

The Gospel Witness

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Editor: T. T. SHIELDS
Associate Editor: ALEXANDER THOMSON

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.
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The Beauty of the Lilies

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." And everything that "cometh down from the Father of lights" is mediated to us through our Lord Jesus Christ.

He was the only Voyager to cross life's ocean safely and return, and in doing so He charted the sea, that we might safely follow after Him, and that even upon the mighty waters His conquering footsteps might be known. He came not to make the truth, for truth is of His own essence, eternal, but He came to make truth known. He came to invert the standards of life, to readjust the balances of life, that nothing might longer be counted pure by wicked balances, or with a bag of deceitful weights. He came to dispel the fog, to dissipate the darkness, and to bring the light of Truth's own morning to the world.

In that light He would show us the works of God and the works of men, and set them over against each other in juxtaposition and contrast. We have never really seen a flower until the divine Gardener has shown it to us; we have never really seen a king until we have been introduced by the King of kings. And oh, what a training that is! It is worth a thousand lectures on botany to have Jesus take us into a garden, our own garden, and show us the lilies; and there is nothing that will so minister to life's contentment, and joy, and usefulness, as a view of the world's honours and preferments in the light which this blessed and only Potentate sheds upon them. And it is our hope that the consideration of the familiar words of our Lord, "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these", may serve to the further disenchantment and true enlightenment of our minds, that we may be saved from mean and artificial conceptions of life, to a deeper appreciation of truth and reality; that our "love may abound yet more and more in knowledge

and in all judgment; that we may approve things that are excellent; that we may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

I.

Our scripture suggests the superiority of inherent to acquired distinctions. The glory of Solomon was acquired. It consisted in the splendid trappings of royalty. But all this pomp of circumstance was external, extrinsic to himself. It is true he was supernaturally endowed with wisdom, but it is the splendour with which he was "arrayed" the Lord sets against the inherent beauty of the lilies. And He says there was no comparison between the glory of the one and the beauty of the other. Solomon's was put on: the lilies' beauty was inherent and essential. That principle must be borne in mind if we are wisely to choose in all the affairs of life "the better part".

This principle may be observed in the superiority of those human qualities of excellence which are possessed as a birthright, and those which are acquired by much labour. Few of our readers will agree with us, at least at the outset. It is common to glorify human effort. We shall be the last to withhold our meed of praise from one who overcomes, by any means, the defects of nature. But the contrast of the text is between the real and the artificial, the intrinsic and the extrinsic. The tendency to self-worship disposes us to under-estimate the privilege of being well-born,—and this notwithstanding the whole trend of Bible teaching, to set a high value upon the quality of blood.

Our principle will readily be admitted as applied to physical qualities. There is no substitute for a naturally clear complexion. No adornment of jewels can take the place of, or make up for, perfect physical features, and an erect and symmetrical form.

The same is true of temper and disposition. We cannot array Solomon to compete with a lily. We cannot

buy the privilege of being "to the manner born". We may counterfeit, but we cannot duplicate, the works of God; wherever God puts His hand there shines "the glory that excelleth".

This is the glory of genius; it is a collateral, a blood-relation of the lily. It is not man-made. It is a scintillation from the open door of the divine workshop, a spark from the divine anvil, a chip from the heavenly Lapidary's wheel. It comes from the sky to the cradle. It is that something which educators cannot supply. It is the native gold, and natural diamond. No one can tell how old it is, nor can the most learned hereditary determine to what generation it properly belongs.

Let it be remembered therefore that there is room to recognize the finger of God in human personality. By no educational alchemy has it yet been learned how to transmute brass into gold—which, being interpreted means, brains. The thing that is of real worth in any of us, the "talent", as we sometimes call it, the quality of mind and heart upon which all fitness for life's duties rests, is not acquired, but is inherent as the beauty of the lily. Therefore "who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" Whatever is of real value in us, the foundation of all that is of abiding worth, is an inherent and not an acquired quality, and therefore furnishes occasion for humility and faithfulness, and never for vainglorious boasting.

But all this is illustrative of the deeper principle, that the way to glory is the path of life. Our scripture illustrates the difference between the Law and the Gospel. The Law was but a shadow of good things to come. It was but a pattern for Solomon's splendid robes. And they who think themselves to be, "touching the righteousness of the law, blameless", at best are but arrayed like Solomon. Their righteousness is an outward thing. But such as are partakers of the power of the gospel are heirs of what Peter calls "the grace of life"—they are not "arrayed" in it, but are "partakers of the divine nature, having escaped the corruption that is in the world through lust". Therefore we are to supply in our faith virtue—not, *add to*, but, *find in* that inherent grace of faith the potentiality which, developed, blossoms into virtue, and knowledge, and self-control, and patience, and godliness, and brotherly kindness, and charity; and, abounding, make us to be neither barren or unfruitful in the knowledge of our Lord Jesus Christ.

And this is the glory of the gospel, its vitalizing, regenerating, power. Moses put a veil upon his face because the people could not behold the glory of his countenance. The children looked upon Jesus Christ unafraid. And yet Christ was more glorious than Moses: "For even that (the law) which was made glorious had no glory in this respect, by reason of the glory that excelleth." The glory of the gospel is the glory of the lily, of that which is inherent and essential, the glory of life, the softened radiance of the blended beauties of holiness.

And this is the glory of a Christian. By this is he distinguished from all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, with which the worldling is arrayed. But how shall Christianity compete successfully in the markets of the world? How can the Christian religion hold its own with one who offers to his worshippers "all the kingdoms of the

world and the glory of them"? How shall we make the religion of Jesus irresistibly attractive?

We cannot so make it because we need not. It is attractive. It is life: "I am come that they might have life, and that they might have it more abundantly." We need but to let that life be manifested, and it will put Solomon in all his glory to shame. Let it be manifested, like that of the lily, in its natural sphere.

"Ye wives", said the Apostle Peter, "be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Survey the whole field of human interests, the physical, the mental, and the spiritual, and hear this authoritative pronouncement upon the value, the beauty, the glory of the grace of life—"Consider the lilies of the field—I say unto you, Solomon in all his glory was not arrayed like one of these."

II.

Consider the resources of the life resplendent: "Consider the lilies, how they grow." What are the resources of these apparently indiligent superiors of kings?

It may be that some one will say that we have missed the heart of the scripture. You would agree with a sermon we once heard on these words, the sum of the teaching of which was, "Don't worry." But we cannot drive out anxious care by saying, "Don't worry." Besides, while that is involved, the lesson of the great Teacher is deeper than that. He designs to instil a sense of proportion and relation, of balance and symmetry. It is really a lesson in comparative values, of order and priority. It is easy to say, "Don't worry, but trust": but worry will wither only as we cultivate the soil to which faith is indigenous, and in which worry can find no rootage.

What then are the resources of faith? How can this more glorious life be lived?

There is first of all the conception of a personal transcendent God in providence. We heard it remarked recently, that our theology is largely coloured by our view of the world. And that is true. We cannot long hold to a science of God which is at variance with the facts of human life and of the material world. What view of the world is essential to a life of faith? How are we to regard the material universe? As a great machine, fearfully and wonderfully made, from which no wheel is missing, which never stops for repairs, whose energy is undiminishable, whose revolutions are perpetual, and whose perfect mechanism has so absorbed its Maker that He has become but a Spirit dwelling only in the wheels?

How far may the doctrine of divine immanence be pressed without the destruction of faith. Do you tell us to be content and at peace as an infinitesimal part of an inexorable machine? Do you say, "Let the wheels—so high that they are dreadful—go round, but don't worry"? That is not the Bible view of life and the world. Our Lord said, "Consider the lilies how they grow"—"God clothes the grass of the field"—God, not inexorable Law, not impersonal Nature, not an immanent and unconscious Something, but "God clothed the grass of the field." And

inevitably we shall lose "the ornament of a meek and quiet spirit" if we lose the sense of a personal God touching the lives of men, immanent, of course, but transcendent too. If we are to learn from the lilies you must leave us a view of God that will not prevent our praying.

Another element in faith's native soil which analysis discloses is a knowledge of the perfection of God's works. How absurd it is to regard true science as an enemy of true religion. "Consider the lilies." Admire them at a distance if you will; or look more closely, put them under the microscope and examine every part, and you will find them perfect. "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" "Wondrous is God's chemistry, Who out of black mould and invisible vapour builds up that column of chrysolite, and crowns it with its flaming capital." What are the resources of the life resplendent? Infinite wisdom, infinite skill—a wealth vaster, and a skill greater, than were at the command of the makers of the robes of Solomon.

And who can describe the miracles wrought by the chemistry of grace? How it transforms the seed that falls into the ground and dies, the soul that is crucified with Christ—out of the black mould of tribulation He brings forth the fair flowers of patience, and experience, and hope, with the fragrance of divine affection.

The resources of faith are the resources of the heavenly Father. They could not be more, and need not be less. The essential, inherent, beauty, that which is of the very essence of a thing, is a divine quality, the work of the finger of God.

If therefore we would not be content to be apparelled as Solomon, but seek a moral and spiritual excellence that shall be inherent like the loveliness of the lily, if we would shine with a glory unfading like the brightness of the firmament, and as the stars for ever and ever, we must seek it at the Source and in the Way in which alone it may be found.

This is the philosophy of a beautiful life: "Seek ye first the kingdom of God and his righteousness." Then all things will fall into proper order and proportion, and work together for good. Whoever will put God first, shall find God reconciling all things to Himself by Jesus Christ; and there shall be no lack, but only the prospect of a morning without clouds, a day devoid of evening shadows, to the soul whose life, like the roots of the lily in the soil, is hid with Christ in God: for when Christ Who is our life shall be manifested, then shall we also with Him be manifested in glory.

OUR JARVIS FAMILY.

By Rev. A. H. Barham.

Our readers have heard very little of one of the most faithful and effective workers connected with Jarvis Street Church; we refer to Rev. A. H. Barham, our Pastoral Visitor, who devotes his entire time to visiting the Jarvis Street flock.

Mr. Barham was, for many years, a missionary in China under the China Inland Mission, and his daughter, Miss Marie Barnham, whom all Jarvis Street loves as "Marie", is now preaching the gospel in China, as her father and mother did for many years. Mr. Barham is one of the most gracious spirits we have ever known. His visits to the homes of the people are always a benediction. The Pastor regards him as one of the truest and most loyal helpers he has ever had.

All this we knew of Mr. Barham. We knew also that he had a fine sense of humour, such a sense of humour as everybody needs in order to get through life with any degree of comfort. But we did not know Brother Barham was such a genius until he playfully put a document in our hands which he had written, with a design of weaving in the names of the members of Jarvis Street Church. It has occurred to us it would give our readers a little pleasant entertainment to study the Jarvis Street family as represented by the names in Mr. Barham's skit. The words italicized, we need hardly say, represent the names of members of Jarvis Street Baptist Church. Talk about fifty-seven varieties! We have nearly all the varieties in Jarvis Street—except the bad ones: ours are all good. Following is Mr. Barham's article on "Our Jarvis Family." (Ed. G. W.)

The *Wisker-ed King* sat in his *Hall* at *Windsor*, having commanded a gathering of his faithful subjects of *Jarvis*. They came from *Wales, Cumberland, Sutherland, Wiltshire, Rutland, Melbourne, Wakefield, Hollywood* and elsewhere; all sturdy *Brittons* with the exception of a *French* guest. Around the *King* stood his *Doughty Barons, Knights, Marshalls, Wardens*, and other *Nobles* of his *Kingdom*, each with their *Shields* on which were emblazoned *Emblems* and other *Marks* of nobility. Ha! how the trumpets did *Bray*.

"To-day we give to the *Chase*", said his majesty, "which must be according to the *Laws* of sport compiled by the royal *Parker*, and which the court *Clark* will read aloud." They were a motley crowd, garbed in *White, Black, Brown* and *Gray*, and these all set forth with great *Hope*; *Smiths, Sadlers, and Cutlers* having well prepared their equipment. Across the *Moat* and beyond the *Townshend* they wended their way; through *Forrest* and *Woods*; over *Hill, Moore* and *Lee*; by *Cliff*, through *Dale*, and by many a *Budding Greenway* and *Brooks* and *Wells* of water, with *Hillman* and *Waterman* gazing in admiration.

Following the main *Rhodes* they presently turned into a *Lane* which led by a *Marsh*, and thence by a *Creek* called the *Redburn*, over which there were three *Fords*, the *Setford*, the *Rutherford* and the *Botsford*. Here the party were to *Cross*, and though some were *Rowe-d* across the majority had to *Wade*. One, evidently a *Cockney*, showed some *Fear*, and said the water was "*Heise*" cold. Another, a *Fisher*, stopped to try his *Skill*, and caught a fine *Roach*.

Anon they came to the *Field* of sport, and a *Hunter* spied a *Stagg* with a *Hart* and a *Roe Near* by, and later they bagged a *Boore* and a *Kidd*. A *Warriner* had previously set *Bates* near some *Burroughs*, and he now took some *Small* animals which he dispatched with a *Bowie* knife. "Come hither, my *Archer*," commanded the *King*, "is your *Armstrong* to-day?" and this *Valiant Baumann* soon brought down a *Swan*, a *Raven*, a *Rooke*, a *Teel*, a *Martin*, some *Cox*, and a *Bird* with *Webb* feet. Not knowing its name they called it a "*Webber*". A wondrously clever *Seaman* managed to catch a *Spratt*. But the catch of the day was that of a supposedly imaginary creature called a *Griffin*, which, hard *Prest*, was found trying to *Hyde* among the *Reids* in one of the *Coombes*, but failed to *Hide* self. On a somewhat *Betteridge* some game was caught alive, but, as it was difficult to *Holdom*, a *Drover* was hired for a *Penney*. He said this was too *Little* and that he should get a "*Tanner*" at least. He gathered all into *Barnes*, a *Woodhouse*, a *Coope*, and a *Moorhouse* where there was *Hay* in a *Garrett*; a *Carpent-*

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The Jarvis Street Pulpit

"WHAT AILETH THEE, HAGAR?"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 29th, 1932.

(Stenographically Reported)

"And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

"Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

"And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water and gave the lad to drink."—Genesis 21:17-19.

Prayer by Rev. W. S. Whitcombe.

O Thou Who art the Creator of the ends of the earth, Who faintest not, neither art weary, we approach Thee to-night because we have heard Thy voice in nature: the heavens have declared Thy glory; the firmament hath shown forth Thy handiwork. We have found Thee in the shining of the stars; we have marked Thee in the flowering of the fields. But most of all we thank Thee to-night because we have found Thee in Jesus Christ; yea, rather, because in Him Thou hast disclosed Thyself to us; for in Him dwelleth all the fulness of the Godhead bodily. He was in the beginning with Thee, and the Word became flesh and dwelt among us, and we beheld His glory, the glory of the only Begotten of the Father, full of grace and truth.

Because Thou hast spoken in Christ, because Thou hast spoken words of redemption, of salvation, and of peace, we draw nigh unto Thee to-night. We draw nigh into the Holiest of all, daring to enter in because of the blood of Jesus Christ. Our hearts rejoice in our great High Priest, Who is able to save unto the uttermost all them that come unto God through Him. We praise Thee to-night for His complete and perfect sacrifice. We rejoice in that eternal redemption which He secured for us.

We praise Thee for all present blessings which Thou art bestowing upon us. We magnify Thee for the hope which Thou hast set before us.

In the quietness of this evening hour draw nigh unto us as we draw nigh unto Thee, and give us understanding in these things. Bring every thought into subjection to Jesus Christ. Set our minds upon things which are above where Christ is seated at the right hand of the throne of God. Lift us up into the heavenly places in Him, that we may joy and rejoice in all Thy goodness to us, and in Thee.

We implore Thy blessing upon the preaching of Thy Word to-night.

Thy word has still its ancient power,
No word from Thee can fruitless fall;
Hear in this solemn evening hour,
And in Thy mercy heal us all.

Come near to us, and bless us as Thou seest we need. We pray that Thy word as it is spoken through Thy servant may be brought home to each one of us, to edify Thy saints, and to convert those who know Thee not. Let salvation come to this house to-night, we beseech Thee. Bring honour and glory to Thy name as Thou dost call repentant sinners to Thyself.

And what we pray for this assembly, we pray for all those who are met together in Thy name.

Especially would we bring before Thee the students of the Seminary, who at this time are preaching Thy word, having gone out for the first time to proclaim the unsearchable riches of Christ. Stand by them, and give them peculiar grace; may they see the working of Thy Spirit! Bless those who have gone out from us in former years, at home and abroad.

As we wait before Thee let Thy blessing come upon us, for we ask it in the name of Jesus Christ, our Lord and Saviour, Amen.

I shall take the liberty this evening of speaking upon another subject than the one announced. Last evening in the prayer meeting something was said which brought to my mind the story of Hagar and Ishmael. I said a few words about it then, but as I drove to Hamilton this morning that story went with me, and I could not get away from it. It so persistently demanded expression, that without premeditation, I was constrained to speak on the subject to the Stanley Avenue congregation, where it was my privilege to preach at Rev. C. J. Loney's seventeenth anniversary. For this evening I had an entirely different subject in mind, but this story is still with me, and I am forced to deliver its message to you.

I have been thinking of the great company of people everywhere who need comfort—not of this congregation only, but of our GOSPEL WITNESS family to whom it is my privilege to speak every Sunday. Included in that family are hundreds of ministers who find very often in the message some suggestion and inspiration for their own ministry. So I shall do the daring thing this evening, and turn to the story of Hagar and Ishmael in the twenty-first chapter of Genesis.

It is one of the most pathetic stories in the Bible, a story that is full of teaching. God said unto Abraham, "Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation because he is thy seed. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-Sheba. and the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, what aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad to drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer."

I.

What a picture of conditions which almost universally obtain to-day, a mother with a child in the wilderness, supplies exhausted, and no human help at hand! How many Hagar's there are in the world to-day! How many Ishmaels! Is it not true that the whole world is as a waste, howling, wilderness? Are there not countless millions in the position occupied by Hagar and her son, not knowing which way to turn, not knowing how to supply the common necessities of life?

Please do not spiritualize the text first of all: take it at its face value, and recognize that when a mother cannot feed her children she has something to trouble about; and when parents do not know how to put shoes on the little feet, or to find bread for hungry mouths, they have a real burden. I know there is a spiritual application of it all, but let us first take the plain, superficial, teaching of the text, of a woman in a hard place, with a boy whom she fears will die. She has cast him under a shrub and withdrawn from him, that she might not look upon his suffering, saying, "Let me not see the death of the child."

I say, Hagar's situation is comparable to the outlook upon life to-day of countless millions of people. There was a time when we supposed that certain people were possessed of superior wisdom which enabled them to escape the ordinary troubles of life. We supposed the keen business man made no mistakes. We supposed there was a wisdom of statesmanship which could direct governments so as to ameliorate the conditions of their people. But we have come upon a day when men in all walks of life confess their limitations.

A man said to me not long ago, "I have one hundred and forty men working for me, and I wish they would all walk into my office to-morrow morning and resign. They are all good men, some of whom have been in my service for years. I have the highest regard for all of them—but I do not know what to do with them. I have no work for them. I am spreading it out, giving a little to each, but I am at my wit's end to know what to do for them and their families." And there are men who have not only one hundred and forty, but ten times as many, who are in just as difficult a situation. Great corporations are in exactly the same position. Our own Transportation Commission is forced to find some way of making ends meet. So they will do away with the two-man cars, and use one-man cars, thus saving two hundred and fifty thousand dollars a year. But how will they do it? By putting more men out of employment. Thus to avoid one difficulty we run into another, to lighten one burden we lay it upon some other shoulder. I do not know of any business man in the world to-day who is comfortable, do you?

If you look at the realm of statesmanship the same condition obtains. There was a time when there were situations that cried for relief, and it was possible for men to improve trade. But what can they do to-day? Somebody says, "Let us have a higher tariff." The nation that has the highest tariff of all is the poorest of all. Nobody knows what is going to happen.

When the war was with us it was a time of deep sorrow, but I am not sure that it is any worse for people to be shot to death than to be starved to death. Beside, in those days it was possible to meet a situation with a positive attitude. We said, "We can fight our way through to victory, and after that we shall have relief."

But there is no fighting your way through now. It is a case of standing still. It is Hagar in the wilderness, throwing herself down under the bushes, and covering her face so that she may not see the terrible thing which she expects will come to pass but a bowshot away.

That is not an exaggeration, is it? A wilderness experience! The water spent in the bottle, and no well in sight, no help anywhere! The Bible has something to say about situations like that.

Another thing: *there was a particularly tragic side of this experience of Hagar's.* She might justly feel that she had a grievance. She had been turned out of the house. She and her son have gone away with some bread and a bottle of water, and Hagar is saying, "I served Sarah well. I did the best I could for her. I often saved her from difficult situations. I knew that she had a peculiar streak in her, but I did not think she would do this. As for Abraham, I thought he was a man of a thousand, and I never would have believed he would do this. Here I am helpless, and I do not deserve it. It is not my fault."

Is it any wonder that a feeling of resentment arose in that breast of hers? Is it any wonder that Ishmael's record reads as it does?—for there is a story back of all this. Is it any wonder that he is a wild man, with his hand against every man, and every man's hand against him? Theoretically, I can join with you in condemnation of the doctrines of the Socialists and all they represent; I do not believe them at all. And yet, on the other hand, when the water is spent in the bottle, and there is nothing for the children to eat or drink—their father and mother who all their lives have been industrious and have done their best to provide for them, now with hands down must see their little ones suffer, at the end of all resources—do you wonder there is a little bit of bitterness there? I do not blame Hagar. I do not blame Ishmael.

I know how some of you might be inclined to do. You would like to have a chance to deliver Hagar a lecture, would you not? I know a great many people who, from positions of perfect security, themselves immune from the distresses that afflict other people, can talk down and tell others that they ought to do this, and they ought to do that. Were I in Hagar's position, and you came to talk to me like that, I would throw something at you; I really would. You say, "Hagar ought to pray." Did you ever get where you could not pray? Did you? Never did you pray so well as when you got there, although you did not know it.

I recognize the importance of entertaining clear views of the doctrines of the gospel. I trust nobody will ever charge me with encouraging carelessness in that direction. The Bible, to me, is the word of God, and it reveals God's plan for me. Thank God He has opened my eyes, and He has opened your eyes. But do not forget Hagar under the bushes, and the lad that has no language but a cry; do not forget him. Perhaps you would come with a copy of Andrew Murray's, "School of Prayer". You would hand it to Hagar and say, "Read that, and learn how to pray." When I am in Hagar's position, do not hand me a book—you would get it back quicker than you gave it!

I wonder do you know what I mean? There are situations in life when the soul is dumb with silence, so overwhelmed with anguish and grief that it cannot pray; and scarcely knows whether there is anybody to pray to. Have you ever been there? That was Hagar's situation.

The world was never in a more dangerous condition than it is to-day, never. I am not excusing anybody. The worst that may come to any of us, in view of the judgment of God and as a fruit of the world's sin—of your sin and my sin—is deserved. I grant you that. But from the human point of view, and in respect to our human relationships, why should Sarah and Isaac be fairly comfortable yonder, while Hagar and Ishmael are in the wilderness with nothing to eat and nothing to drink? That is the situation. What are you going to do about it?

Did Hagar and Ishmael pray? Do you tell me that Ishmael was not in the covenant? Quite true. "In Isaac shall thy seed be called." Do you tell me that Ishmael was without the pale? Quite correct; he was. Do you say that Hagar was only a bondswoman? Quite so. She was a type of the Jerusalem that now is that is in bondage with her children. And therefore you say, "Hagar and Ishmael did not pray; could not pray." But they did! They did! And let me tell you they did not pray in any orthodox fashion either. They simply cried. Theirs was an inarticulate prayer, such prayer as it was.

II.

Do not misunderstand me. If I have any apprehension of the meaning of this Book, it is that from Genesis to Revelation it is a record of God's method of communicating with men. The story of the race begins in a garden, a garden which the Lord God planted. As I went up to Hamilton and came back to-day I could not help saying, "What a beautiful world this is!"—"He hath made everything beautiful in his time." But there must have been a special touch of beauty about Eden. He planted a garden; He got it ready for its human occupants. And then He put them in the garden which He had planted, and there never was a garden like it,—full of life, and light, and beauty, and fragrance, and music. Ten thousand voices spoke the praises of their Creator; it was vocal with the praises of God.

Then sin entered, and man was forced without the garden gate, and "he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." And the supreme problem of human life from that day until now has been how to get back into the garden. That is what the Bible was written for, to tell us how to get back into the garden, to tell us how to walk again with God, and talk with God.

How men have longed for it! Said the Babel builders, "Go to, let us build us a city and a tower, whose top may reach unto heaven." They began, and the Lord God came down to see the city and tower which men built, and He confounded their speech, and "scattered them abroad from thence upon the face of all the earth: and they left off to build the city".

Then a young man went away from home, and he slept one night with a stone for a pillow, and had a dream of finding a way to heaven. He saw a ladder, the foot of which rested upon the earth, and the top of it extended above the clouds; and he saw angels ascending and descending upon the ladder. He dreamed of a way to God, as he heard a Voice out of heaven speaking to him.

There was also another man—he lived before Jacob's day—who "walked with God: and he was not; for God took him." He went away, and everybody knew there was another world than this, because Enoch had gone there.

Then there was that great man that came from nobody knows where, except that he was a Tishbite. When his work was done down the shining pathway of the skies there came a chariot of fire with horses of fire, and stopped long enough to pick up the prophet, and then went in a whirlwind back to heaven—and another was known to have gone from earth to heaven.

Then there came One, a humble Man, Who lived in Nazareth; they called Him Jesus of Nazareth. They scarcely knew whence He came, and when one said, "We have found him, of whom Moses in the law, and the prophets, did write", a guileless soul exclaimed, "Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." As he was coming, the Nazarene said, "Behold an Israelite indeed, in whom is no guile." The wondering one asked, "Whence knowest thou me?" And received the reply, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." And Nathanael answered, "Rabbi, thou art the Son of God; thou art the King of Israel." "Oh", said He, "does that convince you? Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. I am the realization of the Babel builders' dream, of Jacob's prophetic vision, the ladder set up upon earth with its top reaching heaven, on whose golden rounds a myriad souls shall climb the steep ascent to heaven. I am the way, the truth, and the life: no man cometh unto the Father, but by me." Then when I read, after His death and resurrection, what Heaven says about Him, I find that He is the Lamb slain from before the foundation of the world, and that God had provided a way whereby poor sinful men could come back into the garden again.

Happy and highly privileged are they who know the way, and who are able to quote chapter and verse, as we say, and put their hand upon the promise. But,

"Souls of men! why will ye scatter
Like a crowd of frightened sheep?
Foolish hearts! why will ye wander
From a love so true and deep?"

"Was there ever a kinder shepherd
Half so gentle, half so sweet
As the Saviour who would have us
Come and gather round His feet?"

"It is God: His love looks mighty,
But is mightier than it seems;
'Tis our Father: and His fondness
Goes far out beyond our dreams.

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

"There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.

"For the love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

Isaac? Oh yes; but Ishmael also—and a portion for Hagar as well. Hagar did not pray as Sarah would have prayed. Ishmael, I doubt not, prayed with less intelligence than Isaac. Be thankful for your spiritual illumination. Be thankful if you know something of the philosophy of prayer. But if you do not, be thankful for the fact of it, and for the exercise of it; even though you know nothing about the reason, the why or the wherefore, of it. It is not necessarily those who most accurately formulate their statements of faith who are most devout. Be careful in the formulation of your statements, by all means. I am not pleading that allowance should be made for that which is antagonistic to truth. But there may be multitudes of people who have not gone as far as you have, and who have lacked your advantages, who may yet know how to pray.

I have heard some very orthodox prayers in prayer meetings sometimes, prayers that were not deficient in theological quality—and certainly not defective in respect to their length. Sometimes I have felt like saying as Moody did, "We will sing a hymn while the brother finishes his prayer." I have heard other people who did not know very well how to pray—at least they had difficulty in expressing themselves—whò yet, out of a full heart, obviously spoke to God; and sat down again—and everybody knew they had really prayed.

"Behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her." I wonder if the Lord is not bringing the world into the wilderness? I wonder, in spite of all the darkness and bitterness and disappointment and disillusionment, if there are not a great many people learning to pray? I do not mean they are coming to prayer meeting. They ought to come—so ought you. I do not mean they are entering into their closets, as divinely instructed, and in a very religious way offering up petitions to Heaven. I do not mean that: I mean in downright agony they are crying out to whatever gods there be to come and help us.

The Sacrifice of Calvary's cross is so big, so wide are its arms, so deep its foundation, so high its crown, that I cannot conceive of any human need that is not provided for in the cross of my Lord Jesus. Let us labour to make matters clear; by all means give instruction. Pray for your missionaries, pray for your minister—and for all ministers. Pray for all teachers, and tract-distributors, and hospital visitors, and all Christian workers. But I beg of you, do not forget Hagar and Ishmael out in the wilderness!

Of course, Sarah will not answer Hagar's cry—you would not expect it. Abraham is too far away to hear it: there will be no response from that direction, none whatever. What an unlikely place to pray! How utterly unusual the surroundings, the whole situation! But when people pray like that, they really pray. Did I refer to it? I think I did, but I will say it again. It struck me. When Mr. Putman, the publisher of New York, was waiting, hoping to hear of his wife's successful crossing of the Atlantic in her solo flight, it was reported that she had come down, and that she and her plane were lost. Do you know what he said? I do not know whether he is a Christian man or not, but he said to the reporter; "I tell you I did some talking to God for a few minutes."

There are people like Hagar and Ishmael, just crying. Do you not wish you could cry? Would you not like to sometimes? I should. I think I must have been such

a cry-baby when I was a child that I exhausted all my tears. I often wish I had saved some, that I could have a good cry now. I know that is weak. Call me what you like: I often wish I could run to my room, throw myself on my bed like I used to, and just cry. It would do us good,—at least, it would do me good.

Did it ever occur to you that when you do things like that you may be really praying? Is there anybody to listen in the wilderness? No Abraham; no Sarah; nobody in the wilderness; nobody knows—and nobody cares.

I heard of a little girl one day who went to her father with a broken dolly. It was a great tragedy to her. Her father was busy, like these men usually are—busy in the important occupation of reading the newspaper! When the little child came with her tears and her broken doll, saying, "Daddy, I broke my dolly", he said, "Run away to your mother." And she did. She came to mother crying more lustily than ever, "Daddy does not care." "Your daddy is very busy." How gracious these wives are sometimes! "I know", said the child, "but he might have said 'Oh'."

If somebody would only say, "Oh"! But sometimes in the wilderness it seems as though there was nobody to say it.

While Hagar thus cried, out of the open heavens there came a Voice, "What aileth thee, Hagar?" "What", she said, "does anybody care?" "What aileth thee, Hagar?" "Has anybody heard?" Yes, somebody had heard. Somebody always hears. And I know who the Angel was, none other than the One Who is touched with the feeling of our infirmities. Blessed be God, He is still in the heavens; and He still hears us when we cry!

I have seen a little of life, as you have. I have been disappointed many, many times. I used to think the Bible, at places, was rather pessimistic. I thought life was a good deal rosier than it is sometimes represented in the Book to be. I had not much sympathy with the man who said in his haste, "All men are liars." But long ago I learned to say Amen to the Scotsman's observation when he said, "Aye, David-man, had you lived in our day, you would have said it at your leisure." Have you not been in situations when you felt you could not trust anybody? In the war one after another has fallen at your side, and you have felt rather alone in the wilderness, as though nobody cared, until there came like music dropping from the celestial city that gracious enquiry, "What aileth thee? You have looked all around,—have you forgotten to look up?"

"What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is." I suppose it must have been a startling announcement to Hagar. I should not be surprised if Hagar had said, "I knew that Isaac could pray; he is the child of promise. I knew that Abraham could pray. But I was not so sure my Ishmael could pray." But Heaven said, "He can; his voice is registered on high. The Lord hath heard the voice of the lad."

Do you want me to explain that? I am not going to try. But it is written, and it must be true. Down South many of the Southerners have queer expressions, and one of them is, "I believe the Bible like it is." So do I. And that is what it says, "God heard the voice of the lad." And He did!

Are you in trouble? There are people here to-night who are almost irreligious, people who from the bitter-

ness of their own experience have at last permitted themselves to say, "Nobody cares." I tell you Somebody cares. I tell you there is Somebody Who can hear your cry. You say, "I do not know how to pray." Tell the Lord that you do not know how to pray, and that will be the best prayer you can possibly offer. I do not think He cares for fine phraseology: I think if you simply let Him know your need, the Lord will hear you: "The same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."

Especially is this true if you are spent in the sense that your need is deeper than a physical one, if it is a spiritual need, if the bread and water are lacking, and you say, "I am tired of all earthly things." There are people who have grown tired of earthly pleasures. I read the other day of a man who is not unemployed: he has work. He has a job in the street-cleaning department of New York City, pushing a broom. Yet less than twelve months ago he was worth more than a million dollars. He lived in a great house, and supposed he was secure; but riches took wings and flew away, and left him stripped and desolate. Give him back his millions, could he ever feel sure of them again? He would have water in the bottle, but something more than bread that perisheth does this world need.

"What aileth thee, Hagar?" What is wrong with the weary world? The answer is, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The world is where it is because it has tried to live without God. Blessed be God, He can hear our cry.

III.

"And God opened her eyes, and she saw a well of water"—not far away, right there in the wilderness. Suppose you had had a relief committee appointed to help Hagar and Ishmael, I am pretty sure they never would have found that well. But the Lord knew where it was. Whether it was miraculously provided for her, I do not say—I do not care: either that or her eyes were miraculously opened to see it. Miracle or no miracle, it was there. She took the bottle and filled it with water, and carried it to the fainting lad, and he did drink.

I do not think I should exaggerate the principle of the text if I were to offer to you this suggestion. In a few weeks a great company of eminent men from all parts of the British Empire will assemble in Ottawa to pool their wisdom to discover some way of relieving Hagar and Ishmael. They are coming to see if there is any way by which the dam can be broken, so that the streams of trade and commerce and the life-blood of the nations may flow again. I do not know what they will do. I do not believe there is one of them coming with any clear conception of what ought to be done. I do not believe anybody knows. *I think that we may well pray that God may open their eyes to see a well in the wilderness!* He has a way out: He always has.

Do you not remember when a multitude were in the wilderness, and had nothing to eat? He said to Philip, "Whence shall we buy bread, that these may eat?" Philip answered, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." He was not talking about a "little". He never does. He never feeds people with crumbs. He so feeds them that they gather up of the fragments that remain when He is through twelve basketfuls. But I have referred to it that I may quote this, "He himself knew what

he would do." He always does. In His time, and by the exercise of His own perfect wisdom, He can either dig a well or disclose a well already dug. I think we may well pray that the statesmen of the Empire at the Ottawa conference may have their eyes opened, as were Hagar's.

Please do not think that I am particularly secular to-night. Do not think that I have come down from the clouds, to talk about the common bread-and-butter question. Go without eating two or three days yourself and find out whether the bread-and-butter question is a very important one, find out whether there is no religion in it. Just try it. I would point you to the Bread of Life and the Water of Life, but I have mistaken the purport of the whole Christian revelation if it is not designed for the whole man. For my spirit? Yes. For my mind? Yes, that I may hold commerce with the Infinite. But for this poor body too, until God shall change it so that I shall not need bread and butter. Men shall eat angels' food then. But we are not angels yet, and I fear we shall have to have the baker call to-morrow. These matters are of vast importance in a day like this.

Ours is a great religion, is it not? Ours is a great God. Did you think I was not quite orthodox to-night? That would be a terrible charge to lay against the Pastor of Jarvis Street! I shall contend for the "faith once for all delivered unto the saints", and continue the most strenuous opposition against deliberate departure from that which is revealed; yet on the basis of that which is revealed, I am sure the heart of God is far more generous than yours or mine, and that God has bigger plans for this world than you or I have ever dreamed.

"More than your schoolmen teach, within
Myself, alas! I know;
Too dark ye cannot paint the sin,
Too small the merit show.

"I bow my forehead to the dust,
I veil mine eyes for shame,
And urge, in trembling self-distrust,
A prayer without a claim.

"I see the wrong that round me lies,
I feel the guilt within;
I hear, with groan and travail-cries,
The world confess its sin.

"Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good!

"The wrong that pains my soul below
I dare not throne above:
I know not of His hate,—I know
His goodness and His love.

"I dimly guess from blessings known
Of greater out of sight,
And, with the chastened Psalmist, own
His judgments, too, are right.

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

"And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

Hallelujah, what a Saviour! I beg of you to come to Him now.

Let us pray: O Lord, we thank Thee for the mercy-seat where sinners may find forgiveness, for the

Fountain filled with blood,
Drawn from Immanuel's veins,
Where sinners plunged beneath that flood
Lose all their guilty stains.

We thank Thee that as Thou does save our souls, Thou dost care for our bodies, and for all the troubles that afflict us in this earth-life. We are troubled men and women. We need to hear the voice of the Angel. Speak to every troubled heart this evening. Let every one hear Thee asking, What aileth thee, O mourning soul? And as Thou didst open Hagar's eyes to behold the well of water, so open the eyes of those who are spiritually blind to behold in Jesus Christ the Bread of Life and the Water of Life, and to find eternal salvation in Him. And oh, if it please Thee, Thou God of abounding mercy, send relief to the multitude of Hagers and Ishmaels whose only prayer is a sigh, a sob, a muffled moan, or, mayhap, a silent tear. Hear us, O Lord, we pray, for His sake Who died for our sins according to Scriptures, and rose again the third day, Amen.

OUR JARVIS FAMILY.

(Continued from page 3)

er, a Mason and a Cooper making the game secure in Ward with locks and Keys; the Drover taking one Kee, and his Kinsman, a Fielder, taking another.

But now the inner man called a halt. Close by a country Kirk were some Rowan trees and Ivey-covered Cairns, and they erected rustic Bowers with Bannisters, sprinkling the ground with pretty Lyttle Schells. A Shearer and a Skinner then prepared a calf, or "Cowling" and other game, whilst a Walker and his Foster-father, who were good Byers, bought some flour from a Miller for a few Coynes, a Carter bringing it back in his cart. And, very conveniently, a Pedlar, a Chapman, and a Packman supplied some other necessities. Then a Cook and a Baker who were Cozens, with the help of a Kitchener and Ovens and a local Crone prepared the feast. There was abundance of Wood, and a Coleman supplied the coal. And now all being in readiness a Monk rang the Bell and the Bishop said grace. And so they began to Eaton.

It was, as someone remarked, a "Peachey" feast. "Fry my Whiting Brown", requested one; and, "my Lamb is somewhat Highley flavoured", remarked another. "Give me Hammond eggs, please," said a third. "Sorry, but we Barham to-day," was the reply. "Another baked Murphy," requested another. "A re-Newell of Logan Berry Pudden, please" said a girl who was a good Tucker-in; whereupon

a friend said a word to Warner. Many a Cork was drawn to give refreshing drink.

The fun grew fast and furious, with Gales of laughter; one guest declaring that if he got much Fuller he would be Bustin. "The Maunder-er!" was the Kings' comment. A youth gave a Young lady with Kerley hair a Teeter and Tipp into a Rosebush. Someone cried No-wack him"; and the King, greatly Ryall-ed, exclaimed, "The thorns will Pearce her!" and then he roared, "Quit that Larkin, Feller, I'll give you a Nock over the Head with a Bone and banish you to Marrs"; and he forthwith gave him some good Knox, a Record Downing and the Shock of his life. "He's all Wright" said the King to a Sargeant, "Lay him down till his Whitcombes back". And then the Harper played sweet strains, and a Reader followed with some poetry. The King by this time was feeling more pleased, and calling the Cook bade him Neale, and he arose a Knight. Some guests, however, were feeling tired, for they were enjoying a Knapp.

Later on as the air grew Coull, and the sun now low in the West was casting evening Reas; the ladies each donned a Shawl upon which their Taylor had sewn a Halfyard of Hemmings and a ribbon to Tye around their neck. The Long and the Short of the story is that they finished up with nuts from Brazill. I did not stay to Seymour, but understand that they had good Holmes to go to, and that they continued to Hunt Daly for some time. It is also reported that another large gathering is commanded for Christmas.

A GOOD YEAR AND A GOOD NIGHT.

On Thursday evening, May 26th, the Graduating Exercises of Toronto Baptist Seminary were held in Jarvis Street Baptist Church. The Trustees and Faculty of the Seminary, with Toronto pastors, occupied seats on the platform, and the students their usual position in the front of the centre of the church. The church choir was in attendance, and the congregation practically filled the downstairs of the auditorium, with some in the gallery.

The President presided, and brief addresses were given by members of the Faculty. The following students received diplomas: Miss Gladys R. Brock, Messrs. John R. Armstrong, Robert J. Brackstone, Harold G. Hindry, Raymond F. LeDrew, and Ernest C. Wood.

The Prospectus provided a \$100.00 Scholarship to be given to the student making the best record in the third year of the Theological Course. This was designed to assist a student to return for the fourth year. The student qualifying for this scholarship was Mr. Ernest C. Wood, providing Mr. Wood is able to return for the fourth year. Next in order, and on the same condition, was Mr. Brackstone, and third, Mr. Armstrong.

Five prizes were given as follows: Biblical Introduction III.: Mr. E. C. Wood; Church History I.: Miss Margaret Maybury; Greek II.: Miss Edith McCredie; Hebrew I.: Miss Ruth Dallimore; Greek I.: Miss O. M. Gibbard.

In the large congregation assembled in the church auditorium were many friends and relatives of the students, those graduating and others.

Students' Assignments

The graduates' assignments are as follows: Mr. Wood is already settled as Pastor of the Regular Baptist Church

(Continued on page 12)

Baptist Bible Union Lesson Leaf

Vol 7

No. 2

REV. ALEX. THOMSON, EDITOR.

SECOND QUARTER.

Lesson 25

June 19th, 1932.

THE GAINSAING OF KORAH.

Lesson Text: Numbers 16, Deut. 8, 9, 10, 11.

Golden Text: "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." Jude 11.

Daily Bible Readings.

Monday—I Kings 13:1-10.

Tuesday—2 Samuel 24:14-25.

Wednesday—I Samuel 12:1-12.

Thursday—1 Samuel 12:13-25.

Friday—Luke 19:1-10.

Saturday—John 3:1-17.

I. THE REBELLION, (vs. 1-19).

The position of leader in any sphere is not an easy one; many are the trials which must be faced, not the least of these being due to the non-co-operative, and, at times, rebellious attitude of those who are being led. No real leader, however, will seek to evade his responsibility on this account, even though he may suffer as a consequence. In the course of our present studies we have noticed the difficulties with which Moses had to contend, and in this lesson we are again confronted with an incident of a trying nature, in the rebellion of Korah and his company against the leadership of Moses and Aaron.

Respecting this rebellion several things may be noted. First, the statement concerning the rebels, giving the names of their leaders, and the number, position, and quality of the followers, (vs. 1, 2), by which we come to the conclusion that all were men of responsibility in the nation; they were "princes of the assembly, famous in the congregation, men of renown". This implies that they were men of influence in Israel, and as such their rebellion was dangerous, not only in itself, but in the evil example it offered to the rest of the people. Their position added to their responsibility. All incumbents of positions of responsibility in the church should be most careful of their attitude toward the pastoral leader of the same, inasmuch as their influence is, in general, greater than that of the ordinary member, and their example is liable to lead others to act in a similar manner.

The manner of approach to Moses and Aaron on the part of these men may be observed in the second place, (v. 3). They "gathered themselves together" and then made a plausible statement to the effect that God's ordained leaders took too much upon them in carrying out the duties of leadership inasmuch as all the members of the congregation were holy, "wherefore then lift ye up yourselves above the congregation of the Lord". This meant a direct challenge of the leadership, and implied that Moses and Aaron had lifted up themselves into office, and that they were manifesting a spirit of presumption in doing so. Such an attitude completely disregarded the plan and appointment of God, and gave evidence of a serious condition of heart and life. The effect on Moses was most

marked; "he fell on his face; and he spake unto Korah and unto all his Company", and informed them that the Lord would show who were His, and whom He had chosen to come near unto Him, instructing them at the same time to take censers and put fire and incense therein, and come before the Lord on the morrow, that He might clearly manifest His will in this respect, (vs. 4-7). This left the decision with God. On a former occasion the Lord had given evidence of the divine call of Moses, (chapter 12), and at other times He has revealed Himself on behalf of His servants, (I Kings 18:38; Acts 13:11). It is the part of wisdom to trust to the vindication of God when we are attacked in the performance of His will.

A word of admonition is given to Korah by Moses wherein he seeks to bring before him and his companions the enormity of their offence. As a Levite with others of his company God had brought him nigh unto Himself in the service of the sanctuary, and now he sought the priesthood also, (vs. 8-11). This was a sin of presumption, an endeavour to intrude into the priesthood, an office which God had reserved for Aaron and his sons, (Ex. 28:1). It is presumption on the part of anyone to assume the office of leader in the service of God unless divinely called thereto. God is the One Who sets men aside to such work, (Acts 13:2). Inasmuch as Moses and Aaron are types of our Lord, there is an admonition here concerning those who, disregarding the position and leadership of Christ, set themselves as teachers in His place. Such an attitude is presumptuous, and dangerous, and throughout scripture receives unhesitating condemnation. The supreme place of our Lord in all things requires emphasis. False teachers and teaching should be given condemnation, (Gal. 1:8, 9), and encouragement and guidance should be offered in the study of the scripture, the source of authority in matters relating to God, and governing the whole life of man.

An instance of stubborn rebellion challenging the civil leadership of Moses is then related respecting Dathan and Abiram, who when called by Moses to come up, refused to obey, chiding him with failure to bring Israel into the promised land, (vs. 12-14). Their words were most unkind, and conveyed entirely untrue implications. Moses was not to blame for the failure of the Israelites to enter Canaan. If they had acted in accordance with his counsel they would have been within its borders, instead of wandering in the wilderness. Their failure was due to their sin, (v. 14), but, as in so many cases the guilty blamed the innocent for the consequences of their wrong actions. Their attitude stirred Moses to anger. He "was very wroth", and prayed to the Lord to respect not their offering, stating that he had not taken one ass from them, neither had he hurt one of them, (v. 15); implying he had always treated them justly, and that they had no cause for their complaint. He gave them instruction thereafter concerning their gathering before the Lord with their censers, (vs. 16-19).

II. THE PUNISHMENT, (vs. 20-50).

The intervention of God in judgment is always one of solemn moment. Fre-

quently in the course of time He has manifested Himself in this manner and the consequences in each case have been serious and far reaching, (Gen. 7:11, 22; 19:24, 25). In our lesson there is first the command of the Lord to Moses and Aaron to separate from the congregation that He might consume them in a moment, (vs. 20, 21), manifesting the divine anger at the sin of Korah and his company, affecting, as it did, the whole congregation. It must ever be borne in mind that while sin may have a local origin, its influence is more extensive. It is possible for the sin of one person to affect a whole company, (Josh. 19:19-26; I Cor. 5:3; John 9, 10), and not few in number are the churches disturbed in this manner. The command of God is met by the prayer of His servants not to visit His wrath on the whole congregation for the sake of one sinner, (v. 22). This prayer is answered, whereby we are encouraged to pray to God under all circumstances, and look expectantly for the answer. Note the earnestness manifested in the prayer, the reverence, directness, and confidence.

The command is thereafter given to the congregation to depart from the tents of the ringleaders of the rebellion, (vs. 23-27), after which Moses announced the manner in which God would vindicate him as His servant, and inflict punishment on the guilty, (vs. 28-30); and in accordance with his statement the ground opened and all the men that appertained unto Korah and their goods went down into the pit and they perished from among the congregation, (vs. 31-33). "And all Israel that were round about them, fled at the cry of them", and fire from the Lord consumed the two hundred and fifty men that offered incense, (vs. 34, 35). Note the power of God, the helplessness of man, the divine attitude toward rebellion against His law, and the warning concerning future judgment. The censers being hallowed vessels, and spared in the judgment, were used as broad plates for a covering of the altar, that they might be a memorial unto Israel, "that no stranger which is not of the seed of Aaron come near to offer incense before the Lord; that he be not as Korah and as his company", (vs. 36-40). This is a clear statement concerning the persons privileged to serve in the priesthood, and a warning to all intruders. Only those belonging to the spiritual priesthood may serve God, and in the ministry only those who are called of God to do so.

The rebellious spirit had affected the whole congregation, for on the morrow they murmured against Moses and Aaron, accused them of killing the people of the Lord, (v. 41), and gathered together against them, (v. 42). They had not learned the lesson of the judgment, nor yet had they understood the heinous nature of the offence which had been judged. They were a stubborn and rebellious people, and greatly tried the patience of God. It is true even in this day that persons in the church who are obviously wrong receive support from others in their rebellion, and when discipline is exercised it is the innocent who are blamed and not the guilty. Note the intervention of God, (vs. 42-45), and the action of Aaron in standing between the living and the dead, (vs. 46-50), in which he is a type of Christ the Saviour of men.

The Union Baptist Witness

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GLORIOUS TIMES TO REPORT.

Has there ever been a week in the history of our work when such good news has been received from the churches, and when the Lord has honored the preaching of the Word with such fruit? Let us as a people humbly thank Him and take courage.

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From Niagara Falls.

"God has been answering prayer in connection with our work here. The Sunday evening services are well attended. The Lord's people have been seeing tokens of His presence with us. Last week there were four who walked the aisle, signifying by their action their desire either for salvation or baptism.

"This week we have a delegation going to Hamilton that a number of our people may follow their Lord in baptism at the Stanley Avenue Regular Baptist Church. This is the second baptismal service since our group organized as a Regular Baptist Mission on the evening of April 1st, 1932.

"Our oldest candidate is a woman of more than seventy years. She was sprinkled, confirmed and converted many years ago in England, but left her church recently because of its modernistic teachings. The Lord has now revealed believers' baptism to her and she wants to go all the way with Him."

The Rev. James Fraser, who is in charge of the Niagara Falls work, writes concerning this applicant: "I consider her a Christian of sterling qualities and a trophy of Divine grace. Her godly influence will be an asset to our work."

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From Timmins.

Pastor Slade joyously writes of the good times which are being experienced on his field. "The Lord has been visiting us with revival blessing, for some Sundays souls have been turning to God and there have been some outstanding conversions of those for whom prayer has long been offered. One lady came forward in the church service two weeks ago and she not only declared that she accepted Christ as her Saviour, but desired to follow the Lord in baptism. On the following Wednesday, I visited at her home. On my arrival she told me of how she had spent some extra time in prayer and of how the Lord spoke to her and how the light of the gospel had broken upon her soul. She said, 'I saw as never before that on the grounds of Christ's finished work on Calvary, I am saved from the wrath to come and that by trusting Him, I am born again.'

"On May 22nd five followed the Lord in believers' baptism and when the invitation was given five others responded. We had the joy on this occasion of preaching on THE NEW BIRTH to a packed church. We anticipate another baptismal service shortly and at our next communion service will be receiving

at least ten new members. We are filled with praises to God for the blessing upon His own preached Word in this place."

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South Porcupine.

A work has been started in South Porcupine by the Rev. H. C. Slade assisted by workers from the Timmins Church. During a week of special effort, three young men professed faith in Christ and the prospects are excellent for a real work to be carried on. A Sunday School is held each week and the deacons from the First Regular Baptist Church, Timmins, are holding a preaching service on Sunday evenings. The Bible School has an average attendance of about forty and the Tuesday evening meeting an attendance of fifty. Mr. Harold Hindry, of the Toronto Baptist Seminary, will assist in this work during the summer months. Follow him with prayer.

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East York Mission.

Pastor Bernard Jeffery had the joy of seeing a husband and wife come forward in the Sunday evening service confessing their faith in the Lord Jesus Christ as their personal Saviour. Afterwards in the open air service, the husband took part using his splendid voice in the singing of the gospel message.

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Willowdale.

On May 29th, a baptismal service was held at the Willowdale Regular Baptist Church when two believers were buried in the waters of baptism.

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Mitchell Square.

When the Secretary-Treasurer of the Union, Rev. W. E. Atkinson, preached at the Mitchell Square Regular Baptist Church on Sunday, May 29th, he had the joy of seeing two respond to the invitation. He had a good time with the Rev. A. T. Finlayson and remained over for Monday evening to show the missionary pictures. This is the first time that the churches of Mr. Finlayson's field have had the opportunity of seeing the pictured work and the illustrated address was much appreciated.

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Orangeville.

From the Rev. A. C. Whitcombe, Pastor of the Orangeville Regular Baptist Church, comes another happy report telling of the blessing which has been experienced by them.

The Rev. Anton Cedarholm and his brother, Hilmore, have been with the Orangeville Church for two weeks. It was regretted that they could not stay longer. The whole membership of the church has been blessed by the meetings and many strangers were attracted to the services. The last few days were special days, among special days, and at the Sunday afternoon and evening ser-

vices a number accepted Christ and others signified their intention of giving more faithful and devoted service to their Lord and Saviour. Rev. W. S. Whitcombe and the Seminary quartette are assisting Rev. A. C. Whitcombe during another week of services at Orangeville.

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Runnymede Road, Toronto.

Rev. P. B. Loney, Pastor of the Runnymede Road Regular Baptist Church, Toronto, has had the joy of baptizing a number of believers recently and has seen sinners born again in the church services. As upon each Prayer meeting night, it is necessary for the church to consider the application of some believer for baptism and church membership, the story of how God has brought individuals to Himself through the testimony of various members of the church and through prayer is a great incentive to personal, persistent testimony in co-operation with the Pastor. It was with hearts deeply touched that the report of the Pastor and one of the deacons was received by the church in connection with the acceptance of the Lord by one who was formerly a Roman Catholic; of her bright testimony and of her determination, in spite of threats and much opposition, to follow the Lord in believers' baptism and become a member of the Runnymede Church. The day of miracles is not past. The Lord be praised that there is still Holy Spirit conviction and souls passing from darkness into light. Another baptismal service will be held on Sunday, June 5th.

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Waverley Road, Toronto.

Rev. Alexander has had the joy of baptizing several believers recently and reports that since the beginning of his ministry at Waverley Road he has not experienced such encouragement as he has during the past few months.

The Waverley Road Church is calling a council for the consideration of the ordination of Mr. E. C. Wood, now Pastor of the Chatham Regular Baptist Church, to meet on Tuesday, June 14th.

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Jarvis Street, Toronto.

Sunday, May 29th, was another day of salvation in the Jarvis Street Baptist Church, Toronto. Rev. W. S. Whitcombe supplied the pulpit in the morning in Dr. Shields' absence at the Stanley Avenue Church, Hamilton, and Dr. Shields occupied his own pulpit in the evening.

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Mount Albert.

The Mount Albert Regular Baptist Church, recently organized, has sent out invitations to churches of like faith and order that they may be recognized as a Regular Baptist Church. The service is to be held on Friday, June 10th, and Dr. Shields and Rev. W. E. Atkinson will be the speakers.

ORDINATION SERVICES.

The Mount Pleasant Road Regular Baptist Church, Toronto, has invited churches of the fellowship to send representatives to sit in counsel on Friday, June 3rd, to consider the advisability of ordaining Pastor Stanley Wellington and Pastor Wilfrid Wellington to the Gospel ministry.

The Essex Regular Baptist Church has sent out invitations to sister churches

that a counsel may give consideration to the ordination of Pastor Jack Fullard, now ministering at Essex. This service to be held on Friday, June 17th, 1932.

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AN IMPORTANT ADDRESS.

Many are enquiring as to where the Rev. Anton Cedarholm may be addressed and in view of this, the permanent address of the evangelist is given. Send all mail to either the Rev. Anton Cedar-

holm, or the Rev. Hilmore Cedarholm, c/o 153 Institute Place, Chicago Ave. Station, Chicago, Illinois.

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WANTED—A PORTABLE ORGAN.

One of our churches needs a small portable organ for open air work. A second-hand organ would serve the purpose admirably. If any of our readers know of one which would be available, please advise the Union Office, stating the price of same.

A GOOD YEAR AND A GOOD NIGHT.

(Continued from page 9)

at Chatham, Ont.; Mr. LeDrew goes to Orangeville; Mr. Hindry, Timmins; Mr. Brackstone has been settled for some months as Pastor of the churches at Cannington and Sunderland; Mr. Armstrong goes to Belleville.

Students Wellington, Wright, and Dallimore, will spend the summer in missionary work in Saskatchewan; Mr. W. Murray and Mr. L. Horne will travel in a truck to Quebec Province, and do colporteur work, chiefly among the French Roman Catholics; Mr. B. Hisey will go to Avoca, Quebec; Mr. L. D. MacAsh will assist Rev. Oscar Boomer at Miners' Bay; Mr. Faulkner goes to Maple Grove; Mr. Hodgson will spend the summer in practical work in Toronto; Mr. Layzell goes to the Regular Baptist Church at Winnipeg, Man.; Mr. A. MacAsh, to Mount Dennis; Mr. J. Watt will continue his work at Vaughan Road Mission.

House-to-House Evangelism

Mr. A. J. Burnham goes to St. Catharines to endeavour to open up a mission there; Mr. and Mrs. McGregor will go to Oakville; Misses Dallimore and Matthews will begin house-to-house visitation work in Seaforth; Messrs. Penannen and Winter will do the same kind of work in Simcoe; Misses Doris Seymour and Bessie Falle will undertake house-to-house evangelism in Mitchell, Ont. Other students are undertaking to provide positions for themselves during the summer.

Apostolic House-to-House Evangelism

We had hoped to be able to undertake house-to-house evangelism in various towns where there is no Baptist testimony on a fairly extensive scale, but our financial resources available for this purpose are very limited, and we are beginning therefore with only five places: Seaforth, St. Catharines, Oakville, Simcoe and Mitchell. We hope to be able to give reports of these efforts from time to time in THE GOSPEL WITNESS.

Our students will go to a town, find a rooming-house, and then day by day they will go from house to house endeavouring to engage the people in religious conversation. They will carry tracts and other religious literature with them, some for free distribution, and a little for sale. They will endeavour to organize prayer meetings, and where they find sufficient interest to justify it, we shall later endeavour to conduct public evangelistic campaigns.

A few friends have contributed to the support of this house-to-house evangelism. To these we shall report the result of our experiment personally. We ask our readers to remember these young workers in prayer as they go from house to house as in the apostolic time, ceasing not to preach and to teach.

Funds Needed for Apostolic Evangelism

Many of our readers, we are sure, will be interested in the Seminary's endeavour literally to go back to apostolic practices, and preach the gospel from house to house. It will be recognized that in many places, even in Ontario, there is a complete famine of hearing the word of the Lord. There are churches and religious activities where salvation through the blood of Christ is never preached, and the doctrine of the new birth never proclaimed.

The plan is that the young ladies will find a room in the town to which they go, and there live as economically as is possible. Each day they will go from door to door until they have covered the entire town, and have obtained from personal conversation an estimate of the religious condition of the town. They will note every discovery of interest they make, and when we receive their report we shall judge whether it is wise to conduct an evangelistic campaign in that town. Where such a course seems to be wise, we shall send two of our students to preach either in a hall or in a tent, and the young ladies will move on to another town to do the same house-to-house work there. But, to begin with, both men and women will do the same work until every house in several towns has been systematically visited.

We are aware that money is scarce everywhere, but we have little doubt that some of the Lord's stewards will desire to have some share in this house-to-house evangelism, and we earnestly solicit their help in this work. We ought, if it were possible, to give these students some remuneration which would enable them to pay their way during the next Seminary term, but they are going out without any guarantee of anything but the most meagre allowance which will be sufficient to pay room rent and to keep them in food. They will be quite apostolic in this, that they will go without any money in their purses!

If any of our readers can spare something to assist us in supporting these splendid young people we shall be most grateful. Please send your contribution to THE GOSPEL WITNESS office, designated for "House-to-House Evangelism",—and send it at once.

Our Best Year

The year just closed for the Seminary has been the happiest, and, we believe, the most profitable year of the Seminary's existence. The presence of the Lord has been felt in all the Seminary's activities, in every classroom, and every chapel service, about the table at the noon-hour, and in the beautiful unity of spirit which has made as one all who have had any part in the work.

Have you made your will? Remember Toronto Baptist Seminary in your will. There can be no possibility of the identity of the Seminary being mistaken if you leave your bequest to Toronto Baptist Seminary, 337 Jarvis Street, Toronto. Do what you intend to do to-day.