

The Gospel Witness

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

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

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

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Registered Cable Address: Jarwitsem, Canada.

Vol. 11. No. 7

TORONTO, JUNE 30, 1932

Whole No. 528

The Jarvis Street Pulpit

A FAVOURED LAND EXEMPT FROM THE DEPRESSION: LET'S GO!

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 26th, 1932.

(Stenographically Reported)

Broadcast over CFRB 690 k.c.

"Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord:

"For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is:

"For he shall be as a tree planted by the waters; and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."—Jer. 17:5-8.

Prayer by Rev. W. Gordon Brown:

Let us all pray: O Lord, we knock to-night, as we have often knocked, as beggars at Thy door; for Thou hast said, O blessed Christ, that they are happy who are poor in spirit because theirs is the kingdom of heaven. Thou hast our praise, O Lord. We trust our presence here, and our attention to this service, means no less. Our hymns and anthems certainly are for Thy glory. Teach us to sing them aright that our thoughts as well as our words may ascend to Thee; that so we may offer the calves of our lips, giving thanks to Thy name.

We have had Thy blessings, our Father; many and rich have they been. And because Thou hast been our Helper, therefore under the shadow of Thy wings will we rejoice. Thou hast delivered us, and Thou wilt yet deliver us; so do we praise Thy name.

As we come in our need, O Master, we pray for the work of the kingdom, for all Thy true children who are earnestly striving in any way for the advancement of the cause of Christ and the kingdom of light against the kingdom of darkness. Strengthen the hands of Thy servants. Encourage them in their tasks. Let them see fruit for their labour, even the souls of men.

We pray, O gentle Shepherd, for Thy careless ones, for those who are Thine because Thou hast bought them with Thy blood, and redeemed them, and because they have once acknowledged Thee, but who have grown cold in their life toward Thee. Teach them to repent and to do the first work.

We pray also for the wanderers, for those who have gone away. Do Thou, Who art the great Shepherd, go after

them; indeed, Thou art seeking them to-night, calling them upon the mountain. Let them hear Thy voice, and bring them back with great rejoicing to the one fold of which Thou art the Shepherd.

Remember, we pray Thee, those who are not as privileged as many of us, and who are denied the means of grace. To such as Thine own children wilt Thou be gracious. Open to them the windows of heaven, and pour some fresh grace into their souls in order that they may be enriched with the blessing of the Lord.

We pray for others of Thine who are sick and afflicted. Make Thou their bed in their sickness, and in sorrow be their comfort. Let Thy glorious light fill their souls, and shine bright against the murky clouds of trouble.

Make this a night of salvation. Vouchsafe a greater realization of Thy love to those who do trust Thee; and an acknowledgment of Thy claim on the part of those who have not yet met with God.

Hear us, O Lord, and answer us, because of Thine abounding grace, since we ask it through Jesus Christ our Lord. Amen.

The world of to-day is very much like a man suffering from a partial stroke of paralysis, surrounded by doctors who are endeavouring to ascertain the cause of his ailment, and at the same time to prescribe a cure. They are not particularly troubled about his religious condition; they are concerned because he cannot go to business as usual; because he is not able

to eat his meals as regularly as was his wont, nor, generally, to enjoy the good things of life. All kinds of doctors have been called in consultation, but so far without any pronounced beneficial results. Economists have come in to propound their theories, and have endeavoured to tell us what is the matter with the world. Political economists here and there are engaged in seeking to stimulate the circulation of the patient, only to discover that when they are able to induce a somewhat healthier state in one member of the body, another member indicates an opposite condition.

The world is to be cured by high tariffs, lower tariffs, and no tariff at all, according to the point of view of those discussing the situation. In a few weeks a great company of experts will assemble in Ottawa, and they will confer with a view to trying to get the empire out of bed, and on its feet again. I am sure we must all be profoundly interested in that momentous Conference. I trust all who know how to pray will pray that the Conference may prove to be an instrument of Providence for the amelioration of our economic ills. But wide as the British Empire is, the interests of humanity are still wider. And although good may come of these deliberations, I venture to affirm that it will be found, in the end, just as impossible for the British Empire to live to itself as for any one nation within the Empire to live to itself.

What a blessing it would be if there could be a conference of representatives of all the nations of the earth, and if they could agree among themselves that each nation would forgive the debts of its debtors, and then to proclaim a universal bargain day, and all go shopping the next morning! But that would be the millennium—and that is not here just yet! The fact is, the world is slow to learn the truth that no man liveth unto himself. But I am convinced that the truest principles, after all, of economics will be found in the profound saying of our Lord that "he that findeth his life shall lose it: and he that loseth his life for my sake shall find it"; that the way of the larger life is ever by the principle of the cross, and the empty grave.

But this present economic distress is, after all, perhaps not an unmixed disadvantage: it may serve to teach men something of the deeper significance, and of the more abiding values of life. A depression, a state of semi-paralysis has obtained religiously for much more than two or three years. And it may be that that which we now see in the business world is only the outworking of that which is rooted in a defective national and international morality.

The verses I have read to you set two conditions of life in juxtaposition and contrast. One is described as a condition subsisting under a curse; and the other, under a blessing. The condition of life that merits the curse is that which is grounded in the trust of man, in dependence upon human and earthly things; that which bears abundant fruit, and has in it all the gladness and joy and beauty of summer, is the life that is grounded deeply in an abiding trust in God.

I.

Let us look at this in contrast: Here we are taught **THAT HUMAN NATURE IS UTTERLY UNTRUSTWORTHY**, and that the man who depends upon his fellows, who puts his trust in an arm of flesh, is bound to be cursed.

That, of course, is *contrary to the popular doctrines of the day*. You may go into many churches and learn what a fine fellow you are. The preacher, perhaps, will select such a text as this: "What is man that thou art mindful of him?" And, missing the purport of it all, he will glorify man and his achievements. We are told too often that the worst of men is on the outside, and that men, after all, are good and true at heart. But my text says: "Thus saith the Lord"—and the Lord knows surely—"Cursed be the man that trusteth in man, and maketh flesh his arm."

I wonder is there a man or woman here this evening of any experience of life who will frankly, candidly, set aside all theories and base their judgment upon the demonstrated facts in relation to the true character of human nature—is there such a man or woman here who cannot verify that statement? Is there one here who has not often been betrayed? You have trusted, and you have been disappointed; you have leaned upon an arm of flesh, but when most you needed help you have found it failed you.

Surely that is a lesson we need to learn to-day. The world is full of disappointments, of people who have been disillusioned, who are inclined, really, to breathe a fervent amen, yielding acquiescence of a mind that has been illumined by painful experiences, to the great saying: "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun?"

Had I spoken in a strain like that three or four years ago, some proud business man would have laughed me to scorn. But he knows the reality of it now; and he knows that that which is "under the sun" provides no satisfaction for the souls of men.

How vain it is to trust in man for anything, or in human institutions! There were great commercial organizations in this city, and in other cities, of which people were accustomed to speak as though they were as solid as Gibraltar. The world for long spoke of the Bank of England as a synonym for all that is reliable and dependable; we were accustomed to say of a particularly stable and established house, that it was as reliable and unshakable as the Bank of England. And yet there was a time, not long since, when men feared even for the Bank of England. There were great organizations in this city which everyone supposed had passed the stage of danger, and were rooted and established and built up so that nothing could shake them, but they have collapsed under the storm like a pack of cards. Great industrial concerns, employing thousands and thousands of men, have had to tell thousands of them there was no work; and others, that there was but an hour or two a week. There are men in this city to-day in the ranks of the unemployed, who supposed, but three or four years ago, that they had a situation for life. Had you asked them, "You are working for a reliable firm?" They would have replied, "Oh, yes; they were established before I was born. They are able to weather any storm; and as long as I am able to work, I am sure of a situation with them. I have been with them twenty-five years, and I am perfectly safe." But the man came home one day to his wife and said, "I am discharged—nothing to do. The human institution has failed me."

The same is true of great financial undertakings—institutions that measured their wealth by millions—men

invested lavishly, and with the utmost confidence, perfectly sure that nothing could fail. They would have used my proverb; they would have said, "It is as solid as the Bank of England". But you could buy all their securities now for a few hundred dollars. Men who were rich have become poor over night. Men are learning that nothing on this mundane sphere, nothing that depends upon human wisdom, human energy, human life, for its perpetuation, is at any time reliable, and that the man who depends upon it is bound to be disappointed and disillusioned at last.

Listen to one of the verses of my context. It is worth while framing, and printing on the front page of the morning papers in large type. I wish some of the papers would do so. Listen to this:—"As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool". That was written centuries ago. The principle of it is still true: there is no dependence to be placed upon any human institution.

And how foolish, especially, is he who depends upon anything that has a human element in it, for the salvation of his soul, whether it be upon his own righteousness, or upon the ministrations of a priest, or upon the good offices of a church—the man who depends upon anything human will find this text verified in his experience: "Cursed be the man that trusteth in man, and maketh flesh his arm"! There is no profit in it, my friends. It is utter folly to look in that direction for anything of abiding value.

II.

THE CURSE IS HERE DEFINED: "He shall be like the heath in the desert". The heath is a kind of tree which has leaves like scales and no branches. They wrap themselves about the stock of the tree, and look like a bare trunk, or literally, a naked tree, with no branches outspread to take in the air and sunshine from heaven.

How many men there are like that to-day, who thought they would be as a green bay tree, spreading themselves proudly in their success! But all has failed them, and they are but as a "heath in the desert, and shall not see when good cometh". Nothing blinds a man to the true advantages of life, to opportunities for lasting profit, like his own consummate selfishness. I will repeat the saying of the Lord, that the way to find your life is to lose it; the way really to live is to die; for "the crown of his harvest is life out of death." And the man who trusteth in man, and whose life is guided by the maxims of man, cannot even see "when good cometh"; he is blind to the abiding, the permanent, profits of life. He loses this life, and the life that is to come.

"He shall inhabit the parched places in the wilderness". How many are inhabiting the parched places in the wilderness nowadays! They dwelt in sunny places, and by the water courses; as they supposed, they had made for themselves an earthly paradise. But their garden has become a wilderness and a desert place, and they know not which way to turn. Not within the lifetime of living men has the world experienced anything like what it is now passing through. Out into the wilderness, as I said to you last Sunday, are men being driven daily.

And what a significant word this is: "A salt land and not inhabited". Try a little salt in your garden. Put some on the lawn, or on anything else, and see how quickly everything about it will perish.

And the salt land will always be uninhabited. There are men who hear me to-night who, two or three years ago, had a multitude of friends. If they called an acquaintance on the telephone they were accustomed to hear a cheery voice reply, "Oh, how are you? Delighted to hear from you! What is the news to-day?" But they do not hear it now. Everybody is afraid to meet anybody else for fear he is going to ask him for something. It is a tragic fact. Yonder a man says, "When I was prosperous I had plenty of friends; but now that I am in a tight place, somehow or another my friends seem to have agreed together to take a vacation, and I cannot find them anywhere. When I approach they vanish very quickly. And when I call them, and suggest that I should like to see them, they are very sorry, but unfortunately they have another engagement!"—"A salt land, not inhabited"!

I know that I am speaking the truth, and you know it. You know that there are men who boasted of their friendships, and of their business associations, and of their credit at the bank. They could have had almost anything their hearts desired; they had only to name their name, and they were welcome anywhere. But they are not welcome now. They have come to "a salt land, not inhabited". They feel that in relation to their former acquaintances they are but as dead men, forgotten and out of mind.

Many nowadays are finding this world a very lonely place after all. Oh, that they would hear this word! "Thus saith the Lord, Cursed is the man that trusteth in man, and maketh flesh his arm."

Why do men trust in men? Ah, here is the reason: "Whose heart departeth from the Lord". I will describe a case to you.

A man was prominent in business, and more than ordinarily successful. He was proud of his success, and resolved to achieve other successes. He was a church member; he attended church on Sunday. He occupied a position in the church—he was an official of some sort. And even while the minister was preaching, well did he know it, he was planning the next day's programme, considering what he would do in the office to-morrow, and how he would add land to land,—trusting in the things of this life, trusting in uncertain riches. He made a religious profession; his life was outwardly circumspect. He was not dishonest; he was not immoral: he was looked upon as an eminently respectable citizen, and as a worthy church member. But all the time he was without a settled and abiding trust in God; he was trusting in man, and in the things of this world. And then the storm came, and the house that was built upon the sand fell and great was the fall of it. Ah, that is the secret of it all: "Whose heart departeth from the Lord". It is with the heart man believeth, it is with the heart man trusteth. Jesus Christ demands the very central place in life; He demands the first place; He demands the whole heart for Himself. "Cursed is the man" who offers Him anything less than that, who, departing in heart from the Lord, trusts in men and in the things of men.

That is a gloomy picture, but it is not a bit more gloomy than last night's newspaper—and you do not throw stones at the Editor for telling you the truth! Do not throw stones at me either—but if you do, I can make use of them: I have a garden, and I will build a rockery of them, and cover them with flowers. You remember our Lord said, "Ye seek to kill me, a man that hath told you

the truth". And you have only to put down the experience of recent years beside this saying of the word of God, and if you have ordinary sanity, if you will free your mind from all prejudice, and put it down beside your own experience, you will say, "There is one thing of which I am sure, that that part of the Bible is inspired; that part has described my experience exactly. I am like the heath in the desert. I could not see when good was coming; I am now inhabiting the parched places, a salt land and not inhabited."

Would you not like to make an excursion to a land that is exempt from the depression? Would you not like to get into another world than the world in which you live? Would you not like to find a condition of life where other circumstances obtain? If you would, let's go!

III.

Look at the contrast: "Blessed is the man that trusteth in the Lord, whose hope the Lord is: for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

WHAT IS IT TO TRUST IN THE LORD? I apprehend that it is *exactly the opposite of trusting in man*. It involves the distrust of all things human and earthly. It does not mean that we shall become cynical, misanthropic, out of sorts with the world—I do not mean that. It does mean that God is to have in our thought, and in the structure of life, the supreme place. Instead of trusting in man and all that belongs to him, he trusts in God, and his hope is in the Lord.

He trusts in God first of all *for his soul's salvation*. Oh, the folly of trusting anyone else than God. My dear friends, you cannot keep your own resolutions for twenty-four hours. Without making any more, the old ones have not been kept. Temptations are too much for you. You cannot ride upon your high places in your own strength. Cursed is the man who tries to do it. It were extreme folly to trust in the ministration of human priests. Thank God there is no priest between my soul and God ("Amen!"); for He Who is my Priest is God. That which is my richest treasure, and which is worth more than all worlds combined, is not put in jeopardy by the caprice of any human will—my own or another's; it is entirely removed from that realm: "Salvation belongeth unto the Lord." Hence I trust in One, as these believers confessed this evening, Who "died for our sins according to the scriptures"; and Who "was buried"; and Who "rose again the third day according to the scriptures." We trust in One Who has already accomplished our salvation.

I spoke just now of the possibility of nations coming together and forgiving each others' debts. But praise be unto God, the Heir of all worlds out of His infinite wealth which ran in solution in the blood of His own veins, paid the debt of all mankind in order that He might forgive us our iniquities.

Trust in Him, not in the "sacraments" of the church! What a blessing we have not to trust in baptism, nor in the Lord's Supper, nor in any ordinance.—Baptism and the Lord's Supper have their place as confessions of faith, as an outward sign of an inward grace, but in themselves they have no saving efficacy. Blessed is the man who trusteth in the Lord, and in the Lord alone.

So do we trust in Him *for all supplies*. Yes, literally! I have greatly mistaken the purpose of the religion of

Christ if it is not designed to help my body as well as my soul, if it has not certain temporal advantages as well as advantages in the eternal world. "Godliness is profitable to all things, having promise of the life that now is, and of that which is to come." Yes: godliness hath a promise of present blessing: "Blessed is the man that trusteth in the Lord". Some of you have put God to the test in these trying times, and some of you have found, as circumstances never before permitted you to prove, that He fulfils His word in temporal and material things, for He has effected for you the deliverance for which you prayed. When others failed, you found the Lord took you up: "Blessed is the man that trusteth in the Lord."

Our standards of value are from Him. How would you like some expert to advise you as to how to avoid further losses? You had better not come to me; I do not know anything about it. Nor can I recommend you to go to the greatest financier of this city, for perhaps if you knew his record he has lost more than you ever had. With all his wisdom he cannot advise you. Talk about going off the gold standard! I do not know much about it. I do not think I know any more than you do, and that is not much. The only standard of real value is from above. He is the Lord of all markets, literally. He will tell you how rightly to appraise the values of life, where to invest life's energy, what to live for, what to set before you. I tell you the religion of Jesus Christ is a most practical thing. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

Have you a personal Saviour? not a church, not an ordinance. Do not misunderstand me when I say not a Book. In this place we stand for the divine inspiration and supreme authority of the Bible; we believe it to be the divinely inspired, infallible, word of God! We make no apology whatever for believing the Book. And yet the Book has value only as it leads us to Him Who is the Author of the Book. Whose hope is *in* the Lord! That is not what it says, but "Whose hope the Lord is". I have Christ for my own, and I cannot lose Him.

Perhaps I have told it to you a dozen times, or more, but it will suit us again. You know the story of Jack the Huxter, who went about selling vegetables, swearing as he went on his rounds. One day as he was passing a basement kitchen he heard a woman singing:

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

He stayed long enough for this little ditty to sing itself into his mind, and, not knowing what it meant, he went on his way singing to himself:

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

Gradually the truth of it sang its way into Jack's heart, and he wakened up at last and said, "Hallelujah! that is true. That is exactly what I am:

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

He went to see the minister, and told him he would like to join the church. And the minister said he would have to bring him before the Deacons—or the Elders—to be examined to find out whether he should be received into the church. In due time he appeared before those grave deacons, or elders, and they asked him questions. They

said, "Jack, why do you want to join the church?" He said, "Because,

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

"But what reason have you for believing you are saved?"
"Only this sir, that,

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

"Well," said one of the brethren, "sometimes, Jack, I make great advances in the Christian life, and I feel greatly encouraged that I have left some things behind, and gone on toward perfection. And then something causes me to stumble, and I slip back again. What would you do if you had an experience like that?" "I don't know sir; I don't know how I could have, because I never make any advances at all. I'm always—

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

Another said, "Jack, sometimes I have abundant evidence that I am a Christian, but sometimes I lose my evidences. What if you were to lose your evidences?" "Evidences!" he said, "I don't quite understand what you mean. Anyway, I haven't any, because as I told you, I have nothing at all:

'I'm a poor sinner and nothing at all';
and so, if I have nothing, I have nothing to lose,
'But Jesus Christ is my All in All';

and, bless His name, I can never lose Him."

They cross-examined him most diligently, but Jack stuck to his text. He joined the church, and ever afterward lived a godly life and was known as "Happy Jack."

That is what our text means: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is"—we have everything in Christ, and nothing apart from Christ: "Christ is all and in all."

Of course, it does not mean that the man won't go to business: but that when he goes he will trust in the Lord. It does not mean that a man will be stupid in the market place: indeed, he is likely to be just as wise, and perhaps much wiser. It does mean that in all these affairs he will trust in the Lord. It does not mean that he will not have a wife and family and companions in whom he finds delight: but that if they all forsake him, if the necessity arises for him to stand absolutely alone, stripped of all his possessions, and of all companionships, standing alone with God, he will still be blessed; for his hope is in the Lord his God, and nobody else.

IV.

But WHAT IS THAT BLESSING WHICH HE WILL THEN EXPERIENCE? Let us hear it: "He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

"As a tree planted by the waters." Have you ever noticed where the stream is flowing by how green the banks are, how vegetation flourishes by the water brooks? Even in times of drought, when the rain has ceased, and when there is no dew, still the tree that is planted by the waters flourishes because it is living a life that is inde-

pendent of atmospheric conditions; its roots go down to deeper springs, and it draws its nourishment and sustenance therefrom. And how many people there are to-day—praise be to God, I have seen many of them—who are like trees planted by the waters! It is evident they are different from other people: they have a secret not known to many others.

And "that spreadeth out her roots by the river." How many of you have been to Hampton Court, the ancient palace of Henry the Eighth? Those who have will have seen the famous Hampton Court vine, with its great bunches of grapes. I think I should not exaggerate if I were to tell you that they are like small plums. You cannot buy them: they are reserved for the royal table. But they are good to look at, even if you cannot buy them. I do not suppose such grapes can be seen anywhere else as are to be seen there in Hampton Court. And the vine looks dry enough sometimes, and you wonder why it produces such fruit. Of course, it is carefully pruned, and cared for. But that would not produce fruit if it were not properly rooted. The roots of that ancient vine go down to the Thames, and it is ministered to by the waters of the river, and it expresses itself in the luscious fruit reserved for the royal table.

I have seen people in affliction, in bodily affliction, people to whom life had become, from the human point of view, nothing but a burden, who yet flourished like plants in the king's garden. One wondered what was the explanation of it. But this was their secret: their roots were spread out by the river; they were in contact with Him Who is the Source of all life.

"And shall not see when heat cometh". When the hot weather comes, how things dry up! Who was it who said that it was a pity that in twelve months there should be only one June. How we should like to live somewhere where every month is June! How delightful that would be!

There is such a land! I read of a place where there is a tree planted by the river; and it is said that it yieldeth its fruit every month. The tree was planted by the waters and grows on either side of the river.

The believer may experience many blessed anticipations of the heavenly life. When the heat comes, and the heavens are as brass, and you can see the heat waves in the very atmosphere, how every green thing shrivels at its touch! But here an extraordinary principle is proclaimed that it is possible, by the grace of God, for a Christian to live a life that is immune to prevailing conditions, independent of them. If it is hot, never mind: "her roots" are "by the river" courses.

"And shall not be careful in the year of drought", in the time of restraint. This is a time of restraint, when everybody is afraid to spend anything for fear they will have nothing more to spend. Do you not wish you had millions? What a nuisance it is to have to count your pennies; is it not? Would you not like to live in a country, and under conditions, where you had such incalculable, inestimable, resources, that you could spend—and spend—and spend—and never get to the end of your resources? If you had wisdom to spend, and the capacity to enjoy it, that would be a great life, would it not? But that, spiritually, is just the kind of life the Christian is to live.

"Shall not be careful in the year of drought". I bear this testimony for some members of this church: I have

seen some of you smile more happily in recent years than ever before. Some of you have said to me, "Pastor, I have never had such a hard time in my life, but Jesus Christ was never so precious to me, never so real to me, or so near as He is now."

What is our religion for, if it does not lift us above all these things, and make us superior to conditions like these?

"Neither shall cease from yielding fruit." There is enough in Jesus Christ for all of us. We ought to be perennially fruitful; we ought to be always witnessing for Christ, always showing forth His praise. Anybody can be happy on a June morning. Anybody can sing *hallelujah* when the winds are in his sails, and all circumstances are favourable. It is no credit to any of us to be cheerful under favourable circumstances. But at midnight, I read in the Book, Paul and Silas, having been beaten, and having their feet fast in the stocks, "prayed, and sang praises unto God." And the jailer heard them! It is easy to sing, "Hallelujah for the cross", as you did just now, in a place of worship like this. It is easy to sing of the preciousness of Jesus when surrounded by fellow-saints who share your common faith. But can you sing it at the stake? Can you sing it when your feet are fast in the stocks, when people pour contempt upon you, when heat cometh, and when you are held to be all but a fool for giving any thought to religion at all? Can you before a mocking world say, "Hallelujah, Christ is the Saviour of my soul, my Helper, and my Hope for time and for eternity?"

That is the religion I offer you. That is the salvation I proclaim; and it is all in Christ: it is all to be had by simply trusting in the Lord Jesus. May He bless His word for His name's sake.

MORE ABOUT GOD'S PROMISE TO ABRAHAM.

A Lecture by Dr. T. T. Shields.

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, June 23rd, 1932.

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

(Stenographically Reported)

I desire to read a few verses from the Epistle to the Ephesians, chapter four, verses seven to sixteen: "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the

whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." I venture, too, to read, merely to refresh your memories, a few verses in the twenty-fourth chapter of Matthew, verses twenty-three to twenty-eight: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together."

I have read these verses merely as an apology for asking you to continue your thought of one subject over a somewhat extended period. I hope you will not grow weary of our studies.

The Apostle Paul, writing to the Ephesians said that certain gifts had been given, certain provisions made, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Have you not known many Christian people who, because they are not grounded in the things of God, not instructed in the word of God, are carried about like children? You look out of the window, and the children are playing tag; turn your back, and look again, and they are playing leap frog. Give your attention to something else and they have another game. They pass from one thing to another: they are having a good time. And we do not begrudge little children having a good time; but when we become men and women, as we grow up we put away childish things, and settle down to the more serious business of life, of getting something done.

Of late years there are all sorts of movements springing up that are, in their very nature, parasitical: they build nothing; they make no inroads whatever upon the world, the flesh, and the devil; but they are always disturbing the minds of the professed followers of the Lord Jesus Christ. They induce in the minds of professing Christians, an appetite for stimulants rather than food. They form a habit of going from place to place, always sure that the latest affection is the only abiding thing. But at last they drift away from everything, and you find them accomplishing nothing in the service of the Lord: they are driven by the wind and tossed.

What we need is to be instructed in the word, to be rooted and built up in Christ, and established in Him. Our Lord Himself warned us, in the parable of the sower, of different classes of hearers. You will remember that some made a great profession, but soon wearied of it. The seed fell among thorns; it fell into stony places; and it was only that which fell into the good ground that brought forth fruit.

I believe there are a good many ecclesiastical "jerry" buildings. Do you know what a "jerry" building is? They build a whole row of houses, and one piano will do for the crowd. And you must not speak too loudly because your neighbour next door will hear you. And if ever a fire were to start anywhere, it would go through the

whole thing, and wipe it out in a few minutes—it is something that is built to sell, that has little foundation, and little stability in its fabrication. There are many religious organizations of that sort.

Now the Bible is the word of God, and it is given us to instruct us in the things of God. And if we are to be proof against the religious—what shall I say?—the religious plausibilities of the day, we must be able to distinguish between the precious and the vile; we must compare spiritual things with spiritual; we must demand for that which we are asked to believe, a “thus saith the Lord”.

A certain gentleman propounded a theory only this week. He was asked a question, and his answer was: “Somebody asked me, ‘Can you give me a specific, explicit, scripture in support of your view?’” And he evidently pleased those who went to be pleased by remarking, “Can you give me any explicit scripture against it?” That is not expounding the word of God. That which we are to believe is explicitly, unmistakably taught, and we should have for that upon which our faith rests the clear teaching of scripture.

I shall not detain you long, I think, this evening with the glance we take at the remaining verses in Genesis. We examined the New Testament that we might gather together the scriptures explicitly relating to God’s plan for His ancient people. And then we have been looking into the Old Testament, and trying to read the promises of God to Abraham in the light of the New Testament.

It is a mercy that God deals with us so generously, so graciously, that He tells us the story often, because we forget so soon; that He repeats His promises over and over again. You will find that the promises made to Abraham are made many times, and it is well for us to read them carefully that we may see where or whether any new element is introduced into the original promise.

Genesis Twenty-two.

In the twenty-second chapter of Genesis, verses fifteen to eighteen are these words:

“The Lord called unto Abraham out of heaven the second time and said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”

There is one new element introduced into this promise which immediately follows Abraham’s act of obedience in offering up his son, Isaac. The promise that he should have an innumerable seed is repeated; and then it is said that his “seed shall possess the gate of his enemies.” Then the promise is repeated: “In thy seed shall all the nations of the earth be blessed.” I think you will recognize that so far as the promise there is concerned, it has very much larger dimensions than that of the land, whose boundaries were to be “from the river of Egypt unto the great river, the river Euphrates”: his seed, is to be an innumerable seed; his seed is to possess the gate of his enemies; and in his seed, not one, but all nations of the earth are to be blessed.

Genesis Twenty-four.

Turn from that to the twenty-fourth chapter, seventh verse:

“The Lord God of heaven, which took me from my father’s house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.”

Abraham is commissioning Eliezer to go to a far country to find a wife for his son, Isaac; and he recalls the promise made to him especially with reference to the land: “Unto thy seed will I give this land.”

There is nothing new in it: we have come upon that promise before. The twenty-fourth chapter is occupied with that extremely interesting story of Eliezer’s finding Rebekah.

Genesis Twenty-five.

Then in the twenty-fifth chapter we have an historical account of Abraham’s seed by his wife, Keturah. You must remember that Abraham’s seed was not represented exclusively by Isaac, although in Isaac his seed was called; nor was it represented by Isaac and Ishmael only: he had other sons than these, all of whom are spoken of as Abraham’s seed.

Now in the twenty-fifth chapter, from the seventh to the ninth verses we have a brief record of the close of Abraham’s life:

“These are the days of the years of Abraham’s life which he lived, an hundred three-score and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah.”

So that, so far as Abraham is concerned, the promise given to Abraham originally is now complete, and Abraham is removed from the scene of action. Nothing more can be promised to Abraham than has been promised, for Abraham has reached the end of his journey.

Now in the same chapter, verses twelve to sixteen, you have an account of the fulfilment of one of God’s promises to Abraham’s seed, for you remember God said He would make a great nation of Ishmael also, because he was Abraham’s seed: he was told that he should beget twelve princes. And the record of the fulfilment of that promise is in the twenty-fifth chapter.

Genesis Twenty-six.

Now in the twenty-sixth chapter we come upon another line. Look at verses two to five:

“And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of; sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.”

Observe that the promise to Isaac is now somewhat enlarged. It is not only from the river of Egypt to the great river; but to the seed of Abraham God promises “all these countries.”

The promise of the land is renewed, but enlarged. The promise of an innumerable seed is repeated; and the promise of blessing to all nations through the seed of Abraham is also once again renewed. But it is worth re-

membering that God's promise now to Isaac is that he will give him "all these countries."

Genesis Twenty-seven.

Now look at chapter twenty-seven, verses thirty-eight to forty:

"And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father! And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

The seed of the promise descends through Jacob, who claims the birthright; but it is to be remembered that his twin brother, Esau, is also Abraham's seed, and all his descendants, therefore, are Abraham's seed, Isaac, therefore, pronounces a blessing upon Esau.

Genesis Twenty-eight.

Then look at chapter twenty-eight:

"And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham."

Thus the promise of the land is renewed, and the inheritance of the land is included in Isaac's definition of the blessing of God upon Abraham.

Look for a moment at verses thirteen to fifteen of chapter twenty-eight—this is the word of the Lord to Jacob when he had the vision of the ladder:

"And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

The promise of the land is now repeated to Jacob, as it was to Isaac,—the promise of "an innumerable seed", the blessing of "all families of the earth", and a solemn pledge that the Lord will not leave him until He has implemented His promises.

Genesis Thirty-five.

Turn now to chapter thirty-five, verses nine to twelve:

"And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty; be fruitful and multiply; a nation, and a company of nations, shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land."

Not one nation, observe, but a company of nations; and a renewal of God's promise, not alone to Jacob, but to his seed after him: He promises that the land which was given to Abraham and Isaac is now also given, in covenant, to him and to his seed after him.

Genesis Forty-six.

Turn next to the forty-sixth chapter, verses two to six:

"And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father; fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again. And Joseph shall put his hand upon thine eyes. And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him."

That is a most interesting passage, because, you remember, long before the Lord had told Abraham that that was exactly what He would do, and that his seed should be in bondage in a land which was not theirs; and that after a certain period He would bring them up again. It may be that Jacob rather feared to leave Canaan; he may have thought that possession was nine points of the law: he was there, and perhaps he thought he had better stay there lest he should lose it. But the divine Proprietor said, "You need not be afraid. Go down into Egypt; take all your sons and your daughters with you, and I will bring you up again." And so all the seed of Jacob went down into Egypt: he left none of them behind him. And in Egypt they are multiplied and become a great nation; and later they are brought out of Egypt with a mighty hand, and through the wilderness ultimately, as we shall later see, into the land of promise.

Genesis Forty-eight.

Look now at chapter forty-eight, verse twenty-one:

"And Israel said unto Joseph, Behold, I die; but God shall be with you; and bring you again unto the land of your fathers."

Jacob was in Egypt, but he died in the confidence that his seed would inherit the land which had been given to him, and to Abraham and Isaac before him.

Genesis Fifty.

Now look at chapter fifty, verses five and six—Joseph is speaking to Pharaoh:

"My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And Pharaoh said, Go up and bury thy father, according as he made thee swear."

That is a very human passage. Jacob wanted to be buried in the homeland, and he made Joseph—who had all power to fulfil his desires—swear to it that at his death he would carry him back to Canaan, and bury him there. And this he did.

Now look in the same chapter at verses twenty-four and twenty-five:

"And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. And when at last God fulfils His promises, and He takes you all out of this land unto the land which He promised to Abraham, Isaac, and Jacob, do not leave me here behind you: carry up my bones hence."

You will remember that the New Testament says Joseph when he was dying "made mention of the departing of the children of Israel; and gave commandment concerning his bones".

Thus we have glanced through the book of Genesis at the record of the promise given to Abraham, Isaac, and Jacob; and, beyond question, God has promised them the land—we have seen that repeatedly. He has promised also that through the seed of Abraham all nations of the earth shall be blessed. And the New Testament tells us that "the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed". So far as that part of the promise is concerned, nothing could be more explicit than the teaching of the New Testament, that the promise of an innumerable seed to Abraham, a seed through which all the nations of the earth should be blessed, was the promise of the gospel. And in that promise the scripture preached the gospel unto Abraham. The New Testament says that. And so far as that aspect of the promise is concerned, certainly we have not to look for the establishment of an earthly kingdom: the promise is spiritual; it has a spiritual application, and finds its fulfilment according to the Epistle to the Galatians in those who are the children of faith, and who, therefore, are the children of Abraham, and "heirs according to the promise". That aspect of the matter is simply settled. The New Testament is explicit on that point.

But we still have a problem before us in our further study, and that is to ascertain what is involved in the promise that Abraham's seed shall be given the land "from the river of Egypt unto the great river, the river Euphrates;" and what is the significance, if any, of the apparent enlargement of the promise to include "all these countries." We must all discover in our further study what is implied in the promise that the land was to be Israel's "forever" and for "an everlasting possession". We must learn also whether the promise was in any measure fulfilled, whether they did possess the land "from the river of Egypt unto the great river, the river Euphrates"; and whether they have been given "all these countries"; and if so, whether they now possess them, in order that they may have the land for an everlasting possession.

Never mind reading books on this subject—you have one Book; and if you will just let the Book speak to you, it will do so. Free your mind of all preconceptions, as I have exhorted you again and again, and follow this line of study through the Book. Presently we shall find another promise to Abraham's seed, but now made to one of his illustrious sons, to David and his seed, and a promise of a kingdom that shall be an everlasting kingdom, and a dominion that shall not pass away. And then we shall have to trace that through the Book and find out how that promise to David is to find its fulfilment.

There is nothing very positive in anything I have brought to you as yet: we are just merely gathering material, and as we go forward we shall have to go back again into Genesis, and relate the fulfilment to the original promise; and we may be sure of this, that when we get through we shall find that God's word has not failed at any point.

Meantime, my dear friends, do not forget that Abraham, Isaac, and Jacob are no more, so far as this life is concerned, and I hope you will not become so interested, so concerned, about Abraham, Isaac, and Jacob, and their natural seed, that you will forget to get dinner for yourselves. Do not forget that your soul needs feeding in the meantime. And let it strengthen our faith as we proceed and find that God was true to His saints of old, that He kept His word; for He Who never broke His word to others will never break His word to us. Meanwhile, whatever we may discover about an earthly kingdom, we can rejoice in this, that, inasmuch as we believe, we are the children of Abraham, and these promises belong to us.

I am the most peaceable and amiable man in the world—although some people don't believe it—and I do not like to quarrel with anybody; but I am not going to let anyone steal these promises from me. I know that when God spoke to Abraham, He spoke through Abraham to me, for He preached the gospel unto Abraham. Nothing is more disastrous to the personal life of the believer than to become so immersed in the study of some theory that is unrelated to the every-day life of the Christian, as to lead him to quarrel about that instead of nourishing his own soul upon the Word of God. If you study any subject of the Bible—I do not care what it is—that does not nourish your own soul, and bring you nearer to God, you are studying the Bible to little profit. So let us learn how to do that, to look to the future, and yet to appropriate for our present uses the grace that is in Christ Jesus our Lord, inasmuch as He is Abraham's Seed, and we are his children through faith.

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Baptist Bible Union Lesson Leaf

Vol. 7

No. 3

REV. ALEX. THOMSON, EDITOR

Lesson 29

July 17th, 1932

THIRD QUARTER

THE BRAZEN SERPENT

Lesson Text: Numbers chapter 21, Deut. chapter 24.

Golden Text: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."—John 3:14.

DAILY BIBLE READINGS:

Monday: I Sam. 12:1-15.

Tuesday: I Sam. 12:16-25.

Wednesday: Amos 9:1-15.

Thursday: Ps. 105:1-22.

Friday: Ps. 105:23-45.

Saturday: Luke 23:33-46.

I. VICTORY OVER KING ARAD
(vs. 1-3)

When the Canaanitish king of Arad who dwelt in the southern part of Canaan, heard that the Israelites were coming by the "way of the spies", he fought against them, and took some of them prisoners. Such an attack stirred the whole congregation, and they vowed a vow unto the Lord that if He would deliver their enemies into their hands, they would utterly destroy them. The Lord hearkened unto their cry, and they utterly destroyed them and their cities. The victory was probably gained then, the utter destruction following their entrance into the land; (Josh. 12:14). Such an experience of defeat must have humiliated the Israelites, especially after the manifestation of Edom's unfriendliness, but it would not be an unprofitable experience unto them, inasmuch as they would learn the insufficiency of their own strength and wisdom, and the necessity for the presence, wisdom and power of God. Their victory would also emphasize such lessons. The Israelites had very short memories for such teaching, but they are not unlike other members of the human family. We forget so quickly the Lord's goodness, and our absolute dependence on Him. He permits us to pass through certain experiences, therefore, that we might become conscious of our weakness, and realize His strength. It is profitable to note that this untoward experience sent Israel to the Lord, and this is generally the case when we are similarly circumstanced. When there is no help in man, we fly to God. It is but human to trust in one's own efforts, but better would it be, if we trusted in God implicitly at all times. It is comforting, however, to note that God is an ever-present help in time of trouble, (Ps. 46:1).

II. THE FIERY SERPENTS (vs. 4-9).

In this section there is recorded a well-known incident used by our Lord in illustration of the purpose of His coming to this earth. The Israelites having been

refused permission by the Edomites to traverse their territory, were forced to go round the same, journeying toward the Red Sea, and again north for this purpose. The way was somewhat difficult "and the soul of the people was much discouraged because of the way", (v. 4). "And they spake against God and against Moses", requesting to know why they had been brought up out of Egypt to die in the wilderness, "for there is no bread, neither is there any water and our soul loatheth this light bread", (v. 5). There were trials by the way, but there was no justification for this complaint. The Lord had supplied their needs graciously, and Moses had led them in accordance with the Divine commands. There was no blame to be attached to either. Their continued presence in the wilderness was due to the disobedience of their fathers who refused to enter the promised land, (14:4). Their complaint, therefore, was most ungrateful, and manifested the spirit of unbelief and rebellion. Care requires to be exercised these days in the matter of complaints, lest we blame God and others for that which is the consequence of our own actions. Let us be conscious of the blessing of God, thank Him for the same, and trust Him in every difficult situation.

The serious nature of the complaint in God's sight is seen in the judgment meted out for the same. He sent "fiery serpents among the people, and they bit the people, and much people of Israel died", (v. 6). These were burning snakes, so called from their burning, or inflammatory bite, which filled with heat and poison, leading to the death of many. The judgment led to reflection and repentance on the part of the people, and they came to Moses, acknowledging their sin, and requesting him to pray to the Lord on their behalf, "that He take away the serpents from us", (v. 7). The consciousness of sin must be brought home to sinners before they will repent of the same, and there are times when the chastisement of God must fall before this takes place. "And Moses prayed for the people." He had been abused by them, but he held no spite against them. He loved them, and sought their highest welfare at all times. This is the proper attitude, not only of leaders, but of all who would serve God. We must be ready at all times to pray for those who use us spitefully, (Matt. 5:44). Note the fact that sin brings evil consequences.

The Lord heard the prayer of Moses, and gave him directions concerning the removal of the judgment, instructing him to make a serpent of brass and put it upon a pole, "and it shall come to pass that every one that is bitten, when he looketh upon it, shall live". Moses obeyed the command, and the result was as stated, (vs. 8, 9). This was a miraculous remedy for the consequences of sin, experienced through faith, and typical of present salvation from sin's power and penalty. Several things are worthy of attention in this two-fold aspect. First, in respect to the condition of the people. They were bitten by serpents, reminding us of that old serpent the devil, who has afflicted the whole human family, (Gen. 31; Rev. 12:9).

They were in a dying condition in consequence of this, and all the children of Adam are dead in trespasses and sins, as a result of submitting to the evil one, (Eph. 2:1). They were all guilty in the sight of God, and were suffering the consequences of their own sin, and before God each one in the present day is likewise guilty, (Rom. 3:19), having sinned against God, (Rom. 3:23), and must suffer the consequences of sin eternally, unless saved by the power of God, (Rom. 6:23). It may also be noted that they were without hope, apart from God, and all sinners are in a similar condition, (Eph. 2:12).

The place of salvation was divine in its origin and operation, and consisted of lifting up the symbol of death in the midst of the people. Our Lord was also lifted up, (John 3:14), bearing upon Him our sins, (I Peter 2:24), and by His death salvation is made possible for men, (Eph. 2:13). This was the only plan of salvation, full, complete, free, instantaneous, for all classes and ages, suited to the circumstances and needs of the people, and experienced by all who exercised faith therein, the same being true of salvation through Christ. It should be noted that this salvation was for all who looked, but *only* for those who looked. It was not simple belief in the remedy that was required, but that belief manifested in the look. Many have belief in Christ who have not looked to Him for salvation. It is the actual receiving of Him which makes us children of God, (John 1:12). Make the nature of saving faith clear, remembering that demons believe and tremble, (James 2:19), and they are not saved.

III. ISRAEL'S JOURNEY, (vs. 10-35).

After the bitter experience of the fiery serpents the Israelites resumed their journey toward the promised land, travelling by the border of Moab. Several incidents are recorded as taking place during this time; as the giving of the water by the Lord, probably in the digging of a well, (vs. 16-18), the conflict with the Amorites, (vs. 21-32), and the victory over Og, king of Bashan, (vs. 33-35). The people had again arrived at the border of Canaan, just across the Jordan from the land of promise, the fulfilment of their hope was about to take place, but difficulties were not over, although victory was certain in the Lord. Entrance into Canaan meant rest from wilderness wanderings for Israel. They had refused to enter on a former occasion on account of unbelief, but this time they were destined to set foot in the land, and take possession of the same. Note the typical significance of their experiences, the geographical location of the nations referred to, and the secret of the victory in the power of God.

The Union Baptist Witness

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

ALL AT IT!

From week to week as we have the privilege of reporting through the columns of these pages of *THE GOSPEL WITNESS* news of the work at large, we realize what a great opportunity is that of the Union of Regular Baptist Churches of Ontario and Quebec in having such a medium as *THE GOSPEL WITNESS* at its disposal, and when the Editor pleads the cause of the Union in a compelling editorial on the first page of the paper, we praise the Lord for His many evidences of care for the work.

"Borne of Four"—what a parable it is! How important are the helpers who in season and out of season bear the burden and by their faithfulness bring men to Jesus. It is due to the loyalty of such and the testimony of those who know whom they have believed that there is now throughout the Union a sound of abundance of rain. What good news there is to report! What a blessed time the Lord is giving us! Of course the Union must face contrary minds, and climb the hills, and meet the ordinary difficulties of life like other organizations, but God is with us, and therefore increasing blessing is assured.

ORDINATION OF MR. E. C. WOOD.

On Tuesday, June 14th, representatives of twelve Regular Baptist Churches met in council with the Waverley Road Baptist Church, Toronto, for the purpose of examining Mr. E. C. Wood, a member of that church, recently called to the pastorate of the Chatham Regular Baptist Church, with a view to his ordination to the gospel ministry.

The council was organized in the afternoon with Rev. David Alexander, Pastor of Waverley Road Church as Moderator and Rev. W. N. Charlton of Hespeler Regular Baptist Church as clerk. Mr. Wood gave a threefold statement covering his conversion, call to the ministry and doctrinal belief. In his statement, he related how he had received the Lord as Saviour early in life, but that both before and during the war, in which he served in France, he had some up and down spiritual experiences, but finally he had taken a definite stand for consecration to the Lord's service. In his call to the ministry, he told of how the Lord had spoken to him concerning his entrance into the Toronto Baptist Seminary and how eventually, after a struggle, he consented to leave a good position in order to secure his training and how that afterwards, he discovered that his wife had been praying for this very thing. Mr. Wood's statement of doctrine was full, thorough and clear and gave evidence of a splendid grasp of scriptural truth, as did his answers to questions. The council, without hesitation, unanimously agreed to fellowship him in his statement and to proceed to ordination, a committee being appointed for the purpose of arranging the programme of the same, to take place in the evening.

The day was rather warm yet a goodly company gathered in the afternoon and in the evening a splendid congregation assembled to participate in the proceedings. The devotional exercises were in charge of Mr. Robert Brackstone, Pastor of the Cannington and Sunderland Baptist Churches, Rev. A. Penman of Long Branch Baptist Church led in the ordination prayer, followed by Rev. P. B. Loney of Runnymede Road Baptist Church, who gave the charge to the candidate in a brief address, wherein he exhorted him to carefulness in life that he might have continuity in service. Rev. W. S. Whitcombe, an instructor in the Toronto Baptist Seminary, gave the right hand of fellowship, and in a few well-chosen words welcomed him into the glorious fellowship of the gospel ministry. The main part of the service was taken by the beloved Pastor of Jarvis Street Baptist Church, Dr. T. T. Shields, who in his own inimitable, able, winsome manner, preached the sermon, the subject relating to the gospel ministry and the text, the experience of Paul as made known to the Ephesian elders at Melitus recorded in Acts 20. The various characteristics of the ministry were pointed out, the necessity for faithfulness, devotion and self sacrifice were emphasized, and the truth was made clear that the ministry was a man's job and required a thoroughly consecrated man. The service was closed with the benediction by Rev. E. C. Wood, the newly-ordained servant of God.

Reported by Rev. A. Thomson.

ORDINATION AT MT. PLEASANT RD.

In response to an invitation by the Mt. Pleasant Rd. Regular Baptist Church, Toronto, representatives of the fellowship sat in counsel on Friday, June 3rd, to consider the ordination to the Gospel ministry of two of its members, Pastor Stanley Wellington and Pastor Wilfred Wellington, graduates of the Toronto Baptist Seminary. A peculiar interest was attached to this gathering, the candidates being brothers, and sons of well-known church members.

Thirteen churches were represented by twenty-four messengers, while Rev. Alex. Thomson, of Mt. Pleasant Road Baptist Church, was appointed Moderator, and Rev. A. H. Barham, of Jarvis St. Church, was appointed Secretary of the council.

After the roll call of churches, Mr. Stanley Wellington and Mr. Wilfred Wellington gave their accounts of their conversion, call to the ministry and statements of Christian doctrine. These were unanimously accepted by the Council, and it was agreed to proceed to ordination in the evening, before which service the ladies of the church provided an excellent supper.

The evening ordination service was preceded by a service of song conducted by Rev. W. S. Whitcombe, of the Toronto

Baptist Seminary. The Rev. W. E. Atkinson then acted as Chairman, Rev. P. B. Loney, of Runnymede Baptist Church, offered the ordination prayer. The charge to the candidates was given by Rev. H. S. Bennett, of Immanuel Baptist Church, Hamilton, the right hand of fellowship being given by Rev. A. Penman, of Long Branch Baptist Church, followed by the ordination sermon preached by Rev. Alex. Thomson, a rich treat greatly enjoyed by all. The Benediction was then pronounced by Rev. Stanley Wellington.

Our brothers Wellington are proceeding to their work at Rouyn and Noranda, Que., and will be followed by the prayers of many.

A. H. Barham, Sec.

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BELLEVILLE.

Since the opening of the Belleville Regular Baptist Church, it has been linked with the Trenton Church, and the two churches have been under the ministry of Rev. H. E. Buchner. Under such an arrangement, it was possible for Belleville to have only an afternoon service and for many days the need of services in that city at the regular church hours has been felt. Several weeks ago, at Mr. Buchner's request, an experiment was arranged and a student was sent down from the Toronto Baptist Seminary to permit of an evening service being held in Belleville and an afternoon service at Sidney. At the close of the Seminary, Mr. J. R. Armstrong went to Belleville and has been carrying on in the work there since that time and interesting reports have come to hand. "The work here is very encouraging," writes Mr. Armstrong. "The congregations are getting larger each Sunday. Last night we had thirty-two present and as many of the other churches are closing their Sunday Schools and their evening services for the summer, we are in hopes of getting people interested while the others are not bothering about their souls. The members of the church are very enthusiastic and are working as they never worked before. One of our ladies is going to forget about summer holidays this year and will spend the time doing the work of a deaconess."

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MONTREAL-OTTAWA CONFERENCE.

The Montreal-Ottawa Conference is to be held at Dalesville on July 6th and 7th and a time of blessing and Christian fellowship is offered to all who can attend. Dalesville, situated as it is in one of the most entrancing and beautiful parts of the Province of Quebec, is an ideal place for such a summer conference. Those who are on vacation the early part of July and can by any means include the Dalesville Conference in their programme will be amply repaid, for the

meeting of the Lord's people for the study of His Word and the glory of His Name is accompanied by joy unspeakable, an experience which cannot be found in any pleasure that the world can offer. Among those who will bring messages to the Conference are, Dr. T. T. Shields, Rev. Clifford J. Loney, Rev. W. E. Atkinson, Rev. W. N. Charlton, Rev. and Mrs. H. L. Davey.

YOU ARE REMINDED

That it is necessary, if the *Missionary Bulletin* is to be continued to your address, that a note requesting same be sent to the Office. The continued

issuance of the *Bulletin* depends largely on the response which is made at this time in connection with the revision of the mailing list.

CALVARY CHURCH, OTTAWA.

From Calvary Church comes the following note—

"What a joy it was to look into the faces of Mr. and Mrs. Davey once again, and to welcome them home for a little while. Little Daniel has won the hearts of all, both young and old.

"Mr. and Mrs. Davey both spoke at the morning meeting on May 29th, when the church was filled to overflowing, many

extra chairs having to be brought in to accommodate the crowd of people. Daniel was formally introduced to everybody by Mrs. Davey. Our hearts were stirred as we listened to our Missionaries tell of their varied experiences and of the the wonder-working power of the Gospel of Jesus Christ in that dark heathen land of Africa. How we sang "Praise God from Whom All Blessings Flow," both at the beginning and at the close of the meeting:

"Mr. Davey brought a message to the young people on Monday night, when he showed many interesting curios which he has brought back with him from Liberia."

"NECESSITY IS LAID UPON ME."

Thus the Apostle Paul explained his zeal for the gospel. He declared he was not to be commended for preaching it, but rather to be blamed if he failed so to do: "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"

Every true believer, and every real New Testament church, is under obligation to preach the gospel of salvation. By no process of reasoning can any justification for abatement of effort in this direction in the summer time be found. Sin and the adversary are just as real in July and August as in the cooler months; and so is death—and just as busy too.

There was a time when Jarvis Street Church assumed that nobody was in town during July and August, the fact being, of course, that the number of people out of town during those months would relatively be very small. We do well, therefore, to remember that the summer months are in every way more favourable to evangelistic effort than any other time in the year. Why should we not all take the gospel out of doors during the summer time? Jarvis Street will begin next Sunday evening, weather permitting, and will continue each Sunday evening so long as the weather is warm enough.

We are glad to be able to report that the blessing of God is manifestly upon our House-to-House evangelistic efforts. In one place, where four young ladies have been working from house to house, eight have professed conversion, and about fifty have expressed a desire to have meetings in the town. A campaign will begin in a week or so. We shall then give a full report.

Sunday Evening Broadcast.

We continue to receive encouraging reports from our radio service Sunday evenings. We shall be obliged, however, if our readers will tell their friends about it, and ask them to listen in on CFRB (690 k.c.)

Radio Contributions.

We remind our readers also that the continuance of this ministry will depend upon the financial support received. Thousands of people just now are unable to do anything; but we ask those who can support this work, to send us their contributions at the earliest possible moment.

Please don't be content with saying to yourself, "I must help in that." Sit down at once, and write us to say we may depend upon a weekly amount, or else, better still, send the money. Please, please, do it now!

NEXT SUNDAY.

MEMBERS ARE REMINDED THAT THE MONTHLY COMMUNION SERVICE IN JARVIS STREET CHURCH, NEXT SUNDAY, WILL BE AT THE CLOSE OF THE MORNING SERVICE INSTEAD OF AFTER THE EVENING SERVICE.

THE CHURCH AND SUNDAY SCHOOL PICNIC.

Jarvis Street Church and Sunday School Picnic, will be held July 6th, at Exhibition Park. Special cars will leave Sherbourne and Gerrard Streets for scholars up to and including the Intermediate Department. All scholars are requested to meet their teachers at the church at 1.45. Cars will leave at 2.00 o'clock, arriving at the grounds at 2.30. The usual programme of races and games will commence at 2.45. Supper for workers will be served at 5.00 o'clock. The school will line up in departments at 5.15, and march in. At 5.30 supper will be served to all ticket holders. Scholars are requested to sit with their departments. All adult visitors are asked to sit with the Adult Department.

Following supper at 6.30 there will be another programme of races and other events for young people and adults. Members of the choir and orchestra will assemble near the band stand at 7.40. From 8.00 to 8.30 there will be a song service led by the Jarvis St. Choir and Orchestra. At 8.45 cars will be waiting at the Dufferin St. gate of Exhibition Park, to take scholars back to the church.

It is hoped that this will be a real congregational picnic, and we especially desire that everybody shall assemble for the song service, that we may give a real testimony for the Lord in the open air.

BOOKS BY DR. T. T. SHIELDS

"CHRIST IN THE OLD TESTAMENT."

A series of Thursday evening Bible Lectures from Genesis to II. Samuel.

"THE MOST FAMOUS TRIAL OF HISTORY."

A series of sermons preached in Jarvis Street Church, on "The Trial of Jesus."

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