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Editor: T. T. SHIELDS

Associate Editor: ALEXANDER THOMSON

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.
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The Jarvis Street Pulpit

"YESTERDAY, AND TO-DAY, AND FOR EVER."

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 11th, 1932.

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"Jesus Christ the same yesterday, and to-day, and for ever."—Hebrews 13:8.

Prayer by Rev. W. Gordon Brown

Draw very near to us, O Lord, as we pray. Do Thou receive our praise, and answer our requests. Lift us, Thou mighty One, from these planes of shade and doubt, where many of us have too long lingered. Take us this night to the mountains of God. Bring us to Sinai, that we may hear Thy law and see the terror of Thy justice; then to the quiet mountain of the beatitudes, that Jesus Christ may pronounce His blessings upon us. Lead us up to the mount of transfiguration, that the Voice may say, This is my beloved Son, hear Him. Take us on to Mount Zion, where the Lamb is in the midst of His people. Wash our robes and make them white in the blood of the Lamb, so that we may have access to that glorious assembly.

Lift us, we beseech Thee, above the humdrum of life, above the toils of sin, above the slough of despair. Lift us to the mountain top, let the air be clear above us, make life's mists to roll at our feet; and then may we enjoy that fellowship which is with the Father and with His Son Jesus Christ. Do this that we may return to the tasks which Thou hast given us to do, that we may work while it is day, work in life's toil and moil, work for Thee.

We pray for every individual in Thy presence. Some are especially troubled with problems and perplexities. May they this night find in Thee the great Dissolver of doubts. Some are troubled with other worries—those fears of life which beset on every hand, the things that would make them lack in trust of Thee. Help them to cast even such a burden upon the Lord, that He may sustain them. Some it may be in this audience, or beside their radio, are lonely; may they find Thee the great Friend Who is ever near, the One Who can hear, and to Whom they can speak. Many hearts are sad; may they find in Thee the Comforter. Many of Thine own children have grown cold in Thy service; it may be they are warming themselves as Peter did in the long ago, at the enemy's fire. May they repent this night and do the first works, lest Thy judgment fall upon them. Warm their hearts by the kindling flame of Thy love.

Many are unsaved, some because, though they have heard the gospel, have not responded. Draw them, we pray Thee; show them the beauty and the terror and the power of it, that they may submit to the word of our God. Many have not an understanding of the way of life. May they see Christ as their Substitute, as their only hope, and so put their trust in Him.

We would pray, O sovereign Christ, for the work of Thy kingdom, for every agency that is seeking to spread the gospel. May Thy kingdom come, and Thy will be done on earth as it is done in heaven! And unto Thee we will ascribe the praise; for Thine is the kingdom, the power, and the glory, for ever and ever, Amen.

The text affirms the immutability of the Lord Jesus Christ. I think it is not wholly without relation to the verse preceding it, though grammatically it is quite separate from it. Reference here is made to the teachers of the church, described as those "which have the rule over you, who have spoken unto you the word of God". The people to whom this letter is written are exhorted to imitate their teachers, considering the issues of their lives. Perhaps reference is made to those who have fought a good fight, who have kept the faith, and who have finished their course; and then they and we are reminded that Jesus Christ is the same "yesterday, and to-day, and for ever".

It is a simple but striking analysis of time, a representation of a three fold aspect, "yesterday, and to-day, and for ever". We all have to relate ourselves to yesterday, to to-day, and to the future, to whatever lies beyond, to that which is represented by that word, "for ever". That summary of Time's relations covers all human history, of the race, and of every individual.

I propose this evening to take some liberty with the text, and to show you that in that threefold relationship—to our yesterdays, to our to-days, and to our to-morrows—there is no hope for anyone of us save in Him Who is always the same.

I.

Think, first of all, of THE ENTAIL OF YESTERDAY, of what our yesterdays have brought to us, of the deposit they have left for which we are accountable.

Think of *the record of yesterday*, yours and mine. No man is without a record. You may not appear in "Who's Who". You may not be important enough to be asked to pay for your appearance there. But whether your name is there recorded or not, no human comes into life, and passes through it, without leaving behind him some kind of record.

Look at the youngest child in the household. Go into the house of a stranger, and if you have any discernment it will not be difficult for you to recognize that a child lives there. His toys, if you arrive at the right time, are scattered about the floor. His finger prints are on the furniture. It may be difficult for the police to find the finger prints of the burglar, but it is not difficult to find the finger prints of the children:—blessings on Them!—they are everywhere,—sometimes somewhat to the embarrassment of his majesty's mother.

But however young the child, he writes his record. However short his stay, he leaves behind him a memory, a memory perhaps of smiles and tears, of childish virtues, and of childish faults. But the record is there. Though he has never been to school, though he has never learned his alphabet, though he cannot use pen or pencil, he writes his record; and to somebody the world will never be quite the same again because that child had entrance into it.

So of the unfolding processes of human life. As the child grows to youth's estate, and by and by to the full stature of a man, he is always writing, leaving an impress somewhere that is indelible. You and I have our records written in our yesterdays, from which we cannot divorce ourselves because they bring their entail with them; and have their influence upon to-day, and will have upon all the years that are yet to be.

There is a record of character, of what a man is. And a record of conduct: of what he does. There is a record that relates to his Godward relationship, to what he is before God, and what he does in the sight of God. There is a record that relates to his human connection, a record of what he has been and what he has done in the world of men.

That is a solemn reflection. When you tear a page from your calendar and say, "Yesterday is gone, and we begin a new day", you say what is not true. Yesterday is not gone. Yesterday is still with you, and there can be no solution of the problems of human life that does not take account of a man's yesterdays.

Look, then, at your individual record, for I shall be direct and personal this evening. Think of *the man you were* yesterday, and the days that were before,—not what you did, not the outward appearance of life, but what you were in your heart of hearts, that which constituted the very essence of your manhood, that which determined the inherent intrinsic value of the man—what were you yesterday? How much were you worth? What sort of character was in process of formation yesterday? What had you become before to-day's sun lifted itself above the horizon? What was written there?

To say nothing of positive evil, if there was any, look at the negative side of it. I speak to some man this evening who is proud of his record of achievement, proud that he has maintained before his fellows an unblemished reputation, because he believes himself to be a man of worthy character. I ask you this question, Was it a character in which God was a Factor? Had God anything to do with it? Was God in all your thoughts? Had God

any place in your life? Saying nothing of what you did, what were you yesterday?

Like a plant in the garden, like a tree in the forest, you occupied some space in God's universe. What was that space? Was it a place from which God Himself was excluded? Was it a corner of God's universe where He, the Maker, the Creator, the Preserver, the Ruler of all, was not welcome? What a sin that is, to have lived a day with no place for God!

What were you yesterday in relation to your fellows? I do not ask, What did you do to them? but, What were you? If your character could have been disclosed by some sort of moral X-ray, if all the inner workings of your mind could have been divulged, if what you were as a man in relation to other men could be thrown upon a screen, or written in a book, what was your record? What was your thought of others? What was your attitude toward others? What was your general disposition? Oh, what we were yesterday in relation to God and man has left its impress. There is a record that is carried forward to to-day.

Then think of *what you did* yesterday—and of what you failed to do. That is very simple, is it not? What did you do against God in all your planning: in your business, in your pleasures, in your domestic relations,—in the relation of your life to Him Who is above, what did you do? What did you fail to do? Is it a fact that the whole bent and bias of your life was opposed to God? Was it out of harmony with His divine holiness? Was it an alien element in His universe, antagonistic to Him at Whose command it came into being? What a sad record we have written!

And in relation to your fellow, what is your record? Perhaps some man hears me to-night either in this church or by radio who knows that what I say is true, when I say there are people in the world whom this man would not like to meet; he would go around a corner—yes, around several corners, from one city to another, from one continent to another, from one hemisphere to another, and, if possible, from one world to another, to get away from the presence of a man or woman whom he wronged.

All this is written in our yesterdays. A man cannot divorce himself from his yesterdays. I say, yesterday is an entail that comes to you to-day. No man can be properly adjusted to life, to time and to eternity, who ignores his responsibility for his yesterdays.

I have not such technical knowledge as would enable me to verify it, but I think it is true: a friend told me of reading in a certain scientific journal an account of the picking up by radio of a programme that had been broadcast two years before, which had been floating about in the infinite spaces until it drifted back within reach of a human ear. I talked one day with a radio engineer who tried to explain to me how the radio waves go up to the roof of the world. It was too much for me; I have not the technical knowledge that would enable me to understand it. But he said they go a certain distance, according to the length and power of the wave and then sometimes shoot off the curvature of the earth and miss it altogether, and go off into space. I asked how far they had projected the electric spark, and he told me a certain number of millions of miles—I should be afraid to say how many. I asked him how they knew, and he told me they measured by certain instruments, much I suppose as they measure the altitude of an aeroplane or a balloon. But

according to the article to which I have referred this programme had been broadcast two years before, and had been drifting around in space, and by some means had been picked up again by someone sitting at a receiving set.

I remember that the Lord Jesus said, "I say unto you, That every idle word that men shall speak they shall give account thereof in the day of judgment." Our programme of life is not lost. The thoughts we have entertained, the words we have spoken, the deeds we have performed, the life we have lived, the record of our lives Godward and manward is somewhere imprinted in our yesterdays, and it will come back to us some day.

And no man can be happy until his yesterdays are taken care of. Who shall minister to our yesterdays? There is only One. There is only One Who was with us yesterday.

Our yesterdays are longer than the period of our individual life. *Our yesterdays grow out of somebody else's yesterday.* The sins of the fathers are visited upon the children unto the third and fourth generation. A magistrate sits upon the bench, and tries the prisoner before him. He hears and weighs the evidence, and tries to reach a verdict by exercising his best judgment respecting the measure of a man's culpability. He gives judgment according to his estimate of the blame-worthiness of the prisoner. But he is only a man, and he does not know what powers were moving in that man's frame; he does not know that man's entail from the past; he did not know his father, his grandfather, nor his great grandfather. He does not know that the offence with which the man is charged is but the outcropping of the sin of someone who has long since passed away. No truth is more self-evident than this, "By one man sin entered into the world, and death by sin; and so death passed upon all men; for that all have sinned."

Who is to judge and appraise the moral quality of all history? It is written "The Lord is a God of knowledge and by Him actions are weighed." He weighs our motives, and with divine discernment accurately appraises the moral worth of our record. Weighed in the balances, we are all found wanting.

I say, what kind of religion can help you in relation to your yesterdays? The Bible, the gospel only can tell you of One Who is "the same yesterday, and to-day, and for ever". What tremendous significance attaches to those scriptures which speak of Jesus Christ as the Lamb slain from the foundation of the world, "who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you"! The sacrificial, the expiatory, death of Jesus Christ was no afterthought; it was no accident. It was part of God's creation, as truly as are the everlasting hills.

The wise man was right when he said, "There is no new thing under the sun." There is not. All that science has accomplished, or is now accomplishing, is to fashion new keys to open the storehouses wherein God's treasures are stored. There is nothing new in this radio, but only in our discovery of it. The principles which obtain, the laws which operate, carrying my voice this evening hundreds, perhaps thousands of miles, were operative in the physical world from the beginning of creation. The power that makes this light, that plays the organ, that carries this voice of mine, this subtle energy that we use and call electricity but cannot explain is no new thing: it was in the world from the beginning.

In a very little while you will have to shovel coal to keep yourselves warm. Nor will that be a new thing. Before God made man in His own image, He put coal in the cellar of this great house which we call the world, for the use of His human creatures. He furnished the world for human habitation. All we are doing is to explore room after room to learn what is here, and to make use of it.

Would it not be a strange thing if the God Who thus provided for our physical necessities should have failed to provide for our moral requirements? Would it not be a strange thing if He Who made my body in such a way that if my arm were broken by setting the bones it would heal again—I know there are certain natural recuperative powers which accomplish this, for I broke my wrist once, and it is as good as new—I say, would it not be strange if the God Who thus made provision for all our physical requirements should have failed to anticipate the possibility of moral delinquency, and lay up in store some remedy? He did not fail. He Whom I preach to you as Saviour belongs not only to our yesterday, but to the yesterdays that were before. The provision which God has made in the gospel of His Son was made from the foundation of the world, and is a revelation of His prevision. And we avail ourselves of that provision to-day, as we avail ourselves of other provisions in the material world.

The people could not understand what He meant when, in the days of His flesh, our Lord said, "Before Abraham was I am." "I am"! The Jesus of the New Testament is not merely Mary's Son: He is the Jehovah of the Old Testament: "Unto the Son he saith, Thy throne, O God, is for ever and ever." "Jesus Christ the same yesterday." He has anticipated all your wants. He has paid all your debts. He has died "the just for the unjust, that he might bring us to God".

I beg of you to do the only thing with your yesterday that you can do, leave it to Him Who is the same to-day as He was yesterday. Leave all your sins to Him. Tell Him you cannot pay. Tell Him you are bankrupt. Tell Him you cannot pay off old scores. Tell Him the record is there that can never by any human effort be expunged or amended, and that your only hope is in One Who has anticipated your need, and has laid up in Heaven's bank a store of merit which may be applied to your account, and by which all the indebtedness of the past can be cancelled.

II.

We relate ourselves also to to-day. While we cannot divorce ourselves from our yesterdays, yet it is folly to live in the past. We must live in the present, and blessed be God, Jesus Christ Who can take care of our yesterdays, can take care also of our to-days, for He is the same to-day.

What are THE REQUIREMENTS OF TO-DAY? First of all, we need a *power of transformation*. Are we for ever to be bound to this moral corpse? Are we to drag through life with this "old man", without any mitigation of the horrors of life with him? Is there to be no new life? What if the debt of yesterday be cancelled—must I live the same kind of life to-day I lived yesterday? Is there no remedy? What need we but a power that will come into our lives and make us new: "If any man be in Christ he is a new creation." That is what we need to-day, to be other than we were yesterday; to be truer, and purer,

and nobler, and stronger, and godlier, to-day than we were yesterday. But we cannot be so of ourselves. We need some power that will change us at the root, change us in our nature. We need to have heart and mind dominated by a new Power.

We need not only some power of transformation, but we need a *power of enablement*, a power to change us in our essential nature, and then a Power that will abide with us, and will enable us to do to-day what we found impossible yesterday.

There are those who speak of the Atonement as an immoral doctrine. They say the transference of guilt and responsibility to another is unethical. It would be if there were no provision whereby the pardoned sinner may be changed in nature so that he shall have something within himself that has an essential affinity for the nature of the Holy One by Whom he has been redeemed by blood. But the divine holiness which necessitated the expiatory work of Christ has provided a way whereby these sinful natures of ours can be changed, that we may be born again, not of the flesh but of the Spirit; so that the very life of Him Who is our Saviour may be imparted to us; that we may be one with Him; that it may come to pass that "both he that sanctifieth and they who are sanctified are all of one". This Jesus Who is always the same, Who helps us in relation to yesterday, comes to our help in our relation to the obligations of to-day.

Ah, but the "old man" is still with us, and by him yesterday is entailed upon to-day. Hence we are all imperfect. We all fall short. Perhaps we pay our way a little better than we used to do. Perhaps—I trust it is so. If we are Christians it must be so, that by divine grace we are gradually being transformed into the image of Christ, that there is a growing approximation to the divine likeness, to the standard of holiness which God requires of us. But there are still some defects, and it requires a power beyond our own to correct them.

I remember being in a grocery store, talking with the merchant, when a woman came in, showed him a bill she had received, and asked the meaning of it. "What does this account mean?" she enquired. "It represents", said he, "what you owe me." "But I do not owe you anything; I always pay my bills." "I am sorry," said the grocer, "but you do not pay in full. There is always a small balance owing, five cents, or three cents, and sometimes a little more." Some people are nearly always a few cents short, and they expect the merchant to say it does not matter. But this man had made a note of all the small shortages, and then he sent the woman a bill. The woman disputed the account; she said, "I always pay my way." "No," said he, "you do not quite pay your way; there is always a deficit."

Do the best you can, you are always a little short measure, you are always a few cents behind the divine standard. There never will be a time while the "old man" is with you that you will not require to have the deficit made up out of that deposit of credit laid up to your account by the Lord Jesus.

We need that, but we need also *the perpetual intercession of our glorious Lord*. Some people who used to be here are not with us now. They used to pray here, but they pray here no more. Who knows but they pray yonder? I can see places in these pews that were once occupied by great hosts of people who have passed beyond the river.

"One army of the living God,
To His command we bow;
Part of His host have crossed the flood,
And part is crossing now.

"One family we dwell in Him,
One church above, beneath,
Though now divided by the stream,
The narrow stream of death."

We miss their intercession. What ministry they exercise yonder we cannot tell, but I am glad of One Who is the same. And I know that He prays for me to-day just as He did yesterday: "Seeing he ever liveth to make intercession for them." "And they truly were many priests, because they were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them" completely? Yesterday? Yes, blessed be His name, to-day and yesterday. He is the same Saviour, with undiminished power and grace, and always the same. I charge you to commit all the obligations of to-day to Him with Whom you must of necessity leave your yesterdays. "Jesus Christ the same yesterday, and to-day."

III.

But who shall supply all THE NEEDS OF THE SOUL THROUGH THE LONG REACHES OF THE FUTURE? "For ever." What sort of Saviour do you need, Who will go back to the beginning of human sin, and deal with that; Who will reach forward to the last syllable of recorded time, and care for all your needs, yesterday, to-day, and for ever? None but Jesus, the God-man, can do that. I beg you to believe in Him.

I do not know what eternity means: it is too big for me. That belongs to the realm of the infinite; I am finite and cannot measure it. Even the astronomers cannot help me.

But what about *the requirements of time*? None of us know how long we shall live. I have sometimes—yes, many times—begun a long railway journey. I have settled myself in the car, and have said, "One, two, three, four days must I endure this." Sometimes I have wondered how I could endure it to the end, how I could put up with it even for a few days.

Sometimes you wonder how you are going to drag through life. Of course, we may be summoned hence speedily, but many of us may have to go on living: such can have no choice. Day after day, month after month, and year after year, will come to them with their ever-recurring needs. How are we to meet them?

I wish I were a multi-millionaire when people come to me with their needs. When I ask them what is the matter? they tell me they are out of employment. Their rent is due, and their landlord says he has to have his money. Such an one will say, "I do not blame him, for he must have it; he has his obligations to meet as I have mine. He has to pay his taxes and all the rest of it." "How much do you need?" "I need so much (naming a certain amount) to meet my requirements." "Suppose you had it, what then? What about next week? What about next month?" "I do not know; I can only say that I owe this on yesterday's account, and I suppose I might have a few days' respite if I could pay for it; but I do not know about the future."

Who is going to provide for you in the future? Who will care for you in all the days that are to come? What man or institution has the wisdom, the discernment, the power, adequate to meet all your requirements, even to the end of time? or your share of time, whatever it may be? There are people here to-night, and some who hear me by radio, who say, "Sir, I am afraid of to-morrow as much as I am of yesterday. I am glad to hear that there is Somebody Who will look after my yesterdays and Somebody I may trust for to-day, but I dread to think of to-morrow with all its potentialities."

You remember the list of things in Romans which cannot separate us from the love of God? It includes "things present, and things to come"? Who knows what things are yet "to come"? We have all been afraid of to-morrow, to-day, and yesterday. Oh, the potentialities of a single day,—indeed of a single hour! How the whole face of the world can change in a moment, in the twinkling of an eye! How revolutionary, how shattering, a few moments of time can be in a human life! But to think not only of an hour, a day, a year, but of all my future, until the icy hand of Death is laid upon me! What upholding power do I need? What power of direction just for time?

I read a letter in the press correcting another letter, written evidently by a man of some years and a good memory, in which he spoke of the transit of Venus across the face of the sun on some day in the year eighteen hundred and eighty-two, and of how that black spot could be seen through smoked glass, crossing the face of the sun; and that it would not occur again until June eighth, two thousand and four, a hundred and twenty-two years.

There are no vagrant planets. In this marvellous universe of God's there are no worlds that get out of their orbit. There is a sovereign power that holds them. That is what you and I need. The astronomer tells us where Venus will be on the eighth day of June, two thousand and four. Where will you be? How do we know where any of us will be? We do not know, we cannot know, apart from Him Who is "the same yesterday and to-day, and for ever." He will tell you where you shall be. He will look after you in time, my friends, and He will look after you in eternity too. We are coming to that some day. We shall not always be here. "Here we have no continuing city." We shall have a deeper interest some day in Jerusalem the golden than we have to-day.

What folly for any man or woman to turn anywhere for help but to the One, the only One, Who can guarantee the future, not for to-morrow, nor for a century hence, but for ever! I preach to you a Saviour Who, from everlasting to everlasting, is God. He is always the same. When the whole tale of the world's sin is ended, when the record of evil has been completed, when God at last has gone forth to judgment—whatever may intervene, when the Lord Himself shall have come, and when all evil shall have been cast into the lake that burneth with fire and brimstone, there shall be a new heaven, and a new earth, and a Voice declaring; "Behold, I make all things new." When death shall be no more, and pain and sorrow, and tears, and night shall be for ever ended, this Jesus will be just the same, "yesterday, and to-day, and for ever".

Oh that you would trust Him this evening! Let me return to the scripture I quoted in part a few minutes ago: I deliberately left it without completing it: "Forasmuch as ye know that ye were not redeemed with corruptible

things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot"—listen—"who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory"—what for?—"that your faith and hope might be in God."

That is what Jesus Christ came for. He was foreordained before the foundation of the world, and manifest that by the eye of faith we might see Him, and trust Him; that our faith should not be in ourselves, in institutions, in men, in any thing on this mundane sphere, but that "our faith and hope might be in God" alone. The only God we know, as I have told you a thousand times, is Jesus Christ, Who is God manifest in the flesh, "the same yesterday, and to-day, and for ever."

Let us pray: O Lord, we thank Thee for this great truth. Our faith, the faith of multitudes, does repose in Thee.

"We have no other argument,
We want no other plea;
It is enough that Jesus died,
And that He died for me."

So help us to trust Thee that we may be saved this night, and saved for ever. Bless those who have heard by radio. Many perhaps are listening in their own homes, someone mayhap alone, others in little companies. Spirit of God, make Thy word quick and powerful to-night, we pray Thee, that the faith and hope of many may be in God. For the sake of Him Who loved us, and gave Himself for us, Amen.

"A SONG FOR THE SABBATH DAY"

Thus psalm ninety-two is entitled. It is well to keep the voice in tune; and there is no time when singing is more fitting than on the sabbath day. The divine purpose of the rest day is misunderstood when it is made other than a musical pause in life's round of labour.

But what shall we sing about on the sabbath day? How shall we leave the cares of the week, all the perplexities, and disappointments of life behind us; and meet the Lord's day in bright and buoyant spirits with a song in our mouths? Would that weary men and women would recognize that that is the purpose of the sabbath principle: it is designed for rest and recuperation! We must put down our burden at the sabbath-stage of our upward climb; we must have time and opportunity to stand unburdened and upright, and take along a perspective view of life; we must pause in our journey to draw breath and take heart again. Hence the sabbath with its opportunity for praise.

And if we still ask, How shall we exchange the spirit of heaviness for the garment of praise? there is but one answer: Seek help of him Who is anointed for this very purpose, and to give to us beauty for ashes and the oil of joy for mourning. And again we say, the sabbath is designed to give us an especially favourable opportunity to meet Him. Our psalmist says, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to shew forth thy lovingkindness in the morning, and thy faithfulness every night. Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound."

The inspiration for song, and the source of all true gladness, will be found in the works of the Lord: "For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep."

The day is ill-spent which does not lead us to a contemplation of things divine. To sing this sabbath song, we must engage in appropriate sabbath meditation. Whoever compels us to think of other things, robs us of our rest day; for there is no way of insuring the gladness of the day but by giving our minds to a glad subject. Let us turn from doubtful records of human success, and from more reliable records of human sin and sorrow, to the record of divine achievement.

We must begin always with the triumph of Christ: "I will triumph in the works of thy hands"; "He that is entered into his rest, he also hath ceased from his own works as God did from his." There is no true sabbath rest for anyone until he sees that at least one work is "finished". We may be depressed with a sense of failure in many directions; but in one sense we may rest in gladness and cease from our own works as God did from his. Redemption's work is "finished"; and we triumph in the work of His pierced hands, and for this "it is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High; to shew forth thy lovingkindness in the morning, and thy faithfulness every night."

The next lesson is this, that such sabbath-singing is an art which must be learned. It is not everyone who knows how to use a holiday to advantage. It is very often a period of dissipation, instead of recuperative change. And it is possible to go to church every Sunday and miss the joy and inspiration of real sabbath-keeping; to remain on the low level of life, and never to breathe the air of the uplands.

This sabbath gladness is not inspired by superficial observation. We know that Nature herself is an inspiration to praise to the devout soul: the birds of the air, the lilies of the field, the "rain from heaven and fruitful seasons", may all be occasions for song. But these are the simple airs, the initial breathing exercises of the praiseful soul. The great masterpieces, Messiah's orations, are learned only by much study.

Let us hear what this singer saith: "O Lord, how great are thy works! and thy thoughts are very deep." What is he now talking about? What are these great works? and what these deep thoughts? Something that require spiritual scholarship to discern: "A brutish man knoweth not; neither doth a fool understand this." It is more than the divine wonders in the material world. "A brutish man" can be thankful for a good harvest which promises material prosperity; and the "fool", the self-confident mind that feels secure in his own resources of knowledge, can understand enough to praise a Providence that prevents a famine. But the thanksgiving and praise which are not silenced when the fig tree does not blossom, and there is no fruit on the vine; when the labour of the olive fails, and the fields yield no meat; when the flock is cut off from the fold, and there is no herd in the stalls,—the thanksgiving and praise which only swell in volume and are enriched in tunefulness by conditions like these, "a brutish man knoweth not; neither doth a fool understand this."

The "brutish man" is not necessarily the bestial man of appetite: he is the man of "the carnal mind"; a man who is absorbed in the minding of the things of the flesh,

of time, and sense; he is the practical materialist. And the "fool" is literally the self-confident soul, the rationalist who feels no need of divine illumination. These have no access to such sources of inspiration as make the sabbath a day of high and holy joy. The "great works" and the "deep thoughts" of God, they do not understand. There are some people to whom the day of the Lord is a day of irksome duty, and of little gladness; there are others to whom, though a day of strenuous labour and consequent physical weariness, it is a day of pure and holy joy, of spiritual refreshment, of heavenly rapture, and of divine communion. These are the uneducated—and the educated among the children of God. Education, in the true sense, is not merely materially utilitarian after the German standard, the "Kultur" of efficiency. True education is an enlargement of life, an extension of intellectual and spiritual commerce: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Are we to be content, then, with only the most elementary education in spiritual things? We say we like the simple songs, the thanksgiving psalms which require little spiritual learning to understand and sing. That is because we do not know the rapture of soul experienced by those who are swept on by the divine harmonies of the great masterpieces—some of them in a minor key! We heard one say once, "I prefer the simple songs which anyone can sing." A musician standing by replied, "You would like the others better if you knew how to sing them." And that is true:

"Oh, could I speak the matchless worth,
Oh, could I sound the glories forth
Which in my Saviour shine,
I'd soar, and touch the heavenly strings,
And vie with Gabriel while he sings,
In notes almost divine."

Besides, we shall come to a place where only the well-trained soul can sing at all, even on the sabbath day. We do not think so? When the office is closed, and the cares of the week are behind us, shall we be content with the A.B.C.? The sabbath is not a day for exertion, in any event! But do we not know that there are times when God's deep thoughts are not only thoughts which can be set to music? Then the brutish man and the fool are silent, the carnal mind, and the worldly-wise, can find no occasion for song.

But what is our psalmist singing about this sabbath day? "O Lord, how great are thy works! and thy thoughts are very deep." But he is not singing of *things* now. "Thy righteousness is like the great mountains; thy judgments are a great deep." He is in the moral realm now: he is singing of righteousness and judgment. Does that matter? Must we learn something about that? All our business without it is valueless; all our securities are nothing but "scraps of paper". What of God's deeper thoughts?

Here is an example of a subject that does not readily yield to lyric treatment; it is not a theme one can easily turn into a song of thanksgiving: "When the wicked spring as the grass, and when all the workers of iniquity do flourish." Here is one of life's puzzling spectacles, the prosperity of the wicked, the apparent profitableness of wrong-doing; and in contrast with that, the costliness of righteousness. We cannot get away from that at any time. Job, and David, and Jeremiah, nearly stumbled there; and for awhile they stopped singing. It is hard

for Israel to sing at brickmaking, and when Pharaoh is in hot pursuit with his chariots of war; it is hard for David to sing when Absalom springs like the grass, and all Israel turns after him; it is hard for Mordecai to sing when Haman is building the gallows. And when Modernism seeks to destroy the Word of God—why does not God intervene, and blast His enemies with lightnings from the sky? When this colossal evil strides forth to war—who shall give thanks now? What are we to believe now?

"Here is something," says our psalmist, "that the brutish man knoweth not, neither doth the fool understand this." Here is one of God's great works, one of His deep thoughts: He allows evil to flourish and destroy itself; He allows wickedness to commit suicide; He allows Haman to complete the gallows for his own destruction; Absalom is permitted to stampede the men of Israel, that in the mad rush of ambition his glorious hair may prove the hangman's halter. Pharaoh is permitted to assemble all his forces, and with all the military power of Egypt, pursue after Israel; and God did nothing but make a road for Israel to run away until Pharaoh was in the midst of the sea!—then He "looked" upon the Egyptians, and they were destroyed for ever.

They who sing of God's deep thoughts will go on singing, "But thou, Lord, art most high for evermore." His enemies shall perish, but the righteous shall flourish: "The wicked spring as the grass . . . the righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon"; "They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: he is my rock, and there is no unrighteousness in him." God will give proof of this. Therefore, "it is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."

A LUXURIOUS DWELLING.

"One thing have I desired of the Lord, That will I seek after; That I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." (Ps. 27, 4.)

Religion is still supposed, by some, to be the natural and proper employment of visionary and unpractical people. It is simple truth, however, that a moment's "gazing up into heaven" lightens the heart and speeds the feet of those who "return to Jerusalem" with its thronged streets, and busy marts, and multitudinous opportunities for the exercise of a varied ministry—"with great joy." And does not the verse we have quoted above speak of the stimulative effect of a holy desire? He who really desires a thing of the Lord will not be content with idle dreaming. "That will he seek after." In proportion as our desires are Godward our lives will be God-like. "My Father worketh hitherto, and I work." Therefore who ever desires a knowledge of the Saviour Who seeks, will himself become an earnest seeker after Him. To desire a blessing of the working Christ will make you a working Christian.

Such holy desires will teach us to economize time, and talent, and energy. It will save us from all vain seeking after the impossible. We shall never go to the postoffice but when we have reason to expect an answer to some letter we have sent. We shall spend all our strength in going to meet the answers to our own prayers. Isaac will go out to meet the Rebekah for whom he has prayed. We shall esteem it folly to seek anything anywhere but "of the Lord," because all our desires are centred in Him, and apart from Him there is nothing worth seeking.

Such aspiration will give us a perspective and proportionate view of life, and will set before us a pre-eminently worthy aim whose prosecution will introduce into our lives an ordering and controlling power. The "one thing" upon which all our desire is fixed—"That," with all our strength we shall "seek after."

And if such desire is an incentive to work, is it not also an evidence of wisdom? He is a wise man, who, having swept the world in his vision, knows how to choose a climate, a country and a city, and in the city a house wherein he may dwell, and in whose gardens he may invest his capital of energy without fear of waste or ultimate loss. And wouldn't it not be wise for those who study prospects of crops, the drift of population, the growth of cities and localities, that they may know how wisely to invest their capital, to consider the rising value of this bit of real "real estate,"—"the house of the Lord?"

David did not mean the material tabernacle. He knew that that was but "a shadow of good things to come." Like Abraham, he "rejoiced to see Christ's day; he saw it, and was glad." The "one thing" of his desire was the "one thing needful" of Mary's choice; the house which could not be sold over her head, from which she could not be driven by foe or flame, "which shall not be taken away from her." It is the only house in which a Christian can really live. It is "beautiful for situation, the joy of the whole earth," and Jesus invites you to enter, saying "Abide in Me."

David wanted a life-lease of the house—"all the days of my life." Why should Sunday be a special day with us? Why take the house by the week? There is no sign in the window. "Boarding by Day or Week." Why not move your trunks, and furniture, and all your belongings, and take up your residence permanently in this spiritual "House of the Lord"? Ah, some one is saying, "Some of my furniture would not fit; the pictures would not be suitable, nor the servants, nor the guests; I should have to dismiss my company, and refurnish, if I were to go to dwell there." But whether is greater, the furniture, or the house? Is it not better to furnish a new house, than to house old furniture? Make choice of the House, and leave outside all that cannot pass the door. You are better without it.

There are many reasons why you and I should desire to dwell in this House of the Lord—Christ Jesus. It is storm-proof. Within you cannot hear even the thunders of Sinai. Here peace, and rest, and joy, and all good things abound. It is provisioned for eternity. The Holy Spirit is its atmosphere, its light, its heat, its power. Day and night its halls are thronged with angel servants "sent forth to minister to them who shall be heirs of salvation." The condition of tenancy is simply this, "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love."

Once more, whoever thus desires, and, seeking, comes to dwell, shall have eyes to discern "the beauty of the Lord." This beauty is in "the house of the Lord," i.e., in Christ. Apart from Him, in merely human characters, the spectrum is divided. You may see one color here, another there. His justice exemplified in an avenging Jehu, His pity in a patient David, His foreknowledge in an enlightened Joseph, His power in a conquering Joshua. In human temples, "the beauty of the Lord," if seen at all, is always partial, and therefore wanting in harmony. But in Jesus all the colors of the spectrum are united, all the qualities of Deity are blended into "the beauty of holiness" whose proper name is Love. However discordant the outshining of His several attributes may appear to men of partial vision, in "the House of the Lord," in Jesus, they are, as He is, "altogether lovely."

But you cannot see His beauty unless you abide in His house—in Christ. It is folly to talk of the beauty of color to the blind. It is in accord with the very nature of things that our understanding of God is ever exactly proportioned to our faith in Him. You can behold His beauty only when you believe His benediction. Outside "there is no beauty that you should desire Him," but within Faith saith, "The beams of our house are cedar, and our rafters of fir." Only as she "enters into the king's palace" does it appear that "the king's daughter is all glorious within, her clothing is of wrought gold" and so is it also with her Lord. These twain are most beautiful when at home with each other.

Only as we abide in Christ shall we see the beauty of His works.

"Oh that we knew the sacred emphasis
The Word on nature's loveliness has thrown,
And how the world by Christ's face lighted is,—
As if new sunshine brake into the air,—
As if fresh odors burst from everything!
'In Christ' is a wide window, opening fair
Into the splendors of immortal spring."

Only as we abide in Christ shall we behold the beauty of the Lord in providence. Dwelling apart from Joseph, Jacob said, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away, all these things are against me." But later, in Joseph's presence, as he laid his hands upon the heads of his sons, he said, "The angel that redeemed me from all evil bless the lads." And so the other side of "all these things are against me" always spells, "All things work together for good"—but you must come and live with Joseph or you cannot see it. The blended beauties of all attributes of Deity shine from the cross on Calvary, "Behold the Lamb of God!" "Behold the beauty of the Lord," for they are one.

The climax of David's desire is reached in this, that he may have a perpetual right to ask questions, "to enquire in his temple," which does not mean that he conceived it to be desirable that doubt should underlie, and permeate, and control his life. He had no doubt whatever of the reality and relationship of "the house of the Lord," he did not question "the beauty of the Lord," but because these things were to him eternal verities, he desired the privilege of enquiring into them, He declined to be taught by uncertain teachers. In "the temple," of which Jesus is the antitype, he would find his dictionary and encyclopedia. He was quite sure that in Him all life's hard questions, all its problems and paradoxes would be finally and satisfactorily answered. Things which were "too painful" to be known without might easily be "understood" in "the sanctuary of God." He therefore desires the right to bring his questions to the temple and enquire there.

Come, my soul, and learn this lesson: Jesus is the sum of thy desires—seek Him. He will be thy winter house, thy summer house, thy house "eternal in the heavens"—abide in Him. He is than all thy visions "fairer"; the light of His beauty will fall upon thee with the comfort of heaven, and thrill thee with the unwearied music of eternity. He is the only satisfying answer to life's great questions. Come, desire His presence, dwell in His love, behold His beauty, sit at His feet, and pour out thy heart's questions before Him, just to hear the music of His voice, and have the joy of learning truth at last from the sweetly patient lips of omniscient love.

IRONIC AND LACONIC.

A Strong Fundamentalist Surrenders to the Modernists and Proposes a New Translation of the Great Commission From the Original Greek, According to Modern Literary Research Made to Meet the Demands of Modernism.

By Allen Hill Autry, D.D., LL.D., Ph.D., F.R.S., Little Rock, Ark.

This translation will not be denied by any scholar who is not so obsessed with the ravings of radical fundamentalism that he is blind to the scientific facts brought to light by Modern Scientific Research. See Matt. 28: 18-20.

The new translation is as follows:

"All facilities for escaping hard study and having a good time are given to you in all our schools, colleges, and universities. Go ye, therefore, and teach evolution in all the departments, and kick a football throughout all creation. He that teacheth evolution with the greatest ambiguity, and debateth his articles of faith with the greatest religious sophistry, and shutteth off debate with the finest diplomacy, and defendeth his brute ancestry with the greatest superfluity, and prepareth his lessons with the least regularity, and reacheth the playgrounds with the greatest punctuality and giveth the yells with the greatest avidity, and kicketh the ball with the greatest dexterity, and reacheth the goal with the greatest alacrity, shall be lauded to the skies by sympathetic rooters and spared most mercifully on examination day by his lilliputian teachers; and lo, the Evolutionist and the Rationalist, and the Materialist, and the Modernist, and the Pacifists of every type, and all monkeydom thy jolly diminutive ancestors, shall be with thee to witness thy constant evolution from one animal to another, forever and forever."

Thus we will have an up-to-date Bible, and an up-to-date commission, and up-to-date churches, and up-to-date religions and an up-to-date educational system—a "Standard A-1" system, that will fit in perfectly with the evolutionary hypothesis, and the demand for frolic and fun; so that sensitive and highly imaginative minds may, without criticism, be allowed to laud and glorify those "resident forces in nature" which have, through ages past, by a mighty struggle of conflicting activities by the wise employment of centripetal and centrifugal forces acting together, by the elimination of the "unfittest" and the survival of the "fittest", developed Amoeba from the infinitesimal electronic atom to the "ideal of naturalism", and the "Mathematico-Mechanical calculability" found to-day in a pedantic animal, which, in the terminology of pseudo-scientists may be properly called an "Evolutionist".

THE EDITOR "DROPS INTO POETRY."

From THE GOSPEL WITNESS, June 11, 1925.

The summer song below caused the Editor of this paper, like a famous character of Dickens, to "drop into poetry" in a sermon last Sunday morning on "These are they that went over Jordan in the first month when it had overflowed all its banks" (I Chron. 12: 15.) "Crossing at the Flood" is the result.

A Rain Song.

It isn't raining rain to me,
It's raining daffodils.
In every dimpling drop I see
Wild flowers on the hills.
A cloud of grey engulfs the day
And overwhelms the town—
It isn't raining rain to me—
It's raining roses down!

It isn't raining rain to me,
But fields of clover bloom,
Where any buccaneering bee
May find a bed and room.
A health then to the happy,
A fig to him who frets!
It isn't raining rain to me—
It's raining violets. —Robert Loveman.

Crossing at the Flood.

I am not climbing hills to-day,
I'm making brain and brawn;
In every obstacle I see
A challenge to go on!
A host of foes encamp around,
And clouds return again—
It is not raining rain to me
It's raining mighty men.

I am not bearing burdens now,
But multiplying wealth;
Investing treasure for the Lord
To keep my soul in health.
Though compromise is everywhere
Nor principles bestir,—
It isn't raining rain to me
It's raining character.

I am not fighting hard to-day
The foe's God's errand boy
To bring me packages of peace
And packages of joy!
Though circumstances press and cramp,
And winds are contrary,
His clouds are full of blessing yet,
It's raining victory.

The river swollen to a flood,
The rushing, raging tide,
Conquered by simple faith in God,
I cross it at His side!
The blood He shed, His Spirit's power,
His promise of a crown,—
All tell me that His every cloud
Is raining glory down.

Now Then, Altogether!

The work of Toronto Baptist Seminary was never more necessary than now. That need not be argued, we are sure, with THE GOSPEL WITNESS readers. But we need money. The Seminary has not a cent of endowment. A few churches contribute small amounts regularly, but the Seminary's regular income—by that, we mean the income which may be depended upon—is very small. To meet our expenses from the first of October to the end of May we need about \$12,000.00, or a steady income for the eight months of \$1,500.00 a month.

An Appeal to Pastors.

We venture to appeal to the Pastors of the Union of Regular Baptist Churches of Ontario and Quebec to endeavour to send the Seminary some help. In these trying times Jarvis Street has not curtailed its mission offerings, nor has it withheld its mission offerings to finance its own work, nor to finance either the Seminary or THE GOSPEL WITNESS. All contributions for missions have been sent to the Union treasury. Very little has come to the Seminary from any of the Union churches. We know how hard the times are. No organization knows it better than Jarvis Street Church. But we believe that no church should live unto itself, that "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty". We therefore ask every Pastor of the Union of Regular Baptist Churches to consider what obligation belongs to him to assist in training men for pastoral and missionary service.

A Suggestion to Churches.

With the prevailing unemployment it has been extremely difficult for students to find any remunerative occupation during the summer months, so that many of them will face the fall term without financial resources. The Seminary exists to train men and women for Christian service. We have no desire to have so much as one student who has not capacity for such work.

No company of people should know so well what is in a young man or woman as the church to which he or she belongs. We suggest therefore that each church which sends students to the Seminary should endeavour to do

something to make it possible for them to continue their course, by raising a monthly amount for that purpose.

We ask our readers to understand, however, that the needs of the Seminary represent something entirely apart from the personal needs of the students. The Seminary needs at least \$1,500.00 a month to pay its way. But over and above that, each individual student needs some money to pay his or her room and board. We ask Pastors and churches to keep both these requirements in view.

AN INVESTMENT FOR MISSIONS

Toronto Baptist Seminary stands for the infallibility of the Bible, the deity of Christ, and the necessity of the new birth. All its teachers are Revelationists as opposed to Rationalists, Trinitarians as opposed to Unitarians, Creationists as opposed to Evolutionists, Expiationists as opposed both to Remedialists and to those who believe only in the moral influence of the Atonement, Regenerationists as opposed to Reformationists—in a word, believers in Supernaturalism, as opposed to Naturalism, in religion.

This school of the prophets offers strong courses of instruction in the Bible, Theology, Church History, and Christian Work.

In five years it has enrolled 360 (day) students, from Canada (East and West), the United States, Ireland, and Wales, an average of 69 per session. Of its former students 13 are now on foreign fields in 8 different countries, and 26 are in home pastorates; 26 others have held student pastorates or done other full-time Christian work this past summer.

With no present endowment, the Seminary asks for the financial fellowship of those who believe with us in the great verities of the faith, and who desire to further the gospel through ministerial and missionary education. No gift is too small, and none too large. Help us to send forth well-equipped labourers into earth's waiting fields. Write for the Prospectus to Toronto Baptist Seminary, 130 Gerrard St. E., Toronto, 2, Canada.
T. T. Shields, President **Miss G. Lindsay, Sec.**

Contributions in Kind.

It is proposed again this year to provide meals for the students at noon throughout the Seminary year. Last year we were greatly helped by many who contributed fruit and vegetables and other things toward this noon-day meal. We should be glad if all our Seminary friends would keep this in mind. Fruit and vegetables are particularly cheap because they are plentiful this year, and it would greatly help the Seminary if our friends in the country who have facilities for storing these things would lay by in store a good supply for the Seminary. No doubt there are many things for which little market can be found, which might be set aside for Seminary use.

Seminary Canning Bees.

In addition to this, while fresh fruit is available and cheap, perhaps there are many housewives who could arrange to can fruit for Seminary use,—and perhaps vegetables too. We know little about how these things are preserved, but why should not the ladies in the churches throughout the Union have some canning bees, and preserve fruit and vegetables, whatever can be preserved, and make a con-

tribution of them to the Seminary larder? This would greatly reduce the cost of the noon-day meal, and help to keep the student body healthy and strong.

We should be glad to receive word from any of our friends, promising they will do this.

But once more remember, that in addition to this we need \$1,500 per month for Seminary operating expenses.

Someone Has to Carry Responsibility.

The Editor of this paper has taken no holiday for a
 (Continued on page 12)

Whole Bible Course Lesson Leaf

Vol. 7

No. 4

REV. ALEX. THOMPSON, EDITOR

Lesson 40

October 2nd, 1932

FOURTH QUARTER

JOSHUA'S TWO MEMORIALS

Lesson Text: Joshua, chapter 4.

Golden Text: "That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever.—Josh. 4:24.

DAILY BIBLE READINGS:

Monday—Deut. 6:1-15.

Tuesday—Deut. 6:16-25.

Wednesday—Ps. 48:1-14.

Thursday—Deut. 27:1-10.

Friday—I Sam. 11:1-15.

Saturday—Matt. 26:1-13.

I. THE NATURE OF THE MEMORIALS:

The crossing of the Jordan by the Israelites on dry ground was a great event in their history, manifesting, as it did, the miraculous power of God, and signaling the completion of their wilderness journey, and their entrance into the promised land. The event, therefore, was of real significance, and of such a nature that it was worthy of perpetual remembrance. To aid in the accomplishment of this end two memorials were erected, one at Gilgal (v. 20), and the other in the bed of the river (v. 9). These were both of a simple nature, being mere cairns, or heaps of stones. In relation to the former, twelve chosen men, representative of the tribes, were each instructed to take a stone from the bed of the river and carry the same on his shoulder to the place of their lodgment (v. 8). In relation to the latter we are informed that "Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bore the ark of the covenant stood" (v. 9). This memorial would undoubtedly be seen above the waters, and would mark the exact spot of the miracle, while the other was erected in the place of their first encampment in the new land, and would remind them afterwards of the same.

The erection of memorials was common then, as now. Jacob set up one when on his way to Haran (Gen. 28:18), on his return therefrom a similar act was performed (Gen. 31:45-48), and Samuel also made use of this way of remembrance (I Sam. 7:12). The act, therefore, needed no explanation as to its use, although its particular purpose required emphasis. In respect further to the nature of these memorials, it may be observed: they were erected by the express command of God (v. 1), their significance was easily understood, their purpose was wise, their quality was enduring, and the result, no doubt, effective and beneficial. In this command, as

in all other divine commands, we see the care of God for His own, such an attitude being manifest, not only in relation to the great things of life, but also in connection with the smaller and less important details. God's goodness may here be emphasized as well as His wisdom.

II. THE PURPOSE OF THE MEMORIALS:

The purpose of these memorials was to glorify God. The world throughout its history has had many memorials, and the countryside is dotted with them now, but most of them have been erected in remembrance of some deed of man, not that this is wrong, save when God is ignored, but these simple stones of the Jordan did not glorify any work of man: they spoke only of that which God had done. They did that which men ought always to do, they bore testimony to the power of God, and reminded others of Him. If it was possible for stones to do this, it should not be impossible for human beings to do the work infinitely better, particularly when the power of the Holy Spirit is with them (Acts 1:8). Emphasis may be laid here upon the necessity of glorifying God in everything. All that we have is His, and all of good that may be in us is due unto Him. We are called to be His representatives (2 Cor. 5:20), to walk to please Him (Col. 1:10), and to glorify Him in body and in spirit (I Cor. 6:19, 20). Note the blessedness of such a life, the reasonableness of the divine expectancy concerning it, and the way in which to live it (Rom. 12:1, 2).

The particular act of God to be remembered by the memorials was that relating to the crossing of the Jordan on dry ground by the Israelites. Such a crossing was attended by the miraculous power of God in the holding back of the water at flood time (3:15). There are some who for one reason or another refuse to believe in the possibility of miracles, but once have a firm belief in a personal omnipotent God, Creator of heaven and earth, Who is interested in His creatures, and there is no difficulty concerning the performance of miracles. The evidence for the same is of a historical nature, and relates not to the uniformity of nature's laws, so often used in objections thereto. Such laws are not real forces in themselves, but are terms used by men to describe the way in which nature is observed to work. The whole, therefore, depends upon observation, and while this may be valid for use in denying the fact of miracles in our own experience, it does not give us ground for questioning the statement of another of a past generation who affirms such an event as an eyewitness, unless his evidence is of such a kind that it carries its own denial. No one knows enough to deny a miracle; scripture records the performance of such actions by God, the possibility of divine intervention of such a nature cannot be denied; and the evidence is conclusive that such have taken place; therefore uniting with those of a bygone age we magnify the name of the Lord for His power and goodness manifested on behalf of men. Note the unreasonableness of limiting God in the work of His own

creation, the historical accuracy of scripture, being attested so much these days as the result of archaeological investigations, and the benign and wonderful nature of the miracle recorded in our lesson portion.

The memorial was to be a sign among the Israelites, extending unto succeeding generations, drawing attention continually unto the miracle performed at the Jordan (v. 7). They were not to forget such a significant event. The cairn of Gilgal would arouse the attention of the children, and upon enquiry they were to be informed of the wonderful act of God (vs. 21-23). In the Christian realm there are several signs which arouse interest and questioning in this respect, as the Lord's Supper observed in remembrance of our Lord's death, (Matt. 26:26-30; I Cor. 11:23-34), the Lord's day, held in commemoration of our Lord's resurrection (John 20:1; Acts 20:7), and the presence of the Church itself, leading our thoughts back to its historical inception at Jerusalem on the day of Pentecost (Acts 2:1), and all reminding us of the work of our Lord on Calvary, and the marvellous purpose of God made known therein. It is God's desire that we should remember the great atoning work of Christ, the most significant, as the most necessary work of all ages. It forms the subject of the Bible; it was planned in the eternal counsel of God, and throughout the eternal ages it will be the song-theme of the redeemed. The Christian in himself should be a remembrance of this great work of redemption, in the way he lives. A brief explanation may be made of the church, the Lord's Supper, the Lord's Day, and also of baptism which is likewise a sign, noting their significance and their relation to the work of our Lord.

The design of the memorials is further stated to be "that all the people of the earth might know the hand of the Lord that it is mighty: that ye might fear the Lord your God for ever" (v. 24). The miracle manifested the might of God in the exercise of His power over nature, and this He desired men to observe and know. The nature of the divine power is realized when contrasted with the weakness and helplessness of men before the forces of nature, and they must submit to them. He rules them. Note His power in judgment and in grace, as manifested in the time of Noah (Gen. 7:11), in that of Lot (Gen. 19:24), of the nation of Israel on several occasions (Ex. 14:21; 16:14, 15; 17:6, 7), and in the New Testament period (John 6:1-21; Mark 2:1-12). We gladly acknowledge His power in all realms and trust ourselves to it for eternal salvation (I Pet. 1:3-5). The memorial remembrance was designed to lead to something more than sentimental memories: it was meant to result in a thorough consecration to the service of God, His fear being in the hearts of the people for ever. It should continually be remembered that while correct belief concerning God is right and necessary, yet something more is needed; there must be closely associated with it a correct attitude toward God and right living in accordance with His word. Emphasis requires to be laid on the fear of God, in the sense of reverence, and on the necessity for conversion, the beginning of right living in God's sight.

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THE HISTORY OF OUR LIBERIAN WORK.

(Continued from Sept. 1st issue)

About the 5th of December, 1928, our two pioneer missionaries, Rev. A. J. Lewis and Rev. H. L. Davey, first set foot upon Liberian soil, Mr. Davey disembarking at Grand Bassa and Mr. Lewis going on to Cape Palmas that he might confirm statements made to the missionaries while on ship board.

One can imagine with what anticipation the missionaries entered the land to which they felt they had been called of God. They had heard strange tales concerning cannibals and wild natives and so little definite information could be gathered about the country that the representatives of the Union of Regular Baptist Churches of Ontario and Quebec were prepared for almost anything.

From Mr. Davey's report, we quote the following:

"I was lowered over the side of the boat, unceremoniously deposited into a waiting surf-boat, and paddled ashore. When I landed, I was too frightened to move; our boxes were piled up around me, and there I was left to the mercy of the natives. I did not know a soul; no one knew or cared for me. I stood on that beach from seven o'clock in the morning until 12.30 noon, afraid to leave the boxes because I had heard they would all be stolen if I did so.

"During this period I was being observed by the mayor of the city, who eventually came to me saying that he would look after my boxes while I proceeded to the Governor's residence and introduced myself. By this time, I was faint with hunger and sick with the heat, having been exposed to the sun all morning. I proceeded to the Governor's residence, or office, and asked if he could tell me where I could stay and what I had to do in connection with the Customs regulations concerning our goods. The hand of God was in all this, for the gentleman to whom he directed me proved to be the only Christian white man at Grand Bassa. There were no hotels, no rooming-houses or restaurants, and although we had brought tents, climatic conditions were such that to erect a tent was impossible, furthermore, we were forbidden to do so and we have since proved that tents are useless in Liberia. The white gentleman, however, gladly offered me a room and agreed to board me."

At the end of two weeks, Mr. Lewis returned from Capa Palmas and he and Mr. Davey made preparations for their first itinerary into the interior of the country. They were still in ignorance as to conditions because it seemed impossible to obtain information from either the natives or the white people they had met at the coast.

The journey inland was made in spite of the many attempts of Government officials and others to dissuade them from going.

It will be remembered that that first itinerary was indeed an adventure. The hiring of natives to accompany the missionaries necessitated much negotiating. One company would be secured after much palaver with a District Chief and the trek would be started upon in good faith, but before much ground was covered, the carriers would desert the missionaries and leave them stranded along the trail and more palaver with the Chief and more dashes were necessary before another lap of the journey was made. Mr. Lewis' box and clothes were stolen. He was subject to a severe attack of fever. The Petty Chiefs asked exorbitant presents and made the missionaries pay for men before they saw them. In many ways Mr. Lewis and Mr. Davey were hindered in their purpose. Their patience and their faith was tried and after fifteen days they had not reached a point more than one hundred miles inland. They were running short of food and had nowhere seen a suitable place for the establishment of a mission. In view of all this, it was impressed upon them that it was necessary for them to return to the coast. They were weary, they were disappointed. No section had been found with sufficient people to warrant the establishment of a work; they had no knowledge of the people, of their language or their customs, and so with reluctant footsteps the return journey was made.

After conferences at the coast and profiting by the first experience, a trip was made in another direction and a site for the Mission considered at the suggestion of the Governor of the county. This latter site was much nearer the coast, but its adjacency to many native towns was in its favor and the people surrounding were uncivilized, unevangelized, raw heathen. They were for the most part members of the Bassa tribe, one of the largest tribes of indigenous natives in Liberia.

Eventually the site was approved, the Government papers issued and the establishment of the Mission begun; the missionaries having been in the country some three months.

(To be continued)

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A SHOWER OF LETTERS.

It will surely be a delight to the missionaries to receive letters from the boys and girls at home. Last week the members of the Runnymede Road Sunday School sent a whole package of letters to the missionaries, and what delightful messages those letters contained. We must confess that we peeped into some of them and as we read our hearts were full of thanksgiving for the boys and girls who knew the Saviour and who are interested in those foreign missionaries labouring in Liberia. They were such chatty letters, too, incorporating just such home news as the voluntary exiles long to have. Will not other Sun-

day Schools follow suit? The letters may be sent to the Office and from this address they will be promptly forwarded to each one of the missionaries. Remember the names—Rev. and Mrs. Gordon D. Mellish; Rev. and Mrs. Edward Hancox; Miss Minnie Lane and Miss Florence Stacey. Rev. and Mrs. H. L. Davey are now in the homeland.

* * * *

NOW FOR HOME NEWS.

Sometimes it is just a little bit harder to be as enthusiastic about the work in the homeland than it is to be about the work in distant lands, but if we catch the vision of the importance of the work of establishing churches that will in turn contribute to the upkeep of the foreign work and send forth workers in His Name to the benighted countries, we get the right perspective.

Souls are as precious to the Lord Jesus Christ whether saved in Canada, in China, in Africa, or in India, but we as a Union of Regular Baptist Churches of Ontario and Quebec have been given a very definite programme. To the churches of our Convention has been given the unique privilege of ministering to the people of our two Provinces giving unto them the pure Gospel where others have failed. Great opportunities have opened to the pastors of our churches and to the students of the Toronto Baptist Seminary, and there must be a continued interest and pressing forward in the work at home.

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SPECIAL MEETINGS AT THE GORE.

The Lord has graciously blessed the ministry of the Hisey Brothers on the St. Amadee field in past days. At The Gore, where regular preaching services are held, a church building has been erected recently and at that place, beginning September 12th, there are to be special services with the three brothers, Roy, Lorne and Bruce Hisey, working together. The meetings will be followed with much interest and prayer for their success is asked.

* * * *

THE WORK AT CHATHAM.

From a letter written by Mr. Woods to a personal friend, we have taken the following note of interest regarding the Chatham work. It is sometimes hard to get reports from the Pastors of our churches and we are always happy to get the news when it is passed on to us by fair means.

The Pastor writes: "The work here is progressing slowly, but I think surely, and we are praying that the Lord will bless our feeble efforts for Him in the salvation of many more souls during the winter months. We have been having some very gratifying open-air meetings on Sunday evenings after church, and although we have not seen any conversions from them, yet much interest is maintained and we trust that the Lord will truly give the increase. We are

fortunate in being able to use the bandstand in Tecumseh Park, and thus the people can sit around and join in the singing of the gospel hymns and hear the Word. There has been an average attendance at these meetings of about two hundred, and eternity alone may reveal what God has been pleased to do through the proclamation of His Truth.

"Our services in the church are fairly well attended, and the members are proving very faithful in this regard, and in helping in the open air. We are looking forward to greater things."

* * * *

ESSEX.

"The testimony of the Essex Regular Baptist Church under the leadership of Rev. J. Fullard is reaching an ever-widening circle and is used to arrest sinners over a wide area. Good times are being enjoyed at Essex, lives are being touched, the Lord is bringing strangers into the services in great numbers and members of the church are witnessing and working together for souls. Several have professed faith in Christ, one a Roman Catholic. One Sunday evening, August 28th, the ordinance of baptism was administered and was witnessed by a large number, even the aisles of the church being filled. The church is looking forward to revival. It is confident that the Lord is calling it out to a place of larger service and the prayers of the Pastor and people are that no opportunity will be lost to reach the whole district with the gospel."

Signed: J. H. Mayville, R. E. Damm, F. Mitton, S. Parker, Deacons.

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A WELCOME VISIT.

A New Mining Centre.

We have spoken of the privilege of enjoying Sunday after Sunday the services of a church where the gospel is ever proclaimed in sincerity and truth, now we

report the story of just one service in a district which had never before been visited by a Christian minister, and where to the knowledge of the missionaries, there had not been held a service of any kind.

One of Canada's greatest industries is mining, and Northern Ontario and Quebec are particularly rich in hidden treasures. Already important mines have been developed, but geologists are of the opinion that mines with potentialities that will startle the world and rival in production some of the richest mining areas, will be found in Northern Ontario or Northern Quebec. The breaking of the rock, the drilling of the granite, and the blasting of the hills has rewarded some of those who have dared to venture into the northern wastes with riches, but the prospector and the pioneer knows the price men pay for gold. The demanding laws of nature must be respected if men are to live where rushing rapids flow; where the forest blots out all sense of direction and where the black fly makes life at times almost unbearable, and where water, ice, snow, cold and flame conspire to rob the intruder of life itself.

What weariness, what hardship, what loneliness, what peril is faced for gold! What sacrifice is made by men impelled by the hope of riches, but how few are constrained by the love of God to brave such conditions.

This is the story of three brothers—Stanley, Wilfred and Frank Wellington—who mounded into Pascalis to carry to the prospectors, and those who have settled there to wrench from the earth its gold, the message of the Cross. Geologists and mining engineers go into the district by aeroplane and hardened prospectors find the tramping difficult. The eighty miles across country from Rouyn stretches to almost two hundred miles when undertaken by the circuitous route. There is the first stage of the

journey by motor boat, the second by canoe, and then there is eight miles through muskeg (bog) when each step means the sinking into the soft earth, knee deep at times. One can imagine how such a tramp would result in weariness almost beyond endurance, but the journey's end brought compensation, for there they ministered to a group of men shut off from the world. At the camp some sixty men listened attentively to the message and one confessed acceptance of Christ, and in the village the entire population came to the meeting.

Conditions in a mining community are not as a rule conducive to Christian living and the question is asked, do the converts show changed lives, or are they apt to compromise and lose their testimony? To such a question, we get our answer in the story of this visit to Pascalis. The one who was instrumental in having the missionaries visit the place is a convert of the Noranda Mission. When his work took him to Pascalis, he sought out a place for the worship of God and with this in view secured a lot and began the erection of a Mission Hall. Is he a changed man? Well, for twenty-one years he was an inveterate smoker, but on his conversion that habit was surrendered. He is an earnest Christian seeking to testify in the hard place to the redeeming love of Jesus Christ, his Saviour.

We hear also that the Wellington Brothers have recently had the great joy of baptizing six converts at the Noranda Mission.

Pray that the Lord will thrust forth laborers into the North country and that there may be, where men go for gold, those who will endure hardship and work among them for God, that they may know that there is redemption for the sinner in the precious blood of Christ. "Ye know that ye were not redeemed with corruptible things, as silver and gold."

NOW THEN, ALTOGETHER!

(Continued from page 9)

long time. He confesses he never felt more in need of a holiday than now. The Deacons of Jarvis Street Church have kindly suggested that he ought to take an extensive vacation, but how is he to do it? Who is to raise the money to keep the Seminary going? Who is to raise the money to keep THE GOSPEL WITNESS going? If only someone would send us a few thousands of dollars so that we could be sure the Seminary and THE GOSPEL WITNESS funds would be equal to the demands upon them, what a relief it would be! We think we could edit part of THE GOSPEL WITNESS in advance. We believe we might get an acceptable and effective supply for Jarvis Street pulpit, and that, journeying from place to place, we could still contribute profitably to THE GOSPEL WITNESS pages; and perhaps our lectures in the Seminary could be provided for. But relief from the long strain could come only in the form of large contributions—and small—to the Seminary Fund.

Are there not some who will share this responsibility with us? Must one man always carry all the load?

No. S.O.S. Signal.

Let no one misunderstand. We are not signalling from a sinking ship. The maintenance of the Seminary and of

THE GOSPEL WITNESS in these distressing years constitutes, in itself, a stupendous miracle. But, in common with all other institutions, we feel the burden of the times; and having no endowment we probably feel it more than institutions which, having endowments, suffer only a diminution of income. We are confident that the Lord Who has provided for us hitherto will still provide. But He will probably provide, as He has done before, through the instrumentality of His people. This is an appeal to His people to do everything possible to help us.

DON'T FORGET! HAVE YOU MADE YOUR WILL? BE SURE TO PROVIDE FOR TORONTO BAPTIST SEMINARY IN YOUR WILL.

IMPORTANT RADIO ANNOUNCEMENT.

When we resumed broadcasting in June we undertook it only to the end of August. We are happy to be able to announce that Jarvis Street's Sunday evening services will be broadcast over CFRB throughout the winter, and indeed indefinitely. All who share this service, we are sure, will be interested.

We need scarcely add that it will cost money, and therefore the Jarvis Street Radio Fund will welcome the support of all THE GOSPEL WITNESS readers.