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

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The Jarvis Street Pulpit

CONSECRATION

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

Preached in Jarvis Street Baptist Church, Toronto.

(Stenographically Reported)

"And thou shalt consecrate Aaron and his sons."—Exodus 29:9.

The Epistle to the Hebrews is one at least of our authorities for turning to the books of Exodus and Leviticus to learn some things which the Holy Ghost hath said. Very clearly and explicitly the Epistle to the Hebrews bears testimony to the divine inspiration of those parts of Scripture in which some people to-day seem to find no spiritual profit. I have heard men speak disparagingly of preachers who find spiritual lessons in the record of the tabernacle, its building and its furniture; but if you turn to the Epistle to the Hebrews you will find that all the details of that tabernacle were clothed with a spiritual significance. The writer of that epistle does not concern himself to tell us who the human author of these books was; but he says, "The Holy Ghost saith", and, "The Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest."

The New Testament teaches that believers are chosen of God, "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." We are declared to be a kingdom of priests. Every believer is his own priest, a spiritual son of a spiritual Aaron. Aaron was a type of Him Who is the High-priest and Apostle of our profession. Aaron and his sons were chosen of God to exercise the office of the high-priesthood; their first qualification for that high office was one of birth: they were of the tribe of Levi, and of the house of Aaron. In like manner we are qualified to exercise the office of the spiritual priesthood, primarily, by a new birth, by being thus related to Him Who is our Head.

This morning I want to speak of the ceremony of consecration, all the details of which were divinely ordered, for the teaching of spiritual truth. It was not enough that Aaron and his sons should be chosen, that they

should be by birth of the tribe of Levi, to be fitted for this office: before they could offer sacrifices before the Lord, or present incense in the tabernacle, or in any way minister to the Lord in the priest's office, they had to be consecrated; and it is of that ceremony of consecration and its spiritual implications I want to speak this morning.

That ceremony consisted in the presentation to the Lord of three offerings, each of which had its own special meaning. There was first of all a bullock presented as an offering for atonement: it was a sin offering. Then a ram was burnt upon the altar: it was a whole burnt-offering, an offering made by fire unto the Lord. The third offering is described as a ram of consecration, by which the hands of Aaron and his sons were said to be filled. When these three offerings had been presented according to the divine plan, Aaron and his sons were fitted to serve in their high and holy office.

And here we, too, are taught that it is not enough that we should be born of the Spirit, that we should be partakers of the grace of life by a new birth from above. There is a sense in which, if we are to exercise the office of a spiritual priest, we must be consecrated to the service of the Lord. And I want to explain, if I can, this morning, what is involved in that act of consecration.

I.

THE FIRST OFFERING SIGNIFIED ATONEMENT. The bullock was brought to the door of the tabernacle of the congregation, and Aaron and his sons laid their hands upon the head of the bullock; and then the bullock was slain: the fat of the bullock was presented to the Lord upon the altar, and was consumed with the supernatural fire which had been kindled from the Skies; but the carcass of the bullock was burned without the camp. It was a sin offering unto the Lord.

There is the great truth in the work of our Lord Jesus which we are to appropriate. He was our sin offering; He suffered without the gate for us; God turned His face from Him when he cried, "Why hast thou forsaken me?" Notwithstanding, like the fat of the sin offering, His sinless Person was accepted of God in our behalf. He was the Lamb of God Who bore away the sin of the world. And just as Aaron and his sons laid their hands upon the head of the bullock, and confessed their sins, and appropriated the merit of that sacrifice in symbol, so are we to lay our hands in faith upon the atoning sacrifice of our Lord Jesus Christ, and claim our part in His death.

That, of course, is a commonplace that we all understand, and that I trust we all believe. Yet I would remind you that that always lies at the foundation of any true consecration: it is upon the basis of the merit of Jesus Christ that we are accepted of God. And whatever progress we may make in the divine life, however we may grow "in the knowledge of our Lord and Saviour Jesus Christ", we shall never outgrow the need of His merit; and never shall we attain to such a state of perfection, either here or hereafter, that our salvation, our acceptance with God, will not depend wholly and absolutely upon what Jesus Christ did in our behalf.

And the further we go with God, the more we know of Him, the more we see of His holiness, the more we experience of His grace, the humbler we shall become; and the more dependent we shall be upon the precious blood. There is always reason for concern when anyone imagines for one moment that he has made such advancement in the Christian life that he can find acceptance with God in any act of his, or in any form of service, except that which comes through the precious blood. It may be there are some here this morning who have not even taken that initial step. It may be there are some here this morning who are depending upon some good works of theirs, upon some solemn dedication of their lives to God, for acceptance with Him. My dear friends, there could be no acceptance even of Aaron, privileged as he was; nor could his sons find acceptance with God, without a sin offering; and the most perfect man who ever lived, apart from Jesus Christ Himself, can find no place of standing before the Holy One but by virtue of the blood that was shed to cleanse us from our sins. We may, therefore, take this morning that hymn we sometimes sing, and say:

"My faith would lay her hand
On that dear head of Thine;
While like a penitent I stand,
And there confess my sin:
My soul looks back to see
The burden Thou didst bear,
While hanging on the accursed tree,
And know its guilt was there."

II.

But then a second offering was presented, which is described as a burnt-offering; and the details of the presentation of this offering are full of instruction. Our Lord Jesus was not only a sin-offering, He was a burnt-offering; He is not only your substitute, He is your pattern Man; He is your example; He is your Lord and Master. He said, "For their sakes I sanctify myself, that they also might be sanctified through the truth."

Our Lord Jesus was a whole burnt-offering unto the Lord. This ram which was selected for the burnt-offer-

ing was wholly consumed upon the altar. And as they saw it thus presented to the Lord, without reservation, Aaron and his sons saw themselves abandoned to the service of God. But before it was thus consumed, they laid their hands upon the ram of the burnt-offering, claiming their part in that act of dedication, in that act of complete surrender, of entire abandonment to the service of God.

Thus while we look to Christ as our substitute Who died in our room and stead, we must look to Him also as our example, remembering that He has left us "an example, that ye should follow his steps." We are to pray as He prayed; we are to sacrifice as He sacrificed; we are to serve as He served; we are to obey as He obeyed; we are to follow after Him in everything, if we are to be worthy of the name we bear.

Consider carefully the details of this burnt-offering. In the first place, it was put upon the altar and slain. Its dedication to the Lord involved death; it was slain before the Lord; its life was given up to God, symbolically representing the surrender of the life of the priests to the service of God. And that meant death!

It does mean death, my friends, to follow our Lord. Let me repeat to you a passage which I believe I quoted a few weeks ago: "If any man will come after me—not, if any man will join the church; not, if any man will make a religious profession; but, if any man will come after me—let him deny himself, and take up his cross, and follow me." That is what Jesus Christ said! And I would remind you that the cross, in the thought of our Lord, always meant death. It did not mean merely the unpleasant duty; it meant "if any man will come after me, he must be obedient unto death—just as I was obedient even unto death." "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." You cannot follow Christ by choosing the easy path, by doing the thing that is pleasing to the flesh, that is agreeable to your own desires, that is approved of by your friends, that meets with the approbation of the circle in which you move. If we are to be worthy of our royal priesthood, and offer up spiritual sacrifices acceptable to God by Christ Jesus, we must lay our hands in faith upon that element in the work of the Lord, and claim Him as our burnt-offering, and go after Him into the garden, up to the place called Calvary, and cry:

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

This offering represented not only death, but dissection: "Thou shalt cut the ram in pieces." It was laid upon the altar; and it was dissected before the Lord. It was taken to pieces before the Lord, cut with a sharp knife in the presence of the Holy One, that it might be presented to Him.

And there is not one of us who does not need to be cut in pieces before the Lord. "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and

spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The word of God is given to us for that very purpose—to dissect us, to cut us in pieces before the Lord. Do you know what it is to be cut in pieces? The Word of the Lord is intended to cut—just to cut us in pieces; to separate the soul and spirit, and the joints and marrow, and to discern the very thoughts and intents of the heart—to get at the inner man; to show, not what the man appears to be, but what he really is at heart; that the great judgment may be anticipated, and that in the presence of God, and by the light of His Word, we may judge ourselves, that we may not be condemned with the world.

When your watch stops and you wind it and it will not go, and you take it down to the watchmaker, what does he do? Does he take a piece of chamois and polish it, or put it into a new case, and give it back to you? Could he thus make those hands keep time? Certainly not. But instead he puts the watch on a piece of white paper on his bench. He then takes it out of its case, puts a magnifying glass to his eye, and takes it to pieces; and if you are not an expert you will be inclined to say, "You are spoiling my watch." But he would answer, "I cannot make it keep time with the sun until I take it all to pieces. There is something within that should not be there; and I cannot remove it without taking it apart."

When Moody had his great experience with the Lord, he said it seemed to him as if God came upon him and took him all to pieces: when he presented himself a burnt-offering to the Lord upon the altar, and allowed the Word of the Lord to cut him, he was taken in pieces.

There are things in our hearts of which you and I do not dream. We shall never discover them for ourselves. "Verily I say unto you, that one of you shall betray me." And in His presence there dawned upon them a consciousness of what they really were; for they said, "Lord, is it I?" Even Peter said, "Is it I?" You remember one to whom the prophet came and told him that he would commit murder; and who indignantly replied, "Is thy servant a dog, that he should do this thing?" Yet he did it! Our Lord said to Peter, "Before the cock crow, thou shalt deny me thrice." But Peter insisted that he was ready to go with his Lord into prison, and to death. Christ, however, knew what was in him, and He said, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not."

Do we know what it is to be cut in pieces? If we do not, it is because we are not upon the altar; for the moment we dedicate ourselves to the Lord, the moment we surrender ourselves to Him, and say, "Lord, I am going to have the very best Thou hast for me", then the Word of the Lord will begin to work. That is the kind of preaching some people do not like, I know; but we are thus dissected by the reading, as well as by the preaching, of the Word. This Bible is designed to do that work for us; and as we read it day by day it will cut us in pieces.

This act of abandonment is not an individual, instantaneous act: it represents an attitude. Somebody here says, "I remember the day when I consecrated myself to the Lord." Do you? Consecration, my friends, is a life process. It cannot be done in a minute. Another says, "I remember the day when I surrendered to the Lord." Do you? You cannot surrender in a moment.

It is easy enough to surrender before you are cut in pieces; it is not difficult to say, "I surrender all." But there is not one of us who knows what the "all" is. There are depths within that we have not explored; and all our life long we must maintain that attitude of submission to God; so that the knife may be always doing its work—cutting us in pieces, probing us, discovering to us the sin that is in us, discovering the motives which lie behind our every action. O what terrible things there are in the hearts even of believers! How terribly disappointed we are with each other sometimes! No one of us can throw stones at another. What envies, what jealousies, what hatreds, are engendered, what unbrotherliness! Somebody you trusted, somebody you believed was given up to the service of the Lord, suddenly develops Diotrephes' passion for the pre-eminence, and forthwith refuses to work because another has been given more prominence than he. Put yourself upon the altar that God may cut you in pieces; that He may probe you to the very depths, until that evil thing within you is discovered. For remember we can render a spiritual service only as evil is being removed.

"Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom", said the mother of Zebedee's children. But the Lord Jesus answered and said, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" I was almost preaching on that text this morning. Will you sometime analyze the ingredients of that cup? What was the cup that Jesus drank?—neglect, desertion, denial, betrayal—everything that was bitter. "That bitter cup, love drank it up!" Are you able to drink it? What was His baptism? He went out into the outer darkness; He was buried in the very wrath of God; immersed in sorrow and grief, for your redemption. Can you be baptized with His baptism? For when you can drink His cup, and be baptized with His baptism, then perhaps by God's grace you may be qualified for promotion in the kingdom of God. But let us set our hearts upon the cup and the baptism, and not upon the position upon the right hand, and upon the left. For, my brethren, there are none of us fit to be used of God until we are ready to take the lowest place! May God save us from that accursed jealousy that brings such distress and trouble to Christian churches. I would not dare to speak to you like that if I did not believe that we desire, every one of us, to be cut in pieces, that God may use us at all costs to His glory. Thus you must bow with your Bible in the presence of God; and day by day as you seek to maintain an attitude of submission you will find the Word is discovering to your consciousness new depths of depravity, and such motives as you never suspected. And as we go on with God, as we see it all, we shall say, "God be merciful to me a sinner. I need more of the blood, more cleansing here than I ever dreamed was necessary."

As this cutting process goes on, we must be washed—inwardly washed. Every part of that ram, when it had been cut in pieces, was washed, pure water was made to flow over it, and it was washed within before it was presented to the Lord. Jesus said, "Now ye are clean through the word which I have spoken unto you." "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glori-

ous church, not having spot, or wrinkle, or any such thing." The word of the Lord, therefore, is not only a knife: it is as cleansing water, too. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." "Thy word have I hid in mine heart, that I might not sin against thee." While the word of the Lord cuts us, it exercises a cleansing ministry; and you will find for every sharp and reproving word of Scripture, there is always a word of cleansing and comfort. The Word of the Lord is like Nathan. Nathan came to David and told his parable, and interpreted it as he said, "Thou art the man", and when the knife went home, and he was cut to pieces, David said, "I have sinned"; and Nathan answered, "And the Lord hath put away thy sin." Do you see? It was after this that David said, "Thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. . . . Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

But I must hasten! It was cut in pieces, and inwardly cleansed; and then it was to be offered particularly. "Thou shalt put them unto his pieces." After it was cut in pieces and cleansed, every piece was to be put back upon the altar, piece by piece: "Take my voice, and let me sing"; "Take my hands, and let them move"; "Take my lips, and let them be filled with messages from Thee"; "Take my feet, and let them be swift and beautiful for Thee."

Do you see the principle—offered particularly? Thou shalt put it piece to his piece. Let us give all our powers. If we have any intellectual talents, let them be surrendered. If you have a good memory, say, "Lord Jesus, it shall be used to store my mind with Thy Word"; if you have a voice, dedicate it to Him; if you have particularly deft fingers—whether it be for the playing of the piano, or the manipulation of the typewriter, or for the handling of a needle, or for the using of a broom, or for any other thing—let it be yielded piece by piece, all there is—not only particularly, but entirely; for every part of the ram was to be restored to the altar. No part was to be reserved to the priest. They had no part whatever in the burnt-offering. They were to give it up entirely to God; and when it was thus put piece to his piece, and entirely put upon the altar, then the heavenly fire kindled it, and turned to ashes the burnt sacrifice. And God accepted it! "And thou shalt burn the whole ram upon the altar: it is a burnt-offering unto the Lord: it is a sweet savour, an offering made by fire unto the Lord."

And that heavenly fire was a symbol of the Holy Spirit. It was kindled from the skies. Christ, "through the eternal Spirit offered himself without spot to God." My brethren and sisters, we cannot do this of ourselves. We must put ourselves upon the altar; but certainly we cannot keep ourselves there. Did you ever think of that passage in the Psalms, "Bind the sacrifice with cords, even unto the horns of the altar." I remember years ago reading Spurgeon's autobiography, and finding that prayer again and again recorded—how he would cry out

to God in the words of the Psalmist: "Bind the sacrifice with cords, even unto the horns of the altar." I understand, I think, a little of what it means, now. We cannot stay on the altar and be cut in pieces, if we are not bound there, if we are not held by the power of God. If we do not depend entirely upon the grace of the Spirit, we cannot stand the cutting process—not one of us can; we cannot endure the cleansing process; we cannot give ourselves, our bodies to be living sacrifices, particularly and entirely, without reserve, but by the power of the Holy Spirit.

The fire did not turn to ashes that burnt-offering until every part of it had been put back upon the altar. It had to be a whole burnt-offering, an offering made by fire unto God. After it had been cut in pieces, if some part were reserved, the offering was incomplete. And there is where many of us fail: when we see what is involved, we keep back part of the price, we are not a whole burnt-offering unto the Lord.

III.

Perhaps you will say that is rather a severe aspect of the truth. Undoubtedly it is. Standing alone, it would be impossible to submit to it joyfully. But there was A THIRD OFFERING, and that is the best part of the story. The first offering represented the act of atonement; the second, the attitude of abandonment; and the third, the privilege of appropriation; because the third was the ram of fillings-up. It represents, I venture to believe, the resurrection life of our Lord Jesus; for just as in the second offering everything was given to the Lord, so in the third offering everything was given to the priest. Every part of the ram of fillings-up was given to the priest; and thus they were consecrated, or their hands were filled. No: surrender to the Lord does not mean loss, it means gain; it does not mean humiliation, but honour; not weakness, but power. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled we shall be saved by his life."

The ram was slain, and the blood—What was done with the blood? "Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot." The blood and the anointing oil were sprinkled upon the garments of Aaron and his sons. Thus the life of the flesh is in the blood; and the life of Jesus Christ is to be communicated to the hand that is surrendered to His service; to the ear quickened by that divine life to hear God's Word, and the faintest whisper of His Spirit; to the lips to be filled with gracious messages from Him; to the feet—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . that saith unto Zion, Thy God reigneth!"

Part of the offering was presented to the Lord; but even that part which was to be consumed upon the altar was first of all put into the hands of Aaron and his sons. It was "a wave offering before the Lord." And of that it was said, "It shall be thy part." They took this part of the ram which was put into their hands, and they waved it before the Lord. Then they put it back upon the altar, and it was burned with supernatural fire. The truth is that that part of our Lord Jesus which is in the heavens is for you; the ascended Christ is for you. And the other part of the ram with the bread from the

basket of unleavened bread, Aaron and his sons were to eat before the Lord; so that they were made partakers of the whole offering of consecration.

What does it mean? It means that when we surrender ourselves as a whole burnt-offering to the Lord, He gives Himself as a whole and mighty Saviour to us. It means that when we, without reserve, give ourselves to Him, He, without reserve, gives Himself to us. It is our privilege to have our hands filled—yes, in the atoning sacrifice. We sing:

"Nothing in my hand I bring
Simply to Thy cross I cling."

And then the risen Saviour comes to fill our hands. That is His call to us, my friend—the Bread of life, a whole loaf to satisfy us forever; the Water of life, the fulness of the fountain, that which may be in you springing up unto everlasting life, so that we may never thirst; the Morning Star, and the Sun of Righteousness, that darkness and light may be alike to you. Christ in the heavens, in all His gracious offices, in all His glorious attributes, in all ages, in all dispensations, His infinite Deity, His perfect humanity—all that He is before God, is for you to appropriate, and thus to fill your hands with the fulness that is in Christ

"Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound,
Make and keep me pure within.
Thou of life the fountain art,
Freely let me take of thee;
Spring Thou up within my heart,
Rise to all eternity."

There is the wave offering! Let me ask you to get it in your hands this morning. Let me ask you, you young Christians, by faith, to have your hands filled with the ascended Christ. "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Be saved by His life! Remember His word, "All authority is given unto me in heaven and in earth. I have the key of every treasure house in heaven. I can open any door in the heavens. All the wealth of the Father's house is mine." And He has "blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

Take the wave offering! Take all that Christ is,—accepted in Him, "complete in Him, Who is the head of all principality and power . . . the head over all things to the church, which is his body, the fulness of him that filleth all in all." The only way He has of expressing His life on earth is through His body. What is the church? A social organization? A machine that grinds out certain forms of work? No! It is the living body of the living Christ, through whom He is to speak to a lost world. That is what it is,—the fulness of Him Who is in the heavens: and He wants to fill out His life through us, and express it to the City of Toronto. That is what He is calling us for, that we may put ourselves in such relationship to Him, that we may be cut in pieces, that we may surrender ourselves so fully to Him that the Holy Spirit, in floods of blessing, may flow through this church to the neighbourhood roundabout.

Will you claim it? Christ in the heavens! Aren't you hungry? I do not mean for your dinner! You will be

if I keep you much longer. No, no, spiritually hungry! Hungry for something to help you now, something to help you walk the common earth, something to carry you through the business of to-morrow. "All authority is given to me in heaven and in"—Toronto! He can go before you; He can open every iron door; He can level every mountain; He can make waters spring up in the desert, and gush forth from the rock; He can give you manna; He can sweeten Marah's bitter spring; He can clothe you with garments that are made for glory and for beauty. Thus, as He did for Aaron and his sons, He can keep you every day.

That is my message this morning. I ask you to look once again to the atoning Sacrifice, to trust "the Lamb of God, which taketh away the sin of the world", to make Him your Master and Lord. Say to Him: "O Lord, I have come to the altar, and I will yield to its ministry; I will take up my cross daily; I will put myself to death daily; I will appropriate Thy life daily; I will obey Thy Spirit; I will follow Thee. I will take Thee, Lord Jesus, for all Thou art in heaven and upon earth. I will have a whole Christ. I claim the fulness of Thy grace, so that I may be able to comprehend with all saints what is the breadth, and length, and depth, and height—right up into the glory—and to know the love of Christ which passeth knowledge, that I may be filled with all the fulness of God."

That is consecration!

GATHERING STONES

"And David said, Solomon my son is young and tender, and the house that is to be built for the Lord must be exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death."—I Chron. 22:5.

Toward the close of David's life his greatest desire was to build a temple for God, but he was not allowed to fulfil this desire according to his own plans. It was reserved for Solomon to build the temple while David was limited to gathering the material, so that while the building is known as Solomon's temple, the credit for it would not have been his had it not been for the wise and generous provision made by his father. We too are in the same business. We work on a building of which the temple of David's dream and Solomon's erection was but a shadow. The Lord Jesus Christ himself is the foundation; believers are the stones of which it is being built; it is a habitation of God. Our work is not in marble and metal but in souls and characters.

It is not given to any generation, much less to any one man, both to begin and to complete such a glorious structure as the Church of God. The Seville Cathedral took three generations from foundation to spire. The grandson of the man who began work on it the first day might easily himself have been a grandfather before the last stone was in place. Shall we then expect to do an eternal work in our short day? Our zeal may sometimes lead us to act like the young man who, on being put in charge of a gang of labourers, drove them so furiously that they complained to the foreman, who, reproving the young man for his attempt to do so much, said, "You know Rome was not built in a day". "Well", replied the young man, "I was not boss on that job." In some localities, towns have sprung up over night—and have disappeared almost as quickly. Temporary buildings may be run up in a brief space of time but permanent structures demand large preparation and plenty of time. So that now, as then, one may have an idea, but another carries it out. One may supply the material, but another builds. One sows and another reaps. Other men laboured, and we have entered into their labours.

The Lord has had servants in times past who have done their part well and faithfully, some of them gathering material, some of them building. The apostles and the early fathers prepared the ground and others built. Someone

almost unknown prepared material for Luther, and he built. Calvin, Knox, Edwards, Whitfield, Wesley, Spurgeon, Booth, and a host of others, prepared abundantly or built their share according to their abilities. In a sense, all that have come before us have gathered much material, and with their bounty we build. We could not do their work and they could not do ours, but both together have accomplished something toward building the temple of God. How much of their purpose they accomplish or live to see completed we do not know. Certainly not all of it, for the higher the ideal the less likelihood there is of completion in one short life.

So then we, having profited by their unselfish labours, ought because of this to see our responsibility to those, who, like Solomon, are young and tender. We may not see the carrying out of the high ideals that are ours, but we may, if we have a generous heart, prepare so that another coming after us shall be able to build. So we must all be content to do that part of the work for which we are fitted and which our time and place demand. For we have not all the same ability: "He gave some, apostles; some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." We may be able to add a few stones; better a few well laid than many not properly put in. We may do nothing more than gather and prepare material. It matters not, so long as another is able to use what we have gathered or to build on what we have done.

This is a good text for the consideration of all Christians. Many a church member, Bible School teacher, or church officer, has quietly laid up material with which the preacher built. Many an ordinary preacher, rather discouraged at the result of his efforts, has stored up abundant material with which another of different talent has built a beautiful portion of the temple of God. Paul said that he built on no man's foundation, but few since his day have the right to make such a boast.

It is not always easy to serve God in God's way when that way means the giving up of a cherished plan. Nor is it easy to have such a noble devotion to the will of God that, although the results of our self-denial will not be seen by us, we gather the best of life and leave it cheerfully to someone else who will receive the reward from the world at large as Solomon did when he built the temple with David's material. These things are not easy to do, but it was the doing of such things as this that made David a man after God's own heart.

To do as David did requires great generosity of soul and an absence of selfishness. He cared not who built, so long as God's house was magnificent, and famous throughout all the earth. It was not David's house, nor was it built for his credit. It was the Lord's house, even the idea came from God. There were two lives involved in building it—his own and his son's. He himself was never to see it finished, but he knew that it had one Architect with Whom they were workers together, and that He would finish His own work. If our task seems somewhat trivial and the workers so many that we are apt to be lost in the multitude, if we seem no nearer our ideal than when we began, let us remember that there is one Architect, the Master Builder, Who will complete what He began; Who, having laid the foundation, will bring forth the headstone of it with shouting. Or, to change the figure, while it has been true that one soweth and another reapeth, the time will come when both he that soweth and he that reapeth shall rejoice together.—A. C. Whitcombe.

"THE SEMINARY FOUR"

Since the Seminary Four left the lecture rooms less than four months ago they have visited sixteen churches of our Union, over an area extending from Toronto on the South to Timmins on the North and Montreal on the East. Their work has taken them into country, town, and city, in widely differing sections of our two provinces. They have conducted successful evangelistic services in the two largest cities in Canada during the warmest part of the summer, and in country churches during the harvest season. Surely theirs has been a varied experience and everywhere blessing has attended their labours.

Readers of THE GOSPEL WITNESS have already followed the journeyings of these young men from Timmins to Mont-

real and the Ottawa Valley in previous articles. On leaving Ottawa the young men motored seventy miles to the beautiful little village of Westport, nestling between the hills and lakes that surround it. Here they held several meetings with Pastor H. Hindry, a recent graduate of the Seminary, now settled on this field. The next two weeks were spent with another recent graduate of the Seminary, Pastor Robert Brackstone, of the Sunderland and Cannington field, a week at each church. They were assisted here by Rev. W. J. H. Brown and Pastor Cunningham of Scotch Line, one of their classmates. Meetings were conducted for three weeks with the East York Mission in a large tent on the outskirts of Toronto. In addition to conducting evening meetings the men carried on afternoon meetings for children, and made three thousand visits in the neighbourhood. Pastor Bernard Jeffery reports that he is still reaping the benefits of this faithful work on the part of the Seminary Four. One home, for instance, was visited five times during the campaign, and for the first time the father came to the services. Another man heard the preaching in the tent from his veranda across the street and has now begun to attend regularly. The quartette visited the Orangeville Church, and then proceeded to the Maple Grove Church for a week's meetings with Student-Pastor R. Faulkner. Rev. W. D. Clark, director of Practical Work at the Seminary, was the preacher. Although there were no definite decisions at this place, the meetings were unusually well attended, and the blessing of the Lord was upon the preaching of His word. After one night with the Willowdale Church the quartette and Mr. Clark expect to visit some of the churches in Western Ontario.—W. S. Whitcombe.

"YDELNESSE IS MORE DAMPNABLE"

Few, perhaps, will recognize the heading of this article as English. It came, nevertheless, from the pen of one of the greatest Englishmen of all time—John Wycliff—the first one to translate the Bible into our mother tongue, a man to whom English thought and English speech, not to say the cause of Christ at large, owe more than is generally realized. Living in a day of great laxity when the clergy were notoriously careless, he wrote the sentence that stands at the head of this paragraph concerning those whose business it was to preach the gospel. In them, said he, to put it in modern dress, "Idleness is more blameable than in others."

This is a lesson that we try to teach at the Seminary, both in precept and practice, and most of our students learn the lesson well. Just recently, however, an outstanding example of industry came to light and we pass it on for the encouragement and edification of the saints, especially of those who are inclined to feel that they have too many burdens thrust upon them.

At the close of the school term one of our students, who was feeling very acutely "that lack of pence which troubles public men", was forced to turn down an offer of work in the gospel ministry because the Seminary could not guarantee him sufficient money to carry on during the coming school year. Although he went back to his work on the farm, he did not forget that the Lord had called him to preach the gospel. His working hours, six days in the week are from six in the morning to half-past six in the evening, but he finds time and energy to take part in an open air meeting Saturday night. On Sunday morning he visits the patients in the wards of a large hospital, then teaches a class in the morning Sunday School, another class in the afternoon, and sings in the choir in the evening service. He is also usually found in his place in the prayer meeting on Wednesday night.

This brother does not believe that we are saved by works, but he is firmly convinced that we are saved to work, and we tell the story that his example may serve as a spur to others.—W. S. Whitcombe.

LAST SUNDAY IN JARVIS STREET

Rev. E. E. Shields, of Chicago, was the preacher in Jarvis Street Baptist Church last Sunday. Mr. Shields taught the Adult Bible Class at 9.45, preached morning and evening indoors, and at the great open air service at nine o'clock. It was a day of unusual power and blessing. There were large congregations and a fine School. Baptism was administered at the evening service, and two responded to the invitation. Mr. Shields will be the speaker again next Sunday.

Whole Bible Course Lesson Leaf

Vol. 8

No. 3

REV. ALEX. THOMSON, EDITOR

Lesson 38

September 17th, 1933

THIRD QUARTER**SOLOMON ANOINTED KING**

Lesson Text: I Kings, chapters 1 and 2.

Golden Text: "And Zadoc the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon. I Kings 1:39.

DAILY BIBLE READINGS:

Monday—Deut. 17:14-20.

Tuesday—I Sam. 3:11-21.

Wednesday—Ps. 36:1-12.

Thursday—Prov. 12:1-11.

Friday—Col. 3:14-25.

Saturday—2 Peter 2:1-10.

I. THE USURPATION OF ADONIJAH (1:1-10).

In this lesson we enter upon the study of the reign of David's great son Solomon, who, in early manhood, was anointed one of earth's wisest men, but at the end of his career clearly manifested foolish characteristics, leading indeed to the division of his kingdom under his son, Rehoboam. The record of his reign is introduced with a description of the condition of his father in his old age, with a weakened and decaying physical system, (vs. 1-4). The days of David's strength were over. There was a time when he could look after himself, endure hardship, and boldly face his enemies, but now he was dependent upon others for help. This reminds us of the frailty of human nature, and inclines us to think of that place where we shall never grow old, and where our strength shall never grow less.

Even in old age David is called upon to face family troubles. In previous years Amnon and Absalom had brought distress upon him; now it is Adonijah who, taking advantage of his father's condition, exalts himself to the position of King. He apparently had gained a number of adherents, even among the leaders of the nation, such men as Joab and Abiathar the priest following him, and believing the time to be propitious, he, like the former usurper of his family, arranged a feast as an aid to the proclamation of his assumption of regal authority, to which he invited his adherents, but omitted to call his father's faithful servants, (vs. 5-10). Note the self-seeking spirit of Adonijah, the ease with which some people are led astray, David's responsibility for his own troubles, (v. 6), and the necessity for parental discipline, (Prov. 22:6; 13:24).

II. THE ANOINTING OF SOLOMON, (vs. 11-53).

The conspiracy of Adonijah becoming known to some of David's faithful servants; action was taken to prevent its successful accomplishment. Nathan, the prophet, assuming the leadership in the matter. His plan of campaign was simple. The King's intention was that Solomon should follow him on the throne, therefore Nathan directed Bathsheba, the mother of the heir, to go before the king and appeal on behalf of her son, (vs. 11-18). She followed this direction and found herself supported by the prophet, (vs. 15-27). They remind the king of his promise concerning Solomon, inform him of the action of Adonijah, explain the serious nature of the situation, and call upon the king to make known his will concerning his successor. David responded immediately to the appeal and assured Bathsheba that Solomon would reign after him, (vs. 28-31). Following this he gave command concerning the anointing of the young man, (vs. 32-40). Note the wisdom of Nathan's plan, and the corresponding wisdom of David's action in its provisions, promptitude, and manifestation of faithfulness. There was need for immediate action, and David did not fail. The joy associated with the anointing, (v. 40), may be referred to, and its future counterpart in the spiritual realm when our Lord shall assume His rightful place as King of kings. Note also may be made of the many who in the course of time have sought to usurp His position.

One outstanding result of the anointing of Solomon was the breaking up of Adonijah's conspiracy. When information of the event was conveyed to the company of the latter they were surprised and confounded, and smitten with fear and consternation. It meant the end of all their hopes and the presence of grave danger. Their cause was not strong enough to stand against the popular acclaim of another backed, as he was, by the authority of the king; therefore failure was their lot, and with possible suffering, if not death. That this was realized by the company is quite clear from the subsequent actions of its members, for all the guests that were with Adonijah were afraid, "and rose up, and went every man his way", (v. 49). Adonijah himself feared because of Solomon, and went and caught hold of the horns of the altar, which he only released after Solomon had assured him that he would spare his life, (vs. 50-53). Adonijah's guests were probably quite willing to follow him when his cause seemed prosperous, and there was an opportunity of gaining something from it, but when danger threatened they were not long in forsaking his company. They were not standing for any high principle, and therefore declined to suffer for their cause. "The wicked flee when no man pursueth, but the righteous are bold as a lion," (Prov. 28:1). Note the weakness inherent in a wicked cause where self-aggrandisement is the chief aim, also the fact that if people in general are easily deceived, they are also easily frightened concerning any cause to which they

have been drawn by false expectations. Observe also the implication that a leader in an evil cause cannot depend on his followers when dangers threaten them, unless they are specially devoted to his person. A righteous cause is in all respects different, as principle is then involved, and for that, faithful souls are willing to suffer even to the death. Examples of this may be found in Scripture, (Dan. 3:21; 6:16; Acts 7:60), general history and daily observation.

III. THE LAST CHARGE OF DAVID, (2:1-11).

The last words of persons are always of interest, are attended with a measure of significance, and at times are of real importance. The last words of a king may be described in this three fold way, particularly when addressed as a charge to his son and successor, as in the case of David. Several things are worthy of note in this charge. First: the injunction to be strong and shew himself a man, (v. 2). It required a strong man to rule in those days; and in such times as these God needs strong men in His service who by example and precept will lead the people in God's way. God's servants are tested, and they must needs show themselves to be men if they would please their Master, and carry out His purpose. In the second place observe the exhortation to keep the charge of the Lord, that the blessing of obedience might be received, (vs. 3, 4). Emphasis may be laid upon the necessity for obedience to the will of God on the part of all, as only in this way can blessing be received here and hereafter. Divine fellowship depends upon it, as disobedience severs this, (Is. 59:2), answered prayer is conditioned on it, (I John 3:22), and future reward is given in accordance with it, (I Cor. 3:14). The third part of the charge is taken up with directions concerning certain persons, (vs. 5-9).

IV. THE INCEPTION OF SOLOMON'S REIGN, (vs. 12-46).

The reign of Solomon began with the exercise of his power toward his enemies. He had acted magnanimously toward them at first, but their subsequent actions brought upon them their doom. Adonijah made a presumptuous request respecting Abishag and so angered the king that he decreed his instant death, (vs. 12-25). Abiathar had, by his unfaithfulness, proved his unfitness for the priesthood, and was thrust out therefrom, (vs. 26, 27). Joab, sensing danger, took refuge at the altar, and refusing to leave there, was slain, and later buried in his own house in the wilderness, (vs. 28-35). And Shimei, who had cursed David in the day of his adversity, (16:5), was commanded to remain in Jerusalem on penalty of losing his life, but, disobeying the command, he was slain, (vs. 36-46). It should be noted that evil-doing is unprofitable here and hereafter.

The Union Baptist Witness

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

THOSE LIBERIAN BOXES

In the August 10th issue, instructions were given covering the preparation and sending forward of boxes comprising the consolidated shipment to our missionaries in Liberia.

We now advise that the shipment will go forward on the Elder, Dempster S.S. Cochrane, sailing from Montreal about September 27th, and that it will reach Grand Bassa, Liberia, about November 1st.

As it will be necessary to send full particulars of the shipment to the Steamship company several days before the sailing, and have the boxes transported from Toronto to Montreal, your co-operation is asked with regard to having all boxes in the Union Office before September 15th.

The instructions are repeated that there may be no misunderstanding:

1. Boxes should measure about 18" x 14" x 26".

They should be strongly constructed of wood and have lids which screw down. Waterproof paper should be used for lining; and when securely packed and the lid in place, each box should be strapped with wire or metal banding.

2. The contents of each box should be carefully listed, a copy put in the box, a copy kept for record, and a copy sent to the Union Office.

3. Each box should be identified by the sender. If for an individual missionary, his or her initial should appear in a circle in the corner. For example—E.H. for the Hancox; G.M. for the Mellishes; F.S. for Miss Stacey; M.L. for Miss Lane. If for the use of the missionaries on the New Cess Station—N.C. will suffice, and if for the Geah Bar Zondo Station, G.B.Z. will be sufficient.

4. Each box must be accompanied by a money order of not less than \$4.00 to cover cost of shipment. It is hard to estimate just what amount should be levied for each box, as this depends on the size of the shipment, but we trust that \$4.00 will cover it.

5. All boxes must be in hand before September 15th.

6. Boxes should be forwarded express prepaid to the Union Office, 337 Jarvis Street, Toronto.

To avail ourselves of the advantage of the consolidated shipment rates each box must bear the uniform address, which will be stenciled on at Toronto. Boxes will all be sent forward addressed as follows:

The Canadian Regular Baptist Mission,
c/o P.Z. Co. Ltd.,
GRAND BASSA,
Lower Buchanan,
Republic of Liberia, West Africa.

All boxes may then be passed by Rev. Edward Hancox and sorted at the Coast, in accordance with the initials they bear.

A "THANK YOU" FROM MISS STACEY

A letter bearing the date of May 29th has been received from Miss Stacey. It was written three days after she received the cable advising her of her father's death. She writes—

"This is just a brief note, but I just wanted you to know that I got the cable and that I appreciate your kind words of sympathy. The cable came on May 26th. We had just sat down to dinner when a man walked up the steps, and the children round the house called out to us that it was the P.Z. runner. We knew why he came, for Mr. Shuttleworth had said that he would send his runner just as soon as he received your cable.

"Although I had been looking for the word for some time, when it did come it was somewhat of a shock, but I could not be other than glad to know that my dear father had at last been released from his pain and suffering."

A MEMORIAL ORGAN

The missionaries on the Geah Bar Zondo Station in Liberia have been doubly bereaved in that on June 9th, 1931, Rosalee Mellish, beloved sister of Rev. Gordon Mellish, was called Home and on May 22nd, 1933, Mr. Joseph Stacey, the father of Miss Florence Stacey, went to be with His Lord. On the Geah Bar Zondo Station, the little church is a memorial to Rosie, and now the organ is ordered from England, that in memory of these two loved ones, it may be used to accompany the singing of those who from Sunday to Sunday meet in the little church and praise the Lord "Who doeth all things well".

GREAT NEWS FROM BOTH STATIONS

At New Cess, the work continues to go forward in a very encouraging way. Mr. Hancox tells us that the young couple mentioned in an earlier letter are seeking to bear a testimony for the Lord in their town. The town is the Mission's nearest neighbour and has always been a hard place. Staying with the young couple is a young man who has been to school and who can read. He has attended the Bible Class for a long time now and manifests a keen interest in the message and in the Word of God. Mr. Hancox promised him a Testament for regular attendance at Bible Class and at the services and in due course he received it. Since that time he has held nightly Bible reading on the piazza of the house and about twenty persons attend each evening. They listen as he reads and tries to explain the meaning of the passages. About fifteen from the

town recently came up to the Mission to attend the Thursday evening Bible Class and this new interest is due to the efforts of the one who is endeavouring to tell them the glorious gospel message which so recently has stirred his own soul. Remember this "hard" town and the one who reads the Word each evening.

At Geah Bar Zondo the missionaries have been greatly encouraged by the growth of those who have believed on the Name of the Lord Jesus Christ. Three of the church members, men who have been assisting the missionaries in proclaiming the Word, are now supported by their wives who have been courageous enough to ask for baptism, that they may confess their inward belief by the sacred ordinance.

NIAGARA FALLS ORDINATION

Last week a brief report of the Recognition of Trinity Regular Baptist Church, Niagara Falls, Ontario, was published and now a note regarding the Ordination service which followed the Recognition service is given.

Pastor James Fraser presented his statement covering his Christian experience, call to the ministry and his doctrinal belief, but owing to a recent illness from which he had not fully recovered, the statement was read for him. It was found to be full and satisfactory. Mr. Fraser believes emphatically in a definite, personal salvation. He experienced it and old things passed away and a new life began. He also experienced a definite call to the ministry—a call which he tried for a time to avoid, but which he later gladly answered. The statement of doctrinal belief covered those things which are "verily believed among us" and emphasized that which is so little emphasized in these days, the absolute need of each and every man, woman and child for a Saviour to save from the wages of sin.

After listening to this statement, it was moved by Rev. Alex. Thomson, seconded by Rev. A. Penman, that the council accept Mr. Fraser on all three statements submitted and proceed to ordination. This was carried unanimously. It was then moved that arrangements be made for his ordination at the evening service.

At 7.30 the evening service opened with a song service led by Mr. Mitchell. This was followed by the reading of the Scripture portion by Mr. Fraser's brother and prayer was made by Mr. Percy Clubine, missionary-elect of the Union to Liberia. Rev. A. Penman led the congregation in the ordination prayer and Rev. Alex. Thomson gave the charge to the church. Rev. W. E. Atkinson gave the charge to the Pastor and the right hand of fellowship was extended by Rev. R. D. Guthrie. The ordination sermon was preached by Dr. T. T. Shields, and the service was concluded with the benediction pronounced by Rev. James Fraser.

Coals for the Altar Fire

By Rev. T. I. Stockley, D.D., Dean of Toronto Baptist Seminary.

Sunday, June 9th.

Worship.—

Psalm xxvi:1-12

Of the three specially sacred spots of earth, the home in which I dwell, the graveyard in which my kindred lie, and the sanctuary where with my living brethren I worship God, the most sacred is the last. It is the common confessional of broken hearts, the common incense-altar of praying souls, the common shrine of devotion, the common table where God's children eat of the same heavenly bread. And there is sometimes an added sacredness attaching to it as having been the heart-home of generations gone, a place where tender memories gather, a whispering gallery where the sweet voices of the sainted dead are still heard as in a dream; a place where the very walls seem to echo back the name of the Christ, who was the consolation and the hope of those that are now within the veil. Marriages have been celebrated there, when Christ was the Bridegroom of the heart. Funerals, too, have been there, solemn yet glad, for they were the burials of sin and of despair. Thousands of faith's pilgrims have found there, and thousands are finding still, a green oasis in the desert of life; the tree that bears its twelve manner of fruits, and whose leaves are for the healing of the nations; the river of life that keeps on flowing pure and full for every thirsty lip. How many thousands are saying still, "Lord, I have loved the habitation of Thy house, the place where Thine honour dwelleth." I would seek to say so too.

Monday, June 10th.

Loyalty.—

Rev. ii:8-11

Rev. iii:14-22

When I look at Jesus in His earthly life He gives me the impression of One who, in the motive and aim of His life, was ever the same. Whenever I get even a passing glimpse of Him, on lonely mountain-top or on the busy street, on dusty highway or on stormy lake, in a house of mourning or in the house of prayer, by sunlight in the field, by moonlight in the garden or by lamplight in the upper room, I see One who was always living with one aim—to do and bear the will of His Father who had sent Him. He stands forth uncondemned under the severest of all tests—an inspection all round, in public, in private and in secret too. The halo was round His head, but its radiance went down to His feet. How sadly my own life differs from His in this! I am full of inconsistency and change. I have my higher and my lower levels. One day of high aspirations, sinking into lethargy and coldness the next; steadfast as Smyrna one day, lukewarm as Laodicea the next. I am devout in secret, but in practical matters hard; or I am overflowing with charity, but defective in zeal for righteousness. I would seek, therefore, for a more uniform loyalty to my Lord, a more thorough-going obedience to Him as my Example.

Tuesday, June 11th.

Perseverance.—

2 Chron. viii:10-15

In the inward region of soul-experience I may need to be reminded that perseverance in well-doing is essential to growth in Christian character. I cannot expect to become a ripe Christian all at once. I have to "grow in grace" by patient soul-culture, getting small victories over small sins, and reaching full strength by small and gradual transformations; and I need not despair if the process be somewhat slow. I may take courage, too, if, when engaged in any work for God, I am oppressed by feeling that my labour is in vain. The most successful workers for God have always been those that knew how to serve in small and simple ways. One simple sentence brought Peter and John to follow Christ; one sentence converted the jailer of Philippi; one poor monk flooded all Europe with Reformation light. Nearly all revivals have been started by one man or woman burning with a desire to save. One glowing ember can kindle a mighty fire.

Wednesday, June 12th.

Faithfulness.—

John xviii:1-15

I am expected to be faithful in those things that are least; and it may positively require less devotion to Christ to die as a martyr for Him than just to keep on showing a steady light of godliness in the ordinary affairs of any common day, maintaining an unruffled temper amid the small frictions of business or of the home, restraining the tongue and sweetening the looks when tempted to a passionate burst of anger, willing to do the humblest offices of love even where my motives are misunderstood and misconstrued. There could not be a finer sphere than this in which to bring honour to my Master's name, who was the lowliest as well as the most faithful of all servants God ever had on earth, and who, when He "took a towel and girded Himself" and wiped therewith the feet that His own hands had washed, made that poor garment far outshine the purpose robe that covered Caesar's limbs.

Thursday, June 13th.

Trouble.—

Psalm lxxviii:1-17

"O Lord, I am oppressed; undertake for me." Let me remind my sad heart that no strange thing has happened to me in this. If I am walking in the valley of trembling, the path is one that has been trodden by many another pilgrim of God. I feel lonely, but I am not alone; and, as I look at the footmarks left by sufferers before me, I see that they all point in one direction. There are no marks of backward steps. They are upward only, and show that the pilgrims have got out of the valley at last, and entered the Everlasting Peace. I see the footprints of Moses here, of Elijah, of David, of Jeremiah, and of Paul; and I see, too, the footprints of One greater still. The holy Christ Himself passed through this valley of death-shade. None knew it better than He.

His whole earthly life was trouble that might well have bewildered Him and made Him despair, had He been only such a man as I; and there came to Him one awful "day of trouble," in the early morning of which He cried, "My soul is exceeding sorrowful, even unto death," and in the afternoon of which His agony was intensified a thousandfold as on the cross he said, "My God, My God, why hast Thou forsaken Me?" But there was glorious victory for Him ere the day was done. Gethsemane and Calvary were only the way to the throne.

Friday, June 14th.

Help.—

Psalm xlii:1-11

"All Thy waves and billows are gone over me." Perhaps I may recognize my own photograph here. How, then, did that sorely troubled man get free? Seeing that he could do nothing to alter his circumstances, he set about the one thing he could do—to alter his own feelings regarding these circumstances. First, he reminded himself that God was still "the God of his life," as loving and as able, and as pledged to help him, as He ever was. Next, he told himself that there was, unseen by him as yet, a bright light behind the clouds, making him certain a brighter day would dawn. He knew not when, nor how, nor where, but somehow and somewhere "the Lord would command His loving kindness" to show itself again. Then, farther, he asked God to tell him if there was any special reason for this sore trouble: "Why hast Thou forgotten me? Why go I mourning? Is this a chastisement for some forgotten or harboured sin? if so, I will honestly put it away."

Saturday, June 15th.

Strength.—

Deut. xxxiii:24-29

"As thy days, so shall thy strength be." This is a very old promise now; but it has the freshness of the morning on it still. It comes to me as a bird-song comes in spring from some leafless tree, bidding me be of good cheer for day is breaking in the east. It sings me into new courage and new hope. It breathes out over me the very peace of God. It is a promise that has cheered thousands of the heavy-hearted in all the ages past, and it still is a message of comfort for every fainting spirit. Let me take it as meant for me to-day. It implies that my days will not be all alike, that there will be constant alterations of brightness and gloom, of joy and sorrow, of disquietude and peace. It also implies that the strength of one day will not suffice for another. I am really weaker than I know. I have no reserves of my own stored up for all emergencies. If brought unexpectedly into some trying position, where I have to decide, or act, or speak, or write, at once, with no time for calm deliberation or careful thought, how quickly is any conceit I may have of my own wisdom or courage dispelled! But the promise of my Lord is that, however varied the experiences of my successive days may be, I shall always get sufficient strength to meet them with directly from Himself.—Selected.

The Union Baptist Witness

These pages (12 and 13) are the Authorized Official Organ of the Union of Regular Baptist Churches of Ontario and Quebec.

W. GORDON BROWN, Editor.

Communications for this department should be addressed direct to W. Gordon Brown, Box 502, Orangeville, Ontario.

* * * *

"CONVENTION NOTES".

We have just received a copy of "Convention Notes for Convention Churches" (number four), dealing with the "Ontario Supreme Court Decision in the Case of the Hughson Street Baptist Church, Hamilton," in which authorities of the old Convention greatly rejoice at the decision given in their favour by Mr. Justice Kelly, on April 15th, 1929.

We hope and fear that the jubilation of these Marshallites is premature. Our readers are aware of the fact that the case has been appealed; and what the final judgment may be, we do not yet know. Certain facts in support of the Hughson Street Baptist Church have been discovered, which were not known at the time of the trial, and these will be duly brought forth when the appeal is heard.

The writer of these notes implies that the Convention supporters in any church could seize the property and even collect costs for such legal—or illegal procedure. We gravely doubt this statement, but we must be prepared to meet such a claim. At the conference of the Baptist Bible Union, held recently in Buffalo, a resolution was introduced urging all pastors and churches in sympathy with this Baptist Fundamentalist movement, to examine the deeds of property of their churches in order to discover whether there were any possible loop-holes by which the enemies might take action against them. We think this is good advice, and we hope that the pastors of the Union of Regular Baptist Churches of Ontario and Quebec may follow it out.

On page two of the "Notes" we have "a condensed statement for busy readers". Under the first point, it is stated that members of the Hughson Street Church who would not sign the New Articles of Faith before a certain date, were to be excluded from membership. We do not believe that there are many churches where this has been done; hence the first legal argument against such churches falls to the ground.

Further on in the "Notes", we are told that members of our Union are not Regular Baptists, but are "The Irregular Baptists." We have seen a good deal lately of this attempt of those in sympathy with the Old Convention, to maintain that they have not in any way departed from the historic Baptist position. Of course, those who have, with their eyes open, followed the course of the present controversy, who have seen the veriest opposites of that faith endorsed by Convention after Convention, can never believe such a false claim. The deed of property of Hughson Street

Baptist Church and most other Baptist Churches, contains a statement regarding human depravity. Does Professor Marshall believe in this? Surely no one will have the audacity to say that he does, for the simple reason that he does not. The deed also speaks of the inspiration of the Scriptures. Defined as the term "inspiration" was understood when the statement of faith in such a deed was drawn up, we cannot by any means see how Professor Marshall could assent to this doctrine. We can only conclude that he has denied, and those supporting him have themselves denied, some of the articles of faith in the said trust deed. Therefore, we suggest that the Old Convention should not be in too much of a hurry to rejoice in their apparent victory in the Hughson Street case. Future days may tell a different story from that over which they now gloat.

* * *

OAKWOOD.

"Man is born unto trouble as the sparks fly upward". So said Job of old amidst boils and potsherds and unsympathetic friends. From the beginning of the Christian era, believers have found this true of them, as it is so of unbelievers. Yes, and it has been true and is true to-day of churches.

Rev. C. R. Rumball found a different situation in Oakwood Baptist Church when he became pastor some few months ago. But in spite of all difficulties the Lord is blessing the work. Since New Year's eighteen have professed conversion, four have been baptized, and twelve, including the pastor and his wife, have been received into church membership. There are signs of progress in the work, as these figures indicate, and there are also evidences of increasing harmony. In these things we rejoice.

* * *

CENTRAL, LONDON.

We were delighted to see such a large representation from the Central Baptist Church, London, at the F.B.Y.P.A. Convention on May 24th. They are an enthusiastic people. We hear that nine made profession of faith on Sunday, the 19th.

* * *

NEWS FROM GRACE LECTURE HALL.

How a Modern Nathaniel Found Him of Whom Moses and the Prophets Spoke.

Mr. B—— and his family came to Toronto from Detroit desiring to secure employment, and settle down. They registered in a down-town hotel, and then he started out to seek a suitable position. Day after day passed by, but nothing turned up to meet his need. Funds ran low, and he began to sell his

clothing and other articles in order to pay his way. At last he found himself in desperate straits, with a hotel bill which he was unable to pay, a hungry family, and the unhappy prospect of being put out on the streets. He set out on that particular morning, determined that in some way he would secure the necessary supplies for his family's need. Walking along one of the down-town streets he saw a sign in a window, indicating the presence of a missionary agency. He strolled into the office and there stated his position. The friends spoke kindly to him and encouraged him, but stated that they could not give him the material assistance he sought, as they did not have a mission hall, or the necessary accommodation for him. In parting, however, they referred him to Grace Lecture Hall for Jews on College St., (our mission). He came to us on Sunday morning, and told us of his desperate plight. We felt at once that we were being definitely led of God to take him and his family in, and to trust God to supply the needs. So in they came that evening, and remained downstairs in attendance at the Gospel service. Mr. B—— was so favourably impressed that he and his family attended the different services during the week, and the father manifested a deep interest in the Word, even studying it daily and growing more and more hungry for the truth.

One evening after he had been with us a week, he came to our Missionary and said, "I have sat under a Rabbi for many years. I have heard different speakers give their messages, but I have learned more about the Bible in this week than in all the rest of my life put together." Later on in the evening a Gentile Christian came in and added his word of testimony to that which we had already given. When he was gone Mr. B—— came into the "den" which we have in the rear of the mission where we were seated, and inquired as to how he could receive the Gift of God. We laboured to make the way plain and simple, until the Holy Spirit revealed the light to his soul, and he, bowing in contrition, accepted the Saviour and yielded himself to God. He grasped our missionary's hand and said, "I have been fighting it for two days, but praise the Lord, the battle is over."

The next day he confessed Christ to his family, and began to witness to all with whom he came in contact, telling them of the new joy in his heart, since he had received the Saviour. Two weeks later, Pastor Allen had the joy of leading him through the waters of Baptism, where he confessed to all mankind that he was dead, buried, and risen with Christ.

Since his baptism, Bro. B—— and his family have had to move to Windsor. In a letter received from him a few days

ago he closes with these words, "Please have prayers said for me that the Lord Jesus will give me strength and courage in keeping faith in the Lord. Thanking you again for all past favours, and thankful to the Lord who sent me to you."

Truly the day of miracles is not past. God is still calling out His remnant, and seeking the lost sheep of the house of Israel.—*A Messenger of Grace*, May, 1929.

CONFERENCE AT STRATFORD.

The meetings of the Pastors' and People's Conference of Hamilton-Brantford and District are always times of glorious fellowship in the faith of the Gospel. The meeting in Memorial Church, Stratford, on May 14th, was no exception. In spite of the rain there was a good attendance, representatives being present from Boston, Courtland, Guelph, Hamilton, Otterville, Simcoe, St. Thomas, Walsh, Woodstock and Zorra. The meeting rejoiced to have the outgoing missionaries, Mr. and Mrs. V. Griffin, present. Mr. Griffin gave a message on prayer, illustrating it from personal experiences, and Mrs. Griffin also addressed the meeting. The afternoon session was largely given over to a study of I Thessalonians, led by Rev. R. E. Jones of Woodstock, this occupying nearly two hours. At the evening session Rev. H. S. Bennett, of Otterville, gave an earnest evangelistic message. The next meeting is planned for June 11th in the Scotland Regular Baptist Church.

IN MONTANA

The Ohio Regular Baptists report that "the Regular Missionary Baptist church of Miles City, Mont., organized by seceding members of the First Baptist Church of this city, as a protest against the modernistic attitude of that church, continues to prosper. Almost constant additions are being made to the church, Sunday School, and the unusually good Young People's Society, and we are praying for the coming of the Holy Spirit in a revival."

EXPOSITORY SERMONS.

The following item from the *Mishawaka Missionary Messenger* is highly significant: "When the pastor finishes the second and third Epistles of John, he will have given expository sermons of every chapter of every book in the New Testament, with the exception of the Gospel of Luke; beside this several Books of the Old Testament, such as Genesis, Exodus, Daniel and others. We are now going through the Minor Prophets. Thus, the people and the preacher are fed." We recall that this was the way in which many of the Fathers of the early church preached the Word of God. We are sure also that it ought to be a far more prevalent method than the hit-and-miss plan,—too often miss!—that many follow.

DR. A. T. SCHOFIELD.

The London physician, well-known as authority on mental and nervous diseases, and also as a writer along evan-

gelical lines, entered into rest on April 23rd, at the ripe age of eighty-two.

THE GREAT COMMISSION PRAYER LEAGUE CONTINUES ITS IMPORTANT MINISTRY

(For some years the monthly letters sent out by the Great Commission Prayer League have been a blessing to the writer. We venture to publish herewith the March letter of this number, just received.)

Another year of intercession has just been completed by the Great Commission Prayer League of Chicago. It was nineteen years ago that the League was founded by the late Thomas E. Stephens in order to stimulate prayer for a worldwide revival of the Church, and a worldwide evangelization of both Jews and Gentiles, according to the "Great Commission." Many thousands of Christian people of all denominations scattered throughout the world are united in this prayer fellowship.

That there is a great need for such a ministry is evidenced by the thousands of requests for prayer that are received every month by the League. These are definitely remembered at the throne of grace by a faithful corps of prayer helpers, and many answers to prevailing prayer are recorded. Thus the League is an added testimony to the faithfulness and compassion of a loving Creator and a living Saviour.

Besides its ministry of prayer, the League publishes and distributes free of charge a number of leaflets and bulletins on prayer, personal work, Christian stewardship, fundamentals of the faith, etc. During the past fiscal year 1,010,454 copies of these leaflets, together with 14,746 Gospels of John, were mailed to all parts of the world. The number of letters received, making request for prayer, leaflets and spiritual counsel, aggregated over 12,500. The outgoing mail totalled 22,143 letters, and 125,146 prayer bulletins.

In order to publish and mail its leaflets and bulletins, and meet the necessary expenses incident to the work, the sum of \$10,700.00 was expended. This was received in answer to prayer, without solicitation, and was contributed by a large number of Christian people who believe in supporting such a prayer ministry.

The year verse for the League is Ephesians 6:18.

AUTHORITY IN RELIGION.

A clipping from the *Calgary Herald* of October 27, 1928, has been forwarded to us, containing an article by the Rev. H. H. Bingham, pastor of the First Baptist Church of that city, — an article which seems to be an attempt, in discussing "the mission of the church," to make the message of Christianity as acceptable to "the man of the street" as possible. Nevertheless, on the whole there is little in the article to which we should object, with this one exception: "Some kind of authority is needed in the ministry of the Christian church to-day. We do not mean external authority, but the need of certainty in religion." (Em-

phasis ours). Why are some preachers so fond of taking a free fling at the historic faith? Why are they ever seeking to conciliate those whose deliberate purpose it is to thwart, and finally to destroy, that faith? "External authority," when the authority is found in an infallible book, is the essence of evangelical Christianity; and the lack of an "external authority," or rather the rejection of it, is perhaps the fundamental error of what, for lack of a better name, we call modernism. Every modernist rejects the idea of an "external authority" in religion. For him the seat of authority is in the heart of man,—in the alleged divine in man. We say "the alleged divine in man," because we find no warrant in Scripture for believing in any faculty of mind, soul, heart, conscience, or anything else, which is not so tainted by sin as to be rendered of itself useless in the things of God. The authority within the carnal heart of man is no authority at all! The verdict at the last judgment upon the wicked will be, "Depart from me, ye who work lawlessness." If there be no "external authority," there is no authority anywhere! We lament the continual play of such men as the writer of the article referred to, into the hands of the modernists. Why seek to build up the faith of Christ and destroy it at the same time? We say, Why?

JAMAICA.

Some months ago the Toronto Baptist Seminary bade farewell to its student, Rev. G. W. Smith, as a missionary in the British West Indies' Island of Jamaica. Therefore we rejoice to hear of the blessing of the Lord owning his ministry there. His work is widely scattered, and consequently requires a great deal of energy. Nevertheless his congregations have grown, as has also the membership of the churches of which he is the shepherd. We quote the following local report:

"It is pleasing to repeat progress in the "Nightingale Grove" sphere of churches under the pastorate of Rev. G. W. Smith. Further help for the good work has lately come to hand in the person of a bride for the manse. Miss Dorothy Annie May arrived from Toronto during the Union Meetings as the bride-elect to the new minister.

"The marriage has since taken place at the Grove Church, when the happy couple were united by Rev. W. J. Driver. The beautiful decorations and the cheques subscribed for both at the Grove, and Hewett's View Church from his new friends, together with the address of congratulation, served suitably to mark the auspicious occasion.

"Increased congregations and growing schools indicate the divine blessing upon the work. The membership at "Nightingale Grove" is now 71, and at Hewett's View 53. The minister gratefully acknowledges the continued help of Rev. W. J. Mornan in the supplying of the pulpits, also the good influence of Mr. Victor Mornan's brief interim ministry. —*The Jamaica Baptist Reporter*, May, 1929.

Baptist Bible Union Lesson Leaf

Vol. 4.

No. 2

REV. ALEX. THOMSON, Editor.

Lesson 25.

June 23rd, 1929

Second Quarter.

THE BELIEVER'S REST.

Lesson Text: Hebrews, chapter 4.

Golden Text: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

1. AN EXHORTATION CONCERNING THE BELIEVER'S REST, (vs. 1-11).

1. In this chapter the apostle continues his warning against apostasy, using the experience of Israel as an illustration of the lesson he seeks to convey, and basing his reasoning upon the typical nature of their unbelief and occupancy of Canaan. With their example in mind he cautions his readers against falling in the same lamentable way in the appropriation of God's blessing. "Let us fear" he writes, "lest a promise being left us of entering into his rest any of you should seem to come short of it," (v. 1). The rest here referred to is still future. It is true there is an experience in this life typified herein, but undoubtedly the complete fulfilment will take place when we are released from the bondage of this earth. There may also be a reference here to the time of rest to be enjoyed by Israel after the return of her Messiah. 2. It seems peculiar to use the term "fear" in this connection when we know from the teaching of Scripture that the child of God is kept by the omnipotent power of his Saviour. But we must look at this from the manward side. Security in Christ does not engender carelessness, but stirs us to carefulness, and fear has a legitimate place in our service; not the fear of being lost, but the fear of disobedience. The fear of God, both in this and the reverential aspect should be ever before our eyes and in this way we should work out our own salvation, (Phil. 2:12). 3. Reference is then made to the experience of Israel prior to entering the promised land. They were refused admittance at first on account of their unbelief, (vs. 2, 3), only two persons being allowed to enter and this by virtue of their faith in God. There was not complete rest in Canaan, however, it was but typical of another rest to come. God has rested from His works, (vs. 4, 5). He has spoken of another rest to come, (vs. 6-8), and He desires His people to enter this sabbath rest with Him, (vs. 9,10). We are therefore enjoined to strive to enter into it, and not to fall by the same example of disobedience, (v. 11). Several things are worthy of note in this connection, namely, the typical nature of the Old Testament experiences, the beneficial nature of the lessons to be derived therefrom, Israel's experience in the wilderness, especially at Kadesh Barnea,

the evil consequences of unbelief, the necessity for carefulness in the Christian life, the blessedness of the Christian's present and future sabbath rest, the typical nature of the weekly day of rest and the necessity for faith in all our transactions with God.

II. THE WORD OF GOD, (vs. 12:13).

1. As an added emphasis to the exhortation to "strive to enter" into the rest we are informed of the impossibility of escaping the consequences of our actions, due to the nature of God manifested in His word. In His word He has revealed Himself unto man, not simply in the written word, but whenever He has spoken and several characteristics of this word are mentioned. First, it "liveth." It was spoken hundreds of years ago but that part of it which we possess is just as powerful these days as it was in those bygone years. We still hear God speaking to us through it, and it kindles within us new life. In the second place it "worketh." Our hearts can say "Amen" to this for it has wrought wonders in our lives. It works in producing conviction, in leading to repentance and conversion and in stimulating to conservation of life. It works on all occasions when it is tried and blessed be God it has never failed to produce beneficent results when given the opportunity. 2. In the third place we are informed it is "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, yea, to the inmost parts thereof, and judging the thoughts and imaginations of the heart," the inference being that the word of God is so keen that it pierces to the very uttermost in the human life, and judges the inmost thoughts of the mind. There is nothing that escapes its attention. This is further emphasized in the statement that "all things are naked and opened unto the eyes of him with whom we have to do." The truth expressed here has been experienced by all of us more or less when God's word has searched our hearts. We have found we could hide things from man, we could even calm our fears and deceive ourselves, but when God's word was presented to us our sin was made manifest in an unmistakable manner. There was no possibility of covering the sin. What must it be therefore to meet such an omniscient being in the judgment, and to be tested by such an infallible word? There is no safety for us except under the blood of Christ. Note therefore, the nature of God's word, the certainty of the sinner being judged by it later, the hopeless condition of those outside of Christ, the omniscient, all-seeing nature of God, the impossibility of hiding sin from Him, and the necessity for repentance and confession in order to salvation here and hereafter. It might also be noted that while men hesitate not to criticize God's word now, that same word is surely at present judging them and in the judgment they will again have to meet it. No one can get away from it.

III. JESUS OUR GREAT HIGH PRIEST, (vs. 14-16).

1. The word judges us on earth, our Lord helps us in heaven. He is our great High Priest who hath passed

through the heavens, (v. 14). He is the great Anti-type of the earthly high priest, great because divine. He has entered into the Father's presence for us, and He is now our Mediator, able to save unto the uttermost all who come unto God by Him, because He ever liveth to make intercession for them," (7:25). We are enjoined therefore, on account of this to "hold fast our profession," the opposite of letting it slip, (2:1). Having saved us God does not leave us to struggle against sin alone; His power is at our disposal. 2. We are informed concerning our great High Priest that He is not one "which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are yet without sin," (v. 15). This has a distinct reference to His life, while upon this earth, when living in the flesh. He was tempted and tried like as we are, yet without committing sin. He overcame all temptation, yet He felt its power and His great heart of love goes out to all who are now called to pass through trial. Thank God for a sympathetic, loving Saviour. 2. Having such a great High Priest we are exhorted to "come boldly unto the throne of Grace that we may obtain mercy and find grace to help in time of need," (v. 16). As sinners, we would naturally be afraid to approach a holy God and as rebels against His law, we would have no right to do so, but in Christ we can approach confidently knowing that God will help us for His Son's sake, and on His account will extend us mercy and give us help in our time of need. This is a wonderful privilege given to undeserving sinners, and should be most thoroughly appreciated by them. 3. Note the work of the Old Testament high priest, the identity, power, nature, and work of our great High Priest, His sympathetic, helpful attitude toward His own, and the wondrous privilege of His own in Him. 4. In teaching the whole lesson emphasis may be placed upon the character of the believer's rest, mentioning present and future blessedness in God, the way in which to enter that rest, and the necessity for constant watchfulness on the part of the child of God in living the new life. The searching, powerful, infallible and blessed nature of the word of God might also be noted, and the blessings of salvation in Christ our great High Priest.

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ABOUT THE GOSPEL WITNESS

Many thousands of people will receive this issue of the Witness together with the issue of May 23rd who have never seen the paper before. For their information we give the following facts.

The Gospel Witness has grown since its first issue in May, 1922, from a small church paper into a 16-page weekly paper, circulating in 43 different countries, having about 3,000 ministerial readers alone.

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Canadians especially will be interested in the two pages The Union Gospel Witness, edited by Rev. Gordon Brown, B.A., Professor of Greek in Toronto Baptist Seminary; and Book Reviews and other occasional contributions by Miss Olive Clark, M.A., Professor of Greek, Toronto Baptist Seminary.

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May 23rd Issue of The Gospel Witness

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It unmasked a President who never was wholly in accord with the Baptist Bible Union position. As a result of all this the Editor's good name was attacked.

The Editor appeals to his evangelical friends and supporters throughout the world to help him pay for that great issue of The Gospel Witness. The first edition consisted of 75,000 copies, and used over thirteen tons of paper. A copy has been sent to every Baptist minister in the English-speaking world whose name was obtainable.

The total cost of the issue, printing, addressing, and mailing, will probably run to over \$8,000. The Editor boldly appeals to friends of the Gospel everywhere to help in defending his good name for the work's sake, by assisting in circulating copies of the special number. We may need many thousands of dollars before the battle ends.

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