

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
\$2.00 Per Year, Postpaid, to any address. 5c. Per Single Copy.

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.
Registered Cable Address: Jarwitsem, Canada.

Vol. 11. No. 6

TORONTO, JUNE 23, 1932

Whole No. 527

"Borne of Four."

There is a story in the New Testament of a paralytic who was carried by four men to the house where Jesus was, and let down through the roof into His presence. And it is recorded that "when Jesus saw their faith, He said unto the sick of the palsy, Son . . . thy sins be forgiven thee."

Among many other suggestions of the story, we content ourselves with naming three. First, the faith of each of the four was an individual faith: each believed for himself. And next, the faith of each was a practical faith: it did something. In the third place, the faith of each was a cooperative faith: it not only worked itself, but cooperated with others. Perhaps we may add a fourth point, that it was a united faith: each had a common aim, namely, to bring a needy man to Christ.

That story presents a picture of what THE UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC ought to be. Every unit, whether considered as a church or an individual member, should have the same end in view: that of bringing the needy to Christ, here in our homeland, and in Liberia. We all profess to believe that when the needy are brought to Christ they will receive blessing at His hand, and that without distinction of race of colour.

But our faith must be of a practical order. We remember Dr. Russell H. Conwell's telling how he gave up the profession of the law for preaching, and he facetiously remarked, "I gave up practicing, and went to preaching". In his case he practised more than ever when, and what he preached; for he is one of the world's outstanding examples of what a practical Christian should be. We trust Regular Baptists do practise the principles of the gospel they profess, so far as their individual lives are concerned. But we are writing this little article specially to emphasize the necessity for cooperation in these difficult times.

We are well aware that every church has its burdens to bear. No doubt each of the four men had his own in-

dividual duty to perform; but that did not prevent his cooperating with three others in the interests of a fifth who could do nothing for himself.

THE UNION OF REGULAR BAPTIST CHURCHES have assumed certain definite responsibilities. We have six missionaries in Liberia. They must be "borne of four". The work yonder can be maintained only by the cooperation of all the churches. The same is true of our Home Mission enterprise.

This writer was for some years Pastor of a Home Mission church. We have turned back to the Year Book of thirty years ago to find out whether we practised what we now preach. The church we then served paid a salary of seven hundred dollars a year, four hundred dollars of which was raised by the church, and three hundred dollars of which was received from the Home Mission Board. For the two complete years of our pastorate there, the church gave to missions the first year one hundred and sixty-one dollars and sixteen cents, and the next year two hundred and five dollars and seventy-four cents. The second year, it will be observed, the church gave to missions a little more than half the amount it raised for the Pastor's salary; and that at a time when it was dependent upon the Home Mission Board for the maintenance of its work. During that time the church was carrying a mortgage of five thousand dollars, which was equivalent to ten or fifteen thousand dollars to-day; and it had a membership of only about eighty.

We recognize that these are very difficult times. No one knows that better than the writer of this article; for Jarvis Street has many burdens to bear from which other churches are entirely exempt.

We write this article specially for the pastors of all our UNION churches. This Editor is not an officer of the UNION, although a member of the EXECUTIVE BOARD; and he ventures, lovingly, to remind all his brother pastors that the UNION interests can be supported only as they are "borne of four".

If, therefore, any church has money in its treasury which belongs to the mission funds of the UNION, we would respectfully suggest that every effort be made to forward those funds without delay. And if the church is not regularly contributing to the missions of the UNION, then let an opportunity be given to those who may be able to give ever so little to make their contributions to the general work.

We can all excuse ourselves by saying that we are so hard-pressed that we need all our money for our own work; but the UNION missionary enterprises must be maintained. We are sure that our brethren would not be willing to "Let George do it."

We must face this matter in faith. Elijah was the representative of God's cause in the earth. He was, if we may so say, Jehovah's special missionary. He prophesied in a time of universal distress, when famine everywhere prevailed. He wrought for the Lord under conditions inestimably worse than the conditions which now obtain. Yet when the Lord commissioned him, He said, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." Later, "The word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee." The story of the cruse of oil and the barrel of meal is so familiar to all of us we need not even quote it, except to remind our readers that when the widow of Zarephath put God first it came to pass "the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah."

Every church is like the widow and her son, having not enough to meet its own needs. But when, at God's command, she shared it with the prophet, she not only supplied the prophet's need, but supplied her own and her family's need at the same time.

We venture to say, therefore, that our churches at this particular time need, above all things, to live by faith, and to share their little meal and oil with the cause of Christ in general. God will honour our faith, and maintain His witness to the truth.

We trust our pastors and churches will receive this exhortation in the spirit in which it is given, and come to the help of the UNION treasury immediately.

THE DRUM AND FIFE BAND.

By the operation of some strange law of association there has come to our mind recently a street scene of the days of our youth. It happened far across the sea. We can see, and still more distinctly hear, a group of humans marching down the middle of the street. They were of nearly all sizes. There was nothing of uniformity about them in dress, in size, or in step. They were making noises which merged into rather a loud noise, but this also was devoid of unison or harmony. They belonged to some kind of "army", we are not sure whether it was the blue ribbon army or the white ribbon army: we only know that it was an army with ribbons. Each member of it had a ribbon either round his hat or round his arm, to indicate, we suppose, that he belonged to the company. One person in the army carried some kind of banner; all the rest of them were equipped either with drums or fifes. It was called "The Drum and Fife Band" by courtesy.

There were few fifes; most of their instruments were tin whistles. The most conspicuous figure in the company was the man who carried the big drum, and who pounded it with vigour all the way. Occasionally players on instruments rested, but the drummer, never. When the rest of the band were not whistling he was keeping time for the company to march by.

What a sight they presented! Long—short—fat and thin! But they proceeded on their noisy march, as though they were a real army going forth "conquering and to conquer". Where they were going, or what they hoped to accomplish, we never understood; but we can hear even now the booming of the drum, the shrill whistles; and we can see them straggling along vainly trying to keep step.

What brings them to one's mind after the lapse of many years? They suggest an aggregation of "independents", for they were "independent" of every principle of martial order, and of the rhythmic laws which govern tune and time. They were "unaffiliated" for no one appeared to belong to anyone else. Indeed, the only thing to which they seemed to sustain any relation was the big drum. The big drum called attention to them; and to the beating of the drum they marched. The drum was their publicity agent. Nobody told us the drummer's name, but all along the miles of marching his drumming could be distinctly heard.

Rather a curious question arises in our mind. We can hear the tin whistles blowing; we can see the air of importance which every whistler assumes; we can see the shorter members of the army taking two steps to others' one, in order to keep in line; we observe the evident difficulty they find in marching, as it requires so much wind to blow the whistles there is scarcely enough left to march with. All this we observed with amused interest, always wondering what would happen this army of "independents" if the big drum were to burst!

LAST SUNDAY'S BROADCAST.

Although this is but Wednesday we have received many encouraging reports of our last Sunday evening's service broadcast. We have no doubt these reports will increase in number as our service becomes known.

Some have sent either contributions or pledges, but we still need another twenty-five dollars a week.

The other day one of our deacons told us that a certain person said, "I have greatly missed the Jarvis Street radio services; I enjoyed them very much, and received much spiritual profit." This very practical deacon remarked, "I am very glad to hear that. But did you write to the Pastor and send a contribution to make the continuance of the services possible?" To this the appreciative hearer replied in the negative. Hundreds of people intend to do certain things, and fail to do them, not because they cannot, or would not, but because they put it off. Do not put off writing us. Let us hear from you at once. Certain other people assume that everybody else is doing what they ought to do, and that therefore they need not do it. What is everybody's business is nobody's business. Will you not make it your business to assist us to continue our radio broadcast for the time announced? Write us at once.

Among the letters received there is one which says:

"I am very thankful to be able to send you \$5.00 for the Radio Fund. I feel sure the Great Commission

(Continued on page 13)

The Jarvis Street Pulpit

THE PHILOSOPHY OF HARD TIMES.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 19th, 1932.

(Stenographically Reported)

Broadcast over CFRB 690 k.c.

"Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

"And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the day when she came up out of the land of Egypt."—Hosea 2:14, 15.

Prayer by Rev. W. Gordon Brown.

Eternal, living, God, Who rulest in heaven Thy dwelling place, Whose word is law among its armies, to Thee from Thy humble footstool we call, and bless Thee because Thou art. Just and true are all Thy ways, therefore art Thou greatly to be praised. Had we a thousand tongues to sing Thy name, we could not exhaust Thee with our themes. Do Thou receive, O Lord, the grateful tributes of our poor lips, as we come to Thee to-night.

We bless Thee because in Thy goodness, O Lord, Thou hast not left us to the dim glimmerings of nature, to worship four-footed beasts, and creeping things, nor sun and moon and constellations of heaven: but Thou hast revealed Thyself. Thou hast not left us to our questionings concerning the origin of life and the end thereof: but Thou hast come down, and we have heard the voice of God as He walked again with man in the garden in the cool of the day. Therefore do we bless Thee, O Lord, for the revelation of Thyself in Thy word: Thy word is truth; in Thy Son, who said, I am the truth; and in the Holy Spirit Who is the Spirit of truth.

Specially, our God, do we rejoice that Thy revelation is a saving one: Thy justice hast Thou shown us, and Thy power; but above all, Thy love. And Heaven's justice and Heaven's mercy have met at the Cross, and we have come there to pray. We thank Thee because Thy Son, Jesus Christ, was Man that He might suffer for us, and God that He might suffer enough to succour us. Our hope is in Thee. Therefore would we ask, O Lord, that Thou wouldest to-night minister to each one. Grant that those who are Thy saints, by Thy sovereign choice, may bless Thee with full hearts for Thy goodness to them; that they may be continually saved from the enemies without and within. Keep them in Thy will until at last they stand faultless in Thy presence. Come in Thy grace to those who do not know Thy salvation in their experience, that they may receive Christ to-night; and, letting Him in, may receive with Him all good things.

We thank Thee because Thou art a God of help and of consolation. So we ask that Thou wouldest minister to all who need help: especially to the sick in their affliction. Help those who love Thee to realize that the Hand that presses upon them is a pierced one, and that Thou dost know their suffering, and understand their complaint. Help them to remember Thy goodness, and to trust Thee through it all. Minister to such as are poor and needy in the physical things of life in any way.

O Lord, be Thou the Answer to our questions, the Solution of our doubts, and the Supply of our needs, since we come to Thee and present our requests in the name of Thy Son Jesus Christ, Amen.

I suppose it would be difficult to find people in any walk of life to-day who are finding conditions of life to be easy and comfortable. That which has come upon the world seems to be no respecter of persons; though what is now spoken of as "the depression" may fall somewhat more heavily upon some than upon others, none escape

it. We are facing a universal condition of things, and if we believe in God at all, a God Who is God, Who is infinite, the Creator of all things, the Preserver and Ruler of this universe, we are bound to believe that God has some purpose in that which He has permitted to come upon us.

I suppose it is a matter of general observation, and requires no special discernment to recognize that people who are abundantly prosperous are disposed to forget God. There is a scripture which says, "Jeshurun waxed fat, and kicked". When people are prospering in the things of this world, their thought almost exclusively is taken up with the things which are seen and are temporal, while they give little thought, and look not to the things which are unseen and which are eternal. May it not be, therefore, that in His wise providence, God has permitted men to eat the fruit of their own doing; that He has permitted men to go on in their own way, in order that they might see at last to what the world is brought by unaided human wisdom?

We have before us a text which enunciates a certain principle, a principle underlying the divine government of things, a principle which operates in the outworking of God's way of saving men. This chapter is brought into the light of the New Testament by the Holy Ghost in the ninth chapter of Romans; and it is quite evident that the principles here laid down are principles which operate in the salvation of the individual soul.

The soul is here likened to a fickle, faithless, woman, who despises the love of a noble heart, and who goes after other lovers than her one true lover, who identifies every gift which comes to her, every good gift with which she is blessed, as having come from the hands of the lovers to whom she has devoted herself, not knowing that behind it all the true Lover is seeking to woo her back to Himself.

In this text He announces His programme: he says, "I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the day when she came up out of the land of Egypt." It is really the announcement of a determined lover's programme. He resolves that He will not be defeated in His purpose, but that He will take other means than the ordinary means to achieve the desire of His heart. Here is a picture of a *rejected Suitor, persistent in His wooing*; of a *Lover Who is abundant in His giving*; and, at last, of a *conquered heart triumphant through a noble love*.

I.

That is the picture which God sketches of Himself: He comes to us as the Lover of our souls,—not primarily as a Warrior Who would bring us under His sway, not as a King demanding our submission, not as a Merchant seeking to make gain of us: but as a Lover Who has given us His heart's affection—as the choir sang a few moments ago, we all may sing:

"Jesus, Lover of my soul
Let me to Thy bosom fly."

Here is a picture of a Lover Who has been rejected, spurned by the one upon whom His heart's affections are set; while she goes after other lovers; but ONE WHO PERSISTS IN HIS WOOLING.

She has been blessed with many gifts: she speaks of them as her "corn", and her "wine", and her "oil", and her "flax"; and, foolishly, she supposes that these have been gifts of those lovers to whom she gives herself, not knowing that all of them came from her true Lover's hand.

What a picture that is of the individual soul! How manifestly true is the scripture that "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be"! How steadfastly set against the divine approach is every natural man and every natural woman; how opposed to the Person of God, and to every radiation of His light that comes into their darkened lives! How many people who hear me to-night suppose that the things which are of real worth in life have come to them as a result of their pursuit of worldly interests!

A man talks about "my house", about "my success", about "my reputation", about "my family": the foolish man assumes that he has the right of proprietorship in something, and supposes that these things have come to him by his pursuing his own course, even in defiance of the call of God. How slow men are to recognize that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning"! I insist upon it that no good thing has ever come into your life but by the act of God. Even if you have acquired wealth, and by the use of it have furnished yourself with comforts and delights, though you may have surrounded yourselves with all the fruits of prosperity, and the evidences of success, it is the Lord Thy God "that giveth thee power to get wealth"; it is the true Lover of your soul that has given you your wine, and your oil, and your corn, and your flax. The blessings that have come into your life have come, not because of your rebellion against God, but in spite of it, because "where sin abounded, grace did much more abound". But you have been hitherto like a foolish woman who does not know from whose hands the benefits she enjoys have come.

It is also charged against her by the Lover of her soul that she *has dressed to please other lovers*, than her one true Love, she has put on her earrings and her jewels, and has decked herself with ornaments and has gone after other lovers, "and forgot me, saith the Lord". She has dressed herself to please others; she has taken the very gifts which He has lavished upon her, and used them for her own adornment in order to please other lovers than the true Lover of her soul.

Oh, how true it is that the last thing the average man or woman is concerned about—no, let me put it rather,

the last thing that any *natural* man or woman is concerned about is pleasing God! I spoke to you this morning of one who said he made it the supreme aim of his life to please God. But by nature men and women are desirous of pleasing everybody but God.

Nowadays if you profess to be a Christian, to believe the Bible, and to believe that Jesus is the Lover of your souls, and if you walk as one who is devoted to Him, you are in danger of being regarded as not quite normal, as one who unfairly has escaped confinement in an asylum. People who "have religion"—to use the old phrase—at any other time than on Sunday are supposed to be a little bit—well, not quite sixteen ounces to the pound, not quite evenly balanced. I have heard it said of certain people, just because they witnessed for Christ, "Oh, he has the religious bug", as though it were quite unusual, quite extraordinary, for anyone to walk with God, or to talk of God outside of church! And so men, and women forsooth, fashion their lives in order that they may be well-pleasing to the world, the flesh, and the devil, without any thought whatever of God. Their adornments of one sort and another, their general conversation,—by which I mean, using it in the almost archaic sense, their manner of life,—are such as are designed to be well-pleasing to others than God.

And that is the charge here. The Lover of the soul here says, "You are concerned about everyone's opinion but mine; you dress yourself up to please everybody but to please me; you find music in any voice rather than mine. The One who has lavished His heart's affection upon you is the One that you spurn; but everybody else is hospitably received, all others receive full consideration." What a wonder that this Lover of our souls does not turn away from us!

Ah, but that would not be the gospel, my friends! Ours is an infinitely ardent and patient Lover. Jesus Christ cannot be defated. "Faint heart never won fair lady", and this is no faint-hearted Lover Whom I preach to you. If it were not for that element in the gospel I should despair of preaching it effectually anywhere. But for the sovereignty of divine grace our preaching would be in vain. If man's acceptance of Christ depended upon my powers of persuasion, if the word preached were nothing more than the word of an agent, commissioned only to deliver his Master's proposal, and then to leave it with you for your own decision with no help from above, then I at least, should not be here to-night; for I know that this soul, upon whom my Lord has set His everlasting love, is determined not to be won, determined to love anybody but God. And when at last the soul is saved, we learn to sing:

"I am so glad that our Father in heaven
Tells of His love in the Book He has given:
Wonderful things in the Bible I see;
This is the dearest, that Jesus loves me."

The wonder of it is that he loves us in spite of our waywardness, in spite of our wilfulness, in spite of our blind folly. But here is His word; I bring it to you in His name: "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. She has shut the door against me, she has refused to hear my pleading; but I will open the door; I will be heard; I will deal with her in such a manner that she will hear and heed me."

May not just such a gracious purpose be behind our present almost universal distress? May it not be because this Lover will not be denied? A little Scotch boy was once asked what he had done toward his own salvation. He said, "I kicked all I could, and God did the rest". And that is the philosophy of salvation. If it were not for the sovereign purpose of God to win those upon whom His heart is set, none of us would ever have been saved.

Let us see, then, *what He has determined to do*. He says, "I will allure her". I should like to take that phrase and discuss it with you for an hour or so! But do not fear: I shall not do so. There are volumes in it. I think I should call it *the ministry of divine allurements*. I should like to tell you how our sovereign Lover allures men and women. What a wonderful way He has of doing it! Let us see here what He plans to do.

First of all He says, "*I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.*"

I wonder am I speaking to anyone who has found himself or herself in recent days in a thorn bush? You have said, "I shall find a path through here." Your Bibles have been shut; you have not talked to the Lord; you are determined to find a way, or make it. And behold, you come to a hedge of thorns—and you have been pretty well scratched with them, too; and perhaps to-night your spir-its are torn and bleeding. Ah yes, this Lover took the thorns and plaited them into a crown, and wore them on His Brow in order that we might never know the meaning of the thorns, and never feel their sharp and piercing wounds. But we would not have it so. The crown of thorns, of which we sang just now, has no attraction for some people. Oh, how some people hate the crown of thorns! How some preachers rebel against the idea that man can ever be saved through the cross of Calvary. They repudiate the doctrine of atonement. "Very well", said this Lover, "if you will not believe there are any thorns, I will show you; I will hedge up your way with thorns, and make a wall so that you shall not find your paths."

There are many in precisely that situation this evening. Yonder is a man who has allowed some bitterness to come into his soul. He has had reverses in business; he has had much trouble. And now he is disposed to complain because he finds that the thorns have pricked him. But, my friend, you had your own way? You believed it to be the best way. Alas, when any man takes his own way, it always leads him to the hedge of thorns.

Therefore the Lord said, "I will build a hedge of thorns across the path that leads to the precipice, so that she shall not find her way through, for if I leave her alone she will go to her own destruction." Thank God for the thorns that have barred and still bar your passage, my friends. Thank God for the multiplied difficulties that forbid your taking life complacently. "I will hedge up thy way with thorns, and make a wall, that she shall not find her paths."

And because *she has supposed that the gifts received* came from the hand of other lovers, because, as her true Lover saith, "She did not know that I gave her corn and wine, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return, and take away my corn in the time thereof, and my wine in the season

thereof, and will recover my wool and my flax given to cover her nakedness."

Thousands of people in this country have had the blessings of God poured into their laps. They have gathered the fruits of the earth; they have grown rich; and the richer they have become, the harder have their hearts become toward God. They have joined their clubs, and prided themselves upon their success, and boasted of their achievements. Though they have not said so in as many words, by their attitude they have said, "See what I have got from following the world, the flesh, and the devil. Away with your religion! This is the way of prosperity." And suddenly the wine, and the corn, and the oil have ceased, and the silver and gold have been withdrawn, and the man now says, "I do not know whether it is even worth while going to the office to-morrow. I will open the door, but I do not make enough to pay expenses; I might as well close up the business." What has happened my friend? I thought you had a lover that was particularly good to you. Do you not love the world, the flesh, and the devil as much as ever? "Oh, I have not changed—no! But somehow or another the supplies have stopped." Why? Ah, God will teach us in the end of the day the Source of every good and every perfect gift. You had better enquire the reason for your reverses, and ask whether behind it all there is not Someone who is working for your good, by leading you into the wilderness.

Observe also He resolves to *put an end to their inordinate pleasure-seeking*: He said, "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts."

Do I exaggerate when I say that for some years now the world has not lived seriously? I am well aware that the passage which speaks of men being "lovers of pleasure more than lovers of God" has had a limited application to every age of the world's history. That has always been true in some measure. But in our day, have we not seen men and women—not merely young people, but older people—devoted to the one task of having a good time, as though life were designed to be a perpetual merry-go-round, a succession of days of mirth, and of royal feasts? How strange it is that you should have to speak to Christian people about the folly of what are called "worldly amusements"! I say nothing about the ethical side of it for the moment—but what a childish piece of business it is after all, when full grown men and women have nothing better to do than to look at pictures four or five times a week; or, if they do not do that, instead of training their heads train their feet; you find the dance halls full!

The Lord said, "I will cause all their mirth to cease."

I read only last night of the closing of certain famous theatres in London because people had not enough money to pay to go. And even those who cater to the amusement of the people to-day, are finding themselves in difficult places. Is our Lord determined to teach us to be serious, and to understand something of the significance of life?

"I will cause all her mirth to cease; I will strip her, and bring her into the wilderness; I will bring her to a place where she can hear me when I speak; I will command a great silence to come into her life. Out in the wide spaces of the wilderness, when the babel tongues of men have ceased, I will speak to her heart."

Has there been such a silence in your life? Are there some voices that have been stilled?

"Eyes that the preacher could not school
By wayside graves are raised;
And lips cry, 'God be pitiful',
That ne'er said, 'God be praised'."

Is there anyone who hears me to-night in the wilderness? Looking back over twelve months, or perhaps a little more, perhaps some man says, "I could not have believed that any combination of circumstances could have so reduced me as to bring me where I am to-night." Where are you, my brother? You do not know? Let me tell you, in the wilderness—lost in the wilderness. Will you listen, then, and perhaps Somebody will visit you in the wilderness Whom you would not receive in the gardens of prosperity.

There is a word in the Acts of the Apostles which tells us that when the Apostle Paul preached at Philippi to a company of people who gathered on the sabbath morning at a place "where prayer was wont to be made", there was a woman, a business woman, whose name was Lydia, "a seller of purple, of the city of Thyatira". Perhaps there is some woman who hears me to-night somewhere who would have answered to that description a year ago, but you have ceased to be a business woman because you have not any business; and you cannot sell purple or anything else just now, and you are at your wits' end. When Paul preached he addressed himself, I suppose, to the intellect—he always did. He addressed his gospel to the whole man: And it is said of this woman that the Lord opened her heart "that she attended unto the things which were spoken of Paul". Now I can address your mind, your understanding, your judgment, your intellectual faculties, those faculties of the mind which are capable of receiving the truth—I can do all that, but that will not save you. And I know very well that you never will be saved until your Lover gets you to the wilderness and opens your heart. But then suddenly the man hears a voice within a voice, and he says, "I listened to somebody preaching over the air. He was a stranger to me; I never heard his voice before, but suddenly there was a voice within a voice, and it struck like a dagger to my heart. I began to ask myself, 'Who is it that is speaking?'" I will tell you. It is the Lover of your soul. He has brought you to the wilderness, and He is speaking to your heart.

II.

This He does because HE IS A LOVER ABUNDANT IN HIS GIVING. It is a strange text: "I will give her her vineyards from thence, and the valley of Achor for a door of hope."

There is a bit of history connected with that. When Joshua was leading the people of Israel into the land of Canaan, they were defeated before the city of Ai. And when they went to the Lord to ask why, the Lord said that there was sin in the camp. So they assembled the people of Israel, and they cast lots, and a certain tribe was taken, and a certain family, and at last Achan was taken; and he confessed his sin, and he was given up to judgment, and put to death. "The wages of sin is death"; sin was punished; sin was put away. And the valley where that was accomplished was called the valley of Achor—the valley of trouble—for Joshua said, "Why hast thou troubled us".

The Lord makes here a strange announcement: "I will give her a valley of trouble for a door of hope." Now how many of you will apply for the gift? Do you want a valley of trouble? What is the prophetic significance of that? Where is sin discovered, recognized, punished, put away? I will tell you: at the place called Calvary.

I remind you of what our Lord Jesus said of the Holy Spirit: "When he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin"—What sort of sin? Theft, dishonesty, of any kind, untruthfulness? These are all sins; but that is not what that verse means—"of sin, because they believe not on me"—I will convince them of sin, and show them that the sin of all sins is the rejection of the Lover of their souls—"Of righteousness"—What is righteousness? Oh, the will of the majority, someone says. Others will tell you there is no absolute standard of righteousness, but that that is right which the majority think to be right. Where shall we find a standard of righteousness? Find me the most perfect man living. Is he right? Oh no, not in everything. There is no standard of righteousness upon earth. This world has departed so far from God that nobody knows what is right,— "Of righteousness, because I go unto my Father, and ye see me no more"—and the Holy Spirit shall show you that the only righteousness is the righteousness of Christ; and that no man can ever be saved with a lesser righteousness than that of Christ. And inasmuch as he has no such righteousness of his own, he can be saved only as the righteousness of another is imputed to him—"And of judgment"—now do not misquote that as some people do sometimes in the prayer meetings, saying "of judgment to come". There is a judgment to come; but "of judgment, because the prince of this world is judged"; because Achan, the author of it has been discovered; because he has been sentenced to death, because the prince of this world has been cast out; because the righteous judgment of God has been poured out upon the world's sin at the place called Calvary; and One Who was my Substitute, cried, "My God, my God, why has thou forsaken me?" "I will let you see" says this Lover "that in the valley of Achor the Troubled One is the Man of Sorrows, and the Acquaintance with grief; and that the valley of Achor is the "door of hope," and is nothing less than the 'Strait gate,' another name for Him Who said, 'I am the way, the truth, and the life: no man cometh unto the Father, but by me.'"

"I will give her her vineyards from thence, and the valley of Achor for a door of hope." A door of hope *for the defeated!* I speak to some who have been defeated as Israel were defeated before Ai. "Oh," someone says, "I have tried again and again, and I have given it up; I have been overwhelmed by my temptations, by my spiritual foes. These lovers of mine, of whom you have been speaking, how they have deceived me! I thought they were my lovers: I have discovered they were my foes. I have tried to extricate myself from my entanglements, but I have been carried back again; and I have no hope." But the valley of Achor shall be to you "a door of hope" and through the power of the blood of Jesus Christ you shall yet prevail.

Disappointed. I am hearing that everywhere. I do not know how many people within the last week have spoken to me of their disappointments—and sometimes they speak of "disillusionments." They say, "This

world is a heartbreaking place. Everybody is disappointed sooner or later." Yes; there is only one Person who will never disappoint you, and that is your divine Lover against Whom you have shut the door so far. Open it to Him. Look to the cross. See in His trouble the remedy for yours, in His sorrow the cure for yours. You will find in Him "the door of hope".

Yes, the door of hope *for those who are in despair*. I heard a man tell a story once, a year or so ago, in the United States. He was a graduate of a European university, a thoroughly trained, cultured, man. Prior to his conversion he had lived respectably, outwardly, and prosperously. He had a wife and four daughters. Suddenly adversity came to him, and he was stripped of his wealth, and shortly after that his wife died, and then in rapid succession three of his daughters. He went away to California in the hope of redeeming his fortune, and while there—he had been there but a little while—he received a telegram to say that his only remaining daughter was very ill and calling for him. When he reached Chicago he found that she also had crossed the river. And he was alone. He plunged into an excess of riot and, although not a young man by any means, within six months he had gone almost to the bottom of the slide. And one day in Chicago he was headed for Lake Michigan—so he said—and as he passed a mission hall he heard men singing the name of "Jesus". In despair he turned in, and the Lover of his soul found him. In the valley of Achor he found the "door of hope". When I met him he was seventy-eight years of age, and one of the most radiant and triumphant Christians I have ever known. I shall never forget the evening he told the story of how the Lord had stripped him—he did not put it in that language, but that was the principle of his testimony—and brought him into the wilderness and spoke to his heart.

"And I will give her her vineyards". "Oh", you say, "but sir, most of my life is gone." Yes. Who made this world? Can you tell me? If it were necessary to make another one He could do so. "I will restore to you the years that the locust hath eaten". God can cram the prosperity of a lifetime into but a few hours if He wills; He can pack the remaining years with sunshine and beauty and fruitfulness; He can give us heaven below if He wants to do so. "The Lord gave Job twice as much as he had before. * * * So the Lord blessed the latter end of Job more than his beginning." "I will give her her vineyards from thence; I will restore to her her prosperity after she has opened her heart to me."

III.

And then, listen!—oh, listen to this: "And she shall sing there, as in the days of her youth": A CONQUERED HEART TRIUMPHANT IN A SOVEREIGN LOVE.

There are a few gray hairs here to-night. Perhaps I ought to say gray heads. And you all sing a little, but some of you say, "I cannot sing as I once did. I had a better voice when I was young." Ah yes; but when the Lord takes possession of a human heart, when He makes the soul of a man or woman His own, He puts a new song in our mouths, even praise unto our God.

No wonder the religion of Christ is a singing religion. They shall sing in heaven; everybody will sing when we get there. We all try to do it now. I will not tell you who it is, but there are two or three people in this church who are fine singers. They can sing any tune without the music, for the reason that all tunes are alike to them.

It does not make any difference whether they are long meter, or short meter, or any other meter—they make a noise; and I have no doubt make melody in their hearts to the Lord. Now do not stop singing because I said that; and do not ask me who it is. If you do not know, perhaps you are just as bad as the other one, and have not discovered it. So sing on!

"She shall sing there, as in the days of her youth"—By and by we are going to sing the song of Moses and the Lamb—"and as in day when she came up out of the land of Egypt.

What a solemn company those Israelites were when they went out of Egypt on the Passover night, and then how full of fear they were as they stood on the shore of the Red Sea, between Migdol and the sea! Then they went down into the path of the valley of water which God had made for them. I suppose that was a kind of valley of Achor. I fancy that as they walked dry shod through the Red Sea with the walls of water on either side, they walked tremblingly, and when they emerged on the other side and their enemies pursued after them, Moses stretched forth his rod and the sea covered them, and they saw the Egyptians dead upon the sea shore. The Apostle Paul makes that a symbol of baptism, relating it to the cross and the grave of the Lord Jesus. When the people of Israel emerged on the other side Miriam took her cymbal and she began to play and sing: "Sing ye to the Lord for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

Thus when the Lord at last takes possession of the soul, we are constrained to sing even here, but what a blessed prospect as we look forward to the wedding, the marriage of the Lamb.

I have seen a little in my life as a minister, I have known one or two proud ladies who said, "I will not", and I have known one or two determined men who, in the circumstances said, "She shall". And at last the manly man, the princely man, had his way, and as they walked to the altar together she seemed to enjoy her captivity, and rather to be proud that she had been conquered at last!

And when Jesus reigns, when at last he has triumphed we shall sing:

"O Love, that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer fuller be.

"O Light, that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

"O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

"O Cross, that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

Will you do it? Will you yield yourself to Him, let His love conquer and subdue you? Be His captive this evening. Sing; and singing to-night you will never lose your voice. But by and by, when the multitude that no man can number, shall sing the praise of the Lamb around the throne, you shall join with them in singing that glorious song. And I suppose when we have been millions of years in glory it will be part of our delight to talk with our Beloved of those days when His grace triumphed over our folly and sin, and to say over and over again, "O Lord, I thank Thee that Thou didst not leave me to myself, but that Thou didst sovereignly compel me to yield my all to Thee."

Let us bow in prayer. O Lord, we beseech Thee, grant this evening, by the power of Thy Spirit, that many who have heard Thy word may yield to the sinner's Saviour. Lord, bless Thy word to-night, and save us all for Thy name's sake, Amen.

GOD'S PROMISE TO ABRAHAM EXAMINED.

A Lecture by Dr. T. T. Shields.

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, June 16th, 1932.

Third in a Series on The Place of the Jew in Relation to the Second Coming of Christ.

(Stenographically Reported)

On one occasion our Lord said to His disciples, "Take heed how ye hear". It is important not only that we should hear, but that we should hear correctly. Again and again the Master said, "He that hath ears to hear, let him hear". It is surprising how few people have trained themselves to hear accurately. Those who are accustomed to correct examination papers, I think, will tell you that the failure of many students is due to the fact that they have not carefully read the questions they set out to answer; sometimes one wonders whether they have read the questions at all.

Some years ago, my late friend, Professor E. M. Kierstead, told me of an illuminating experience he had in London. He was attending a meeting of the Middlesex and Lambton Association. It had been reported that a certain man had been offered the chancellorship of McMaster University. Dr. Kierstead said, "Now I do not know who the next chancellor will be: I believe nobody knows at this time; but I am in a position to deny the reports now current in the newspaper that the next chancellor is likely to be Dr. So-and-So. I can say positively that whoever it will be, it will not be that gentleman." And Dr. Kierstead said that, sitting down in front of him, in the centre, in the second or third pew, were three or four ministers. When the service was over they came forward, and one, the spokesman for the others, said, "We were so glad, Doctor, to hear you confirm that newspaper report, that Dr. So-and-So is going to be the next chancellor." Dr. Kierstead said, "Were you asleep, or where was your mind when I spoke? As plainly as it could be expressed in the English language I stated the opposite."

Again and again I have had experiences like that. A university graduate, and a journalist who supposed that he was really a journalist of distinction, once

asked me for an interview. I arranged it; and he said, "I want to speak to you about last Sunday evening's sermon. Did I understand you to say that Jesus Christ had to die in order to make God willing to forgive sinners?" I said, "My dear friend, I have not the remotest idea what you understood me to say: I only know that I never said that." He did not know what I had said; he had not heard. He had not learned to obey the divine injunction, "Take heed how ye hear"; and take heed how ye read.

We need to be careful how we hear, and how we read; to weigh every word; and as we read try, at least, to think. I fear the majority of people would rather dig ditches than think, would rather do anything than think; or, as Mush would put it, "think with their own brain". They are quite willing to think with somebody else's brain, or let somebody else's brain do their thinking for them. But actually to think out a problem for themselves first hand, is entirely foreign to the experience of many people. And yet, if we are going to be whole men and women, we must learn to think.

As we come to this problem this evening, I exhort you to "take heed how ye hear", and how you read. Never mind your theories. If your preconceptions are grounded in truth, if they have truth for their essence, they cannot successfully be controverted. We need never be afraid that truth will be injured by too much discussion. Truth can always be brought into the light, for it is itself light, and gives light.

I remember some years ago hearing Dr. Conwell—I heard him on several occasions, indeed—tell a story of a man who sold lightning rods. He had a certain salesman's speech, which he regularly delivered to all his prospective customers. I cannot recall the details of it, but it was to the effect that if so many steel points were placed upon a building, properly insulated, at so many feet apart, it was impossible that such a building could be destroyed by lightning. By this argument he succeeded in selling a lot of lightning rods to a certain man. He put them on his house and on his barn, and on everything that lightning might destroy. And, with everything thus perfectly equipped, the owner awaited the next thunder storm with perfect composure of mind. He had passed through many before; but on this occasion the first thunder storm brought him trouble, for the lightning struck his barn and burned it to the ground. He sent for the agent and told him that his barn had been destroyed by lightning. "But", he said, "it could not be. I put the lightning rods on it; and I tell you, sir, that if you have so many points of steel so many feet apart, there is not any lightning that ever cleft the sky that can destroy a building thus equipped. Your barn cannot be burned down." The man said, "It is burned down; there is no barn there; there is nothing but a heap of ashes." Said the theorist, "It cannot be", and he repeated his formula. So he brought him to the place where the barn had stood, and there was nothing but a heap of ashes. "Lightning could never have struck that barn," he said, "it must have been something else."

Many religious people are thus established in their prejudices. They may have no basis of scriptural warrant, or of reason either, for their theories; but they hold fast to their persuasion, convinced of their theory, and no amount of scriptural teaching can possibly convince them of the truth.

Passing a bank some night, if you are out late, you may see a young man poring over his books, and if you could get in and ask him why, he might tell you he was looking for five cents, or for one cent. But were you to say, "Here, let me give it to you. Go home and go to bed." He would say, "That would not do. I must find that error in my books." And he must go back and back until he finds where the mistake originated, for it has coloured all his reckoning down to the last total in the book.

So must we re-examine a great many of these things which have been for so long taken for granted, and go right to the Book itself, and think out these problems for ourselves.

We have looked through the Acts of the Apostles, and the Epistles, and last week we made a somewhat hurried survey of the Gospels to ascertain what the New Testament had to say about the promise made to Abraham, and whether there was any New Testament warrant for the prevailing assumption that Israel is to be re-established in an earthly kingdom. I shall not say with what degree of clarity the case was presented: I at least called your attention to the scriptures which relate to these matters, so that you can see for yourselves. Last week's lecture appears in *THE GOSPEL WITNESS*, which you may obtain at the door. I hope you will go to the Bible itself to examine all the scriptures there quoted, and any others bearing upon the subject you can find. It would be unfair, however, for me not to give you my own conclusions; I do not ask you to accept what I say; but my own conclusion is to this effect: I submit that the New Testament does not teach—whatever may be in the Old—that our Lord Jesus, during the days of His flesh, ever intended the establishment of such a kingdom; or that such an earthly kingdom was expected by the early Church. I hold that the theory commonly spoken of as "the postponement theory," namely, that Jesus came to offer the kingdom to the Jews, and that had they accepted it, He would there and then have restored the kingdom to Israel, but that because they rejected Him the establishment of the kingdom was postponed—I hold that that theory is utterly devoid of scriptural warrant, and that its implications would seriously invalidate the authority of our Lord, and reflect upon the infinity of the qualities of Deity, which may rightly be ascribed to Him.

To-night I shall call your attention to a few passages of Scripture, and when this lecture is printed you will have an opportunity of taking your Bibles and quietly, in your own home, examining them for yourselves.

Genesis Twelve.

What did God promise Abraham? Very hastily, rather naming them than expounding them, I ask you to look at Genesis, chapter twelve, verses one to five:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot, his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came."

You will observe that a land is mentioned, and in the first instance it is a land which God is yet to show to Abram. Then God promises Abram that He will make of him a great nation. Observe, it is first of all in the singular, "a great nation". He promises him a great name, and that he shall be made a means of great blessing. But in the third verse—please observe the universal terms of this promise—He says, "And in thee shall all families of the earth be blessed."

Now Abram departed as he was directed, and then we have this strange saying: "They went forth to go into the land of Canaan; and into the land of Canaan they came." Though the name of the land apparently was not communicated to Abram, and "he went out", as the New Testament says, "not knowing whither he went", the end of the journey obviously was known to his divine Guide. When he left Haran, in the plan and purpose of God, "he went forth to go into the land of Canaan, and into the land of Canaan" he came. That is the first record of the promise given to Abram, in the twelfth chapter of Genesis.

Observe also that that promise is not only to Abram, but to his seed. In the nature of the case it was impossible that that promise should be fulfilled to Abram personally at that time, "when as yet he had no child". Looking at it in the light of the New Testament, we know surely that the promise had a much larger content than even Abram himself was able to measure. Abram knew little of the world at large; he knew little of the centuries that were to be unrolled; he knew little of the dimensions of the earth: the geography of the text of the promise was beyond him. Equally he knew little of the races of mankind; therefore what was involved in such a tremendous promise as that, "In thee shall all families of the earth be blessed", it must have been impossible for Abram personally to conceive.

I pause to say that there is always wrapped up in the divine promise far more than we have ever been able to understand: The simplest promise of God's word is manifold, and though we may have appropriated the blessing that lies on the surface of it, yet there is blessing upon blessing, and blessing beneath blessing, and blessing within blessing, so that only in the ages to come can it be possible for us to understand all that God has promised to His people. Thus was it in the case of Abram.

Genesis Thirteen.

Glance for a moment at Genesis, chapter thirteen, particularly the twelfth verse. Abram and Lot prospered; and they separated the one from the other, of necessity; because the land was not able to bear them.

"And Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom."

And so Abram, as he is called here as yet, has come now into the land which is ultimately to be possessed by his seed: he is in the land of Canaan. Look at the verses following, beginning with the fourteenth verse:

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee."

Observe no distinct boundaries are here named, but Abram, being in the land of Canaan, is told to look north-

ward, and eastward, and southward, and westward, and all the land, so far as he can see, is to be his, and his seed's. Perhaps we may allow that the Lord intended more than that the boundaries of that possession were to be determined by the reach of Abram's vision; certainly he was given a large promise. It is promised that he shall be monarch of all he surveys. But note this, *The land is given to him and to his seed.*

And there is a word here which we must not pass over. It is a word which indicates at least a very extended period of time: "To thee will I give it, and to thy seed for ever." It may be that a careful comparison of that text with some other texts will show that these terms are sometimes used in the Old Testament to indicate a long, indefinite period, not necessarily eternal. But we pass that by for the moment to take the word at its face value, and so to regard it, unless and until we find the term subsequently modified by the Scripture itself. The land, then, is promised Abram and his seed "for ever". That is a big word, and it involves a very great promise.

Here I call your attention to another thing: it is promised that the seed of Abram shall be as "the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." We may ask, and we cannot help asking that question of ourselves, as we proceed, just how far these promises have found fulfilment. Those who are recognized as the children of Abraham, are a numerous people, but they are by no means the most numerous; and surely it cannot be said that in our day at least the number of the children of Abraham is comparable to the dust of the earth. We shall find later that Abraham is admonished to look to the stars of heaven, and in the New Testament the Scripture says, "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable".

You must ask yourselves this question, whether that promise has relation to Abraham's natural seed, or has it relation to his spiritual seed; for from the New Testament we know that when God made promise to Abraham, saying, "In thee shall all nations be blessed", "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ". And then we learn further from the epistles to the Romans, and to the Galatians, that "the children of the promise are counted for the seed", and "if ye be Christ's, then are ye Abraham's seed; and heirs according to the promise."

Now there can be no doubt whatever that this promise to Abraham had a certain spiritual import. There is no doubt that the promise in its fulness is realized in the Person of Christ, for God could promise no greater blessing to anybody than the blessing which comes through Christ. And the promise to Abraham was to his seed; and that, in its largest and ultimate significance, meant Christ. There can be no doubt about that.

But we must still ask the question as to what relation this promise had to the natural seed of Abraham; for we are to remember that wrapped up with the promise made to the seed of Abraham, is the promise of a particular territory, a particular land. It is certain that Abraham dwelt in Canaan, and it was when he was in Canaan that he was told to lift up his eyes and look in all directions of the compass, and he was promised that the land which he thus saw with his natural eye should be his and his seed's forever.

So you see you have two lines of purpose running through this promise, a promise to the seed of Abraham respecting the land.—How far that extends we shall have to enquire as we proceed; but in the light of the New Testament it is indisputable that God's promise to Abraham respecting his seed finds its largest fulfilment through Christ in His spiritual seed.

Observe also it is promised that Abraham's seed shall be as the dust of the earth. I so remarked some months ago as we were going through this chapter in our Sunday morning class, and there was present one who believes that the Anglo-Saxon race are really of the seed of Abraham. I express no opinion on British-Israelism, that is not now before us, and can come before us only if we find it in the Book; but as I told you some time ago, I can see no more objection to having ten tribes on the brain than two tribes. I think either of them may be injurious. Therefore let us rid our minds of all preconceptions and see what the Lord has to say.

This friend, whom I greatly love in the Lord, wrote me, saying in effect, "I noted what you said, that the natural seed of Abraham, at least if they be represented by the people recognized as Jews, are not as numerous as the dust of the earth. But what have you to say about the Anglo-Saxon people?" My answer would be, I should say the same thing, because while we are rather numerous, it seems to me there would be rather a hyperbolical element in the promise, if, indeed, it applies only to the natural seed of Abraham. Anglo-Saxondom may outnumber Jewry, but neither is as the dust of the earth.

We shall see presently that Abraham's seed ran through another line than through Isaac, and while in respect to the spiritual import of the promise, beyond doubt "in Isaac shall thy seed be called"; Isaac was not Abraham's only son, and it is possible that the seed of Abraham by Ishmael's line are more numerous than the natural seed of Isaac. We must, therefore, keep in mind that God's promises to Abraham are of very wide dimensions. An innumerable seed is promised Abraham.

Genesis Fifteen.

Now look at the fifteenth chapter of Genesis. Read the first six verses:

"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars"—the dust of the earth was the figure in the last chapter—"if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness."

The promise as given on that occasion did not specifically guarantee to Abraham a particular land. The emphasis rather was upon the multitudinous character of his seed: they are to be like the stars of heaven for multitudes. And that is, of course, what the New Testament says is already fulfilled, for in Hebrews—to quote that verse again—"Therefore sprang there even of one, and him as good as dead, so many of the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable." Now in respect to the multitude of Abraham's seed, we have the New Testament interpre-

tation of that, telling us that that part of the promise, even when the New Testament was being written, had already been fulfilled. Certainly it must include the spiritual seed, because when you look at that multitude of the redeemed in Revelation—I am not going to dispute with you as to who they are. Call them Jews if you like: they are a multitude of the redeemed that our friends of another school than that to which I belong say represents the Gentiles that are saved through the instrumentality of the Jews during the great tribulation. And all of them were martyred under the Antichrist! Think of that! A multitude such as no man can number! "Ten thousand times ten thousand, and thousands of thousands"! Personally I do not accept that interpretation. I will tell you why by and by—but here is a multitude of redeemed, whether they be Jews or Gentiles, in glory, all of them having "washed their robes, and made them white in the blood of the Lamb. Therefore, are they before the throne of God, and serve him day and night in his temple;" as it makes no difference to the argument whether they represent all the redeemed of all ages, or only those who shall have come out of a great tribulation yet future; certainly, God's promise that Abraham's seed shall be as the stars, and as the dust of the earth for multitude, finds its fulfilment in that vision of the innumerable host of the redeemed: for none can deny that every redeemed soul is of Abraham's spiritual seed.

Of course, to those of us who believe the word of God, there can be no question as to the fulfilment of His promises. We may not understand when, and how, and where they are fulfilled; but we know that the promises of God in Christ are "yea, and in him Amen", and that God always keeps His word. We are now endeavoring to ascertain what God actually promised Abraham, and whether partially or wholly His promises have been fulfilled.

It was when God promised an innumerable seed to Abraham "he believed in the Lord; and he counted it to him for righteousness." Surely, therefore, it must be admitted that that promise related to Abraham's spiritual seed through Christ.

"And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." Now first, Abraham believed God, and "he counted it to him for righteousness." It is stated in the fifteenth chapter that the thing that he believed at that moment was that his seed should be as the stars for multitude. His faith was further rewarded when the Lord said, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." You must not spiritualize that, and say that that all belongs in the heavenlies; it had relation to the common earth, for he was in the land of Canaan, and the Lord said, "This land shall be thine, and I called thee from Ur of the Chaldees that I might give it thee."

Then look at verses thirteen to sixteen—I am not skipping deliberately anything; but merely economizing time. Every word is of interest, but I can only touch a few of the salient points—"And he said unto Abram. Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."

The New Testament says, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." So Abraham is told, "This promise now relates to the seed which shall come after you, but as for yourself you shall be gathered to your fathers in peace; you shall die in a good old age. But in the fourth generation thy seed shall come hither again; for the iniquity of the Amorites is not yet full."

How wonderful that is! Do not be in haste to call down God's judgment upon people. The Amorites had a lease of the land. They were tenants only: it was not their's; and their rent was not paid. But their arrears were not quite sufficient to justify, if I may so put it, the justice of God in expelling them. He said, "The cup of their iniquity is not quite filled, and when it shall be full I will remove them."

Your Modernist will say, "It was a terrible thing to exterminate the Amorites and the Canaanites, and all the rest of them." But those who thus executed divine vengeance upon them were but the instruments of the divine judgment, and the Lord did not unsheath His sword against them until their iniquity was full; so he said to Abraham, "Your seed will have to wait four hundred years before I can bring them into this land."

How impatient we are! We take out our watches, and measure the time. But what is four hundred years to the King of eternity? He knows how to wait!

The Land Defined.

And now we must study a little geography. Now we shall find the covenant and the promise a little more clearly defined. Listen: (verse 18) "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites." There is the size of the lot. It is set out in the deed, "from the river of Egypt to the great river, the river Euphrates."

Genesis Sixteen.

Look at Genesis, chapter sixteen. Let me pause here to say this: Do not try or hope to settle everything as you go on. Things are not settled with Abram. When God spoke to him again and again there must have been questionings in Abram's mind as to the full meaning of it all. But he said, "It is the word of God; I will accept the promise, and wait until He unfolds its dimensions to me." You must not demand, therefore, that as we go on everything shall be explained, because we are putting ourselves where Abram was; we are trying to get his viewpoint; we are taking the promise piece by piece as God communicated it to Abram. We are listening to what God says, and we have got thus far, that God has promised to bless all the families of the earth in Abram; that He has promised him such a numerous seed that they shall be as the stars, and as the dust of the earth. And then, in respect to the land, we know it is the land of Canaan; and at last we have the exact boundaries of it: it is "from the river of Egypt to the great river Euphrates." That is the promised land. We shall have to find out whether Israel ever possessed it, whether God ever did fulfil His promise to His people. And if we find that He did, then we shall have to ascertain what is the

meaning of that great word, "forever". Did they possess it, and lose it? Must they, therefore, possess it again? And, if so, shall they possess it "forever"? What is the content of the promise?

Look at chapter sixteen a moment in passing. As yet Isaac is not born. In the sixteenth chapter we have an account of the birth of Ishmael, the son of Abram's bondmaid, Hagar. And remember he finds a place in this record, because he is Abram's seed. God makes a promise to Ishmael. And if the Lord makes a promise to Ishmael, although he is not the child of promise, it will be fulfilled—if He makes a promise to anybody it must be fulfilled. And so the children of Ishmael are to be numbered among Abram's natural seed, for they are of the seed of Abram.

Genesis Seventeenth.

Now look at seventeenth chapter, verses one to eight: "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations."

Now do not pass that over. First we read, "I will make of thee a great nation." But here God says, "I will make thee a father", not of a great nation, but "of many nations". What can that mean? Are you going to spiritualize that and say, That is the spiritual seed of Abraham? Be careful: "Ye are a chosen generation, a royal priesthood, an holy nation"—not many nations; the spiritual seed are one nation, a holy nation. They are so called in the New Testament.

Now I am not presuming to say what it means: I do not know: I am trying to stand in Abram's shoes, while we ask this question, and judge it also in the light which the New Testament may here and there throw upon it. And we are consistent in that, for Abraham rejoiced to see Christ's day: he saw it, and was glad. But that is significant. I remind you that in the one instance He says, "I will make of you a great nation", and now the promise is enlarged and He says, "Thou shalt be a father of many nations".

"Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee."

I call your attention to this: there is no condition here. This is not a covenant of works. The Lord does not say to Abraham, "On condition thou shalt do so and so, I will establish my covenant with thee." No covenant which has a human element in it can be guaranteed as "an everlasting covenant". God, in effect, takes this to Himself, and says, "This is my covenant: I make it between Me and thee; and it is an everlasting covenant: it never shall be broken."

Oh, what a blessing that you and I are saved through "the blood of the everlasting covenant," that it is not conditioned upon our goodness, or our righteousness, or our good deeds!

"And I will give unto thee, and to thy seed after thee,

the land wherein thou art a stranger, all the land of Canaan"—now mark: whatever that everlasting covenant may be, whatever its import in the spiritual realm, joined to it is this perfectly natural matter, for He says, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan"—and now observe—"for an everlasting possession; and I will be their God."

They had something more than a ninety-nine-year lease on the property, did they not? It appears that it was given to them in fee simple! Surely the title to it is registered in heaven's registry office. The land belongs to the seed of Abraham, whoever they are, forever, "for an everlasting possession". I repeat we must accept these words at their face value unless and until the Scripture, and the Scripture only, shall elsewhere modify their meaning.

Blessed be God for the spiritual import of these things. We must observe, however, that the natural and the spiritual run parallel with each other in this particular covenant; and it appears that the "everlasting covenant" and the "everlasting possession" of the land are joined together at least in statement; whether in mutual relation our further study of the Word must disclose.

"And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man-child among you shall be circumcized." Then follows the requirement of the rite of circumcision as a sign of the covenant in the natural realm. If you would know the deeper meaning of that, you must study Romans and Galatians, and learn there is a circumcision of the heart. But this "covenant of circumcision", as Stephen called it, was established with Abraham before the birth of Isaac; and that the divine requirement was applied, before Isaac was born, to Ishmael, who was not the child of promise, but was of the circumcision, because he was Abraham's seed.

You will observe that Sarah, who as yet is childless, is also here described as a mother, not of a great nation, but as "a mother of nations, kings of people shall be of her". Then Abraham said unto God, "O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him." That is one thing: a covenant established with Isaac and his seed, which covenant, of course, looks forward to Jesus Christ. "And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." Therefore, while a promise is made to Ishmael, the covenant is established with Isaac.

We must leave that for this evening and begin next week with the eighteenth chapter of Genesis.

May I make this request of you: There are people out of town, all over the continent, in England, and other parts of the world, from whom I am receiving letters, and many of them are diligently following us in our study of this matter with their open Bibles. I trust you also will take these lectures when they are printed—their chief value is that they are full of references to Scripture; they will therefore at least assist you in finding the Scripture

passages in your own Bible—take these lectures and try to find time to study this question, and see what the Bible actually teaches on this matter.

One man wrote me a little while ago and said, "My first impulse on receiving THE GOSPEL WITNESS, was to tear it up." That is a foolish attitude for anyone to assume, is it not? Just because it does not agree with one's preconceived notions! He thought better of it, and the longer he wrote the milder he became, and he was soon his old self, and quite affectionate when he got to the end of the letter. If any of you feel like that when you write me, write a good long letter, and I will begin to read at the end of it, when and where you have cooled off, and returned to a normal temperature. I am certain that we are dealing with a subject of vast importance in our day, and we are dealing with a subject which has, I fear, an accumulation of unscriptural ideas attending it. May the Spirit of God so possess us all that we shall be able to say: "O how love I Thy law! It is my meditation all the day. Thou through Thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for Thy testimonies are my meditation. I understand more than the ancients, because I keep Thy precepts. I have refrained my feet from every evil way, that I might keep Thy word. I have not departed from Thy judgments: for Thou hast taught me. How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth! Through Thy precepts I get understanding: therefore I hate every false way."

LAST SUNDAY'S BROADCAST.

(Continued from page 2)

is being carried out in these messages, and I am sure a better missionary channel could not be found."

If any are disposed to enquire whether it is definitely a missionary channel, we answer their enquiry by this quotation from a letter received on Tuesday:

"I listened to your service last night and enjoyed it very much. I professed Christ at one time, but have sadly fallen away from Him; in fact, I think I fell pretty far down. I have not been to church for some months and did not bother to listen to any services over the radio till last night. Do you really think that Christ still wants me? I feel the urge greatly to-day to try again. Perhaps if I were talking to you personally I could explain more explicitly to you how circumstances gradually led from one thing to another, and I am here now. But I want you to pray for me next Sunday night, of course, not mentioning my name. I cannot go to church so will tune in to your service.

"I would like to get THE GOSPEL WITNESS from you too. Please try to remember me, will you not?

"P.S.—I haven't got a Bible. I wonder if you could buy me one, not very dear, as we have not much money. Autograph it for me, and I will send you the money. I always pay, and I promise I'll pay for it."

Of course, this dear soul shall have a Bible. It may be some one of our readers would like to buy one for her, and send it to THE GOSPEL WITNESS office. The Editor will then autograph it, and send it along.

Another one writes:

"I was very pleased to hear you again on the air last evening, and I want to say that I received a great blessing from God while listening to you. I suddenly became aware that I too was in the wilderness, but now, thank God, I am in the valley of Achor, which is my gate of hope."

Another writes from London:

"I am pleased to let you know that the service came through here splendidly this evening, no noise or interference, and we certainly did enjoy it.

"I am nurse to an elderly lady, aged 83, and she requested me to write you a little note to say how she appreciated it, using her own words, 'It was delightful'. She is a Christian, and I know received a real blessing to her soul, as also I did.

"Jesus allured and brought me into the wilderness just six years ago, and there has been melody in my heart ever since, in spite of many trials and loss of dear ones. Oh, if only men and women would listen to the wooing of this great Lover of our souls!"

Another writes:

"As I was listening in to your service yesterday evening over the radio I was just delighted, and I thought if only I could have that sermon how much it would help me out in some work I am engaged in with the young people along the line of dancing, card playing, and theatre going. At the close of the service it was announced that any one could have the sermon by sending for it. I would be glad to have one or two copies."

These letters received within a few hours of the broadcast will be sufficient to show that it is a real missionary enterprise. We ask our readers earnestly to pray God's blessing upon the radio ministry, and to pray also that the funds necessary to its continuance may be forthcoming. And, of course, if any can send contributions, we ask them to do that, and to do it now.

Please address: Jarvis Street Baptist Church, 130 Gerrard St. East, Toronto, Canada. Perhaps it would be wise to address letters to the Pastor.

SEMINARY HOUSE-TO-HOUSE EVANGELISM.

We have received most gratifying reports thus far from our students who are engaged in house-to-house evangelism. They have made many hundreds of calls; they have distributed much literature; they have engaged hundreds of people in religious conversations. In many homes they have had the privilege of reading the word of God, and praying with the people, and a number have professed conversion through their efforts.

We hope to give fuller particulars of this work a little later. While they are reporting to us regularly, we are not burdening them with requesting their reports in detail. We want them, rather, to occupy their time in actually doing the work.

We are grateful to those who have sent us contributions for the support of this effort, and we feel confident that the end of the summer will show this apostolic method of preaching Christ has brought forth much fruit.

We solicit the continued help of our readers, first by prayer, and then contributions.

Baptist Bible Union Lesson Leaf

Vol. 7

No. 3

REV. ALEX. THOMSON, EDITOR

Lesson 28

July 10th, 1932

THIRD QUARTER

THE SIN OF MOSES.

Lesson Text: Numbers, chapter 20; Deut. 20, 21.

Golden Text: "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.—Heb. 9:26.

DAILY BIBLE READINGS:

Monday—Deut. 32:44-52.

Tuesday—Psalm 95:1-11.

Wednesday—Obad. 1-9.

Thursday—Obad. 10-21.

Friday—Ex. 17:1-7.

Saturday—I Cor. 10:1-15.

I. THE WATER OF MERIBAH (Num. 20:1-13).

Toward the end of the forty years' wandering in the wilderness, the children of Israel arrived at Kadesh in the desert of Zin, where several things are remarkable as having taken place. First, "Miriam died there, and was buried there", (v. 1). She was old and well stricken in years, and had doubtless served her day and generation well, despite her mistakes. The consideration of death starts two trains of thought, one respecting the past, the other relating to the future; the one of the deeds done, the other of the recompense to be received, and of the destiny entered into. It is well to live with the end of life in view, so that when we complete our earthly journey we shall not be disappointed as we meditate on the past. Note the fact that now is the time to live. Opportunities neglected never return, and some day every earthly opportunity will have gone forever, as far as we are concerned, and we shall be called before God to give an account of our stewardship. It is what we do that is blessed and gains reward, not what we meditate doing.

The second occurrence in the desert of Zin related to the miraculous water supply. In that place "there was no water for the congregation", (v. 2). The lack of water in the desert is the common complaint of travellers, and the lack of the water of life in the world wilderness is also a fact well known to the children of God. The world is an arid place spiritually, there is nothing in it to quench the spiritual thirst. Substitutes are offered for the living water, but they only aggravate the condition of the thirsty one. The water of life is given supernaturally to all who will, by faith, receive it. God is the source of it, (John 7:37), and He gives it without money and without price, (Is. 55:1). Note the plentiful supply, the life-giving properties, and the satisfying nature thereof.

The lack of water resulted in the people gathering "themselves together against Moses, and against Aaron. And the people chode with Moses", expressing

the wish that they had died when their brethren had died before the Lord, referring, possibly, to those who had been slain in judgment, and asking their leader why he had brought them to such an evil place to die there, (vs. 3-5). Like parents, like children: the new generation was as bad in its complaints as the older one, which had gone, and just as unreasonable in chiding its human leader for their condition. Such an attitude was one of unbelief, betraying lack of trust in God, and lack of appreciation of His goodness.

The effect of this attitude upon Moses and Aaron is seen in their action of going to the tabernacle, and there falling on their faces before God; "and the glory of the Lord appeared unto them", (v. 6). The trouble sent them to God; they felt the need of His help in the matter. The people in reality were complaining against God, and not merely against them, (v. 13); He was therefore the one to deal with the trouble. Note the wisdom of taking everything to God in prayer, (Matt. 21:22; Ps. 40:1-4). The Lord answered the suppliant attitude of His servants and gave directions for meeting the need of His people; instructing Moses to assemble the congregation, and in the presence of all to speak to the rock, which would then give forth water abundantly, (vs. 7, 8). This was a simple command for the performance of a miraculous act, in manifestation of the almighty power of God. All things are possible to those who believe, (Mark 9:23), and miracles are reasonable of explanation when we remember the relation of God to them. Note the purpose in this and other miracles.

Moses took the rod as he was commanded, but instead of acting thereafter as God instructed him, he spoke unto the people, saying, "Hear now, ye rebels; must we fetch you water out of this rock?" after which he struck the rock twice, and the water gushed out in abundance, "and the congregation drank, and their beasts also", (vs. 9-11). Moses did two wrong things in this incident. First, he spoke unto the people. This he was not commanded to do: his instructions were to speak unto the rock. Evidently he was angry with them on account of their unreasonable attitude, and gave vent to his feelings in the words recorded. It is always unwise to express one's self in the heat of anger. A close watch should be kept over the lips at all times lest they give forth the wrong words as in this case; for Moses spake unadvisedly with his lips, (Ps. 106:33), and gave not God the glory.

In the second place, Moses smote the rock, doing so twice, instead of speaking unto it, as he was commanded. It was a hasty action, done in anger, and serious in its nature and consequences. The wonder is that in spite of it God wrought the miracle in supplying the water to His people. In so doing He manifested His gracious disposition. He saw to it that the people suffered not on account of the disobedience of their leader. The principle is worthy of consideration these days, when we note the fact that blessing is received in measure in spite of wrong methods used to its procurement. God is sovereign in the bestowment of His mercies.

While God wrought the miracle, and supplied the water unto His people, He did not pass over the disobedience of His servants. Their action was too flagrant for lenient dealing. They were not deposed from office as they might have been, but were informed that they would not be permitted to lead the people into the promised land, (v. 12). This must have been a hard blow to them after the many years of expectancy; and by its severity it emphasizes the serious nature of the offence. They believed not God, to sanctify Him in the eyes of the children of Israel. Their sin therefore was one of unbelief. This is manifest in their statement, "Must we fetch you water out of this rock?" They were diverting attention to themselves instead of magnifying God. And was there not also present the thought that they could do as they stated, to the detriment of belief in God? It is the attitude of the unbeliever, conscious of his own ability, and lacking trust in God, following his own way, and going contrary to God's way. Warning requires to be given concerning the manifestation of this attitude in the present day. God's way is the best way, and we should be careful always to follow it.

II. THE UNFRIENDLINESS OF EDOM, (vs. 14-21).

The Israelites being encamped on the border of Edom, and desiring to enter Canaan from the east across the Jordan, instead of through the mountainous region of the southern part of the land, sought permission of the king of Edom to cross his land for this purpose. Such permission was curtly refused. The messengers sent by Moses made known the relationship existing between them, (v. 14), their journey from Egypt, (vs. 15, 16), and the nature of their request, (vs. 17, 19). In answer Edom threatened the Israelites, and came out against them "with much people, and with a strong hand", (vs. 18, 20, 21). Such an attitude was decidedly unfriendly, distrustful, provocative, and wrong. Note the new relationship of the two nations, descendants of brothers, (Gen. 36: 9, 43), the wars between the two, (I Sam. 14: 47; I Kings 11:15, 16), and the prophecies concerning Edom, (Jer. 49:7-22; Ezek. 25:12-14). Dispute between relatives sometimes become most bitter. The Edomites refused to aid their relatives when in need, and afterwards suffered the consequences thereof. They reaped what they had sown. The Christian should help others.

III. THE DEATH OF AARON, (vs. 22-29):

After the refusal of the Edomites to permit the Israelites to traverse their land, the latter journeyed to "Mount Hor by the coast of the land of Edom", (vs. 22, 23), where Aaron died and was gathered unto his people, (v. 24), Eleazar his son being invested with his office, (v. 28). Note the solemnity of the occasion, with the laying down of office, and the assumption of the same in the presence of God. Each one must lay down his office, but God has someone ready to assume the duties thereof. It is necessary, therefore, to be submissive to His will at all times, that His plans may be carried out.

The Union Baptist Witness

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

BY WAY OF THE THRONE.

By way of the Throne, we must strengthen the hands of the missionary representatives in Liberia. It takes approximately six weeks for news from that land to reach Canada by mail, and what burdens may be trying the hearts of our workers, and what need may be theirs between letters? The home-folk, if they are deeply interested, and are to share in the blessing of the work, must anticipate their need and plead their cause at the Throne.

Recent letters from the field advise that Mr. Mellish has suffered two rather serious attacks of fever. His work has been of the most arduous character during his term on the field, and we are fearful lest his very zeal has been the cause of his illness. The opening of a new station makes heavy demands, and the long treks in a land where heat and dampness vie one with the other as to their ability to make oppressiveness a certainty are bound to sap one's strength. The prayers of our whole constituency are requested for our missionaries' health. We are pleased to report that word has been received that Mr. Mellish is well on the road to recovery, and has been able to return to the Gear Bar Zondo Station, but the danger in a tropical country is always present. Are we remembering this as we intercede for the missionaries? The good hand of our God has been upon our work. Much blessing He has given us, and we thank Him that Mr. Mellish's life has been spared and that the other missionaries have been kept in health. Pray that progress may be made in acquiring the difficult Bassa language, and that those who have confessed Christ may be true witnesses of Him. Pray earnestly for every phase of the work, remembering that Mr. and Mrs. Hancox and Miss Lane are bearing the responsibility of the New Cess Station.

AND NOW FOR THE LETTERS.

It is always a pleasure to pass on news from the letters received from the missionaries, and this week we are giving several quotations which will be of interest.

From Mr. Mellish's letter of March 24th, we have the following:

"In the time at my disposal it is impossible for me to give even a brief review of the events of the past three months, but the Lord has been with us and has blessed us abundantly. For Miss Stacey's presence with us, we are certainly very thankful. Her coming has relieved us of considerable strain, and already the Lord has blessed her service here. During the time we were on trek with Mr. and Mrs. Davey, and we were gone more than three weeks, Miss Stacey was left in charge of the Station, and while there alone, the Lord gave her two souls. One is the wife of the Chief, one for whom we had prayed much. Now we are trusting that she may have the courage to come out and testify of her new-

found faith. The other one who professed conversion was a man of whom we know very little as yet.

"Day by day the work on the Station goes on. We have accomplished considerable, but there is still much to be done, and the task of clearing the Station progresses. This is being done, almost entirely, by the school children, large and small. We now have more than fifty children with us. There are three new girls since we last wrote.

"It has been necessary for us to enlarge one of the rooms of our house that Miss Stacey may have better accommodation, and we have built a new kitchen for a carpenter shop. The boys did practically all the work, and the only expense connected with it was for the planks."

Mr. Mellish then gives a splendid account of the trek which was made that the need of the land might be known, but that report must be held for later publication.

A rather delayed letter from Miss Stacey tells of her impressions and experiences upon arrival in Liberia. It is a good letter, and a few paragraphs will be appreciated.

"On arrival, we were entertained at the Beach by the agent of the Paterson, Zochonis Company, Mr. Shuttleworth, who was a helpful host indeed. We eight missionaries had a delightful time together, and when the necessary business was transacted, began our trip to New Cess. We rode part of the way in an old Ford truck, the like of which is not to be described. It was a thrilling trip. I thought I had been over some rough and queer roads, but certainly none of them compared in any way with this one. We had to hang on with all our might and then felt none too secure. Every few hundred yards the driver would have to stop, get out and have heavy planks laid over a deep ditch, before we could proceed, but the drive finally came to an end and we started on our walk. Walking seems to be the only way of travelling in Liberia, if one is really going to get anywhere. After trudging for some time, we came to a town located near the New Cess River. Here we met Mr. Mellish. (He had gone back to the Mission the day before with the other ladies). It was great to see him and especially as he had some good hot tea prepared for us and some nice cold lime juice. We then resumed our journey and before long found ourselves at the river. Here we met several of the New Cess school children. Now we proceed with the children leading the way singing gospel songs as they walk. How happy we all were and how we did rejoice because the Lord had brought us to the land where we too were to preach and teach the gospel!

"We were, oh, so tired before we met the children, but that all disappeared as they welcomed us and we went on with

renewed strength. By the time we reached the Mission Hill, however, we were quite spent and wondered why such a high hill had to be chosen for the site of the Station. It may be that our patience needed to be tried and as we climbed what seemed to be a mountain, reached by a never-ending, winding path, it seemed that our weariness had reached the limit.

"On reaching the top, we were rewarded, for there in all their whiteness stood the Mission buildings. The general appearance was very nice and we first came to Miss Lane's house, then the house to be occupied by Mr. and Mrs. Hancox and then the new house which had just been built and which Mr. and Mrs. Davey were occupying. Across the way and past Miss Lane's house stood the church and the dispensary and there were also the boys' and the girls' houses."

It is sometimes hard to remember space in our anxiety to publish much of the very interesting letters. We can again promise more news in the very near future.

RUNNYMEDE ROAD, TORONTO.

On the evening of June 5th, Rev. P. B. Loney, Pastor of the Runnymede Road Regular Baptist Church, Toronto, had the joy of extending the right hand of fellowship to some sixteen new members.

GOOD NEWS FROM MINER'S BAY.

Sunday, June 5th, was a perfect day, one upon which it seemed that all creation must praise the Lord, and brought to our remembrance the promise, "All Thy works shall praise Thee, O Lord", and it was upon that delightful day that the Lord gave the Rev. Oscar Boomer, Pastor of the Miner's Bay field, the joy of baptising six believers.

Other services were withdrawn for the day and from many points the people gathered at Norland, where, on the shore of Shaddow Lake, a service such as some had never before witnessed, took place. It was an ideal location, in a beautiful setting. The Bay made it possible for all to hear and witness and those who had come by motor boat composed an audience upon the water itself, as the boats rode at anchor. The ordinance of baptism is always a witness as believers confess their faith in the Lord Jesus Christ and are buried in the watery grave in the Name of the Father, Son and Holy Ghost. After the baptism, the members of the church repaired to the building which accommodates the services at Norland and there the stalwart men who had confessed their belief received the right hand of fellowship and were partakers of the communion service, remembering the Lord, "Till He come".

The work on the Miner's Bay field has been organized for the summer months and there will be six Sunday preaching services and three Bible Schools. Two

of the Bible Schools will be in charge of new men and the Pastor especially asks that these schools and their superintendents will be remembered in prayer.

Mr. Lorne McAsh, a student from the Toronto Baptist Seminary, will assist Mr. Boomer in the work during the summer.

OUR INDIAN CHURCH.

From Rev. Melchie Henry, Pastor of the Medina Regular Baptist Church (Indian), comes the joyful news that twelve believers followed their Lord in baptism on Sunday, June 5th.

A NOTE TO PRAYER HELPERS.

There is no way of expressing the thankfulness which rises from our hearts as we view the quickening which the Lord is sending to our churches and the blessing which is resting upon the ministry of many of our Pastors. Others who have not as yet experienced in their midst the blessing for which they long have been sowing faithfully beside all waters, constantly remember them and continue to intercede that revival blessing will sweep our Union churches for the glory of our blessed Lord.

Remember also in a very definite way the work of the students of the Toronto Baptist Seminary as they labor throughout Ontario and Quebec and in Western Canada during the summer months.

WILLS AND BEQUESTS.

There may be friends of the Union of Regular Baptist Churches of Ontario and Quebec who are in sympathy with the missionary program of the churches, who would like to feel that a portion of what the Lord has given to them would be used, after their decease, in His work.

The Lord has blessed the missionary endeavour of the Union at home and abroad and continues to bless. The Statement of Faith of the churches of the Union and the purpose of the Union safeguards gifts. Will you remember the Union of Regular Baptist Churches of Ontario and Quebec in your will and if the Lord tarry, through the missionary work at home and abroad, you may be assured that an aggressive ministry will be carried on in His Name and for His glory.

RECOGNITION OF MOUNT ALBERT REGULAR BAPTIST CHURCH.

Beginning as a prayer meeting more than two years ago and then those who were wont to meet together branching out into a larger field of service by the procuring of the Community Hall for Sunday services, is, in brief, the story of the Mount Albert work. Since the first service in the Hall not a Sunday has passed without the preaching and teaching of the Word in that place. The Regular Baptist Mission has been the one place in the community where the Truth has been proclaimed and the services have been a blessing to a village and the country round about where for many years there has been no testimony.

On Friday, June 10th, on invitation from the Mount Albert Regular Baptist Church, organized early in the year with regularly appointed officers, messengers from several churches fellowshipping in the Union of Regular Baptist Churches

of Ontario and Quebec met to consider the application of the church to be recognized. The service began at the hour of 2.30 p.m. and the hall was well filled with friends and visitors. The roll call of the churches was made and after a record was made of the appointed delegates, other members of Regular Baptist Churches present were added to the council. The usual order of service was adhered to, Rev. Clifford J. Loney, President of the Convention, was first of all appointed temporary Moderator and afterwards permanent Moderator; Rev. H. S. Bennett was appointed Clerk pro tem and was then made permanent clerk by vote of the assembly.

The presentation of the history of the work, the Minute calling for recognition and the Statement of Faith adopted by the church, were interesting and splendidly given by the clerk, Mr. George Mitchell. The inclusion in the church's Constitution of clauses safe-guarding the Church from the encroachment of foreign organizations were ones which could well be adopted by other churches and the evidence which was presented as to the permanency of the work begun was convincing that foundations were being well and truly laid.

The Mount Albert Regular Baptist Church stands as a witness to the missionary spirit of our rural pastors. Rev. W. S. Whitcombe, of the Baker Hill and 2nd Markham churches, had the joy of fathering the cause and opening up the work, faithfully carried on by his successor, the Rev. Arthur Lee, who now serves the field.

At the afternoon service, it was decided to proceed to recognize the Mount Albert Regular Baptist Church and the programme for the evening service was left in the hands of a committee made up of the Moderator, Rev. Clifford J. Loney; the Clerk, Rev. H. S. Bennett; Rev. W. S. Whitcombe and Rev. Arthur Lee, and after a bountiful supper in the park, the evening service was held, not indoors, but in the open air. Many were attracted to this meeting and it must have been a new experience to many in attendance to witness the solemn service. Rev. W. E. Atkinson, Secretary of the Union, was called upon to give the charge to the church and Rev. W. S. Whitcombe to extend the right hand of fellowship, welcoming the church into the Union. Both Mr. Atkinson and Mr. Whitcombe gave messages appropriate to the occasion and stressed the responsibility of the church, its people and its Pastor.

The address of the evening was looked for with much anticipation and expectation by all, for was not Dr. T. T. Shields present, the one of whom many had heard but had not had the privilege to hear, but alas, the cool night winds had begun to blow and Dr. Shields, ever considerate of the comfort of others, feared lest there might be penalties to pay for such an open meeting and excused himself from speaking, promising that he would arrange to come back and speak in the Hall. Many of those gathered would have gladly endured the annoying mosquitoes and the chilly winds to have listened to the Doctor, but all conceded that in view of the discomfort and because of the presence of many aged people, it was better to postpone the event.

After a happy, profitable time with the Mount Albert Regular Baptist Church, the meeting was dismissed by a hymn and the benediction. May there be many more such causes proclaiming the Gospel message throughout our land and having such a world-wide vision as this new Regular Baptist Church!

ORDINATION AT ESSEX.

On Friday, June 17th, at Essex, twenty-three messengers from thirteen churches, met in council at the invitation of the Essex Regular Baptist Church for the purpose of considering the advisability of ordaining their Pastor, Mr. Jack Fullard, to the Gospel ministry.

The following churches were represented:—Chatham; Courtright; Calvary, East Windsor; Stanley Avenue, Hamilton; Jarvis Street, Mount Pleasant, Pape Avenue, and Runnymede Road, Toronto; Wheatley; Windsor (Ambassador); Wilkesport; Temple Baptist Church, Detroit; and Petoskey Baptist Church, Michigan.

Rev. C. E. Scott, Pastor of Wilkesport and Courtright Baptist Churches, was appointed Moderator. Pastor F. S. Kendall of Calvary Baptist Church, East Windsor, was appointed Secretary of the Council.

After the roll call of the churches, Mr. Fullard gave the account of his conversion and call to the ministry and a splendid statement of Christian Doctrine. It was the unanimous vote of the Council to proceed to ordination at the evening service.

At the close of the afternoon session, the ladies of the Essex Church provided an excellent supper.

The evening service was preceded by a song service conducted by Rev. E. C. Wood, Pastor of Chatham Baptist Church who also offered the ordination prayer. The charge to the candidate was given by Rev. W. E. Atkinson; and the charge to the Church by Pastor F. S. Kendall. The right hand of fellowship in the Gospel ministry was given by Rev. C. E. Scott. Rev. D. Hackett, who led the candidate to Christ, brought greetings from Pape Avenue Church.

The ordination sermon was preached by Rev. Alex. Thompson, Pastor of Mount Pleasant Baptist Church; and those present will always remember the able and winsome presentation of the teaching of the New Testament regarding the church.

The benediction was pronounced by Rev. J. Fullard.

F. S. KENDALL,
Secretary.

YOUR NAME AND ADDRESS, PLEASE.

A revision of the Mailing List of *The Missionary Bulletin* is being made that there may be no wasted copies mailed from month to month. If you wish a continuance of the service of the Bulletin will you please advise the Office Secretary of the Union of Regular Baptist Churches of Ontario and Quebec by an early mail? At the present time, the mailing of the Bulletin calls for the expenditure of some \$30.00 each issue for postage. All that is asked is your expression of appreciation of this means of sending forth information. Please forward a Post Card without delay.