

The Gospel Witness

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

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

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Registered Cable Address: Jarwitsem, Canada.

Vol. 13, No. 47

TORONTO, APRIL 4, 1935

Whole Number 672

The Jarvis Street Pulpit

FULL SACKS AND YOUR MONEY BACK!

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 31st, 1935

(Stenographically Reported)

"And they laded their asses with the corn, and departed thence.

"And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth.

"And he said unto his brethren, My money is restored: and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?"

"And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid."—Genesis 42: 26-28, 35.

The story of Joseph and his brethren is one of the most familiar of the Old Testament, and one to which we have often had recourse that we might find therein illustrations of gospel truth. We come to this inexhaustible storehouse once again.

Joseph has been promoted to the governorship of Egypt. Knowing there were seven years of drought to come he took full advantage of the seven years of plenty and conserved their surplus, storing it up in great storehouses against the days of drought. When the days of plenty were ended, and the days of scarcity began, people came from all lands to Egypt to buy corn. Among them were the ten sons of Jacob. The governor spoke to them through an interpreter. They did not recognize him, but he immediately recognized them. He understood all that they said: they understood nothing of his speech.

Joseph charged his brethren with being spies of the country, but they protested that they were all true men. Then he said he would keep one of their number, and that the rest of them might return to their father, stipulating that the next time they should come they must bring their younger brother, of whom they had spoken, for said he, "Ye shall not see my face, except your brother be with you."

They returned with the sacks which they had brought with them, filled with the good corn of Egypt. On their way home, as one of them opened his sack, he found all his money in the sack's mouth. Apparently the rest of

them did not open their sacks until they returned home. They emptied them in the presence of their father—and every man found his bundle of money in his sack, and "they were afraid", and said one to another, "What is this that God hath done unto us?"

There are some words which are very difficult to understand, and still more difficult to define; because they have at their heart a principle, an ideal, with which we are not familiar. There are other words which we use in current speech from day to day. They represent commonplace ideas with which we are all familiar. Such words are very easy of definition. There is no word in any language so difficult to define as the word *grace*. When one has preached and taught year after year, he will meet with people who seem to have heard nothing, who seem to have learned nothing, of the significance of *grace*. I suppose that is not to be wondered at, because the idea at the heart of it belongs to another realm that that with which we are familiar. It is an exotic, imported from a world without.

Grace, in the nature of the case, argues infinity. You may deal with a few people on the principle of *grace*; but with only a few, comparatively; because your supply must be soon exhausted. Thereafter you will have to receive an equivalent for what you give. It would be impossible for anyone to do business on the principle of *grace*. The rule of the business world must inevitably be, "To-day or to-morrow we will go into such a city,

and continue there a year, and buy and sell, and get gain." That, I say, is inevitable, for the simple reason that we are limited in capacity, limited in our supply, limited always in our resources. The richest man in the world, if he were to attempt to enrich everybody on the principle of grace, would soon find himself penniless. Philosophically, there is no one in the universe who can deal with mankind in general on the principle of grace but God Himself. That is why He deals with us in grace, that we may learn that He is God.

Of all heresies there is none like that which involves the assumption that man has power within himself to save himself. I take this old story this evening in an attempt to illustrate the principle of grace, with a prayer that God may make plain to you, how the great Governor deals with those who come to His storehouses with empty sacks.

I.

These ten men had NO INTEREST WHATEVER IN EGYPT UNTIL FAMINE AFFLICTED THEIR OWN LAND. In the days of plenty Canaan was good enough for them. There was no suggestion among them that they should emigrate. They had no interest in other countries. We have all, in our folly, believed we were sufficient unto ourselves. But people of all nationalities are discovering that that is not true. We cannot live unto ourselves.

These men had no interest in Egypt so long as they were able to find plenty in their own land. I suppose that represents the normal attitude of men in respect to matters beyond their bourne of time and place. As long as they are in vigorous health, as long as this world serves them well, they are not interested in a religion that speaks of another world. Many treat with contempt the gospel which proposes to relate us to some other world than this. They desire something to make their present Canaan habitable, to supply their present necessity.

How many there are who have no outlook beyond this present life; who are of the earth, earthy. They live for time, and for the things of time alone.

When at last these men heard of the plenty of Egypt's land they had no desire to live there, but only to import from it enough to make life comfortable at home. The temporal advantages of the Christian religion are very frequently emphasized in our day. We are told that that is the main thing, after all. According to some, the preacher's chief business is to discover an economic system that will ensure everyone's having his daily bread, clothes to wear, and a house to live in. These things are not unnecessary, but they are at best secondary, and there is a larger view of life awaiting the man who is limited to that conception.

These men at last went down into Egypt for no other purpose than to supply themselves, and their families, with the necessities of life *at their own expense*. They were proud, self-sufficient men. They went down into Egypt with their purses full of money: every man had his bundle of money ready to pay for everything he received.

When people first turn their thought to the religion of Christ, invariably they approach it in a similar attitude of mind. They bring to the divine storehouse their bundle of money, their parcel of merit, the works of righteousness which they have done, or which they propose to do. They imagine that it is within human competence to make some contribution to the divine treasury,

to give something to God which God wants, and which He can use.

There was no humility about these sons of Jacob, no thought of penitence for transgressions of the past. They came for no other purpose than to fill their empty sacks with corn, and to pay for every bushel of corn they obtained.

I doubt not there are religious people here this evening, people who go to church, who are church-members, who have made profession of the religion of Christ, who, were I to ask you clearly to state the ground of your hope, to tell me upon what you rest your assurance of acceptance with God, would immediately say, "I do not live the life I once lived. I have reformed. I have given up a good many practices to which I was once addicted. I have devoted myself to a more serviceable life. I have endeavoured to be helpful to others. The man I work for would tell you I put conscience into my task. I try to provide for my family, and to show my wife and children every consideration. That, sir, is the ground of my hope." Which, being interpreted, means that that is your bundle of money which you bring to God, and offer to the Infinite as an equivalent for the salvation which you require of Him.

Every man had his money. There was no vicarious principle here. Each man was ready to pay for what he received. That was their attitude. I do not despise that attitude. If only people will interest themselves in our Governor, if only men will begin to think of God, and think of their need of Him, however erroneous their views may be, if only they will turn their thought toward this spiritual Egypt, and acknowledge—whatever their own thought of the terms of acceptance may be—if they will but acknowledge that their country is famine-stricken, that is a distinct gain, that is a step in the right direction. If there be a man here this evening who says, "I confess I do not know much about religion, but I have come to feel my need of God, or something outside of myself. I do not quite know what it is", I can only rejoice that you are learning to feel how helpless you are.

You have felt the pinch of famine? You have felt the inadequacy of all temporal things to supply the requirements of an immortal soul? A man said to me last week, "Since such a date (naming a certain time), this world has seemed terribly empty. There seems to be no satisfaction anywhere." That is true. There were a good many people who were rather satisfied with the things of this world until four or five years ago. Now they are beginning to ask if there be not something better. They do not know where to go for it, they do not know whether there is any Egypt: they only know that famine prevails in Canaan.

Is that not a simple statement of fact, that countless thousands of people who are not religious, who as yet have not heard of Egypt, or its full storehouses, only know that they cannot get enough here, that everything is at sixes and sevens. Even men of large business capacity are at their wit's end, and do not know which way to turn; but they have found that the world fails to satisfy.

I say, though such an one has but a very imperfect knowledge of the gospel, of the revelation of God in His Book, it is all to the good if a man, for any reason whatsoever, begins to feel his need of a power beyond

himself to help him. If that is your condition, I congratulate you that you have made such progress, that you have learned the granaries of Canaan are empty. Nor am I surprised if, as these men did, you should still think it is possible for you out of your own resources to pay your way to a better life. I heard a minister on the radio to-day talking about "strength", strength in the midst of a pagan world. He told Russell Conwell's story of "Acres of Diamonds", and then told his hearers that every man's fortune is in himself. God pity us if that be so. If it is, I have no fortune! If that is the best we have, I confess that when I turned the bag inside out, there was not a grain of corn left. The granaries are empty. If I must fall back upon myself to find strength to battle my way through life, I admit that I am an utterly defeated and ruined man to begin with. We need more than our own resources to develop strength for the battle.

II.

LET US FOLLOW THESE MEN INTO EGYPT AND SEE HOW THESE MERCHANTS—FOR THAT IS WHAT THEY WERE—GET ON. Their purses are full, and their sacks are empty. When they get down into Egypt they find that *at one point they have been correctly informed: there is plenty of corn in Egypt.* There is no famine there, no scarcity of any sort in Egypt's land. There are vast storehouses, so full that nobody can estimate their contents. They began to keep an accurate inventory when they began filling them, but as the surplus of those plenteous years was brought in, at last even the governor "left off numbering". Oh, he said, "There is enough for everyone. There is enough for all. There is enough for the duration of the famine. Never mind counting it. Build more storehouses, pile it up against the days of dearth that are certainly coming."

It is most exhilarating to get into a realm where there is no scarcity. I learned that once during the Great War. In England everybody was rationed. One could have meat about three times a week, and not much then. You could have only one roll if you ate at a restaurant, and everywhere there were signs, "Eat less bread." I went from that land of limitation to Southern Ireland—and I found a land of plenty. There was no limitation there. One could have anything he wanted in the south of Ireland—they did not care whether the Allies won the war or not. They ate, and were filled. For a day or so I confess life in Southern Ireland was quite comfortable! It was a great contrast to things in England, where everything was restricted. One could have anything he wanted in Ireland.

These men must have felt a like contrast when they went from the famine conditions of Canaan to the abounding plenty of Egypt. How amazing is the awakened soul's first glimpse of that spiritual realm in which there is always bread—bread enough—bread enough "and to spare"! We are not straitened in Him. It were useless to say that God is a Multimillionaire. His wealth cannot be counted for all wealth is His, the wealth of all worlds. The Governor with Whom we have to do has been made "Heir of all things". He is the Proprietor of this world, and of all other worlds. He knows no limitation of power. Therefore, I say, to have come to Him, to find ourselves related to Him, in any way means progress. These men had very cloudy ideas of Egypt, and they were still less informed about the

Governor. They came with full purses and empty sacks expecting to return with full sacks and empty purses.

Most people are rather ignorant when they come to Christ. I am glad He does not turn us away because we are not thoroughly instructed. What a blessing it is that one has not to read many books to find out the way to heaven! What a blessing it is that we have such a compassionate Saviour! "Does it not make any difference what we believe?" Yes; it makes a great deal of difference. "Our opinions are important, after all?" It is vitally important that we be well informed. But we must begin somewhere.

Perhaps there is a man here who says, "I do not know much, sir, but I came here in the hope that you would tell us where to begin." I will tell you where to begin; come to Egypt. Come to the storehouses of which the divine Governor has the key. This governor did not send them home because they mistakenly supposed they could buy his corn at a price. What if some are foolish enough to suppose they can do something that God can accept, although they are mistaken, He will not turn them away on that account. The important thing is that you come! That verse is true to Scripture, and to Christian experience, which we sing sometimes:—

"Just as I am—though tossed about,
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come."

The supremely important matter is, that you come. Come with all your ignorance, with all your error, if you have any, with all your doubts and fears, only come. Though you know little of the Bible, come. Our Governor will teach you. He will teach you many things if only you will come.

These men obtained their corn. They came for corn, and they got it. "Do you mean to say a man can be saved even though he has erroneous ideas of the gospel?" Yes; I do, if only he will come to Christ. I do not think we are saved because of the accuracy of our opinions. "Then it does not matter what I believe?" It does matter: but *all you need to begin with is faith enough to cause you to come to the Governor.* As you come, and after you have come, He will teach you. You will learn by coming.

What I am endeavouring to make clear to-night is, the place of beginning with the Governor. These men went home with their sacks full of corn. They came with empty sacks, and full purses. And mark you: they were received and supplied, *not because of their full purses, but because of their empty sacks.* Do you hear and discern that truth? The Lord in infinite mercy will receive us even though—dare I say it—even though we offer Him the insult of proposing to pay for our salvation.

They obtained their corn. We have known many people of whose conversion there could be no doubt, who talked in respect to some matters as though they had never read the Bible. We have heard them speak in their prayers as though they had paid for their salvation; as these men supposed they had done when they turned away from Egypt, to return home. They laded their asses and departed.

"How did you get on?" one can imagine one's asking them. And their answering, "That is how we got on: there are our sacks of corn." "It is not theory with

you?" "No. There is actuality. We went to Egypt and we returned with corn." Had you enquired of them, they would have told you exactly what they paid. But they had not opened their sacks yet! They will know more when they open their sacks. And still more when they have emptied them. Do you see the principle?

On their way back one of the men opened his sack, and it is said "he espied his money; for, behold, it was in his sack's mouth". He tore open the bundle and counted it out. "Every penny of it is here. I have had my money thrown back at me—but I have my corn." Have you not had the experience of having the Governor return your money to you? David learned that: "Sacrifice and offering thou didst not desire"; "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering". Said he, "I came with my money. I wanted to pay, but He returned it to me. Notwithstanding, He filled my sack with corn." Thank God, it is thus grace doth much more abound.

At length these men reached home. Each said to the other: "Examine your sack." They each did so. They emptied their sacks, and each exclaimed, "Here is my money." They counted it—every penny was there. "Naphtali, open your sack; perhaps there is some mistake." But after examination each exclaimed, "Here is my bundle of money." And when he counted it he found nothing lacking. One after another all the sacks were opened, and when they had emptied them, in each sack there was a bundle of money. When the money was counted they discovered that the governor of Egypt had not accepted a penny: he had given them their corn. "When we left Egypt we thought we had paid for it. Now we discover that this governor dealt with us in grace. He gave it to us without money and without price."

Often it requires some time to learn that lesson. I have seen people come to this church unsaved, and have rejoiced in their conversion. I have heard their testimony, in which there was a suggestion that they had done something toward their salvation, toward paying for their corn. I do not mean literal money—but they spoke as though there were an element of human merit in their conversion. I have watched them as they opened their sacks, and I have heard them one after another exclaim, "I have received my money back. The Governor would not accept it." I have seen the spiritual Israelites grow, until I have been delighted to hear them say, "It is all of grace. I gave nothing: He gave all."

It appears that some find their money in their sack's mouth and apprehend at once that they are saved by grace; others learn their immeasurable indebtedness to redeeming grace, only as their sacks are "emptied".

But those sacks of corn were soon exhausted, and they were forced to go back to Egypt; and this time taking Benjamin with them, they went in fear and trembling. The governor spoke to the ruler of his house, and instructed him what to do with these men from Canaan's land. He brought out Simeon, the man who had been kept in ward, thus completing the number—eleven this time, not ten. "Sir", said they, "we have come back full of anxiety. When we got home and opened our sacks, our money was in our sacks' mouths. We are very sorry. We did not intend to keep it. We brought it back; it is an old debt, but we will pay it. We brought double money this time, and other money to pay for new

supplies." "Double money"! How many have gone to Egypt's storehouse with "double money"! The ruler of the governor's house said, "Fear not. I had your money." "What? He had our money! It was not a mistake." "Peace be to you," said he, "fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. It was no accident." They wondered still more: "The one who is next the governor actually had it, and by his order it was put back into our sacks!"

They discovered their money had no purchasing power in Egypt. Although they returned with double money, they were no more welcome the second time than the first, and their money was of no more value, though it was twice as much as in the beginning.

Then the governor made a feast for them. They were only some of Egypt's customers! Men who had come to buy corn, to pay for it, and go home! But the governor said, "These men will dine with me to-day." It was an up-to-date dinner. The place-cards were on the table, every man's name, and every man in the order of his birth,—and the place of honour was reserved for Benjamin. They looked at each other and "the men marvelled one at another," and said, "This is the strangest piece of business we ever did in our lives. We did not care about the governor. We came to buy corn." I think they must have said like one of a later day, "Come, see a man, which told me all things that ever I did—who is this governor?"

These men started for home, and on their way they were overtaken—worried again. This time they were charged with taking the governor's cup. They all had to return to Egypt, but protested that they had not stolen the governor's cup. "God forbid that thy servants should do according to this thing: behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold." How innocent they were! How honest and independent! How devoid they were of any consciousness of ill desert!

You know the old story, how all the money they had brought was returned in their sacks; how they were to be sent home again, with the exception of the man in whose sack the cup was found—Benjamin. But one of them said, "Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. And thy

servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn to pieces; and I saw him not since: and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father."

The governor listened, and I think as he listened he interpreted as he heard them in their hearts say, "We did it once, we went with the blood-red coat; but we will never do it again." Honest men? No! They were the worst liars to be found. Good men? No! They were responsible for plotting the destruction of the governor's life, and for the sorrow that had come upon their father. But at the first indication of real repentance, the governor said, "Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren." He said, "I am Joseph your brother, whom ye sold into Egypt . . . Come near to me."

They were troubled at his presence. All excuses were gone. They were dumb with silence. At last they came, and he put his arms about their necks, and said in effect, "My brethren, I could not sell you corn, and let you live in Canaan while I lived in Egypt's fulness. It is you I want, and it is me you need. There are yet five years in which there will be neither earing nor harvest. Never mind your money—indeed regard not your stuff. I have plenty for all. The good of all the land of Egypt is yours."

That is grace! That is salvation! At last to stand empty-handed, and without excuse for ourselves before the Governor against Whom we have sinned, to confess our sins, and seek His mercy, to feel His arms about us, and His kiss upon our cheek, and to know that "he is not ashamed to call us brethren." We shall be one with Him for ever. May God teach us more and more that what He wants of us is not our full pockets, but our empty sacks. If we come just as we are, He will receive us. Let us ask Him to help the needy thus to come:

O Lord, we thank Thee for the fulness of grace that is in Christ. We confess we have no money, we have no merit, nothing to bring. If there are any here this evening who have been trying to make themselves better, trying to save up a little to come and buy corn, help them to understand that salvation is all of grace. Make this a night of salvation to many. May they hear Thee saying,

"Now ye needy, come and welcome:
God's free bounty glorify:
True belief and true repentance
Every grace that brings you nigh—
Without money
Come to Jesus Christ and buy."

This we ask in the name of Jesus Christ our Lord. Amen.

SOLOMON THE SERVANT OF GOD

A Bible Lecture by Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto,
Thursday Evening, March 21st, 1935

Eleventh in the 1934-35 Series of Thursday Evening Lectures on Biblical Theology, which Subject is Included in the Curriculum of Toronto Baptist Seminary

(Stenographically Reported)

Lesson Text: I. Kings, chapters 5 and 6.

We have in these chapters a brief account of Solomon's work as a builder of the temple. Solomon was undoubtedly designed to be, in many aspects of his record, a type of our Lord Jesus, at least an illustration. But I think we may learn something if we view him on the common plane of life as AN EXEMPLARY SERVANT OF GOD. We may learn something of how to do the work that God has committed to our hands.

Solomon was wise in making a friend of his father's friend, Hiram of Tyre. Hiram, king of Tyre, "was ever a lover of David." When David built his own house Hiram sent him presents of timber and other material to assist him in the construction of it. He had long been David's friend. Solomon was wise to cultivate the friendship of one whose friendship his father had highly valued. There is a disposition sometimes, particularly in young people, who have had but little experience of life, to assume that very little happened before they arrived on this plane—that is, very little of value. It is a very common thing nowadays to find people discrediting the testimony of history, and assuming that all wisdom belongs to this generation. There is a record in the Bible of a certain king who brought himself and his people into great trouble because he was ignorant of history, and without any historical perspective: "There arose up a new king over Egypt, which knew not Joseph." He did not know, nor did he trouble to inform himself, how much he and his people owed to the ministry of one who had passed away. He knew not Joseph—and lo he knew not Joseph's God. All the disaster that came upon Pharaoh was, in large measure, due to his ignorance of history.

It is well to take account of men who have been tried and proved. If your father had a friend who, through long years, proved loyal and useful, you cannot afford to dispense with his friendship. The longer people live, and the wider their experience of life, the less sure they feel of their ability to estimate human character. When we have not fared far along the road we flatter ourselves that we have some discernment, that we are able to form some idea of what certain people would do under given circumstances; but when we have met with a hundred disappointments, and when the hundred have been multiplied by ten, we become less confident of our judgment of men. People may be tested in some measure, not wholly, by the passage of time. Solomon welcomed the overtures of Hiram because he had been his father's friend.

By application of the same principle we may learn to estimate things as well as people, the value of which has been tested by human experience in the passage of time. We speak of the Bible as the "old" Book, and it is all the better for being old. There is nothing new about it. You do not experiment when you trust the Book. It was your father's friend. It was the friend of generations gone by. Do not listen to the siren voices

that would persuade you to ignore the past, and to disregard its teaching. We must learn from the past. I fear the world will have to learn again what we thought we had learned less than twenty years ago. There is a scripture which says, "These are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan." One generation passes away, and another generation comes; and only here and there does one find a Solomon wise enough to make use of the testimony of the past. Let us be hospitable to the overtures of the Hiram who were David's friends.

Solomon was wise too in recognizing the value of his father's contribution to his own work. David had gathered much material for the house, but he was not allowed to build it. Solomon had discernment enough to recognize why David did not build it. He said in effect, "My father had something to do in preparation for the building. He was a man of war. He had no time to build a house. He had to fight for the kingdom's establishment, to subdue his enemies. He was called to a different form of service from that which I must render. Yet the service he rendered was indispensable to that which God now requires of me."

You remember how our Lord said, "Other men laboured, and ye are entered into their labours." That principle holds everywhere. We live in houses which other men built. We cross bridges which were erected by other hands, and sometimes at the cost of life. Others have laboured, and we have entered into their labours. Sometimes we are disposed to forget our obligations to those who have gone before us. We ought to be mindful of those who have preceded us, and remember that just as they made contributions to our welfare, so ought it to be our concern to make some contribution to those who follow after us. We are none of us independent.

Solomon was a king, and yet all the duties which devolved upon him as sovereign of Israel were, in his view, subordinate to one purpose: he recognized that his one business was to build a house for the Lord. The Lord had given him rest roundabout, and had put him there for that particular purpose: "But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name."

That is true of all Christians. We are here to build a house for the Lord. Whatever a Christian's occupation may be, it is but his avocation: his vocation is making Christ known. Was it not William Carey who, when asked what his business was, replied that his chief task in life was the preaching of the gospel, and that he mended shoes to pay his way? He was a cobbler, and he learned Greek and Hebrew while cobbling shoes; and became one of the greatest linguists of his time. He was honoured by many of the great universities of the world for his great erudition. He mastered not only these ancient tongues, but others; and became an authority on oriental languages—but always with one object in view, namely, that he might preach Christ.

Whatever our occupation—we must have something to do to pay our way; we must do something, but whatever our secular work it must be subservient to that master-

purpose, building a house to the name of the Lord. As Christians we must recognize that all our powers of mind and body, all our talents, be they great or small, all our capabilities of every kind, are by the divine purpose in our calling pre-empted for the service of the Lord, to be used for the furtherance of the gospel among men. It is well to have a single purpose and a single eye. Paul said, "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." He was determined to get the best out of his Christian life, and to render in his ministry the fullest service of which he was capable. When nearing the end of the journey he said, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." God helping him, he had done the best he could.

Solomon was a wise man in that he was willing to accept other people's help in his great task. He was supernaturally endowed so that there was none like him before him, neither has he had any successor whose wisdom was comparable to his. Yet he recognized there were other people whom the Lord could use, that other people had ability beside himself.

Twenty years ago or more, there was a President of the United States who I have no doubt was a man of ability, but his ability was not as great as his estimate of himself. When the Great War broke, instead of pooling the resources of the nation, instead of laying hold of every man that he could who had ability—Theodore Roosevelt, Elihu Root, and many other men who, by every reasonable standard, equalled if they did not outclass the President—endeavoured to meet the crisis alone. He was sufficient of himself. It is my opinion that the truly terrible condition of the world is to-day attributable, more than to any other single cause outside of Germany, to the incomparable egotist, Woodrow Wilson. He blundered in everything he touched, and left the world a legacy of unprecedented trouble, because he would not use the abilities of other men. He thought all the world's wisdom was in his cranium. No one can help that type of man. They think they do not need help, but that they are able to do everything themselves.

Solomon said to Hiram, "Command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians. Your people have a special aptitude for that work, a skill that is vastly superior to ours. I shall be most thankful for your help. Thank you for offering it to me; by all means, let your men hew the timbers in the forests. We have some good men, but that is your specialty, and we acknowledge it."

When you students become pastors, do not monopolize everything yourselves. Make use of as many people as you possibly can. If the humblest person in your congregation offers you advice, do not be above listening to it, nor above acting upon it if it is good. If you have any Sidonians in your congregation, let them hew the timber. They will do it better than you could. Recognize the principle that there are diversities of gifts. God

has not bestowed all gifts upon any one person, nor upon any one group of people.

The same things are true nationally and internationally. There are some things we cannot make in Canada, and we ought to be willing to make use of other countries' resources and of other people's skill. There are some things we can make in Canada that no one else can equal—therefore others ought to be willing to use our products. But each nation builds tariff walls "as high as Haman's gallows", as one of our manufacturers said, and stipulates that the Sidonians shall hew no timber but their own. That seems to be a fixed principle of modern statesmanship. No one nation is more blameworthy than another, for when one nation becomes exclusive it drives others to adopt similar principles. The fact is, just as in the body "the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you", so each country is dependent upon other countries, nation is dependent upon nation; and no one of them can say to the rest, "We can do without you,"—except of course Hitler, the criminally insane. German scientists, Hitler says, will produce food synthetically, and make Germany independent of the rest of the world. I met a policeman on the street the other night, who asked me what I thought of the European situation. I said, "If you were walking this street, and were to meet a man whom you recognized as a man whose hands were red with blood, but who, by some miscarriage of justice, was out of jail; if you knew in addition to that that he was a robber, and he were calmly to walk up to you and say, 'I am about to draw my revolver', would you not be seven-eighths of a simpleton if you were calmly to await the fulfilment of his threat? I said that seems to me to be a picture of the present European situation. If the present tendency of European affairs continues it will produce a crisis, and when that comes within twenty-four hours Lloyd George will become Premier of Britain. Hitler thinks he can defy the rest of the world with impunity, but he cannot. It is somewhat aside from my subject, but the principle is here: The Allied Nations ought to put an army of occupation in Germany at once to enforce the terms of the Treaty of Versailles. The world can only drift into greater troubles by Simon's policy of vacillation and compromise.

You have heard me say repeatedly that the world's worst enemies are the propagandists of pacificism. If they had read and believed the Bible they would have known there can be no end of war in this world, until the whole creation is delivered from the bondage of corruption into the glorious liberty of the children of God at the coming of Jesus Christ. Because of our folly the Great War will have to be fought again sooner or later. You may not like this—but if we were wise we should do it sooner. If I were in authority I would not give Hitler twenty-four hours to move. There can be no peace for the world until a hook is put in his jaws as in the jaws of Sennacherib. There has been too much separating of Tyre and Sidon from Judah, commercially. We need each other. We cannot afford to dispense with the superior skill of others.

But another thing is to be taken into account. They had a special supply of timber in that part of Lebanon which belonged to Tyre, cedars and firs, the particular material which was necessary to the erection of the house, and of which there was no supply in Judah. They needed not only the skill of the Sidonians but their

natural products also. He Who has ordered this world has seen to it that the products of the earth are distributed with some measure of equality: what one nation has not, another possesses. We ought to be able to live together by mutually exchanging our products. Solomon needed the cedar and fir of Tyre. On the other hand, Hiram had no wheat or oil. Therefore said Solomon, "Let me have your timber, and you shall have wheat and oil from us." That is an ideal trade relationship, as that only is ideal which is mutually profitable. The idea that, in order to be successful in business, you must cut another man's throat is folly. If your customer is ill it will pay you to nurse him. You cannot afford to let him die. You would have one customer less. That ought to be the basis of human commerce: "You can do something I cannot. You have something I have not. I have something you have not. Let us exchange our products and our skill to our mutual profit." We shall be all the better and richer for our commerce, for being mutually dependent one upon another.

That is the Christian ideal of business. There is no sound reason why mutual traders should not be mutual friends. Any business transaction that does not enrich both parties to the bargain is ethically unsound; it ought to be mutually advantageous.

You will observe too that *Solomon made use of many people*. He "raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home." He recognized that a man has a right to be at home part of the time! Then he had seventy thousand bearers of burdens. They had no electric energy in those days: labour was cheap. "And fourscore thousand hewers in the mountains." I have gone into some of the cathedrals of the Old World, and some of the comparatively small chapels within them; and have marvelled at the carving, and have tried to estimate what it must have cost. Only a small chapel perhaps, but the labour on it meant far more than that involved in the erection of this whole building. But men were not in a hurry in those days. They worked patiently, and if their life-span was spent before it was finished, other hands took up the task. Some of those old buildings were erected by a succession of men, extending over several generations. Solomon's temple was only seven years in building.

Solomon also "had officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work. And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stonesquarers: so they prepared timber and stones to build the house."

In my view of principles of education I may as well admit I am a heretic. I believe that our whole educational programme is wrong. I believe that you can send a young man to high school, crowd him through when he has no aptitude for anything in particular, push him through university, and graduate him at last with honours, but unfitted for anything. I knew of a man once, a graduate of Cambridge, who, when asked what he could do, said, "I can do anything." The man who reported the interview said, "That was true. He could do anything but earn a living." He was educated beyond his capacity. He was above doing the only thing for which

he was naturally fitted, and had no capacity for that to which his educational training led him to aspire.

Let me say to you young men, make sure you are fit to be ministers. I do not know whether you are or not: nobody knows. I would rather have the Seminary produce in five years one or two real preachers than produce fifty a year who have no natural fitness for the work. That is for you to discover—and for other people to recognize when you preach.

In the building of the temple there were thirty thousand who worked in the forests of Lebanon, and seventy thousand who bore burdens, and another eighty thousand workers in the quarries. Hewing stone was not a very important kind of work, was it? Oh yes! Try it! There were thirty-three hundred superintendents who presumably had a little organizing ability, which enabled them to oversee the work. Thus there were a hundred and eighty thousand of the rank and file, and three thousand three hundred officers or overseers. Let us count it an honour to serve in the ranks if we have no ability to be an overseer.

Many people have come to me, men and women, who wanted to be trained for some form of official service. I knew they had not the capacity for it. If you sent them to all the colleges on earth you could never make them officers. But they might be devoted, consecrated workers in the ranks. We must each find our place, whether it be a burden-bearer, a hewer of stone, an overseer, a Solomon or a Hiram—we all have our part in building the house. And that is the supreme matter, to build the house. It is an honour to have even the smallest and humblest part in serving the king.

In England when anyone serves the royal house they put the royal coat of arms outside their place of business with the words, "To his Majesty the King"; indicating they had served him in some way. I was in a small town last summer where the King and Queen had visited. The Queen went shopping one afternoon, and bought something from one of the stores, which gave that storekeeper the right to announce that he had served the Queen. Let us esteem it an honour to serve the Lord Christ in any way He may direct. If we serve Him it will make little difference what we do because it will be included in His plan. That should be our highest ambition.

In the divine economy there is nothing unimportant. God's plans are complete. If all things work together for good, then all things are of importance to God. However small our task, whether we are one of the thirty thousand, the seventy thousand, or the eighty thousand, or the thirty-three hundred, let us do our work well, as well as we know how to do it, and be thankful that God has condescended to give us some little part in the outworking of His plan. Some day, when the house is completed, and the top stone shall be put on with cries of, "Grace, grace, unto it", we shall have the satisfaction of knowing that we had something to do with building the house.

Observe too that *there must have been a great many people who were willing to serve obscurely*. The plans were perfect, and when the house was erected—"the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building". There was plenty of noise in the forest, and in the quarry, there was noise

enough in the workshops which were far removed from the temple site; but when all those perfectly fashioned parts were brought together they fitted each other exactly, and the house silently grew into an holy temple unto the Lord.

Some people like to make a noise when they work. They seem to think nobody will know they are working unless they make a noise in doing it. Let us learn to be content to do our work in the forest, or the quarry, or the mine; to do good by stealth. Probably the men and women whom God has used most, were, in their infancy, as fretful as the rest of us. There was plenty of noise in the nursery, quarry or mine, where their mothers did the rough work in making them ready for their place in the divine scheme of things. Never mind whether anybody knows about it or not. Things most worthwhile are done when one is alone, with no human observers. Some of the highest forms of service belong to obscure places where the Divine Master is the only overseer. But by and by, when God shall bring all the parts together, if we have been in His will, and have executed our task according to His plan, everything will fit together perfectly, your part and mine. In the meantime we must be content to serve obscurely. It may be a mother's work with the children; the work of teacher or professor; it may involve menial labour for the earning of money to support a missionary; it may be the work of teaching a Sunday School class, but whatever it is, let us do it as unto the Lord.

It is the commonplaces of life that make up the sum-total, and they are of great importance. It is proverbial that trifles make perfection and perfection is no trifle.

It is not without significance that it is remarked here that "in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord". Four hundred and eighty years! You will recall the conversation David had with Nathan his pastor, when he said, "I dwell in an house of cedar, but the ark of the covenant of the Lord remaineth under curtains", and Nathan said, "Do all that is in thine heart; for God is with thee". Then the Lord said to Nathan, in effect, "You have given David the wrong advice. Go and tell David my servant, Thus saith the Lord, Shalt thou build me an house to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all places wherein I have walked with all the children of Israel, spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?"

Go back in your thought, to the promise God gave to Abraham, and the story of the horror of thick darkness that came over him, when the Lord said, "Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." Four hundred years! And Abraham looked forward to that! This is another four hundred and eighty years after that, nearly a thousand years from the time that God gave His promise

to Abraham. But at the proper time, according to the divine plan, Solomon began to build a house for the Lord.

Why do I call your attention to that? Simply because we are so used to looking at the time we carry in our pockets, which we measure by the hands of our watch. We forget God's purposes have a long reach. I read one of the despatches last night about the complications of European affairs, in which a writer said that after all we have but a short time to live, and that then our bodies will decay in the earth for a billion years? Do not believe it! If that were true, it were better that we should never have been born. True faith is always long-sighted, and takes a perspective view of life. Four hundred years! Four hundred and eighty years!

"But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." And He began to build His church.

I wish we had time to go further into the particulars. But study it for yourselves. For this evening I must be content with this observation: That the entire house was overlaid with gold. The temple within was overlaid with gold, every bit of it. Extravagant, you say? There is nothing too good for God. Let it teach us, at all events, that when we enlist in the divine service, no second-rate work will do. Do the best of which you are capable. The carving was beautiful. "Within the oracle he made two cherubims of olive tree, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: for the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits: both the cherubims were of one measure and one size . . . and he overlaid the cherubims with gold. And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without. And the floor of the house he overlaid with gold, within and without. And for the entering of the oracle he made doors of olive tree: the lintel and side posts were a fifth part of the wall. The two doors also were of olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees." The lesser as well as the larger, were overlaid with gold.

There is room for every kind of service, providing it is the best that we can give. Andrew Carnegie once said that the most appropriate epitaph that could be placed upon his tombstone would be, "Here lies a man who knew how to get cleverer men than himself about him, and make use of them." Let us thank God that if we cannot carve the cherubim or the open flowers, we can hew out a piece of timber for somebody else to carve, or we can dig a little gold—we can do something, but each must do his or her best who would win the Master's encomium, "She hath done what she could."

I have covered what I intended should be but the introduction to the lecture, but I must leave the rest for next week. Solomon provides an illustration of the great Builder, for remember there was One Who said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." The temple was but a type of that great spiritual house. More about that next week.

THE UNION BAPTIST WITNESS

(Continued from page 11)

receiving their own lessons outside of regular school hours. Several of these children have been given over to the Missionaries or to the Mission as wards. Their only home now is the Mission. Besides the four babies which Mrs. Davey is caring for, all of whom are motherless, and some fatherless as well, there are among the school children also some who are motherless, and either fatherless, or it is not known who the father is. The Mission is their home; the Missionaries are their mother and father. School was to have opened again in two weeks after the fire. Some of the children had not returned from vacation at that time, but came to see their teachers when word of the fire reached them, declaring that they would not leave the Mission. It is from this part of the work that the best fruit thus far has been reaped.

Besides the regular school classes, special classes were opened last August for the teaching of Bible subjects. About a dozen attended these classes, where Bible doctrines, studies in the life of Christ, the Book of Acts, Homiletics, etc., were given. The written examination returns were very gratifying to the teachers, evidencing to them that their pupils had grasped a good deal of the truths presented through the courses. Herein lies the hope for evangelizing of the Bassa people.

With such appeals as these pouring in upon our Missionaries' ears, plus the joy of seeing the fruit now coming in from six years of seed sowing, is it to be wondered that their hearts are bound up to the work there, and that they look to the Lord's people to assist them in continuing the witness to the Saviour's love and power among them? "Our God is still able" is their own testimony, written at the scene of their sorrow and loss. And our God is able! He is able to make His grace abound towards our brother and sister in their deep trial; able to make His grace abound towards those darkened hearts who know not His love and power in their lives as yet. He is able to meet the needs of the rebuilding of the missionaries' homes, and re-equipping them for their service to the benighted ones about them. Let us unite with them in prayer that quickly the work may be abundantly prospered of the Lord, and that the Bassa people may see the power of our God among them in truth and deed, through our united intercession. Ours is the privilege to hold up the hands of the Missionaries, and how needful that we prove faithful at this time.

A NEW INDIAN WORK—ONEIDA RESERVE

A member of the Central Regular Baptist Church, London, Mr. J. I. Murray, who has been interested in this work, writes as follows: "After receiving your letter, and in conference with Brother McGinlay and the members of the Indian Church, it was decided to wait until the last of May or June before having the recognition service, as the roads and weather would then permit a better representation from the churches.

"The Church was organized in September with about thirteen members. Since then eighteen have accepted Christ as their Saviour, and eight have followed Him in Baptism, and some are now waiting to be baptized as soon as arrangements can be made. We have held services every Sunday afternoon with an attendance from fifty to a hundred adults, and from thirty to forty-five children. We can see the numbers increasing, and they tell us we have the largest attendance of any of the churches on the Reserve. They hold their meetings in the Agriculture Building, and pay about twenty-five cents for rent for each meeting. They have purchased an organ and are now planning on buying a Communion Set.

"Rev. M. Henry held special meetings from December 26th to January 2nd, and six accepted Christ as their Saviour the first Sunday, and two the following Sunday. The young people have a Bible-study class on Monday evening, conducted by one of the deacons, with an attendance of twenty to twenty-five. Their Sunday evening and Friday evening services are conducted by Mr. Hill."

The prayers of God's children are requested for this new work, and also for the work at Medina, where Rev. M. Henry faithfully labours.

Whole Bible Course Lesson Leaf

Vol. 10

No. 2

REV. ALEX. THOMSON, EDITOR

Lesson 15

Second Quarter

April 14th, 1935

A REFUGE AND STRENGTH

Lesson Text: Psalms 46 to 50.

Golden Text: Psalm 50:23: "Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I shew the salvation of God."

DAILY BIBLE READINGS: Monday—II. Chron. 6:1-11; Tuesday—Is. 2:1-5; Wednesday—Is. 6:1-6; Thursday—Mal. 1:6-14; Friday—Heb. 12:22-29; Saturday—Rev. 22:1-7.

PSALM FORTY-SIX

In this psalm, with its background of divine deliverance of Israel, the psalmist expresses his confidence in God, and magnifies the omnipotent power exercised on behalf of his people. There are three sections, in each of which, though under a different figure, the work of the Lord is praised. In the first, He is presented as a "refuge, and strength, a very present help in trouble", in the midst of a chaotic world. Note the shelter, security, comfort, and place of trust, implied in this statement; also the accessibility and necessity of such a divine refuge. In the second section the city of God is in the centre of the picture, with the river flowing through it; and God in the midst of it, resulting in victory over enemies. Note the contrast between the placidly flowing stream, with its life-giving properties, and its spiritual counterpart of the water of life (John 7:37-39; Rev. 22:1). The nearness of God and the omnipotence of His power may also be observed. In the third section an invitation is given to behold the works of the Lord wrought upon the enemies of Israel, closing with an exhortation respecting the exaltation of God (vs. 8-11). In this description may be noted the greatness, or complete nature, of the divine victory, and the favoured position of the Lord's people. Questions: How does God succour His people in these days? How may His people be conscious of His nearness?

PSALM FORTY-SEVEN

This psalm is a call to praise God for victory over enemies, and is related historically to the previous psalm. It is composed of two sections. In the first there is a call to "shout unto God with the voice of triumph", on account of His work on behalf of His people (vs. 1-4). Note the greatness of the Lord, and the nature of His work in subduing enemies, and providing an inheritance for His people. He gives victory in the present day over enemies (Eph. 6:13); and there is an inheritance provided for His own now and hereafter (Eph. 1:11, 14; I. Peter 1:4). In the second section there is an exhortation to sing praises unto God "the King of all the earth" (vs. 5-9). Note the significance of the title, "King", with its implication of rule and citizenship, together with obligation of obedience; also the extent of the divine rule, "over the heathen", and the character of that rule, "the throne of his holiness". Questions: In what way is God exercising His rule in these days? In what way, and for what, should we praise the Lord?

PSALM FORTY-EIGHT

The subject of this psalm is the privileged position of Mount Zion, in the light of its relationship to the Lord, resulting in its deliverance from enemies. In the opening verses (1-3) there is an ascription of praise to God, and a statement respecting the beautiful situation of Mount Zion, and the knowledge of God found in her palaces. Note the dedication of this city to God. It was His city and He was known therein. In the second section (vs. 4-8) there is a

description of the gathering of enemies outside the city, and the deliverance of the city from their power. Note the exercise of divine power in troubling the foes of Israel, striking fear into their breasts, and causing their retreat. When God fights for His people, enemies are powerless against them (Ex. 14:23-31; II. Chron. 20:29). In the last section (vs. 9-14), there is a call to rejoice. A statement respecting God's lovingkindness and righteousness is first given—after which the inhabitants of Mount Zion are called upon to rejoice, and to consider their city, and a testimony of continued trust in God is given. Note the psalmist's delight in declaring God's goodness to His people, and our duty to bear testimony to the Lord of glory (Acts 1:8). Observe further the duty, privilege, purpose, and beneficent results of such witness-bearing. Questions: What has God done for our city? How may we make Him better known in our city?

PSALM FORTY-NINE

In this psalm the foolishness of trusting in wealth is made clear; inasmuch as death is certain, nothing can be carried from this world, and a miserable eternity awaits all those whose trust is thus misplaced. In the introduction of the psalm (vs. 1-4) the psalmist calls upon the people to hear the words which he is about to utter, and emphasizes their importance. Following this he shows the folly of trusting in wealth. The impotency of riches to redeem life is made clear (vs. 5-9), in that all die, and wealth is left behind for the use of others (v. 10). The boastfulness of wealth is then referred to; and the end of such as trust in riches is contrasted with that of the psalmist whose trust was in God (vs. 12-15). The closing verses of the psalm continue the same thought, showing the sad end of those who depart this life without trust in God (vs. 16-20). Note the frailty and helplessness of man in the face of death; his vain ambition (v. 11), the power of riches over men (Luke 18:23), the foolishness of trusting in material things, the root of all evil (I. Tim. 6:10), the certainty of a future life (v. 15), the nature of that life, depended on our relationship to God, and the way in which we live here (John 5:24, I. Cor. 3:12-15), and the fact that God alone can stay the hand of death (Is. 38:5), and raise the dead (I. Sam. 2:6). Questions: How may we use our money for the Lord? What proportion of our income should we give to the Lord's service? What kind of life is most profitable in the light of the certainty of death and future judgment?

PSALM FIFTY

In this psalm there is condemnation of formality in the worship of God, and instruction respecting the true spirit of worship. In the first section of the psalm (vs. 1-6), there is a description of God coming to judge His people. Note the divine might and righteousness, the circumstances attending the Lord's coming, and the command to gather together His saints unto Him. In the section (vs. 7-15) there is condemnation of mere external worship, apart from thanksgiving and praise which proceed from the heart. God does not condemn the offering of sacrifice (v. 8). He had formerly given instruction concerning these (Lev. 1:2), but He does give reproof for dependence upon outward ceremonies, while the life is not right with Him. Note the commission of the same offence these days by many. They are religious, but not saved; observing the ordinances and ceremonies of the church, while unregenerate in heart; having a form of godliness, but denying the power thereof (II. Tim. 3:5). The Lord then instructs concerning the way in which man should approach Him, and intimates His refusal to accept their offerings while they are not truly worshipping Him (vs. 9-15).

In the third section (vs. 16-23) there is an address to the wicked, wherein their right to declare the statutes of God is challenged. Their characteristics are stated, as hating instruction, partakers of sin with sinners, using deceit, slandering the members of their own families, and exhibiting a wrong conception of God, and leaving Him out of their consideration. In such a state they were not capable of serving Him in any capacity, for He desires holiness on the part of all who serve Him (I. Pet. 1:16). Note the promise in the concluding verse, and the privilege of glorifying God. Questions: How may we glorify God in our daily life and service? How may we guard against an empty ceremonialism and a religion without power?

The Union Baptist Witness

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

LIBERIA

At the time the cable was received from Rev. H. L. Davey telling of the disastrous fire which visited the New Cess Station, further particulars were promised to our readers as soon as they came to hand. We publish below a letter received from Mr. Davey, giving in detail what happened.

Following the letter from Mr. Davey, is a message written by Rev. E. Hancox, after reading other personal letters sent by the Missionaries on the field. The whole constituency should be greatly aroused and some definite action taken to provide our foreign missionaries with a more permanent type of building, but especially houses of a much less inflammable kind.

Rev. W. E. Atkinson,
337 Jarvis Street,
Toronto, Canada.

Lower Buchanan,
Grand Bassa County,
Republic of Liberia.
18/2/35.

Dear Brother Atkinson:

I am writing to inform you of the loss by fire of the two houses formerly occupied by Brother Hancox and ourselves. They are totally destroyed with all contents.

The fire was caused by sparks blowing up the hill, due to sudden change in direction of the wind. We had made a very extensive clearing on the front of the hill, far removed from both these houses, and about 150-200 feet from Miss Lane's house. According to native ideas and our own supposed wisdom, we directed fire to be lit at 12.30 noon Saturday. We had observed the wind blowing directly away from our houses, in fact we have a 500 feet fire guard all around our houses, all cleared ground, and no danger of fire creeping up. We praised the Lord for the way the wind was blowing, and, leaving Mrs. Davey with the children, I went down the hill to help my boys. We had no school boys present to help. Suddenly I heard a shout, and turning around observed my house in flames. I dashed up the hill, reached the verandah, snatched a camp bed, but by this time I was enveloped in smoke, with fire all around me. I could not stay, neither could I enter the house.

Then someone told me Neill was over at Mr. Hancox's house; he had been playing on the verandah there. I rushed over only to find the whole of this house in flames. Dashing through smoke I groped for Neill, but could not find him. I had to come off the verandah by feeling, my sight was blinded, and I could only stagger off and grope my way to air, nearly frantic wondering where my baby was. It transpired that a girl had rescued Neill, and I saw him shortly, also my wife. She had thought I was in the burning house, and you can guess her condition.

By this time, dozens of natives were on the hill all wailing and crying and asking us why God had permitted this. We tried to comfort them and assured them of our Lord's love and the wisdom of our heavenly Father, and they listened to our testimony with mixed feelings.

It took a very short while before all we had and owned in this world was reduced to ashes, including 207 of my books, all the tools, \$40.00 worth of rice, my typewriter, all Mission records, \$150.00 groceries bought because P.Z.'s are closing and there is no other source of Canadian or English supplies; all our equipment, camp beds, our own beds, clothing, trunks. All we saved was one old bed, one sewing machine, and Dr. Shields' picture. We have nothing left. We each had on our oldest clothes; the baby Neill only a little pair of rompers, and we are destitute. Our only hope and consolation is in God.

People can do nothing for us. The Europeans at the Beach are all working men, and things are so bad they can only sympathize, but practical help from them is impossible, and we look beyond them to our Father. We cannot understand this thing. All of Mr. Hancox's and Miss Stacey's things

are gone. Also Mr. Clubine has lost the whole of his notes, vocabulary, grammar, etc., on the Bassa language, plus cameras, typewriter, clothing, two refrigerators, one his and one ours; all our medical and leper supplies have gone, the dispensary being in such a state of needing repair that we have to keep all medicines in our house. I have lost both pair of my glasses, two sets of false teeth, all our European clothing, not even a Bible saved, my war medals, marriage certificate, passports, insurance policy, things which we can never replace.

We do not grumble or complain but we want you to fully understand our awful plight. We have nothing to cook with, and nothing to cook, except as we buy, trusting God to pay our bills. We beseech of you dear brethren to sympathetically consider us and pray for us. We are not discouraged, but ready to suffer loss of all things if so be Christ can be glorified in us.

For the moment we are at the Beach. We had nothing to sleep on, no nets or boots for mosquito protection, and none to be bought here. We plan returning in two days to try and keep things going. We shall sleep in Miss Lane's house, but for safety's sake we had moved her bed into Mr. Hancox's house, and it is gone.

We leave our plight, our needs, ourselves in His care. He knows all about us, and we simply trust Him for our needs moment by moment. Do not be discouraged; God has a good purpose in all this; it will yet be seen.

Our greetings to all.

In haste,
Sincerely,
"Horace L. Davey."

CONTINUING THE WITNESS AT NEW CESS

"Oh, don't leave us! don't leave us!" was the cry of the people who gathered about Rev. and Mrs. Davey, as the flames devastated their home, leaving it only charred ruins. "You won't leave here now, will you, teacher?" asked the school boys and girls. "We won't leave you", they said. "You won't leave us?" asked the people from the villages who had quickly gathered to weep with our missionaries over their loss. But most pitiful of all was the cry that came from the members of that separate part of the Mission dedicated to those suffering from the dread scourge of leprosy. They number nine men and women, including one girl not yet out of her teens. They are pitiful to look upon. Several of their number have only recently become members of the Mission family. The district commissioner has sent them to take treatment, in an endeavour to curb the spread of the disease through his section. "You will not go away and leave us in our sickness to die, will you, teacher? We belong to you. You are our father. You can't leave us now; you have to stay with us."

Recalling the fact that the hill upon which the Mission buildings had been erected had formerly been used as a "Devil bush", some of the villagers, less interested than others in the message of life there given to them, suggested that therein lay the reason for the fire. To them the reply was given to wait and see what would follow. To the little company of believers it was a hard blow, and they asked of their spiritual leaders, "Why has God allowed your houses to burn down?" To them the assuring word was given, "Wait and you will see the power of God here at New Cess."

The work at New Cess is varied. There is school work, medical work, and leper work besides the evangelistic work. The school is run on the boarding plan, the children engaging in various tasks about the Mission premises to make some contribution for their board and tuition. The last term saw seventy-five enrolled, fifty of whom were boys. Some of this family have been more than five years with the Mission. Two are now helping part time to teach the beginners.

(Continued on page 9)

"OTHER LITTLE SHIPS"

This is the title of a new book just off the press by Dr. T. T. Shields (\$1.50). The book is composed of fourteen chapters, made up of fourteen sermons which have been selected because they have been especially used in the conversion of the unsaved, the comfort of those in trouble, in the edification of the saints, and some of them in steadying the faith of those tempted to be carried about by every wind of doctrine.

The first three chapters are messages of comfort for tried and troubled souls; the fourth is a message on the cross of Christ, the central theme of the gospel; the fifth has to do with the fact and the implications of the resurrection of Christ; the sixth address is entitled, "The Swelling of Jordan", an exposition which shows how sin obtains the mastery over the life; and is especially useful to young people; the seventh address is on eternal life, the eternal security of the believer; the next three addresses are based on events

in the life of Elisha, designed to afford help in the practice of the principles of the gospel; the eleventh address, on "The Culture of the Soul", is a bacca-

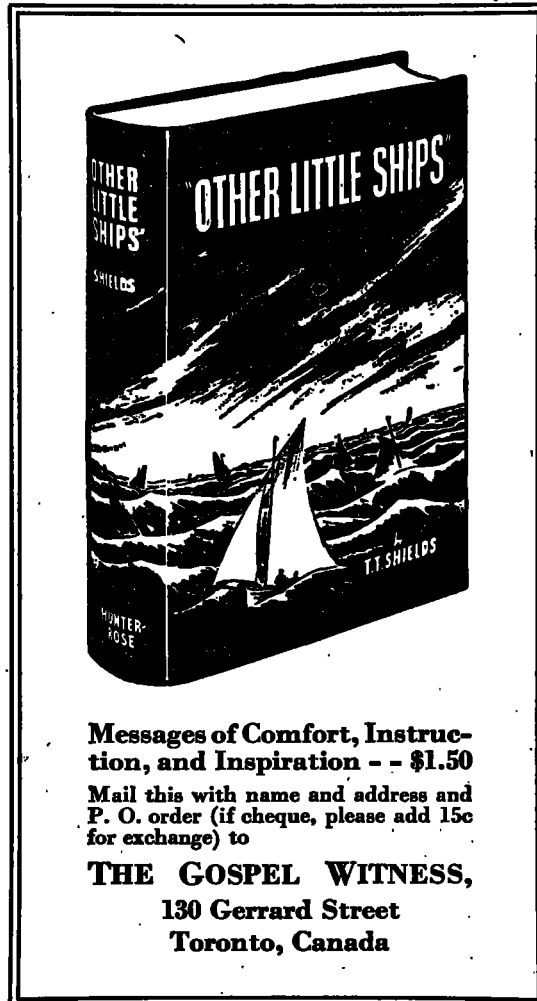
laureate sermon delivered in connection with the Commencement Exercises of one of the great Christian colleges of the United States; the twelfth address on "Faith and a Good Conscience" is really an analysis of the elements of Christian faith, its moral quality, and the application of intellectual principles to Christian belief; the thirteenth address on "The Second Mile" illustrates the application of the principles of the gospel to every-day life; the final address on "The Glory of God" is an exposition of the philosophy of the whole scheme of redemption.

This book would be a useful gift to a minister, who would find in it much suggestive thought.

It would be more useful than a bouquet of flowers to the sick or the bereaved, or to anyone who is in trouble.

Every message sets forth the way of salvation; therefore it would be useful as a gift to the unconverted.

It would be invaluable as a gift to a student; it would help to steady his faith under trial. Indeed, it is a book that would be useful to anyone concerned about spiritual matters.



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