

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.

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

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The Usual Rejoinder

Immediately following the appearance of our issue of two weeks ago, Chancellor Whidden, of McMaster University, was interviewed by a Toronto evening paper and asked whether Professor H. L. McNeill were a Modernist. What would anybody expect him to say? Of course, he denied it, and said, "The Senate and Board of McMaster University would not have appointed him had he been a Modernist of the Modernists." How extraordinary!

But it is the old story. When the late Dr. George Cross was in McMaster University, McMaster authorities insisted that he was perfectly sound in the faith, and was no Modernist. Exactly the same was said of Professor I. G. Matthews. Some years after their leaving McMaster, McMaster tried to defend itself against the charge that Professor Marshall was a Modernist by insisting that he was much more orthodox than some of his predecessors!

McMaster University never attempted to defend Modernism before the Convention: they simply denied there was any Modernism in McMaster to defend. When we piled up evidence against Professor Marshall, he lost his temper and screamed, "Thou liest!" But in the interview we quoted in our issue of two weeks ago he surely admitted his Modernism—and that it was a Modernism of a pretty extreme type.

For Chancellor Whidden to deny that McMaster University is reeking with Modernism is parallel to the case of a chicken thief being caught coming out of a hen-coop with a hen under each arm, and declaring that he is no chicken thief. For Chancellor Whidden, or any other representative of McMaster, longer to pretend that McMaster University has any kinship with Evangelical Christianity is an outrageous insult to the intelligence of anyone who knows anything at all about the New Testament.

But there is nothing anybody can do about it. Anticipating just such a course as this, these shrewd looters of the McMaster legacy passed through the Convention a new set of rules of order, which makes the discussion of any matter in dispute on the floor of the Convention an impossibility. Men like Dr. Schutt, the Superintendent of Home Missions, who still professes to be an Evangelical, and Rev. A. J. Johnston, of Talbot Street Church, London, and others who claim to be Evangelical Baptists, will now find themselves the slaves of the Modernist machine, utterly powerless to stay the progress of its deadly work in stamping out the last vestiges of Evangelicalism in the Convention of Ontario and Quebec.

We remind our readers who may have made their wills in favour of any department of the old Convention's work that their money will go to propagate the principles of Modernism—which is not a modified form of Christianity, but which, when it is finished, shows itself always to be utterly anti-Christian.

If any of our readers have thus willed money, to Home Missions, or Foreign Missions, or Grande Ligne, or McMaster University, or any other department of work connected with the Convention of Ontario and Quebec, unless they want their money to go to the support of Modernism, they had better change their wills at once.

The only interest we have in sounding this note of warning is the interest of a faithful shepherd who sees the wolf coming. It is because we care for the sheep, and not because we are especially anxious to shoot the wolf, that we warn our readers against the theological wolves who, while they wear the sheep's clothing of Evangelical orthodoxy, whenever they open their mouths, show the fangs of the wolf of Modernism.

SEMINARY OPENING.

Toronto Baptist Seminary will resume its work next Tuesday. Enrolment of new students takes place this week, of other years on Monday, September 26th, with opening lectures on Tuesday.

SEMINARY CONVOCATION.

The public service in connection with the commencement of the year's work of the Seminary will be held next Thursday evening, September 29th, in Jarvis Street Church auditorium. The Trustees and Faculty will publicly sign the Statement of Faith, as is usual; and short addresses will be given by some of the instructors, and probably by some of the students. It will be a great night; and we hope many of the friends of the Seminary from out-of-town will endeavour to attend, as well as all our Toronto friends. An offering will be taken in aid of the Seminary Fund.

NEXT SUNDAY'S RADIO BROADCAST.

Radio hearers in rural districts which have not been on Daylight Saving Time during the summer, are reminded that Toronto will return to Eastern Standard Time about midnight Saturday of this week, and that the Jarvis Street Broadcast will therefore be one hour later, or from seven to nine Eastern Standard Time.

The Jarvis Street Pulpit

"IN THE HOUSE OF RIMMON."

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 18th, 1932.

(Stenographically Reported—Broadcast over Station CFRB, 690 k.c.)

"And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord.

"In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing."—II Kings 5:17, 18.

Prayer by Rev. W. S. Whitcombe

We come to Thee, O Lord, because Thou art, and because Thou art the Rewarder of them that diligently seek Thee. Thou hast bidden us seek Thy face. Teach us therefore how we ought to think of Thee. Take from us every low thought we have concerning Thee. Enlarge our conceptions of Thee; expand our minds, that they may attain to a clearer conception of Thee. Thou art the everlasting God, the Creator of the ends of the earth. There is no searching of Thine understanding. We know that,

"The love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

We praise Thee that Thou hast revealed Thyself to us in Thy Word, and in the Person of Thy Son Jesus Christ.

We come to Thee to-night on Thine own invitation. All down through the ages Thou hast been stretching out Thy hands to the sons of men, pleading with them to return to Thee, seeking to win them to Thyself, to woo them to Thy side. At sundry times, and in divers manners in times past Thou hast spoken unto the fathers by the prophets, but in this last day Thou art speaking unto us by Thy Son. And He Whom Thou hast appointed Heir of all things, by Whom also Thou didst make the worlds, bids us come to Him, saying, Him that cometh to me I will in no wise cast out. He Who is our Prophet is also our great High Priest, Who has opened up a new and living way for us through the veil, that is to say, His flesh.

Having a great High Priest over the house of God, we come with boldness, without any reserve, with the full assurance of faith, into the very holiest of all, into Thy presence. As we come, we beseech Thee to teach us how to pray. Attune our hearts that we may pray in accordance with that perfect will of Thine, that so we may know that we have those things which we ask.

Give us a passion for Thyself, for Thy kingdom, that we may be enabled to pray, Thy will be done. Teach us what Thy will is, and, teaching us, pour Thy grace into our hearts that we may obey Thee.

We bring before Thee our needs to-night, which are manifold. We know that Thou knowest them all before we ask, yet Thou hast bidden us pray to Thee. So we lay them all before Thee. Thou hast even taught us to pray, Give us this day our daily bread. We pray for that, and for all things that are necessary for the sustenance of life. We pray for the little things of life, and for the great things. Thou knowest us through and through, our names, our place of abode, our business. As we cry out to Thee, bless us according to our needs.

We bring before Thee to-night those of our number, in this church and in the audience who listen distant from us, who bleed because they have fallen upon the thorns of life. We pray for those whom sorrow has overwhelmed, whose difficulties are a thick cloud that shut out the light of hope from their eyes. We pray for those who are lonely, for those whom temptations beset. We beseech Thee to minister Thy word to such to-night in a way that they shall know there is no sorrow, no difficulty, upon earth that Heaven cannot heal.

Wherever Thy word sounds forth bless it because it is Thy word. Thou art not limited by time and space.

Wherever that man is found who calls upon Thy name from a pure heart and with unfeigned lips, we beseech Thee to answer. So may Thy word go forth in the power and demonstration of the Spirit, that here and wherever it finds men, wherever it brings men to a conviction of sin and leads them to cry out in the words of the publican of old, God, be merciful to me a sinner, it may there bring salvation. Make this a night of blessing, a time when the gracious work of regeneration shall be done in the hearts of many; and to Thee we will give all the praise and glory, through Jesus Christ our Lord, Amen.

I suppose there are few stories in the Old Testament which are more familiar to most people than the story of the cleansing of Naaman the leper. Most of you have heard many sermons based upon this incident.

Great man as he was, generalissimo of the Syrian armies, Naaman was a leper. Through a little maid, who had been carried captive from Israel's land, and who waited upon his wife, he heard of the prophet who was in Samaria. The king of Syria, hearing of it, addressed a letter, not to the prophet but to the king of Israel, arguing that if the prophet were great, the king must be still greater. (Thus do men persistently spoil the simplicity of the gospel.) Thus did the king of Syria corrupt the simple message of the Israelitish maid.

Naaman was despatched with his horses, and chariots, and all his elaborate retinue of servants, carrying in his hand a large present of "ten talents of silver, and six thousand pieces of gold, and ten changes of raiment". When he presented his letter of introduction to the king of Israel, the king of Israel immediately construed the letter as an attempt to stir up mischief between the two nations, for he recognized that the request to recover a man of his leprosy was one with which he had no power to comply.

But Elisha the prophet, hearing of Naaman's visit, bade him come to him, saying: "Let him come now to me, and he shall know that there is a prophet in Israel." Mr. Whitcombe read to you this evening the story of his coming, of how the prophet simply commissioned a messenger to tell the great man to go to the river Jordan and dip himself seven times, until he should become clean. Naaman felt rather slighted that more ado was not made of him. He said, "I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper"—and he turned and went away in a rage, until a servant taught him wisdom, and suggested that he do the simple thing, as he was told. Repenting, he went down into Jordan and dipped himself seven times. The miracle was wrought: "His flesh came again like unto the flesh of a little child, and he was clean."

Full of gratitude, Naaman returned to the prophet, and wanted to load him with presents. The prophet declined to accept anything at his hand. Then Naaman said, "Behold, now I know that there is no God in all the earth, but in Israel. . . . And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord. But there is one little matter of difficulty I anticipate. I am my master's servant, and he does not recognize the God of Israel. It is part of my duty to accompany him to the house of his god Rimmon. When he goes to worship in the idol temple, and he leans upon my hand, and I bow as he bows, may I be forgiven for that little compromise."

The prophet, I rather think in a tone of irony, said, "Go in peace. Go in peace if you can."

We shall study together for a little while this story, as I speak of *Naaman's cleansing, of his compromise*, and then we shall examine so far as it is possible, *his conscience*, the strange conscience that he carried within his breast.

I.

NAAMAN WAS REALLY CLEANSED OF HIS LEPROSY. An unmistakable miracle had been wrought. He went to Samaria a leper: he returned perfectly whole, completely cleansed. There was no sham about it; there was no half-way measure about it: his flesh had become as the flesh of a little child. This valiant captain of the Syrian hosts was returning to his master happy at last because he had been delivered from this secret plague, from the leprosy that was wearing his life away.

One might have expected, then, from one who had experienced so marvellous a change within himself a readiness to take all the consequences of a full acknowledgment of the miracle. I speak this evening to those who have been genuinely cleansed—not to false professors of religion, not to those who are only church members, but who have never been born again, not to the great multitude of people who are merely religious, who have the form of godliness while denying the power thereof—I speak to those who know something of the regenerating power of the gospel, who have believed in the Lord Jesus Christ, and have become new creatures in Christ. You know that old things have passed away, and that all things have become new. You are able to sing with gratitude of heart, and out of your experience of its power,

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains."

As Naaman plunged beneath the waters of Jordan, so by faith have you plunged in that Fountain, and you know that you have lost all your guilty stains. Surely the angels might expect to hear you sing the hymn through, to hear you resolve,

"E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

What may we not expect, what may not Heaven expect, what may not the Lord Himself by Whose gracious power you have been healed, expect from you who have

been made partakers of the grace of life, and who know that you are saved?

I remark that Naaman's cleansing *was of great value to himself*. It is a great mistake to suppose that the religion of the Lord Jesus is profitable only to the poor. Blessed be God, it is profitable to the poor. It is a good thing for a poor man to know that he is an heir of glory. But the religion of Christ is just as profitable to the rich. Naaman was not a poor man: he was a man of large wealth; he was a man who occupied an extremely important position. He was a man who was held in high honour by the king, and by the state which he had so valiantly and so effectively served. He "was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper."

He was a man of great personal qualities, a man of large military capacity, a real commander of men. His natural ability had promoted him to high honour, and yet there was within this troublesome leprosy. But now that he is saved from it, now that beneath those splendid robes there is no longer the leprous scab, but flesh like unto the flesh of a little child, even the rich and prosperous and honourable and nationally famous general of Syria must have been a happier, a more contented man.

I know it is difficult for those who have riches to enter into the kingdom of heaven. I give it as my testimony, however, that I have known a few whom the Lord, in His wisdom, entrusted with large wealth, who have been among the noblest Christians I have ever met. There is no reason why a rich man, a man who is rich even in this world's goods, should not, at the same time, as God shall give him grace, be rich in grace and an heir according to the promise.

I speak to some this evening to whom the lines have fallen in pleasant places, and who have a goodly heritage. Though you may have less than you once had, you are not in want; you are still fat and flourishing, still nursed in the lap of luxury, having all that this world can give. And, at the same time, you know that the Lord has saved you. That knowledge ought to enhance the value of all life's blessings, and to make you feel the obligations that rest upon you.

Surely a man in Naaman's position must have had a larger opportunity to do good than the little Israelitish maid who waited upon his wife! Other things being equal, the man of large capacity and large wealth, the man of prestige and influence, if only it all could be laid at the feet of Jesus Christ, ought to be more influential in the things of God than the man of lesser position. I say, he might be. I know that it is very seldom he is. Very seldom! Very seldom! It is seldom that the power of the Holy Ghost dwells in such an one.

But I am pointing out to you the genuineness of the miracle, and the further fact that notwithstanding all the material blessings which Naaman enjoyed, there was added to it this greatest of all benedictions that he was now a clean man, saved from leprosy. Oh, my Christian brother to whom God has been gracious even in respect to the affairs of this world, I charge you to remember that a very special obligation rests upon you, and that as surely as the little maid in Naaman's household would ultimately be held accountable for her opportunity to testify, and rewarded for her faithfulness, so must we all give an account of our stewardship when at last the Master shall come to take account of His servants.

This was a genuine cure. It was a cure that enhanced the value of Naaman's present possessions. And it was a cure that made him genuinely grateful. In his heart of hearts he was full of praise and thanksgiving to God, and to the prophet too. He wanted to bestow a present upon the prophet in expression of his gratitude.

To how many do I speak this evening in whose hearts the love of God is really spread abroad because of His abounding grace, because of the measureless mercy He has shown you? What now may we expect from men and women for whom God has done so much? Let us see.

II.

Look at NAAMAN'S ATTITUDE OF COMPROMISE. Naaman was not only cleansed from his leprosy, but *he was actually converted to Jehovah*. He said to Elisha, "Now I know that there is no God in all the earth, but in Israel." Naaman was a man of profound conviction, and his conviction grew out of his experience. "Behold, now I know that there is no God in all the earth, but in Israel." Only one God! Only one Saviour! Only one Power that had wrought this miracle in Naaman's life.

I speak to some who have been saved from the errors of the day. There are some who hear me to-night who have no doubt whatever about the inspiration, infallibility, and supreme authority, of the Bible as the word of God. Your experience of divine grace forbids you to question the essential Deity of Jesus Christ. You know that no one but God could have wrought for you what God has wrought in you, and whatever the critics may say, however men may seek to undermine the confidence of people in the Bible, and in Jesus Christ as God's only Son, you say, "Nothing can shake my confidence. I have myself tasted that the Lord is gracious. I have become the subject of His power. It is not a matter of theory with me: it is a matter of profound experience, and nothing could change my conviction of the truth."

What a blessing it is when a man is saved from unbelief, when, in addition to some of earth's benefits, health and strength—for that is what Naaman had, and that is what some of you have, sound bodies and sound minds,—he is given a clear apprehension of the truth as it is in Christ, so that he has a whole Bible that no one has been able to take away from him, I say, what a blessing that is! If that is your conviction, it might reasonably be expected, that you would pursue a straight course. Naaman resolved that, for himself, he would never again bow his heart to any other god than the God of Israel, for said he, "There is no other."

Some who hear me to-night would say, "Sir, Jesus Christ is the only God I know. I worship Him. I say with Thomas, when I look at His wounded hands and side, My Lord and my God. I worship none other." But where are you to-night, my brother, you to whom so large a measure of spiritual enlightenment has been vouchsafed, you who are numbered among the children of light, and are not in darkness as other men, you who know the truth? What are you to do to-night?

Let us hear what Naaman had to say. He said, "I am going back home. I occupy a very important position. I fear that some recognition of Rimmon, even if it be but formal, is indispensable to the position I occupy. If I were openly to declare that there is no god but the God of Israel, it might involve me in serious loss. It is part of my duty to attend my master when he goes into the house

of his god. Of course, I now know that Rimmon is no god. Therefore I should like to take two mules' burden of earth that I may erect an altar; but I shall have to go where my master goes, I shall have to go to the house of Rimmon. And when he bows, it would not look well for me not to bow. I must bow too. I hope I may be pardoned for that little compromise."

O Naaman, thy name is legion, in our day! How many men there are to-day who are as truly, in their own convictions, evangelicals as they ever were, ministers and laymen who know this gospel is true, but who yet are found in the house of Rimmon, bowing their heads as though Rimmon were really a god! How many people there are who are afraid—as Naaman may have been afraid—of losing their position, of lessening their chances for advancement, for further favours from the powers that be, were they to cast prudence to the winds, and let the deepest conviction of their souls find utterance! Shame on you, Naaman! Shame on you! If the little Israelitish maid who was far from home, in a heathen country, with no one to help her, no one to sustain her—if she had been as timorous as thou art, had she been as solicitous for her personal profit and preferment, she, too, might have hesitated to speak of the prophet who was in Samaria.

It is easier to testify for Christ in the kitchen than in the drawing-room. It is easier to be out-and-out for Christ while wearing a workman's apron than it is as president of a bank. Some who hear me to-night know what I mean. I have you this time, Naaman! Do not turn the dial, for God will hold you accountable for it. I say, there are places and occasions where and when it is admittedly difficult to testify. There are men who are pursuing Naaman's course to-day, still maintaining their positions, outwardly bowing in the house of Rimmon, while in their hearts they know that he is no god.

How many there are who are part and parcel of modernistic institutions and organizations to-day, whose whole influence and power and wealth and prestige are exercised for the destruction of the very thing which the men who serve as part of the machine profess to believe. I do not understand how men can remain in churches whose leaders deny the authority of the Bible, the Deity of Christ, and the Saviourhood of Him Who died at the place called Calvary. I do not understand how men, believing those things, can yet consort and co-operate with other men and organizations who deny everything which they themselves profess to believe. But they do! They do!

"Oh well", say they, "I will have my two mules' burden of earth. I will erect my altar at home. I will read my Bible, and pray with my children. I will give my testimony where I can. But, of course, officially—officially—I cannot help what I am officially. Officially, I shall have to go to the house of Rimmon. I do not believe a word that is taught there. I have no sympathy with it at all. My own experience cries out against what these deniers of our God have done—and are doing—but I have to consider my official position. I fear I shall have to stay in the house of Rimmon."

There are hundreds of Naamans among my radio hearers and THE GOSPEL WITNESS readers who, for the world, would not let the public generally know what their position really is. "Where do you go to church?" "I go to the house of Rimmon. Others go, and I have

to go. I am sorry, but we have to do many things we do not like to do. So I go to the house of Rimmon."

It may be that Naaman was afraid, not only of the loss of position, but of *the loss of reputation*. He was a "great man". Had he gone home and told the story of the miracle of his healing, that by simply dipping in Jordan he had been made whole, very few would have believed him. Most of them would have said, "Naaman, you are a fool. I do not believe you had leprosy at all. If any change was wrought, it was not the cleansing of leprosy. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? You used to say so yourself. Now you profess that you dipped seven times in Jordan, and that your flesh became like that of a little child. We do not believe it." If there had been physicians in that day—and I suppose there were of a kind—Naaman's master perhaps would have said, "I suppose we had better have him examined, we had better call in an alienist to examine this man's head. He thinks he has been cleansed of leprosy, but surely there is something wrong with his head."

Nowadays the man who is religious seven days a week is supposed to be an out-patient of an asylum, who, by some means, has escaped confinement. We have had people come to this church full of prejudice, and the Lord Jesus has met them and saved them, has wrought a miracle as great as that wrought in Naaman—with what result? Their own families have thought they were "a little bit off". The man's wife says, "My husband has become so religious I am anxious about him"—not about his soul, but about his head! That is true! I could quote you many cases that have come within my certain knowledge, where men and women who have given themselves wholly to Christ have found that even their reputation for simple sanity has been jeopardized. And because of that, many of them still go to the house of Rimmon.

What would happen if the men and women of Toronto, of Canada, who know Jesus Christ, who believe the Book, who are convinced of the sovereign authority of Jesus Christ as Saviour and King—what would happen if they, before their families, in their business, in their churches, and in all their social relations, were suddenly to be endowed with a heavenly courage, and should say, "I will never cross the threshold of Rimmon's house again. We will worship the God of Israel, the God and Father of our Lord Jesus Christ; and we will let everybody know that we worship Him only."

I remember some years ago a very influential gentleman in this city, a man of large wealth, and a man who loves the Lord Jesus Christ, a man who knows what it is to be saved, a man, I am positive, who loves the old gospel, who knows the efficacy of the cleansing blood in his own experience, and who longs to see souls saved. I have long regarded him as one of the princes in Israel. He addressed the Baptist Ministerial Association of that day after returning from a stay in California. He had heard all about Hollywood, and had seen something of its corrupting influence, not only in California, but the world over. He was full of it in that address before the Baptist Ministerial Association, and he said something like this, "Brethren, worldliness is eating the heart out of our churches, and is paralyzing all our endeavours. A passion for the movies, for the gaming-table, and for the dance, is ruining our churches." He gave a magnificent address. When he had finished I moved a vote of

thanks, and then said something like this, "Mr. So-and-So has said what we, as ministers, I think without exception believe. We are glad to hear him speak as he has now done, and I respectfully suggest that he gather about him the leading Baptist laymen of this city, and that he repeat the address that he has given to us to all these leading laymen, men of position and influence, and that he then say to them, 'Brethren, I appeal to you to come and stand with me, that in our families, in our business, and everywhere, we shall let all the world know of our devotion to Christ; and that we take an uncompromising stand against all these evils'."

He replied, and said he appreciated the vote of thanks of his brethren; but added in substance a word like this: "As Mr. Shields has been speaking I have been calling before my mind the Baptist laymen of this city, the men we look upon as leaders (that was twelve years ago, or thereabout), and I cannot think of twenty of them who would stand with me in this position." He thought a moment, and said, "No; I do not believe there are a dozen." He continued reducing the number until at last he said this significant thing, "I cannot now call to mind more than three or four of the outstanding Baptist laymen of this city who would take my stand in reference to these things."

Before the Elishas, before the prophets, that princely layman took a splendid stand for Christ, but how I wish, when he had said all that he had finished his address by saying, "Brethren, if there is no one else, I will stand alone." But he did not. Good and great man as he was, and is, he went back to the house of Rimmon, and he bowed with those who bowed.

I appeal to you laymen of Toronto who hear me tonight, and who would be ashamed to come to Jarvis Street Church—I care not to what church you belong, whether it be the Anglican, Presbyterian, United, Baptist, or any other church, if you believe in the Lord Jesus Christ, and have been made a partaker of His saving grace, I beg of you in the Lord's name to take your stand for Christ. Come out of the house of Rimmon! Cease from this shameful compromise with error and evil, and stand for God; and we shall have a revival in Toronto. Such a revival will never be brought about by the Naamans who bow in the house of Rimmon.

There is nothing to indicate that Naaman had a single convert. I do not suppose he ever led anybody to believe in Jehovah; for let me tell you that while Naaman may go into the house of Rimmon, the Spirit of God will not. The Spirit of God is not a spirit of compromise: the Spirit of truth will never compromise with error.

But here is the strange thing about it. Some man says as I preach this evening, "You are pretty narrow-minded, and we have to be broadminded in these days." Yes; you have to be broadminded to travel the broad road, but narrowminded to travel the narrow road—yet it is the narrow road that leads unto life. And I say to some of you who thus speak, and who thus excuse yourselves, that you know the way of compromise is not right. Naaman knew it, for he said, "When I bow myself in the house of Rimmon, the Lord pardon thy servant in this thing."

A man came to Dr. Jowett once to tell him he was a Christian, and that he desired to unite with the church. "But before I come into your fellowship I should like to ask you a question, Dr. Jowett. Do you think there is any harm in a church member's attending the theatre?"

"Why do you ask me that question?" "Well, I wanted to have your opinion. I go. I like to go, and I thought I should like to have your mind on the subject."

Dr. Jowett said, "I understand, Mr. So-and-So, that you are very fond of riding, and that for exercise you get on the back of a horse and gallop away into the country. Is that so?" "Yes; I am very fond of riding. I have a good horse. He is a real friend, and he takes me for a ride." "Why did you not ask me if I thought it consistent for a professing Christian to ride horseback?" He laughed and said, "I have no doubt about that. I am sure that is all right." "Well", said Dr. Jowett, "have you any doubt about the other?" "Yes, I have." "Then", said the great preacher, "you had better give the Lord the benefit of the doubt."

That would settle all your problems, my friend. "The Lord pardon thy servant." Why? What are you going to do, Naaman? Why ask pardon in advance, for something you are going to do when you get back home? Why set yourself toward compromise?

III.

WHAT SORT OF CONSCIENCE HAD NAAMAN? There is no doubt he had a conscience. He asked that he might be pardoned.

And Elisha said, "Go in peace." Go in peace! What do you suppose he meant? I think he probably meant something like this: "It is evident your mind is set upon retaining your position, and upon being careful of your testimony; and argument on my part would do you little good. Go and learn your lesson yourself. If you have any conscience in your breast, find out whether you can have peace while you are compromising with error."

Do you think you can? I know many people who regularly attend the house of Rimmon in our day in the city of Toronto, plenty of them. Their church is the house of Rimmon. "My wife goes; my children go; all my associates are there; all my business associates. I meet them downtown on Monday, and they all move in that circle. They are all Rimmonites. I should be like a spotted bird if I should leave them, and so, although I do not believe what they teach, I go."

They have good music in the house of Rimmon! They have good society. All the "best" people in town go to the house of Rimmon, the upper ten, the upper four hundred, or whatever it is; they are all Rimmonites. They all go to the house of Rimmon. "I do not like it. I confess that Sunday means boredom. I go because my wife goes, and I bow with her. But I am not happy. My conscience is at war within me all the time. I know I am giving my sanction to the things I do not believe, but I go. I have no peace and no power."

There is no peace for a cleansed Naaman in the house of Rimmon. There is no power in the way of compromise. If all the Naamans who bow with the worshippers in the house of Rimmon would this night resolve, "I have attended the temple of Rimmon for the last time, and I will never again go to any house of worship the second time where Jesus Christ is not exalted as the Saviour of men; I will have no fellowship with the unfruitful works of darkness, but I will rather reprove them"—if the Naamans would do that, what a great turning of the people there would be toward God!

Poor Elijah was rather discouraged sometimes, great man as he was; but perhaps he may be excused for saying, "I, even I only, am left." The Lord assured him

there were seven thousand who had not bowed the knee to Baal—but that seven thousand had successfully secreted themselves somewhere. They probably included the number whom Obadiah hid by fifties in the cave. Come out, you Naamans, and let us take a census! If you believe the Bible, say so. If you believe in Jesus Christ, say so. If you believe in the power of the cleansing of the blood of Jesus Christ, let all the world know it. Then you will have blessing, but not until then.

I do not invite you to become a regenerated Rimmonite. Ah, that is rather a good phrase, in spite of its paradox, "regenerated Rimmonite", one who is really a Christian, but who still attends the house of Rimmon. I do not invite you to that: I invite you to become a good soldier of Jesus Christ,—to be saved first, and then to put on Christ, to endure hardness for His sake, and to subordinate every interest in life to the supreme passion of knowing Christ, to resolve that you will follow the Lamb whithersoever He goeth. May He save us by His grace, sanctify us by His Spirit's power, and make us bold with the boldness which comes from keeping company with the Lord Jesus Christ.

Let us pray: We beseech Thee, O Lord, to bless our meditation this evening. There are many who trust Thee, who have never yet confessed Thee. There are others who have confessed Thee in select circles, they have confessed their hope to Elisha and his household; but they have never acknowledged it in the court of the king of Syria. They have never borne faithful witness to those who know not Jehovah. Make us Thy servants and Thy soldiers, so that we may be witnesses unto Thee in Jerusalem, and Judea, and Samaria, and to the uttermost parts of the earth. We ask it in the name of our Lord Jesus Christ, Amen.

EVERYONE ALWAYS IN HIS PLACE.

An Address by the Pastor, Dr. T. T. Shields.

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, September 15th, 1932.

(Stenographically Reported)

Lesson Text: II Chronicles 35:10-19.

I was looking over, the last few days, my late wife's Bible. There are scores and scores of passages marked, the fifteenth verse of this chapter among them. There is no comment, but it is marked for emphasis: "And the singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them."

I do not know what particular of that verse led to its being emphasized, but as I read it to-day I found it strikingly suggestive, and as having in it some lessons which are of special importance to us at this season of the year.

I.

The whole chapter speaks of THE NECESSITY OF PROPER DIRECTION IN THE SERVICE OF THE LORD. There was nothing done haphazardly nor impulsively. The book of the law of Moses was carefully examined, in order to ascertain how the Passover should be observed. According to the direction of the-king and those who were his lieutenants, subject all of them to the direction of the word of the Lord, preparation was made for the obser-

vance of this greatest of all observances in Israel's history subsequent to the time of Samuel.

I think we all need to learn the lesson that nothing happens in God's universe. Everything comes to pass by the operation of law, which is but another name for the will of our God. In this ordered world, and in the ordered worlds about us, the will, the law of God is supreme, it is inexorable. "The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?" Deborah celebrated in that same song from which I have quoted the victory over Sisera by saying, "The stars in their courses fought against Sisera."

The stars fought "in their courses". They had no need whatever to depart from the prescribed path, to leave their divinely ordained orbits, in order that they might oppose one who was out of harmony with the will of God. When any of us do that which is contrary to the will of God, when our lives are set in opposition to His pre-arranged plan for us, the stars "in their courses" fight against us. Every law of God, in the material world, as truly as in the moral and spiritual world, is opposed to the man or the woman who fights against God. And in order that we may avoid that, that our lives may be directed in paths that are in agreement with the will of God, in order that we may enjoy the abiding companionship and co-operation—if I may dare to use that term in such a connection—of the Spirit of God, we must know the will of God; and the only way of knowing the will of God is through a study of the Word of God. We must consult the Book, as they did in Josiah's day, in order that we may know how we ought to serve God.

I am persuaded that there is no detail of life—as there was no detail of the service of the sanctuary—which is not regulated, if not by direct and explicit precept, then by implied principle, in the Word of God. We ought to be so regulated in our service—in our daily lives, of course, but this scripture has to do particularly with the public worship of God, with the general assembly of the people of God.

And incidentally, I remind you that public worship is a divine institution, and that wherever there has been a revival there has always been a revival of interest in and observance of the institution of public worship. You never heard of anybody's being really revived in spirit, and brought into closer fellowship with God, and endued with power from on high, going away by himself, and keeping it to himself. It is not natural for him to do so. When the Spirit of God takes possession of men they want to impart something of the blessing they enjoy to others. They are always found in the place of praise and of worship. Where there is a revival you will find the people have a deeper interest in the place of prayer. And whenever you and I find our interest in public worship waning, whenever we find that it becomes irksome to us in any way, we may be sure our spiritual health is declining. It is an infallible symptom of declining health when one feels no necessity of meeting with others of like precious faith.

And when thus we meet we ought to come under divine direction, and we ought to see that everything is done decently and in order. If that simple principle, laid down so clearly in the New Testament, as to the governing of the assembly of the saints—if that simple rule were applied, how many so-called religious movements would be uprooted and destroyed. You may always be sure of this,

where there is want of order and decorum, of reverence for God and the things of God, the Spirit of God is not directing: "God is not the author of confusion, but of peace, as in all churches of the saints."

There is another word here that suggests the value of order in the Lord's work. There are people who are naturally orderly. There are others who are just as naturally disorderly.

There are people who, in their personal affairs, in their business, indeed, in all things, are essentially disorderly. There are housewives who are disorderly. Good and excellent people, who scarcely know the difference between the cellar and the garret, the kitchen and the parlor. Things are here, there, and everywhere—everywhere but in their proper place. There are other people who are so orderly that it becomes almost painful.

I boarded with one such lady years ago. I had a new bicycle, and I was with it as people are to-day who get a new car, how they polish it! But they soon get over that! After a while as long as the wheels go round, and get them to their destination and back again, that is all they ask of it. My bicycle was new, and somehow or another as I polished it I hurt my finger so that it bled profusely. When my landlady came home, and saw my finger bandaged, she said, "Did you hurt yourself?" "Yes, I cut my finger." "How did you do that?" "I was cleaning my bicycle. And I do not know that I should have got the bleeding stopped had I not found a cobweb." "Cobweb! Where did you find a cobweb?" "Now do not get excited. It was not in the house! I had to search very diligently before I found one at all, and at last discovered one in the woodshed." Almost before I had finished speaking that good lady was out with broom and dust-pan to see if there was another there! I suppose anybody could bleed to death so long as there were no cobwebs! She was a very orderly woman.

There are people who are orderly in their Christian lives, who know how to put first things first. There are others who are haphazard, and do not know where to put things.

This verse I found marked tells how to put things in their place. "The singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them." Everything was in proper order; the singers and porters were in the place assigned to them.

That is very necessary in the Lord's work. It is a good thing to have a place, and to be in your place. There are some people who have no place: they are like the heath of the desert that is blown hither and yon. "Those that be planted in the house of the Lord shall flourish in the courts of our God." I wish I could get some people planted. Planted! Some people are always transplanting themselves. I do not wonder they grow so little. I have a garden. I do not know much about gardening: I am mainly learning what not to do. But I know that you cannot expect any plant to grow very much if you transplant it too often. You will soon have no plant at all, if you transplant it too often, and at the wrong season.

There are Christian people who live at a poor dying rate. They are poor, puny, little things, who count for very little because they are always tearing themselves up by the roots and planting themselves elsewhere; then by and by they move on somewhere else.

These people had their station. I am confident that we ought to have, in the house of God, each of us our station. I believe we ought every one to have some responsibility resting upon us; some piece of work which belongs to me, which I must do, which nobody else can do for me, which necessitates my being there to do the thing to which I have been commissioned.

I have intimated to you once or twice quite recently that I believe there is nothing more destructive in our day of a wholesome Christian life and its development than the too common attitude toward the church of Christ. There are people who scoff at the church.

I spent a vacation in Vancouver about twenty years ago, and one night there was a big fire on the outskirts of the city. I had nothing to do so I went. I do not blame anybody for going to see a fire. I would get up in the middle of the night to see one; there is an attraction about it. This was a forest fire, on the outskirts, before Vancouver had developed as it has now. Coming home at two or three o'clock in the morning the cars were crowded. Near me were two young men; one was sitting down, and the other was standing, holding on to a strap. "Where do you live?" the one seated enquired of his friend. "Oh, such a place." "And where do you eat?" Sometimes one place, and sometimes another; wherever I happen to be."

Here were two respectable vagabonds. I suppose they had enough to pay, for whatever they got, but there was no place where they were expected. They slept in one place, and ate where hunger overtook them, or wherever it might be convenient.

There are hosts of people to whom that principle applies religiously—because there are multitudes of people sleeping. That is what some people go to church for! Sometimes I wish church pews were more comfortable—and sometimes I do not.

But where do you eat? Where are you established? To what family do you belong? What circle expects you? Where is your obligation? Where do you live? Every believer ought to have a church home. I am positive that is the teaching of the Word of God, that the local church is an assembly of regenerated persons brought together for the observance of the ordinances of the Lord's house, for the proclamation of the gospel, for the multiplying of the spiritual race, an holy nation, made up of those who have been born again; that the church is a divine institution, and in that local assembly believers ought to find a place, and there they ought to assume some obligation.

God has been pleased to bless us in this place in large measure these many years. We have seen large numbers of people genuinely and unmistakably saved. There is no question about it. But if some people had not felt the responsibility for the establishment of a church, and the maintenance of a church, if somebody had not established a spiritual home, and spread the table where spiritual food could be obtained, then none of this would have been possible. It may be well to go to visit our friends occasionally, but who of us does not want his own home, the place where he belongs peculiarly and specially? We need order in the Lord's house, a place where we can have some particular obligation, and where we shall fulfil our duty.

How many members of the choir are here to-night? This chapter is about the choir: "The singers, the sons of Asaph were in their place." That is where singers ought to be. There was a place for music in that service. There are some people who have voices, and they ought to use

them. There are some other people who have not voices, and—well, I suppose they ought to have an opportunity to make a joyful noise. But they ought not to be in the choir! Do not be offended if you are not invited to join the choir. I am not in the choir. If I were, I might be invited out! Perhaps they would be too polite to do that, but they might hope I would go. I have known some people who could not tell the difference between the Doxology and God Save the King. We have had people here who could sing any piece—because they sang everything to the same tune. It made no difference to them whether a hymn was written in long metre, short metre, or no metre at all. If you sing like that, stay in the congregation and let those beside you drown you out—but do not go in the choir.

But there were people in that day who could sing. They were appointed as singers—and they were in their place. That is where they ought to be. You choir members, keep that in mind. When you have a place, see that you occupy it.

I can never understand how people, assuming an obligation in the church, should take French leave whenever it suits them. You expect me to be in the pulpit when the time of service comes. The choir leader expects you to be in your place. He has not complained. My wife was very fond of music, and I suppose that made her particularly watchful. But if anybody were absent from the choir she would speak to me about it. "Mrs. So-and-So was not there this morning; is anything wrong?" "The singers the sons of Asaph were in their place." Perhaps that was why she marked that verse in her Bible.

And they were in the place assigned by "the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer." They were the divinely appointed leaders. There ought to be leadership in Christian service. But a leader implies a follower. These Levites were faithful followers. Whether you are a leader or a follower, be in your place.

"And the porters waited at every gate." The porters were the ushers. They waited at every gate. Ushering is a very important matter in the house of the Lord. It ought to be in the hands of men who are sensitive and responsive to the guidance of the Spirit of God. An usher's business is not merely to show people into a pew: an usher's business is to usher redeemed souls through the pearly gates.

Much depends upon where people sit in church. Some people like to have a particular seat, and selfishly occupy it. Be in your place—but your proper place may not always be in the same seat. I should think we who are Christians would sit on the floor, or stand up, if only people would come to hear the word of the Lord.

As for the ushers, I say, how important it is that they should be under the direction of the Spirit of God!

The teachers of a great Sunday School in a certain American city met one day, and one of them was very discouraged. She had a difficult class of young girls of twenty years of age or thereabout, some of whom were converted and some were not. They were not mature enough to have dignity and poise—I had almost said, and sense—but were too old to be treated as little girls. When this teacher came from her class each Sunday she felt as though she had been drawn through a thorn bush. "I love that girl, but I almost wish she would not come." "Tell us her name", said another teacher, "and let us all pray for her." Her first name was Ida, we will call her

Ida Blank. This lady put the name down in a little book, and every day she prayed for this incorrigible girl.

One Sunday night she went to church. She usually sat at the right of the minister, and she went immediately to her seat. But she felt uncomfortable, and prayed that the Lord would direct her to any place of service He desired her to exercise that night. She got up and went to the back of the church, and then came and sat nearly opposite to her usual seat. The church filled, and the service proceeded. While the minister was preaching, she noticed a young girl in the pew directly in front of her who seemed to be interested, and later she noticed a tear roll down that young girl's cheek. She said, "The Spirit of God is working there." As soon as the sermon was finished and the invitation given, she leaned over and asked the girl if she would like to be saved. "Above everything in the world," she said. She slipped out of the pew, and sat beside her, and her heart opened to the Lord Jesus like a flower to the morning sun, and she led her to Christ.

"Now, my dear, I want you to give me your name, so that I can keep in touch with you. I want to help you," the teacher said. "My name is Ida Blank," the girl replied. Taking her book out of her bag, the lady said, "Is that your name?" "Yes." "Is that your address?" "Yes. How did you get my name and address?" She replied, "I have been praying for you every day, and sometimes many times a day, for months. You are in Miss So-and-So's class?" "Yes." "She told me about you, and I agreed with her to pray for you."

What I want to know is this, who was ushering in that church that night? I know. God the Holy Ghost. That is why, if we are going to have services where the Spirit of God has free course, we must have for ushers men who will be given up to the guidance of the divine Spirit, so that He will have direction, and will teach the ushers where to seat people.

Dr. Clark told me a year or so ago that she came early to service one Sunday evening and sat in a seat in the gallery, leaving room for two or three to sit on the end of the pew, and then definitely asked the Lord to lead the usher in that section to put somebody in the seat to whom she could speak. Presently an usher put two young girls right beside her, and that night when the invitation was given Dr. Clark led those girls down the aisle and they accepted Jesus Christ.

It is a great thing to have the porters waiting at the gate. There is nothing secular in the Lord's work: it is all spiritual. Every part of it should be under the direction of the Spirit of God. That is a word for the choir, for the ushers, and for all others: no matter what we do, we ought to do it under divine direction.

II.

Here is a negative word, "They might not depart from their service." They had no leave-of-absence. We ought always to make it a matter of conscience to fulfil our task whatever it may be. If our place is in a particular station, we ought to be there at the time appointed, and ought to be always there. Always there!

I believe God will greatly bless us in these coming months. I am looking forward to a great season, are you? We have seen God's power in this place. Occasionally we have been brought up sharply, and have had to seek anew the power of the Lord. But how shall we get God's work done? How do you do in your daily task?

A man comes to me and says, "I am out of employment." "Have you done no work?" "Oh, I had an hour's job yesterday, and a couple of hours' work the day before. I pick up a little here and there, but I have no steady employment." That is not very satisfactory, is it? There are a great many religious lawn-cutters. They put in an hour here and there, going from place to place. There are many sermon-tasters. There are many I might call—how shall I put it? Thermo-metrical Christians (is there such a word, Professor Whitcombe?) I mean the people who carry a thermometer in their pocket. I used to know a woman who carried about a clinical thermometer, and she was always taking the temperature of the children—and discovering they had a degree or half a degree of temperature. I suppose we all have, but we do not know it. There are people like that religiously. They go about taking the temperature of the different churches, and sitting in judgment upon everybody. If the sermon happens to suit them they say to the preacher, "You did very well this morning", and then go off and express their approbation or disapprobation of somebody else.

What sort of home could a man have if his wife were to gad about attending to every thing but to her own home? Or what sort of home could a woman have if her husband spent most of his time and money elsewhere than on his own family? It is equally impossible to build a church of Reubenites, of people "unstable as water". I am more concerned for the welfare of the individual than for the upbuilding of an organization. I feel like saying always to Jarvis Street Church members, "If you know of some church where you can be better fed, more thoroughly instructed, where there is a finer spirit, where you can grow up into Christ to greater advantage than you can here, then by all means go; and God's blessing be on you. But get planted somewhere, and do something. Grow up into Christ, and be something for the Lord.

On the other hand, if this is the place where God places you, if this is the place where you have been instructed in the things of God, then say to your soul, "This is my house. This is my place of service, and for me it is the only place."

We want people who will be in their place: the singers in their place, the porters at the gate; and all of them recognizing their obligation to Him Who bought them, that they may not depart from their place of service.

We shall open the Seminary in a couple of weeks. That is an every-day job. These men, like Brother Whitcombe, Brother Brown, and all the others who teach, cannot be here, there, and everywhere. A school could not be operated by vagrant teachers. Some of you are teachers in the day schools. If scholars are absent, you want to know why; and usually if they are absent very often it is reported, and they are required to bring a written reason from parent or guardian.

Next time you are absent, please bring me an excuse! Get somebody to write it for you! You ushers, when you are absent, go to the Chairman when you get back and say, "There is my reason for being away." And you singers, bring to the choir leader a reason for your absence.

The Levites had prepared this service for them. That is my word to you. I do not know why Mrs. Shields should have marked that verse, but as I read it this evening in her Bible I said to myself, "Well, I will let her exhort the choir, the ushers, and everybody else to-night, to be in their place, to attend to their duties, according to the commandment of the Lord."

Whole Bible Course Lesson Leaf

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REV. ALEX. THOMSON, EDITOR.

Lesson 41 October 9th, 1932

FOURTH QUARTER.

JOSHUA'S CAPTAIN.

Lesson Text: Joshua, chapter 5.

Golden Text: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Heb. 2:10.

DAILY BIBLE READINGS:

Monday—Gen. 18:1-10.

Tuesday—Zech. 1:7-17.

Wednesday—Col. 1:1-17.

Thursday—Col. 1:18-29.

Friday—Rev. 1:9-20.

Saturday—Rev. 19:11-21.

I. THE FEAR OF THE KINGS, (v. 1).

When God manifests His power in an extraordinary manner on behalf of His people, He strikes fear into the hearts of His enemies. They realize their helplessness before His might, and become afraid of consequences to themselves. And in the hearts of His own people there is awe and godly fear. In the record of our lesson the kings of Canaan were stricken with fear when they heard of the way in which the Lord had dried up the waters of the Jordan before the Israelites to permit them to cross the same. "And their heart melted, neither was there spirit in them any more, because of the children of Israel." Their morale was gone, and with hopelessness they viewed the future. From this we see the favoured position of the Israelites. The spirit of their enemies was conquered before their bodies were overcome, and victory was consequently certain if sought in the power of God. In the spiritual realm when God has been pleased to manifest His power in an unusual manner the world has been stirred thereby, as in the case of revivals, and in the present day the children of God have a distinct advantage over the world, in that in obeying Him they are sure of victory, (Phil. 4:13). A spiritual lesson may be derived from the condition of Israel at this time as manifesting necessary elements in victory. As a nation they were where God wanted them to be, they were making progress in their journey, they fought with God against His enemies, they combined faith and works, they gave God the glory for the results attained, and they put Him first in their endeavours.

II. THE SECOND CIRCUMCISION, (vs. 2-9).

Circumcision was the outward sign of the covenant which God had made with His people through Abraham, (Gen. 17:10). It was a sign of their complete separation unto Him, and of the fact that they were peculiarly His. Obedience to this rite meant participation in all the privileges of God's children; disobedience thereto brought unpleasant consequences, (Gen. 17:14). The condition of Israel depicted in this section manifests their neglect of this command of God, and their compliance therewith. The older generation which had left Egypt as adults had been circumcised, but the younger people who had grown

to maturity during the wilderness wanderings, when the nation was suffering for its unbelief, had neglected the performance of this rite. They were then in a backslidden condition, without the mark of separation upon them, but now that they had crossed the Jordan and were about to possess the promised land, this reproach must be wiped out, and obedience be given to the command of God. Typically we are reminded of the condition of the Christian in a carnal and in a spiritual state. Physical circumcision is not now a requirement demanded of the males among the children of God, but there is a circumcision of the heart, (Rom. 2:28, 29; Gal. 5:6), manifesting itself, not in the cutting of the flesh, but in the putting off of the body of the sins of the flesh, (Col. 2:11), giving thereby a mark of separation unto God. Such a sign should be evident always in the life of the Christian. In times of backsliding and unbelief it is not seen, but on return to God, and in the course of entrance into a progressively deeper spiritual experience, typified by Canaan, this sign manifests itself. Separation unto God is the mark of the spiritual child of God, (2 Cor. 6:17), and lack of it the sign of the carnal one. Note the importance attached to this rite by God, the corresponding significance of its spiritual type, and the implications arising from the time and circumstances of this second circumcision.

III. THE OLD CORN OF THE LAND, (vs. 10-12).

Several things affecting Israel, in addition to circumcision, occurred on their entrance into Canaan. First, they "kept the passover on the fourteenth day of the month at even in the plains of Jericho". This celebration commemorated the deliverance of the nation from Egypt, (Ex. 12:27), and it was commanded to be observed each year at the appointed time, (Ex. 13:10). Such a command may possibly have been unheeded during the wilderness wanderings, as there is no record of the observance being kept after the people journeyed from Sinai, (Num. 9:5), but being again in touch with God and about to possess the land of promise, it was necessary to obey Him in this, as in all other things. Note the significance of the observance in its relation to our Lord, (1 Cor. 5:7). In the second place we are informed the people ate "the old corn of the land on the morrow after the passover". This was part of the food of Canaan, and was of a more substantial nature than the manna eaten in the wilderness. Such food could not be secured in the desert, it could only be had in a land which was cultivated. The food eaten by the Israelites therefore denoted their position as inside or outside the promised land, and the spiritual food partaken of by the Christian makes known his position and condition. If he is progressing spiritually he ought to be able to partake of good solid food, but if unable to do this he gives evidence that something is wrong, (1 Cor. 3:1-3; Heb. 5:12-14). Emphasis may be laid upon the necessity of feeding upon Christ through His word, the Holy Spirit aiding in the understanding and application; also the close relation existing between the condition of the Christian before God, and his ability to understand

and absorb the truth of God. The blessedness of feeding on strong meat may also be pointed out. The third matter of importance is that the manna ceased after the people had eaten of the old corn of the land. This is an evidence of the supernatural source of the manna. God wrought in a miraculous manner in sending it, and its purpose being fulfilled He ceased to do this. Note God's power in this respect, also His wisdom, care, and kindness.

IV. THE CAPTAIN OF THE HOST, (vs. 13-15).

In the performance of his duties as leader of his people, Joshua met the captain of the Lord's host. The circumstances of the meeting are of interest. Joshua was "be Hericho", and evidently alone. The reason for being in such a place is not stated, but it undoubtedly was connected in some way with the ensuing conflict for possession of the land. Joshua therefore met his captain while in the discharge of his duty. It is always thus with the servants of God, the Lord reveals Himself to those who are in the way of obedience. It is the worker and not the idler who receives increased blessing.

The appearance of the Visitor is most suggestive. He stood over against Joshua "with his sword drawn in his hand". To the eyes of Israel's leader He was a warrior ready for conflict. It was a time of war, therefore His appearance was not strange, and Joshua only desired to know on which side He stood. Was He for the Israelites or for their adversaries? The straightforwardness and courage of the soldier are manifest in his attitude toward this Stranger. There is no hesitation in his approach to Him; there is no fear displayed, but simply a plain question demanding a plain answer. Such an answer was forthcoming, but it was not what Joshua expected. The One before him was not an ordinary person, but a Visitor from heaven, the Captain of the Lord's host, the Lord Jesus Christ. Our Lord is sometimes referred to as the "Prince of peace", and rightly so, but we must never forget that He is Prince also of an host, and as such wields the sword of judgment. He made known here His supreme position in relation to all the forces of God, and His readiness for conflict.

The recognition by Joshua of the character and importance of his Visitor is seen in his attitude toward Him. He immediately recognizes Him as Lord, acknowledges himself as His servant, and requests directions from Him, the first command relating to unloosing the shoe, which was complied with. The attitude of Joshua throughout was that of reverence and worship as befitting the person of the finite before the Infinite. From this incident we are assured of the interest of God in the affairs of His own, and of the fact of a divine, visible, intervention in their affairs. We may learn also that the forces of God have their Leader in heaven. Christ is the Head of the church, (Eph. 1:22), and all human leaders are subservient unto Him. Recognition of Christ as Lord is essential to God-pleasing service, and this implies readiness to hear His commands and to obey them. Note also the incarnation of Christ and its implications with the promise of His return.

The Union Baptist Witness

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GETTING READY FOR CONVENTION.

The Fifth Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec is approaching. Once again the Convention session will be held in the historic Jarvis Street Baptist Church, and the Union of Regular Baptist Churches of Ontario and Quebec will enjoy the hospitality of the Jarvis Street people.

During the three days of Convention, a year's work will be reviewed and the victories of the past year will surely bring a people before their God in humble acknowledgement of His care and with hearts overflowing with praise because of His many, many blessings.

No one, for a moment, will dispute the fact that the past year has been a year of testing and a year when God has brought His people face to face with circumstances too great for them and they perforce have called upon Him. In some respects, the Convention year ending September 30th, 1932, has been a banner year for the Union of Regular Baptist Churches of Ontario and Quebec, and the Convention Sessions should be a time of rejoicing in the Lord and a time when His goodness is acknowledged.

There may be some who look upon the Annual Convention Sessions as necessary evils and others who feel that they will be content to let others bear the burden of them and it is to these friends that we want to say a few words.

The Convention's Session may or may not be times of great spiritual refreshment. The Union of Regular Baptist Churches of Ontario and Quebec, we believe, operates as a Convention for the sole purpose of missionary endeavour. We believe there is scriptural authority for every step taken by the Union in its endeavour to prosecute the work at home and abroad. It is but an association of Regular Baptist Churches and from those churches are appointed messengers to the Annual Convention; the messengers in turn elect the Executive Board of the Union. Every member throughout the Convention, therefore, has a grave responsibility in connection with the Convention sessions and much prayer should be given to the matter. Upon the individual rests the burden of prayer; that God will himself guide and direct in all matters, whether they be of a business character, or in connection with the election of officers, or of a distinctly inspirational nature.

What a Convention it will be that is held in October, 1932, if the people of our churches prepare for it by prayer and as one man, intercession is made concerning it!

ANNOUNCING THE SEPTEMBER BULLETIN.

The September issue of The Missionary Bulletin has gone forward. There may be some who have neglected to send

in their names for a continuance of the Bulletin who really wish to have it and it is not too late to send in a request.

Possibly The Missionary Bulletin provides a means of having a heart to heart talk concerning the many phases of the work which the Lord has given us and that may be the reason why the prayer helpers are so closely bound together and feel so free to correspond with the other. The letters which have come in, replying to the inquiry concerning the Bulletin, have been interesting and encouraging. Surely there are others who will be glad daily to remember the work in prayer and we shall be happy to hear from them at the earliest possible moment that a copy of the current issue of the Bulletin may be forwarded.

The September issue crowds its four pages. It carries a very special message to prayer helpers; it gives testimony to answered prayer; it calls attention to the importance of the distribution of authentic information; it appeals to believers still halting between two opinions; it tells of blessing experienced by the churches; the determination of a people to secure a building and it reports on student summer work and asks that prayer be made for the radio ministry. All these reports are of vital interest to Regular Baptists. Should you be without The Missionary Bulletin?

THE RETURNED MISSIONARIES AND DANIEL.

A rather strenuous itinerary has been arranged for the Rev. and Mrs. H. L. Davey. It is expected that our missionaries on furlough will be kept on the road almost continually between September 22nd and October 31st, and they will be accompanied by that little bit of Bassa blackness that is "Mighty Lak a Rose". Daniel Saypayehn, in other words, will address every gathering to which the missionaries will bring their message and he makes a great appeal, although it may be silent, if his teeth do not bother him too much.

It is quite an undertaking to take a little chap, barely nine months old, who has the tropics for his native clime, and have him travel from place to place when Canadian fall breezes often carry more than a suspicion of chilliness, and so we ask your prayers.

When he comes to your church, just ask him how he likes Canada and Canadians, and Regular Baptists, and you will not be disappointed in his answer. It is very reassuring and often emphasized by a swing of the arm and a nod of the head—"Glub, bubb, lubb, eeee-ke" that, we believe, is Bassa for "Very, very much".

THE STORY OF ANOTHER BASSA BABY.

The letter received from Miss Minnie Lane, dated August 10th and received on September 12th, tells us the pitiful story

of a little Bassa boy who was brought to her for treatment because of a terrible burn.

During the time when the rice farms have to be protected from birds, it is the custom of the Bassa people to leave their villages and erect temporary huts on their farms that they may be on hand to scare the birds away from the precious rice. In one of the little grass tents a mother left her fine, big baby boy who was just old enough to want to investigate things and go on little expeditions of his own. Near the shelter was a fire and the bright flames must have attracted the little chap when he awakened from his nap and he toddled near them that he might see them to better advantage. Poor little baby, left alone where such danger lurked. It was the old, old story, he stumbled or fell right into that furnace and his screams brought no help, for the mother was busy at a distance and babies so often cry. When he was found later on, in spite of arms, chest and limbs burned raw, he was living and his mother had the black country medicine applied to those awful burns. For two days that little one suffered untold agony and then his father returned from another part of the country and it was decided to take him to the missionary who was so fond of little babies and loved to nurse them. A string hammock was made and the little suffering baby was carried over hill and across stream until the New Cess Station was reached.

Miss Lane tells us that she had arisen very early that she might attend to her several duties, give her patients attention and then have them together for a little talk about the wonderful Saviour, and that she was just having a cup of tea and a bite of bread when she saw the people coming over the hill with their burden. She says that her heart almost stood still for by the size of the hammock she knew that it carried a child.

When the little one was finally shown to her, what a pitiful sight it was! One can hardly describe the condition of that poor baby. It could not move and its suffering was most apparent. It was too weak and sick to cry and just a moaning sigh gave expression to its agony. Miss Lane sent for Mrs. Hancox and the two missionaries did what they could, soaking the little body with oil and giving the baby a sleeping draught.

In the homeland, as we read this story, our hearts are particularly sad, because our missionary tells us that she was out of Mecca and had no carron oil on hand. Both of these necessary unguentines have now been forwarded but they are used constantly and the missionaries must be kept supplied.

Coming back to the story of the baby, we are told that the missionaries could not remove the terrible country medicine and so lifting their hearts to God

in prayer did what they could to relieve the baby. Later, pneumonia set in and the little one was racked with fever and straining with the cough. It seemed as if no relief could be found for him, and as the missionary tended him, her tears of sympathy almost fell on the cotton pads which held the dressing in place.

We, of course, do not know whether the loving ministry of Miss Lane was rewarded with the recovery of the baby,

but we are told in the post script of her letter that the fever seemed to be breaking and that he did seem a wee bit better.

It is good news too, to hear that the little one understood Miss Lane's Bassa talk and seemed to respond to her care of him.

AT FENELON FALLS.

During the summer months, many visitors are welcomed at the Fenelon

Falls Regular Baptist Church and what a privilege it is to have access to such a church during the vacation period. It is the consensus of opinion that never does one go to a service in the Fenelon Falls Regular Baptist Church without getting something, for the Rev. C. M. Carew is a preacher of the Word, and hearts are comforted and strengthened as he brings from the Scriptures things new and old.

An Investment or 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.

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