about so much?” Why are you not proud of your relationship to the Lord Jesus? Why can you not be satisfied with Him? There was a time when you could make the words of the spouse your own: “My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh . . . His mouth is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.”

Have you ever heard a wife, who was proud of her husband, introduced him—especially in the honeymoon days? “This is *my husband*!” One would really suppose there never was another bride! She is the only woman in the world who ever had a husband of whom she could be proud!

Do you not remember when you were proud of the Lord Jesus, when you gloried in Him? The church had its place, the great doctrines of the gospel were precious to

you: but the word of His grace, and the fellowship of the saints, were of value to you because first of all you had fallen supremely in love with Jesus Christ the Lord.

Has He changed? You have found some imperfections in the church, I dare say. You may have had some painful experiences—if you have, you are not the only one: we have all had plenty of disappointments. But what about the Lord? Why should we leave Him? Why should we not cleave to the person of our Lord Jesus Christ? “Why gaddest thou about so much to change thy way?”

Now other lovers have usurped His place. His love-letters remain unopened and unanswered. When He calls, you leave Him without until His head is filled with dew, and His locks with the drops of the night. Indeed, you are as a butterfly, always flitting about here and there, with eyes and heart for every flower but the Lily of the Valley. “Why gaddest thou about so much?”

Has thy Lover changed? Is He less lovely in person? Is He less loving in heart? Is He less kind in conduct? Have His wounds lost their charm for thee? Hast thou found a safer shelter than His wounded side? Hast thou anywhere found a surer pledge of victory than in His crown of thorns? If He is the same yesterday, to-day, and forever, from everlasting to everlasting, God, “why gaddest thou about so much?” “For who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord?”

But I must put the question in another form: Is there not enough to occupy you at home without gadding about? I mean, Is the Lord’s work all done, that you can find so much time to gad about? If there are servants in the house, or if the work be all done, then there may be less objection to a wife’s promenading the streets perhaps; but if the dishes are unwashed and the children unfed and unclothed, if the house is in a state of confusion, surely she is blameworthy who leaves a house in such condition, to go gadding about among her neighbours.

Now, Christian—your ear! Why gaddest thou about so much? Is the work all done? Are all the Lord’s children fed? Are His little ones taught?—What! call yourself a Christian, and gad about at the card table, the dance, and all the follies of so-called “society”? Is it because you have nothing else to do? Are all the souls in Toronto saved, that you have so much time to spare? Are the fires of hell extinguished, that you can afford to dance?

Is there no message of a crucified Saviour to tell? And are there no ears to listen to the gospel story, that you have time for all this senseless social gadding about?

Is there no mending to be done? Does not your own spiritual wardrobe require attention? Could you not spend a little time in putting on your beautiful garments, even the garments of salvation, that you may appear in glory when the Well-Beloved shall come? Is this all done, that you have time for gadding about? O Christian, there is work to do at home. Why not stay at home and do it, that you may meet your Lord with joy, and not with grief?

But you have gone after other lovers. Ah, are there no lessons to learn? Have you outgrown the divine wisdom? Have you so increased in mental stature that you can look down on the Son of God? Oh, have you climbed the dizzy heights of the mountains of revelation? Have you crossed the ocean of grace, and explored the measureless continents of truth? Have you exhausted the subject of botany?—have you examined the Root out of a dry ground, the Rose of Sharon, the Branch, the True Vine? Have

you mastered the science of geology—can you measure the eternity of the Rock of Ages, and tell how it was cleft before the foundation of the world? Are you a master of astronomy?—can you bind the sweet influence of Pleiades, or loose the bands of Orion? Can you bring forth, Mazzaroth in his season, or guide Arcturus with his sons? Can you tell me the magnitude of the bright and morning Star, or why you know no luminary can ever eclipse the Sun of Righteousness? Can you describe the glory of One who looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

If such lessons are still unlearned, why gaddest thou about so much? It is a tremendously interesting thing to study to be a Christian.

Here is a young man pouring over his law books. He dreams of a day when he will attain eminence as a lawyer. When asked by his friends to indulge in pastimes he says, "No, thank you. I have no time for social engagements. I have chosen the law as my profession, and I am going to make a name for myself. People will hear of me some day. I am busy with my books. I am determined to excel in my chosen profession." Or someone else is an artist: a musician, a sculptor, or a painter. He concentrates upon his task, and has no time to be gadding about at this or that, because there is a worthy task to be undertaken and carried through to perfection.

But the noblest of all aims is to determine to excel as a Christian. The worthiest ambition that can fire the human soul is for one to make it his aim, the supreme passion of life, to be well-pleasing to God. Why should we not be students in the school of Christ, mighty in intercession, moving the arm of God? "Why gaddest thou about to change thy way?"

I have learned to value the quiet, constant, patient, plodding, persevering, thoroughly reliable, church member, who does not go up like a rocket, never makes a fuss, but, like the devoted wife and mother who lives in her own home, and lives for her children, and finds that family circle a paradise of delight, and who is content to make that her life-task, that her children shall rise up and call her blessed, that her husband may be known in the gates—so there are patient believers who never appear in any official relationship, but you can count on them—and, what is better, the Lord Himself counts on them three hundred and sixty-five days in the year. They are not gadding about here and there and everywhere. Let us learn the lesson.

Let me press you for a reason. Have you been disappointed in Him? Did He ever promise what He did not perform? He asks the question, "Have I been a wilderness unto Israel?" Has He not been to thee a garden filled with all manner of pleasant fruits? Yea, hath He not made the wilderness and the solitary place glad for thee, and the desert to rejoice and blossom as the rose? Has He not ever freely forgiven thee, and given more grace?

Do you plead ignorance? Has he been to you "a land of darkness"? I challenge you to say that when you have walked to the utmost limit of the lighted way He has then led you into darkness!

Have you lacked presents? Hath He not given thee tokens of love? Surely He has given thee ornaments without number, and attire fit for heaven's queen. He has been to thee as the fountain of living water, and the

very bread of heaven. "Why, therefore, gaddest thou about so much to change thy way?"

Let me ask you, Has Jesus Christ ever failed you? We have failed Him a thousand times, but has He ever failed in the fulfilment of His promises? Has He changed from what He was in the beginning? Has He grown old and infirm? Is the Lord's arm shortened that it cannot save? Is His ear heavy that He cannot hear? Has He become infirm, that you are growing ashamed of Him. Who is your Saviour? Oh, no! He is the King of Glory still. He is the matchless Man, the supreme Majesty even of the heavens. Trust Him! Fall in love with Him again! Let us all come back to Him, and abide in His presence. Cease from your "gadding about".

II.

And now but a brief word. There is here, I think, A WORD OF REBUKE. It cannot be otherwise. We can displease God in nothing so much as in seeking salvation in some other than His way, than by turning aside from the Fountain. He says, "My people have committed two evils: they have forsaken me, the Fountain of Living Water, and they have hewn out for themselves cisterns, broken cisterns, that can hold no water. They have not only forsaken me, but they have gone in another direction where they can find no satisfaction. They do not find it in Me, nor can they find it anywhere else."

I warn you that none but Jesus can do helpless sinners good.

As for those of us who are Christians, what a shame it is for us to go down into Egypt and turn aside into Assyria, for us to be found in other company than that of our Well-Beloved! It is well that we should heed the admonition of Naomi to Ruth. "It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field."

Let the world mock if it will. Let men of the world call you "narrow", and "fanatical", if they must; but so live your life before men that they must say, "He may be narrow, he may be a bit fanatical, extreme, but one thing I know, he is desperately in love with his Lord. He is as true to Christ on Monday as on Sunday. He carries his religion into his pleasure, into his business, and into every relationship of life." Many people may mock at you when they are well, but if there is any kind of spiritual distress they will know where to go if you have been true to Christ.

I am positive there are many ministers in this city to whom no lost sinner would ever turn to ask the way of life. A minister said to me—after a ministry of twenty years—"What do you suppose occurred the other day?" "I do not know," I replied, "what new experience had you?" "Why," said he, "a man came to me last week and asked what to do to be saved. Was that not wonderful?" I said, "Have you not had that experience before?" "Never before," he replied. Oh, the tragedy of it!

Go into a telegraph office and say, "I want to send a message"—is the clerk surprised? No! He expects you. That is his business. Go into a bake-shop and say, "I want a loaf of bread"—will the man behind the counter look at you in surprise and say, "Why do you come to me?" Go into the dairy and say, "I want some milk"—and they will probably hand you out a bottle without expressing any surprise. It is the dairyman's business to

sell milk; it is the baker's business to sell bread; it is the postoffice's business to send letters. Nobody is surprised when you go to them and ask them to do the business they are there to transact.

Does anybody come to you and ask you to introduce them to Christ? I do not know how many people come to me, asking for letters of introduction to others. Not a few come asking for letters of recommendation. I say, "How can I give you a letter of recommendation when I do not know you?" "But I am an honest man." "So you say." "I live at such-and-such an address." "I dare say you do, but why do you come to me?" "I must have a recommendation from a minister, and that is why I have come." "You may be all you say you are—and more—but I cannot recommend you when I do not know you." There is an important man here in the city to whose presence somebody desires access, and he says, "Let me see. He is too busy a man to get at directly. I wonder if there is somebody who knows him who will give me a letter of introduction?"

There are thousands of people in this city who do not know Christ. It ought to become so evident to them that we do know Him that they will come to us quite naturally and say, "Will you not give me an introduction to Him? Tell me all about Him. What must I do to be saved?"

Let us abide with Him.

III.

And now in a word let me offer you SOME ENCOURAGEMENT from this text. God would not speak at all, but to bring us to repentance. He declares that this gadding about will not profit His people. They shall be "ashamed". But He is willing to forgive. Sinner and backslider may come. He has found you in company with other lovers, and in jealous anger He demands, "Why gaddest thou about so much? What do you mean by such conduct? Are you going to leave my house for good, or rather for aye?—What hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river? Thine own wickedness shall correct thee, and thy backsliding shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, said the Lord God of hosts."

Notwithstanding He calls to the backslider. He says, "You have been unworthy, I know, and have brought reproach upon My name. You have dragged My honour in the dust, you have resorted to everybody but to me, nevertheless I will receive you back again. Come home. Do not gad about any longer. The door is open. I am the way, the truth, and the life: no man cometh unto the Father, but by me." "Wilt thou not from this time cry unto me, My father, thou art the guide of my youth? . . . Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, said the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, said the Lord. Turn, O backsliding children, said the Lord; for I am married unto you: and

I will take you one of a city, and two of a family, and I will bring you to Zion."

Let us look to the Saviour again this evening, those of us who are Christians, and rejoice in His atoning work: As for you who are not His, I bid you trust in Him, and receive His gift of eternal life.

Let us pray: We thank Thee, Lord, for Thy great grace to us. We thank Thee for Thy long patience, for the mercy of the Lord which endureth forever. May not a few return to their first love this evening, and rejoice in God their Saviour! We ask it in Jesus Christ's name, Amen.

THE SEMINARY FAMILY.

Our Seminary students are a happy crowd. They look like a fine family of young men and women sitting about the tables every day but Saturday and Sunday at one o'clock. We wish our readers could see the daily fatigue party when they are washing dishes and peeling the vegetables for the next day.

Incidentally, we may remind our readers that we are always open to receive contributions of money, or vegetables, or fruit—or anything else that is eatable, for the Seminary commissariat department.

Academically, the Seminary is a joy. The students enter into their work with great zest, and many of them give promise of becoming very effective workmen. The course is a stiff one, and the students will testify that in Toronto Baptist Seminary the price of success is hard work.

Spiritually, we believe there are few places in which such a company of devoted young men and women can be found. Much more attention is being given to practical work this year than formerly, and the students appreciate the opportunities provided them for the exercise of their gifts.

Pray for Toronto Baptist Seminary every day. send a contribution as often as you can.

THE ACTIVITIES OF JARVIS STREET CHURCH.

We hear frequently from our friends that they are disappointed when they find in THE WITNESS no report of the activities of Jarvis Street Church. We should like them all to understand, however, that when Jarvis Street's activities are not reported it is not because there are none to report. But the weekly lecture on Biblical Theology, and the necessity for having it printed for the benefit of the students of the Seminary, limits our space.

While we have not experienced the floodtide of blessing which has come to us sometimes, we have had a month of refreshing services. Twenty-five have been baptized during the month.

Sunday last was one of the days in the Lord's courts that are "better than a thousand". The evening sermon appears in this issue. There has been an epidemic of a mild type of influenza which, it seems to us, has put more than half the people to bed. Notwithstanding that condition, however, coupled with a very inclement evening, at the close of a service lasting two hours, the church assembled for the observance of the Lord's Supper, and, beginning at about twenty minutes past nine, five hundred and seventy-five, by actual count, participated in the ordinance. Five hundred and seventy-five counted means an estimated congregation of a thousand or more. The Pastor gave the hand of fellowship to a large number of new members.

Baptist Bible Union Lesson Leaf

Vol 7

No. 1

REV. ALEX. THOMSON, EDITOR

Lesson 13

March 27th, 1932

FIRST QUARTER

THE SABBATIC YEAR

Lesson Text: Leviticus, chapter 25; Deut., chapter 15.

Golden Text: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day." Deut. 5:15.

DAILY BIBLE READINGS:

- Monday: Numbers 36:1-18.
- Tuesday: Ruth 4:1-17.
- Wednesday: Jer. 34:8-22.
- Thursday: Isaiah 61:1-11.
- Friday: Gal. 5:1-13.
- Saturday: Rom. 6:1-14.

I. THE SABBATIC YEAR, (Lev. 25: 1-7).

In this lesson instruction is given concerning the land laws of Israel respecting the sabbatic and jubilee years. The Israelites were on the way to the land which had been given to them by God, as a possession, and it was necessary that they should know how to use it to the best advantage. It was also essential that the relationship of the individual to the land should be clearly understood. Both of these are explained in the laws stated in this section. And in addition thereto instruction is given in relation to the poor, the whole being based on Israel's relationship and duty toward God. In this instruction Israel was directed to keep a year sabbath unto the Lord, (v. 2): "Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard and gather in the fruit thereof: But in the seventh year, shall be a sabbath of rest unto the land, a sabbath for the Lord", (vs. 3, 4). The wisdom of such a law is manifest in its beneficial effect upon the productivity of nature; and its spiritual aspect is evident in the statement that it was to be a sabbath for the Lord. Two reasons are present, therefore, in the observance of this law, the natural and the spiritual. There is always a beneficent reason in a command of God. He never commands for the mere sake of commanding. Man's highest welfare is always before Him, and that being so, it is the part of wisdom to obey Him. In this case periodic rest for land is recognized as necessary, and God's claim on the same must be acknowledged. It was further enjoined that all that should grow of itself on the land during the sabbatic year should be food for man and beast, nothing was to be reaped, and others named were to have access to the products, (vs. 5-7), in emphasis of the fact of God's ownership of the land, and excluding the thought of selfish monopoly of the same. Note God's wisdom and care in respect to His people, also the fact that rest is necessary for both land and man, (Ex. 20:8-11).

II. THE YEAR OF JUBILEE, (vs. 8-55).

The year of jubilee was a unique feature of Israel's life, based on the fact of God's ownership of the land, and Israel's use of the same at His pleasure. The command was given to number seven sevens of years, (v. 8), to hallow the fiftieth year, (vs. 9-12). It was the year of jubilee. Certain things were enjoined to be done during that period. Every man was to be returned unto his possession, (v. 13). In any business transaction relating to property, the price was regulated by the time intervening unto the day of Jubilee, (vs. 14-17). Blessing was promised for its obedience, (vs. 18-22). The land was not to be sold forever, provision being made for its redemption, but if this was impossible, owing to poor circumstances, the land must be returned to its original possessor in the year of jubilee, (vs. 23-28). An exception was made in the case of a house in a walled city, which if not redeemed within a year, passed permanently into the possession of the buyer, (vs. 29, 30). Houses in the villages and Levites' dwellings were to be treated the same as the land, (vs. 31-34). Houses in the cities were not necessarily a part of the original inheritances, whereas those in the villages were connected therewith, and would be used by persons working on the land.

Following the directions relative to the land, instructions are found concerning the proper attitude toward the poor. The poor were to be relieved, (v. 35). Usury was not to be charged on loans made to them, (vs. 36-38), no profit was to be made out of his poor circumstances. If under stress of such circumstances a poor person should become a bondservant of another, he was not to be treated as a slave, but as an hired servant, and as a sojourner unto the year of jubilee, when he should be restored unto his family and his possession, (vs. 39-43). The bondmen and bondmaids of Israel were to be the heathen round-about them in the land (vs. 44-46). If an Israelite should sell himself to a stranger, provision was made for his redemption which could be effected either by himself or by another, the price being regulated by the time intervening unto the year of jubilee failing which he would go out free at the year of jubilee (vs. 47-55). These are gracious provisions safeguarding the liberty of the Israelite and his rights in his inheritance.

Several things are worthy of attention respecting the law of the jubilee year. First, the fact that absolute ownership in the land rested with God. The land was His, and the people were strangers and sojourners with Him, (v. 23). The recognition of this fact would guide the Israelite in his attitude toward the land and in his use of the same, the same principle applying these days. As the Owner, God has a distinct claim on the land, and the one in possession has a clear duty toward Him. In the second place it may be noted that man is but the temporary possessor of the land, being given the privilege of its use, and the possession of its fruits. One may notice here the wonderful fruitfulness of the land, with the many blessings derived thereon, and the fundamental relationship of the land to human life. Organ-

ized society is dependent upon the fruit of the land for its very existence. Gratitude should be shown to God for His wise providence in making such provision for men.

The wisdom of the laws of the jubilee year is evident in several respects. There could be no absolute sale of land in Israel. All that could be sold outright was the product of the soil. This acted as a prevention against covetousness and protected the poor from the avarice of the rich. It also preserved a proper distribution of the land. In these days in many countries it is possible for the wealthy to add to their inheritance until they are in possession of large stretches of territory, very often to the detriment of the poorer classes. But in Israel this was not permitted. To each tribe, and to each family in the tribe, there was given a certain inheritance, which remained theirs in spite of circumstances and which, if forced to part with it, was returned to them in the year of jubilee.

Such a law manifested God's care over His people. He was interested in every detail of their individual and national life. And the same is true these days. He knows the number of the hairs of our head, (Matt. 10:30). He supplies all our needs, (Phil. 4:19). And in the spiritual realm He has blessed us with all spiritual blessings in heavenly places in Christ, (Eph. 1:3). He makes His sun to shine on the evil and on the good, (Matt. 5:45), and daily blesses all the inhabitants of the earth. Note some of the blessings in the natural and spiritual realms.

The jubilee year was characterized by liberty. Moses was enjoined to "proclaim liberty throughout all the land unto all the inhabitants thereof, (v. 10), a time when the land would be released from its alien possessor, and the bondservant set free by his master. It was a time of restoration, the land being restored to its rightful possessor, and the servant to his family. Such restoration and reunion would mean rejoicing, and altogether the year would be one of real joy. It was as far as possible a return to the purpose of God respecting the nation.

We are reminded by the teaching of this jubilee year of the work of God in the spiritual realm respecting His people, and of His relation to the world. There is a very real sense in which the children of God have been liberated from an alien power, (Rom. 6:7, 14, 18), they have been given an inheritance by God of which they now enjoy the earnest, or foretaste, (Eph. 1:13, 14), and they have been united with the heavenly family and rejoice in the Spirit, (Eph. 2:19; I Pet. 1:8), but there is a blessed time yet to come when they shall be completely delivered not only from the power of an alien service, but from the very presence of the same, and they shall enter into their inheritance in all its fulness. This will take place at our Lord's return, when will be ushered in the blessed spiritual year of jubilee, when the trumpet shall sound, (Matt. 24, 31), the restitution of all things will take place, (Acts 3:19-21; Rom. 8:19-23), and the world now ruled by an usurper, (John 14:30; I John 5: 19, R.V.), shall be judged by its Creator and rightful Owner.

The Union Baptist Witness

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WEEP WITH THOSE WHO WEEP.

Those who have been called upon to go through deep waters of sorrow know that sympathy and love at such a time does help and that the prayers of Christian friends are a source of comfort, and by His grace strength is given to the tested one.

During the past week, all who are capable of heart-ache for another's trial have been stirred by the kidnapping of a little one. Surely, there is not a Christian who has heard the story who is not praying for the father and mother and for the safe return of the baby, so dear to their hearts. We are all greatly concerned about the lost child and realize the awfulness of the wickedness that prevails when men are inspired to do such a terrible thing. It would seem that conscience must be dead and that no spark of human kindness exists in such breasts, but we wonder why we are not just as concerned about a soul lost for eternity, as we are about a temporary separation?

An article appearing in the March 5th issue of *The Toronto Globe*, under the section, "Outlook of the Church," is well worth considering and is reprinted:

Held For Ransom.

"The heart of the world has been stirred by the alarming news that baby Lindbergh has been kidnapped and is being held for \$50,000 ransom money. 'One touch of such sorrow makes the whole world akin,' and many mothers and fathers have bent sympathetic knees and prayed fervent prayers for the safekeeping of the beloved child, and that grace may be given to the young parents in their hour of poignant sorrow.

Torn by grief the young Colonel and his wife have announced their willingness to pay the ransom required by the enemies for their helpless, lost child. There is another and greater Father whose heart was torn, who agonized over His children which had been carried captives by Satan the enemy, and held in their helpless, lost condition until a satisfactory ransom had been paid. Not only one child was lost to the enemy—but a whole world was wrenched from the Father's bosom, and there it remained "without strength" waiting for some one to pay the ransom, to redeem it from the hands of the enemy. Then came the marvel of the ages: the Father gave His Son and "the Son of man came to give His life a ransom for many," Mark 10:4. "For when we were without strength, in due time Christ died for the ungodly (helpless, lost sinners). The ransom has been paid and the lost race is free to turn its footsteps back to the Father's house. Little wonder that 'there is joy in the presence of the angels of God over one sinner that repenteth,' and comes back to God the Father—a ransomed son, for even in this world, where sin has deadened to a great

extent the sympathetic heart, there will be great rejoicing when the news comes flashing out: 'Baby Lindbergh is back in his father's house!' How much greater the joy in heaven, where angel hearts, untouched by the devastating power of sin, give themselves daily to the undefiled rejoicing of heaven; when lost sons of earth are brought back to a seeking Father!"

* * * *

POSTAGE RATES TO LIBERIA.

Those who are sending parcels to our missionaries in Liberia from time to time will be glad to have the following information supplied to Mrs. Mellish, Sr., by a friend in the Post Office, who has taken the trouble to compile the particulars:

Route via England—1 lb., 90c; 2 lbs., \$1.02; 3 lbs., \$1.14; 4 lbs., \$1.44; 5 lbs., \$1.56; 6 lbs., \$1.68; 7 lbs., \$1.80; 8 lbs., \$2.10; 9 lbs., \$2.22; 10 lbs., \$2.34; over 10 and up to 15 lbs., \$3.75. (No insurance issued.)

Route via France and Germany—1 lb., 57c; 2 lbs., 69c; 3 lbs., \$1.01; 4 lbs., \$1.13; 5 lbs., \$1.25; 6 lbs., \$1.37; 7 lbs., \$1.49; 8 lbs., \$1.61; 9 lbs., \$1.73; 10 lbs., \$1.85; over 10 and up to 15 lbs., \$2.75. (May be insured.)

All parcels should be very strongly packed; and those of which the contents are liable to be affected by dampness should be enclosed in waterproof covers.

A Consular Invoice is required in respect of every parcel, or consignment of parcels posted at the same time by one sender to one addressee. The invoice may be enclosed in a parcel or sent separately to the addressee. A note stating which course is followed should be made on the Customs Declaration.

Mail via England is quicker than that sent via France and Germany.

Newspapers may be sent at the rate of 1 cent for each 2 oz.

Letter Postage—5c for the first oz. and 3c each oz. over that.

Note: Bandages; used pieces of material, etc., may be marked "No commercial value" and forwarded without invoice.—Editor.

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A PLEASURABLE EVENING.

The Runnymede Road Baptist Church, Toronto, had the privilege of a visit from the Jarvis Street Baptist Church Choir and orchestra on the evening of February 22nd and what a profitable evening it was. The presentation of the message, "Hymns and their Authors" by the able choir leader, Mr. W. J. Hutchinson, was instructive and enjoyable. The solos by Mrs. Penney, Miss Twiss and Mr. Fred Syme were finely rendered and the singing of the choir was delightful and thoroughly appreciated. The hymns were illustrated by lantern slides and Mr. Hutchinson's

arrangement of these made a beautiful story.

At the close of the meeting, the choir and orchestra, together with the friends from East York, Hillcrest, Mount Dennis and other places, were entertained by the Runnymede Road ladies and all enjoyed a social time together in the Sunday School rooms.

It is to be hoped that the service can be repeated in many churches for it was greatly enjoyed by all.

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A TREATISE ON BIBLE SCHOOL VISITATION.

By Rev. W. N. Charlton.

A report of a house-to-house canvass recently conducted by the workers of the Stanley Avenue Bible School in Hamilton, is a convincing argument as to the merits of this phase of the work.

Over two thousand calls were made and as a direct result of this endeavour a number of new scholars were added to the Bible School and several have been brought, not only to the church, but to a knowledge of the Lord Jesus Christ.

We have been asked repeatedly for our opinion as to the value of such house-to-house canvassing. Surely, the above is sufficient reply. Pastors and superintendents are fast realizing that we have just been playing at the Sunday School business from the standpoint of reaching people, and are finding that God is ready to bless richly whenever His people are willing to go out after the lost wherever they may be.

We also receive many enquiries as to how often such a canvass should be made. We would say, at least, annually, and in large cities twice each year. The purpose of the census is to ascertain exactly how many people live within reach of the school, and also who those people are and where they are. The census eliminates guess work. The name, address and age of every person living within the school's territory is secured and a place in the school is made for each individual, before he actually comes to join. The Bible School that is not definitely inviting the residents of its district by personal invitation to its classes, is rarely ever reaching more than a third to a half of those who could be reached. As "workers together with Him", the Bible School teachers must be prepared to personally seek out the individuals whose names have been secured through the census, visit them in their homes, and exert every possible effort to bring them—each one—into the membership of the school. Nothing short of this will bring into the school those who should be brought and can be brought.

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As it has been announced in an earlier issue, Mr. Charlton will be happy to answer through the columns of "The Union Baptist Witness" questions of general interest to Bible School workers. He

may be addressed care of the Union Office, or at Hespeler, Ont.

THE YEAR ENDS.

Simultaneously the fiscal year of the Jarvis Street Baptist Church, Toronto, the Toronto Baptist Seminary and *The Gospel Witness*, ends on the 31st of March. Let the readers of the *Union Baptist Witness* pages remember that that means of publicity is supplied gratis and that the Union is indebted to the Editor of *The Gospel Witness* for the space given each week, and that the Union of Regular Baptist Churches of Ontario and Quebec owes to a large extent its very existence to the generosity of the Jarvis Street Baptist Church.

The year 1931 and 1932 has been a hard year for all departments of missionary work, but sometimes it would seem that there is a prevailing sentiment to the effect that the Jarvis Street Church, with its many interests, is immune and does not suffer as do smaller churches. Such an idea should be dissipated by common-sense reasoning, and those who stand for the principles which the Jarvis Street Church stands for, and benefit by the church's ministry through the printed page, or through its very declarations, should at this time show their gratitude by contributing to the expense of publication, or Seminary upkeep.

Any contributions for Jarvis Street Church interests may be included with missionary contributions for the Union and will be passed on without delay. It will also be the pleasure of the Union Office to receive any designated contributions for the purposes mentioned above, and they will be forwarded before the 31st of March.

HOSPITAL VISITATION.

From the *Seminary Advocate* we learn that each Sunday morning two of the students of the Toronto Baptist Seminary have the privilege of seeking to bring the good news of salvation to patients in the Toronto General Hospital.

The students attend these meetings with eight older folk who are responsible for the work. The group divides, four of the experienced workers and a student forming each party, and three of the public wards are visited each Sunday morning.

Personal visitation among the patients is not allowed unless one indicates his desire to speak with the workers. This often happens, however, after the message is delivered, and there is a glorious opportunity to reach the needy with the words of eternal life, especially as the audience is composed not only of patients, but often of orderlies, nurses, medical students and doctors.

Prayer is asked for the Lord's work which the students are permitted to do in hospital, jail, factory and mission.

WINNIPEG.

A letter recently received from Mr. Walter Lempriere tells of the blessing and problems of the work in Winnipeg, of which he is Pastor. Strangers are dropping into the services, and the congregation often numbers three times the membership of the church. Each Tues-

day evening a lantern lecture for children is held and the attendance averages about sixty-five, and the children are making the church and its message known to their parents.

Mr. Lempriere writes: "We need the prayers of God's people. We are so isolated here, even though situated in a large city, and we are such a small cause that it makes it very difficult to command the attention of the community."

THE MISSIONARY BULLETIN.

From reports received from many quarters, we are convinced that the Missionary Bulletin is proving of real service, and it is our joy to put every name requesting the Bulletin on our mailing list, believing that the fellowship of prayer is most important, and that such a prayer reminder can be wonderfully used of the Lord. At the present time our mailing cost is quite an item of expense, almost thirty dollars per issue, and this, coupled with the expense of the bare cost of materials used, makes the amount quite a considerable figure. We are indeed grateful for special offerings for the Bulletin Account, and would remind our friends of the need. The next Bulletin will be issued on March 15th.

NEWS FROM THE LABORERS IN JAMAICA.

It is always a pleasure to hear from the two missionaries so well-known to our churches, Rev. John Knight and Rev. O. T. Johnston, both Regular Baptists, who are standing true to the fundamentals of our faith in the midst of a compromising ministry in Jamaica. Pray for their work. Mr. Knight tells of four young men who have joined the Enquirers' Class. He also tells us of his visit to Mr. Johnston's field for special services.

Mr. Johnston writes of a New Year's morning service held at five o'clock, when one hundred and fifty gathered. "It was a happy time spent in singing the hymns of Zion and engaging in prayer. The Pastor gave a Bible reading which was followed by a number of testimonials, confessions and the voicing of resolutions. At half past seven, the congregation had grown to approximately one thousand. A brief message on salvation and baptism was given, and there followed a baptismal service at which twenty-two believers were immersed."

Further on in Mr. Johnston's letter we read that during the year 1931, sixty-seven souls were baptized on his circuit and that there were thirty restorations recorded.

These two missionaries request a place in the prayers of their friends in Canada.

NEWS FROM ALBERTA.

From the February letter of the Regular Baptist Fellowship of the Regular Baptist Missionary Society of Alberta, we learn that the work continues among the churches and on the mission fields

in spite of the fact that the financial support has been cut about in half during the past six months. This reduction in income has forced a cutting of grants to the Pastor on the fields to a very low figure and the comment is made, "Nothing but the grace of God in the spirit of self-sacrifice, and a true passion for His cause would enable these men to continue on their respective fields."

The Union of Regular Baptist Churches of Ontario and Quebec can sympathize with the Western brethren and say, Amen, to the above quotation and apply it to stalwart Home Mission pastors in Ontario and Quebec, whose support is inadequate, for we have experienced similar conditions in Ontario and Quebec.

Mr. Howard Phillips has resigned the Benalto Regular Baptist Church to take up the work at Drumheller.

Mr. Chas. S. McGrath, who has been serving at Crossfield for some time, has had the joy of seeing a Regular Baptist Church organized there with twenty-five charter members. Mr. McGrath becomes the first Pastor of the church, and on February 7th the first communion service was held.

The work in the Norwood Regular Baptist Church, Edmonton, goes steadily forward under the leadership of Pastor Gordon Searle.

At Westbourne Church, Calgary, Rev. Morley R. Hall reports that he has never seen greater evidence of spiritual conviction in their midst than he has noted during the past few weeks. "It has been our joy to witness some remarkable conversions and restoration since the beginning of the New Year," writes Mr. Hall.

BOOKS

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“The Feast of Ingathering at the Year’s End”

Thus one of Israel’s feasts was named. Each of the three main enterprises of Jarvis Street Church needs a “feast of ingathering at the year’s end”. The fiscal year for **JARVIS STREET CHURCH, FOR THE GOSPEL WITNESS, and TORONTO BAPTIST SEMINARY**, will end March 31st. God has greatly blessed us in all three departments during the year, but we have not escaped the universally prevalent depression.

This paper will reach **EVERY MEMBER OF JARVIS STREET CHURCH**. We would remind every member therefore of the necessity for every one doing his utmost to meet his financial obligation to the church by March 31st. We are well aware that many of our members are in receipt of no income at all. God does not require us to give what we have not. But in view of this condition those who are able ought willingly and eagerly to do more than usual,—first as a **thankoffering to God for blessings enjoyed**; and, secondly, because of the **special need occasioned by the inability of many to do what they would like to do**. Let us therefore do our utmost, beginning next Sunday.

We have often pleaded

THE CAUSE OF THE GOSPEL WITNESS

in these pages. We believe it ought especially to be supported by members of **Regular Baptist churches**, for the sake of the two pages **The Union Baptist Witness**. **The Gospel Witness** has borne the full expense of printing and circulating these two pages from the beginning. We have not received a cent for doing so. One year we paid considerably over \$100.00 in cold cash for the preparation of the copy, in addition to printing it at our own expense. This has been the contribution of **The Gospel Witness** toward the cause of the Union of Regular Baptist Churches of Ontario and Quebec.

We frankly believe the Pastors and churches of the Union ought to share a little with us in “the feast of ingathering at the year’s end.” It might not be amiss if pastors would read this announcement from their pulpits; or, otherwise, in some way communicate with such members of their churches as may be able to send a contribution to **The Gospel Witness Fund**. We remind the pastors and churches of the Union that one church has borne the burden, and one pastor has to carry the responsibility.

Next Sunday, Jarvis Street will observe as **Gospel Witness Sunday**, and all loose collections above the average plate collection will be devoted to **The Gospel Witness Fund**. Why should not other churches do the same thing?

The two pages of the Union Gospel Witness cost **The Gospel Witness** fund between \$1,300.00 and \$1,400.00 a year. Supposing the Union were without

this means of communicating with the churches, what would happen to our missionary causes? We are sure the news published from week to week in **The Union Witness** pages is greatly appreciated throughout Ontario and Quebec, and we appeal to every pastor and every church to do something for **The Gospel Witness Fund** between now and the 31st of March. By that we mean, not only take an offering, but see that the offering is in our hands so that it may be credited to this year’s account.

To the subscribers of **The Gospel Witness** to whom we have sent our annual letter we direct this reminder: if you have not sent your contribution yet, will you endeavour to do so immediately. We shall greatly appreciate your help.

TORONTO BAPTIST SEMINARY is doing a great work. Our present student enrolment is about sixty-five, which is a little larger than the number with which we began the Seminary year in the Fall. All the students are good: some of them are especially promising.

We have not a cent of endowment. It requires about \$1,500.00 a month to pay the Seminary expenses. Money is scarce, we know; but there seems to be plenty of it for some purposes. Coming to the office this (Wednesday) night we saw literally thousands of people making their way to the Arena Gardens, a place with a capacity of about sixteen thousand, to witness a hockey match or something of the sort—and the prices range from \$1.00 to more than \$3.00. Surely we ought to be equally enthusiastic about the work of training men and women intellectually and spiritually for the great work of preaching the gospel at home and abroad.

Send us a contribution to **Toronto Baptist Seminary and The Gospel Witness** between now and the 31st of March. Meanwhile, it would encourage us greatly to receive a note or a postcard telling us that it will be sure to come.

And, by the way, **HAVE YOU MADE YOUR WILL?** Whether you have or not, be sure to find a place in your will both for **Toronto Baptist Seminary and The Gospel Witness**. And if in your will you name these enterprises as being under the direction of this Editor, there will be no possibility of mistaking the object you plan to benefit. You could say you “give, devise, and bequeath, to Toronto Baptist Seminary of which Dr. Shields is President”, or “to The Gospel Witness of which Dr. Shields is Editor”. Put that provision in your will at once. The Editor’s name will identify the object you intend to benefit beyond dispute.

We shall hope to hear from you within a few days.