

The Gospel Witness

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

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The Jarvis Street Pulpit

THE CHRISTIAN AS AN EMPLOYER

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, January 11th, 1914

(NOTE: The Pastor has been absent from his pulpit for three weeks. There are many hundreds of sermons on file which have been delivered in Jarvis Street Church, and stenographically reported during the last fifteen years. But, for a change, the Editor thought it might be interesting, and perhaps useful, to publish a few sermons from manuscripts. More than twenty years ago he preached a series of sermons in Jarvis Street under the title: "Applied Christianity". Two of these sermons have already been published, the first appearing two weeks ago. These sermons are not printed from a stenographic report, but from the preacher's manuscript.)

"Masters give unto your servants that which is just and equal; knowing that ye also have a Master in heaven."—Col. 4:1.

I am again under the necessity of asking you to form in your mind a clear conception of what it is to be a Christian. We are ever disposed to invert the laws of order, and thus to confound and transpose cause and effect. When a man lives worthily, men say: "He lives so well that he deserves to be called a Christian"; whereas the truth is, that if there be any true spiritual worthiness in him, he lives so well because *he is* a Christian. The steel rails of a railway may be ever so well laid, but they make a very uncomfortable road for the man who must travel on foot. They may, indeed, make a good resting-place for a finely furnished car, but they represent progress only as they are used to serve their proper purpose, and give direction to that mighty energy which we call steam. And so the principles of the Christian religion, as a philosophy of life, are only the steel rails, and the framework of the engine which direct the energy of the new life which begins with regeneration, and which is but a spark from the Infinite Energy, if I may, worshipfully, so designate the Spirit of God.

A Christian is a divine incarnation always: "Christ in you, the hope of glory". What other hope of glory can there be but that which resides in the truth, that a man may say, "Christ liveth in me"?

Hence an employer is not a Christian because he shares his profits with his employees. A man may do that, and yet be at war with God. A woman may be just and generous to her maid, and yet be so dishonest toward God as to refuse Him His rightful place in her

life. For it must be recognized that while a man may rob his neighbour to give to religion, he may also rob God to give to his neighbour.

A Christian, then, is a man whose reconciliation to God is made possible by the atonement, whose salvation is effected by the divine indwelling, and whose happy relation to God is evidenced by his Christlike relations with men.

I shall, therefore, not affirm that a man may merit heaven by just and equal treatment of those who serve him, but rather, that when one is made, by grace, an heir of glory, it is his privilege and duty to let a little bit of heaven into the office and the workshop through his own transparent consecration to the service of God. Not, how salvation is to be obtained, but how its principles are to be applied, is the subject of consideration this evening.

I.

The first principle I state, then, is this, THE TRUE CHRISTIAN MUST DEAL WITH THOSE WHO SERVE HIM IN JUSTICE AND EQUITY.

And now, first of all, I must explain the significance of the words, "masters" and "servants", in the text. It is hardly the equivalent of our "employer" and "employee". They mean, rather, "lord" and "slave", or "bondservant". The verse teaches a man how to relate himself to social conditions to which we are, happily, strangers. And it is significant that Paul does not here cry out against that relationship of man to man. Not that he condones it;

but points to the surest way of loosing the chains of servitude, not by legislative enactments, but by the solvent principles of justice and equity. "Wast thou called being a bondservant? Care not for it; but if thou canst be free, use it rather. For he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free, is Christ's bondservant".

If, therefore, it is enjoined as a Christian duty to give that which is just and equal to a bondservant, it follows that for any kind of service to which a man or woman is in any way bound, whether by law or by necessity, the Christian receiving such service is under obligation to pay that which is just and equal.

It is patently impossible for me to go into particulars in such a subject as this. That would occupy us for the rest of this year. I must confine myself to the exposition and application of certain great Christian rules relating to this matter. Here are certain great moral principles which are divinely enjoined upon a Christian man for the regulation of his relation to his servants. The word "equal" here does not mean a common wage. The meaning of the passage is, that in all the changing conditions of life, the Christian master is, without compulsion, to deal fairly with his servant. Translated into colloquial speech it means that a Christian employer should give his employees "a square deal".

The principle of this text surely implies that a Christian employer *should give to his employees an equitable share in the profit of their labour*. I do not say an equal, but an equitable share. It must be said that even a Christian employer is under no obligation to comply with unjust demands. The master is not here urged to any philanthropic undertaking, but only to the doing of simple justice. The principle of grace implies infinite capital. As a matter of charity, a large employer of labour may pay a man more than he is worth, but he cannot pay all men more than they are worth, otherwise he must come to bankruptcy, and all his men to unemployment. But this text requires no such unreasonable treatment: it asks only for fairness.

And the Christian employer must consider that. What does a man really earn, when all things are taken into account? To what extent is the day enriched by his labour? What wealth does he really create? And when that is ascertained, the question must arise, What proportion of the wealth which his individual labour has created is to go to him? And what proportion to his employer, whose business and organizing genius has provided him with the opportunity to create it? Is the servant to receive a mere subsistence, while the master luxuriates in superabundant wealth? It will not be so if the employer be a Christian whose life is molded by the Word of God in general, and by the principle of this text in particular. He may not pay union wages, he may pay more, or he may pay less; but he will do what he does from an inherent love of justice and fair play, and not from outward compulsion. He will consider it as dishonest, as essentially unchristian, to half-pay a man for his labour, as to pay any other creditor only half his bill. When a factory pours forth its army of labourers at the close of the day, too often, the man with sooty hands and face must go back to some wretched hovel, the only home he can afford to pay for, where he is trying to do justly by a wife with a family of little children, and where he scarcely has facilities for making himself

white again. There in two or three crowded rooms he must try to recuperate his vigour for to-morrow's toil, on poor food and worse air, while the head of the concern returns from his office to a palatial mansion with, perhaps, a score of unused magnificent rooms. In the one home the mother cannot afford milk for the baby; and in the other cats cannot drink all the cream. I venture to say that that condition of things will never be where the management is in really Christian hands.

Observe further, that this principle of equitable dealing *will often modify the operation of the law of supply and demand*. Whatever regulations may be made by organized labour on the one hand, and by organized capital on the other, or whatever may be the standards set by individual workmen on the one hand, and by individual employers on the other, when there are ten men for one job, labour always will be cheaper than when there are ten jobs for one man. To what extent is the Christian employer justified in taking advantage of such conditions? In some cases, of course, there will be no advantage taken, for the employer reaps less profit from the labour of one man than from that of ten; and the same law of supply and demand which cheapens the one man's labour, lowers the price of his product. But it is not always so. And in a new country especially, a flood of immigration may produce an oversupply of labour, without any corresponding depreciation in the product of labour.

The employer who is not controlled by this Christian principle, will buy his labour in the cheapest market, and take advantage of the empty stomachs of nine men to see that the tenth is provided with a mere subsistence diet, while a few luxuries are added to his own already comfortable existence. And that is called sound business. The pawnbroker who profits by the poor man's necessity, who gives to a mother with starving children, the price of a loaf of bread for a wedding ring, is no worse than the opulent and unjust employer I have described.

It is characteristic of the Christian that he is not under the law but under grace. What beauty there is in his character is the spontaneous expression of an inward life: not a forced conformity to an outward law. And that will affect his relation to his servants. Hence he will not pay one man less than he is worth, because any one of nine other men would be willing to accept a smaller wage because half a loaf is better than none.

That principle will ever differentiate the conscientious, truly spiritually-minded, Christian man from all others; his relation to all men will be determined by the eternal and inherent principles of righteousness rather than by the exigency of times and circumstances. He will be influenced by external forces only as they limit his ability: and in the circumstances he will do right.

Once again, the Christian practice of the principles of justice and equity with respect to employment, *will do much to modify the tendency of human genius to monopolize its product*. That may be clumsily and rather obscurely phrased, but it is the best I can do. There is an aristocracy of brains. All men are not equal, they never were, and never will be. Some men have greater productive capacity than others. Especially is this so of mental capability. There have been masters of physical science whose mental productiveness was equal to that of a multitude. Genius, whether of original discovery, or

of organization and application, when directed by this principle, becomes a benediction to the world. No one would do away with the sewing machine. But before there were any sewing machines, what would a woman have been worth who could have done with her hands what now is done by a machine? You see there is more than mere capital in that machine: there is brain. In another machine the brains of a hundred men are made unnecessary, and employment is given to one pair of hands. And now that brain and brawn have been transmuted into steel that never wearies nor wears out, who is to reap the profit of their tireless wheels? Is the unskilled operator, because his or her brain has been made unnecessary to the shop's efficiency, to have no share in the wealth which genius has given to the world? Are all these machines to be as a fountain which sends forth sweet and bitter? Are they to turn out mansions for the suburbs, and meanness in the slums? When they are oiled by the principle of the text, and operated for mutual benefit, their product will make our streets approximate the splendour of the New Jerusalem.

This principle will do much also to improve *the conditions under which men work*. Not long since a doctor in this city, an eye specialist, told me of a case which illustrates my point. He said that a young lady, who was a stenographer, came to him to consult him about her eyes. She told him how easily her eyes were fatigued, how her head ached, and how nervously overwrought she was at the end of every day. And her employer had advised her to see a doctor and procure glasses. But the doctor said her eyes were perfectly normal. She needed no help from glasses. On enquiry he discovered that sixteen people were working in an office which was only large enough for three or four. He said what the girl needed was not glasses for her eyes, but more air for her lungs, and more of God's sunlight to do her work by. But the doctor had to give her glasses because she could not have a healthier office.

No one would say that that employer was deliberately unjust to that young woman. He did not think, perhaps. But if God, as the Scripture affirms, "takes thought for oxen", a Christian man ought to take thought for those who serve him, and see that they are provided with that which is just and equal. It was enacted so long ago as in Moses' day: "If a man smite the eye of his servant, or the eye of his maid, that it perish, he shall let him go for his eye's sake." And a Christian employer will show that the gospel is as careful of a maid's eyes as the law.

A Christian employer will regard his ability to give others employment as a sacred trust which he must administer in the fear of God. He is not conducting his establishment solely for the getting of gain. If he is a true Christian that will be but incidental. He is there to lead a multitude of men to make the best possible contribution to the world's welfare. And he will be careful not to muzzle the ox that treadeth out the corn.

II.

And that leads me to say that THE CHRISTIAN EMPLOYER'S RELATIONSHIP TO HIS EMPLOYEES IS DETERMINED BY HIS OWN RELATIONSHIP TO CHRIST: "Knowing that ye also have a Master in heaven". Oh, let me come back to that! Everything depends upon a man's relation to Christ. Let me repeat it, the first and great command-

ment is the fundamental thing: "Thou shalt love the Lord thy God". I tell you, I have no hope in legislative enactments. You will never have peace by law. I have no hope in the ability of labour unions to compel fair dealing. They may help, but they cannot establish permanent peace between capital and labour. Only religion can do it, by which I mean only Christ can do it. Men can be happily related to each other only as they are happily related to God.

Did I not tell you so in the beginning? What of religion at home? Who is the ideal husband? The man whose pattern is Christ, and who derives his power from Christ. And who the wife? One who is first subject to Christ. And who are the ideal parents? Such as are "in the Lord". And who the children? Such as obey God.

And who is the ideal church member? The one of whom Christ is the Head. And who is the ideal employer? The one who is the bondservant of Christ, and who knows he has a Lord in heaven. He is a man who is always serving the Lord. The kindest human master is he who is the most devoted servant of Christ. He will take Christ into his business, and the guiding principle of his business will be the will of his Master in heaven.

Thus his office and his factory will be a little bit like heaven because Christ is both the employer's pattern and power. Who would not work for a master like that? He is to show his employees, by his treatment of them, how Christ treats His servants. Thus the workshop under Christian management is to become a holy temple, and the office a holy of holies where a representative and exemplar of the Lord of life and love presides. The employer is to treat his servants with that fairness which he receives at the hands of Christ. If Christlike employers would but really obey the Scriptures, they would be among the mightiest of preachers.

I commend to you this teaching; and I commend you to the Word of God which is able to build you up. You have heard of "the golden rule"? "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets":

What mean ye by "the golden rule"?

A maxim made for mutual health;

A magic wand to point the way

Where peace and joy have stored their wealth.

A lamp to lighten gloomy homes

A sweet'ning branch for household springs;

A budding rod, which e'er becomes

A key to all diviner things.

A sword it is to selfishness;

A sign-post in the doubtful hour:

A formula for holiness,

A plumb-line for a heavenly tower.

The golden rule's a golden reed,

A measure for the pearly gates:

The city's square of human need,

Which each to each in love relates.

A rule for every precious stone,

From jasper unto amethyst,

Whereon is built a moral throne

Illumined by the love of Christ.

The measure of the life above,

Where earth with heaven in honour meets;

The flower of a life of love,

The password of the golden streets.

Jonah in the Light of God

By the Late DR. E. M. KEIRSTEAD, M.A., D.D., LL.D.

One of the greatest minds and largest souls was our beloved teacher, Dr. E. M. Keirstead, for many years professor of theology in McMaster University. His "soul was like the star, and dwelt apart". Few could follow him as, with penetrating spiritual power, he swept heaven and earth to find it all ablaze with the glory of God and of His Christ. A seer he was, and a saint.

He retired from the teaching staff of McMaster University in 1926. When we had heard his last lecture, we paused after the class to express our appreciation. He told us then that was probably the last lecture he would ever give, but, he added beautifully, and we confess that it brought a lump to our throat and tears to our eyes: "There is no darkness; it is all light and joy."

When we visited him privately in the study of his home, from which he was now moving—indeed, almost all the furniture was already gone—and before we left he prayed for us, we felt as the children of Joseph must have felt when Jacob put a hand on the head of each and prayed to his God.

At the time of Dr. Keirstead's retirement from the University, there was much discussion about the book of Jonah, discussion which some Baptists unfortunately thought a mere joke. In one of Dr. Keirstead's classes a student raised the question of the historicity of Jonah. The professor's answer was masterful in its breadth of view, in its depth of insight, and in the height of its position. We give a summary of it, made at the time. Read, meditate, and rejoice.

—W. G. B.

In regard to the question of Jonah, some contend that Christ was speaking after the manner of a literary authority. I differ from Strong, and others, in this. I do not know any place where Jesus acknowledges His indebtedness to the presentation of an authority. You do not get the mental attitude of Jesus that way. He does not class in with a professor of literature. He is superior to forms; He is the Creator; and He speaks out of His God-consciousness; so that what He says is final and paramount, the last word with me. His consciousness embraces more than a man who has been at a few schools and got a view subject to revision. He is God. In him is "yea"—positiveness, the ending of things. Therefore what He says is God speaking, and the word gives the thought of God, the heart of God, and the will of God; and surely what Jesus says is final that way. And I think that this putting Him in as a Son of His time, however well informed, puts Him out of commission. Some say that He classes just as one of the time, and is outgrown, that He is the best One of the sons of men known yet.

To my mind He is Creator of the world. He upholds all things. He is not in time: time is in Him; He is not in space: space is in Him. There is the infinite on the upper side and it is all-pervasive of our finite side, and thus the two are one. Something like that is my conception of Jesus—truly human, but not on the way to knowledge: He has arrived.

Another line of thought that guides me: Whence is all this brain? Whence am I? What am I doing? Where am I going? What is to come of it? Back of all there is God. "In the beginning God created the heavens and the earth." Thus Genesis; then John: "And the Word was made flesh and dwelt among us." He is the supernatural Being. I cannot put Him in any dog-kennel back in the ark. He is "over all blessed for ever."

In the ordinary sequence of things, then, there ought to be coordination. I look through the Bible, and there wise men, like Abraham and Joseph, seem quite at their wits' end; and then God comes in. The supernatural back of all keeps its supremacy through all this. As the angel of Jehovah of the Old Testament is the Christ of the New Testament, Christ is there in the Old Testament. In the ages long ago He was the everlasting God and the Prince of Peace. That goes on a good while. Excavations confirm the Word. There is great advance in our day in this respect.

He is coming! He came to Adam in the cool of the day. When you come to the New Testament, there is a big break there. He is not God in the garden alone, or on the sunny slopes of the hills; or in the night with Job: He actually comes. He is here. Well, if He comes that way, you ought to have something remarkable about His incoming. He is begotten of the Holy Ghost. Is He really human? Aye, down to the red rape of the heart. He is the God-Man. He is not one of a class; He is unique, supreme. His coming into the world is extraordinary. God got a bit of Himself into Adam, though that is a bold thing to say; but now when God comes in Christ, He comes through a human mother. There is a linking up of God with man. It is very close! Mary was a remarkable woman. She asked: "How can these things be?" "Never mind, Mary." Finally she has conquered: "Be it unto me according to thy word." The idyllic character of it!

Then about His life, is there anything remarkable? Oh, I should think so. Human? Yes, all the way through; He "increases in wisdom, and stature and in favour with God and man." Sympathy? O yes. He is a Man different from any one we know. But there is one thing about Him, He does not sin: "He did no sin"; "He knew no sin"; "In him was no sin." Then all the universe beats right back to Him, as one system. No evil breaks it anywhere. No disease there! Extraordinary? "Well, I should think so," says creation.

Then His death is extraordinary. He has a baptism to be baptized with. He comes to die. The mystery of human suffering! He takes it all up. Christ thirsts for the cross. The supremacy of that!

Then His resurrection, knocking all laws! He is faithful to Him that appointed Him. And as He said, He rises from the dead, superior in every way to the laws of nature. The laws, instead of controlling Him, become the media through which He is manifested: "Upholding all things by the word of his power," keeping everything going by an act of will; "when he had by himself purged our sins, sat down on the right hand of the majesty on high." The wonder of it! He knocks the power of death out. He rises from the dead, and He tells them, and He cannot get it into their heads. Then He tells them over again. "Well, suppose He did die, that would be an end of Him," they thought. He says that is not the end: "I am going to rise again." He gives the particularity of the time, and then He brings in Jonah.

All that fits in with the superlative and the transcendent. The Bible is not a book to be explained in the light of Shakespeare. He is the Light of the world, the Light of the Infinite. In that, not the human manifestation of it, we may see ourselves, and Jonah comes in there to fill his place. Poor old Jonah! He did not know how much he was deserving there.

It points a moral, though that is an absurd jump. If you are discouraged, and it comes to pass that you do something that fails, you think that God had another purpose for you. It is your pastorate, perhaps. But anyway you will seem to think that you have the whole estimate of your work on that side. It is "what I was to God," as Browning says, that counts. Then Jonah fills that in.

The matter of Jonah is no more to Christ than if I say, "Well, are you going to have your three meals today?" The symmetry of it, the unity of it all to me! I am already out of the body; the earth is transient and fugitive; and the scientists are knocking it out of commission all the time; it is only the mode! If I make Jonah a fiction, I knock the whole thing out of existence, getting a moral out of a thing that is a falsehood—I cannot see how that works, for that contradicts reason, and experience, and everything, to me.

But there is another reason. Jonah got into some trouble, great trouble according to the story, and he got wrong with God; and that puts one wrong everywhere. And then he was down there in the sea, and he prayed; and that is a miracle. The way they fix it now, science reduces it, but I do not like to take that argument—that it was a man in a swoon. You have to get all these things in the light of God. But Jonah prays there, and God hears him. Well, we go out and sometimes we get into trouble. It comes in my family, and everything is gone. I do not know that I have any place to call on God; He seems to have forgotten me; as a man said to me, "It seems as if God had set me aside." Sometimes ministers thus do go down. Then they remember Jonah. The only failing is that they do not know whether Jonah was bad enough. If Jonah was not in the Bible, he ought to be. The spiritual necessity of it, the illuminating power, the key to unlock Heaven!

That gives a unity to the whole business, a sweep of spiritual experience, and knocks out of commission all the ordinary sources of comfort.

If you do not watch out the mechanical will grow upon you until you lose the sense of the spiritual.

In regard to the three days: In Genesis the evening and the morning were one day. I come over to Peter: "One day is with the Lord as a thousand years, and a thousand years as one day." The essential fact is the content of the thing. That way the third day might go in with one of the days. I have not seen that in any book: I give it for what it is worth. Sometimes things that people did not understand at the time, were explained by subsequent events. So with the statement in Genesis. God has left a few things for us to debate over. I surmise when we once get out of the body for an hour or two, there will be a flood of light on these things. The new view of time is very suggestive to me.

"RICHES"

A correspondent sends a substantial book called *Riches*, by J. F. Rutherford, published by Watch Tower Bible and Tract Society, International Bible Students' Association, Brooklyn, N.Y., marked as 1,500,000 Edition, and asks for an opinion about the book.

The words of this man, who is commonly called Judge Rutherford, are broadcast over three hundred radio stations, we are told. His books in ten years' time were circulated to the extent of one hundred and sixty-three millions, and have been translated into sixty-three different languages. These books, usually running to three or four hundred pages, in readable type, and substantially bound, are sold cheap from house to house by the agents of this society. One cannot but admire their ardour, and give them credit for their labour, as they seek to spread their message far and wide. Judge Rutherford was prohibited from speaking in Canada, and his followers thought this prohibition a form of religious persecution. It was not: rather our Government refused to tolerate his utterances against British law and order.

Riches, Reconciliation, Government, Deliverance, Creation, Prophecy, Light, are books which set forth the teaching of the sect commonly called "Russellites". That, to be sure, is a nickname. Their old name was Millennial Dawn, then they were called International Bible Students' Association. Theirs is the Watch Tower Bible and Tract Society. Their latest alias is Jehovah's Witnesses. Judge Rutherford is the successor and leader in this movement of the late Charles Taze Russell, commonly called "Pastor" Russell, who died in 1916.

Russellites, Jehovah's Witnesses, or call them what you like, hold a compound of heresies, every one of which is obviously contrary to the revealed Word of God. As to the person of Christ, they say that Jesus as the Logos, or Word, was created; that He was the Archangel Michael before His birth in Bethlehem. He lived as a perfect man, but the Man Jesus Christ "is dead, forever dead". He is "no longer a human being in any sense." "We deny that He was raised in the flesh, and challenge any statement made to that effect as being unscriptural." The Second Coming of Christ, which they are pleased to call the Second Presence, is supposed to have taken place in October, 1874. Of course, this was not a visible coming, but a secret presence in the world. When the millennium is established, according to these teachers, all mankind, who are asleep in Jesus, will rise; those who died last will rise first, and the rest in succession, to be given another chance for life. Their whole system, as Rutherford himself says, is arranged for this doctrine of restoration. Thus do Jehovah's Witnesses degrade the Christ Who was born in Bethlehem; deny the Man Jesus Who died upon the cross; refuse to believe in His resurrection from the dead; and teach an accursed doctrine of a second chance. They have many other false doctrines, but this may be enough to show their chief error. For the arrogance with which a few daubs of ink would settle questions that puzzle real scholars, for juggling with history and language, for monstrous exegesis of Scripture, we know of none who can surpass the absurdities of the author of *Riches*.—W. G. B.

JARVIS STREET IN THE SUMMERTIME

"Good-bye, God, we are off for our holidays," said the little girl, simply interpreting, I suppose, the action of the parents with whom she went away. How many churches are like that, either almost, or entirely closed for the summer months! For years Jarvis Street Church has maintained a summer evangelism here in down-town Toronto. The Bible School, while, naturally, lower than in the fall and winter, still draws hundreds of children to hear the Word of God, and most of them stay to the morning preaching service. What an inspiration is the sight of the host of rustling little ones! Our evening service is also well maintained. And each Sunday, following the service inside, another great service is held from the open-air platform on the church grounds, overlooking Allen Gardens, a much-frequented city park. This is attended by many who would not otherwise hear the Gospel, and the attention which they pay to plain Gospel preaching is little short of amazing.

Dr. Shields, as our regular readers know, has been away for three Sundays. Rev. W. S. Whitcombe and the writer have supplied. Jarvis Street has missed its Pastor. What a great preacher he really is! A graduate of our Seminary said to me the other day words to this effect: "I have been reading sermons by various great preachers of the past, and I have tried to appraise the Doctor's work. My own opinion is that for logic and oratory he surpasses the best of them." I talked with a lady Sunday morning who has had long experience in church work, and, by family connection and personal contact, knows many preachers. She has been in the city for some months. Said she: "I have not come here all the time, for I have been in different parts of the city. I have attended perhaps two dozen churches, but no preacher edifies me like Dr. Shields."

The members and friends of Jarvis St. will welcome the Pastor back next Lord's Day. They pray that for many years to come his bow may abide in strength and that he may be made strong by the mighty God of Jacob.—W. G. B.

SEMINARY OPENING

Toronto Baptist Seminary will open for the registration of new students on Monday, September 28th at 10 a.m. Former students will register that afternoon at two o'clock. Lectures begin next morning at 8:30 a.m.

In years past students who have come late have found themselves under a distinct disadvantage, whether coming for the first time or returning. The courses do not begin slowly and then gain speed, like a car, but start right in high gear! On the Monday morning the new students will, by the various teachers, be given some introduction to their work; so it is important that all be present. Students coming from a distance are advised to come by Saturday and spend the week-end—as they could not better spend it—in Jarvis Street Baptist Church.

Those anticipating attendance at the Seminary who have not yet sent in application forms, ought to do so at once. This gives time for recommendations to be secured, and the applicant to be properly accepted, thus saving any embarrassment later. Anyone wishing a copy of the Prospectus, describing the ideals of the school, the courses offered, and so on, may have the same on application to the Secretary, Miss Georgina Lindsay.

The Fall Convocation will be held on Thursday, October 1st, at eight o'clock. This is always an interesting occasion, and greatly helps to give the School year a really good start. No doubt many from out of town will be present.

REMEMBER TORONTO BAPTIST SEMINARY

REMEMBER IT IN YOUR PRAYERS

REMEMBER IT IN YOUR WILL

REMEMBER IT NOW

NEWS OF UNION CHURCHES

Westport

Student-pastor John Greening is enjoying the work at Westport. Recently two were baptized. Rev. W. S. Whitcombe is visiting this field, together with Belleville and Trenton, this week.

Kitchener

Rev. A. J. Lewis, who, since his return from our Mission field in Liberia, has been pastor of the Benton Street Baptist Church, Kitchener, has resigned to accept a call to the Hough Avenue Baptist Church, a fine evangelical church in Cleveland, Ohio. Mr. Lewis' work in Kitchener has been greatly extended by his constant ministry on the Radio. We shall be sorry to lose him from Canada when he goes next October. Before his service in Africa, however, Mr. Lewis held a pastorate in Philadelphia.

Kirkfield

Rev. R. E. J. Brackstone is helping Student-pastor John Paterson in special meetings in Kirkfield.

Kenora

Pastor J. Watt of the Courtright and Wilkesport churches, while on holidays, preached in the Bethany Regular Baptist Church, Winnipeg, where Rev. Byron Welch is pastor. Then he and Pastor Welch were joined by Mr. Fred Carter, and these three Baptist Seminary men went to Kenora where they held two weeks of special evangelistic meetings.

Fort William

Rev. Frank Wellington, the pastor of the Fundamental Regular Baptist Church, Fort William, writes that they are very grateful for the progress God has caused them to make during the past two years. The attendances at the Church services have increased considerably; a large number of children have professed conversion, and also a good number of adults. Next Sunday Mr. Wellington expects to baptize several more converts.

East Windsor

Mr. Robt. Morrison has for the last two months supplied the Calvary Baptist Church, East Windsor, during an extended holiday, which the health of its pastor, Rev. Wilfrid Wellington, has compelled him to take.

Calvin, Toronto

The Calvin Baptist Church, Toronto, has enjoyed the most successful revival in its history, under the preaching of Rev. Rolfe Barnard. Mr. Barnard has a most engaging personality which the Lord has been pleased to use. The results of the campaign may seem small to some, yet there were a number of striking and marvellous conversions. About twenty-one applied for Church membership. Of that number thirteen were baptized and joined the church on Sunday last (August 23rd). In order to realize how great these results are to us one must know that the summer in Canada is the off-season for revival services. Yet in this mid-summer campaign the Lord gave an overwhelming victory by the power of the gospel of Christ. We covet your prayers for Calvin Baptist Church. Before the campaign our membership numbered sixty-nine. With only \$66.00 in the treasury we embarked on a building enterprise, knowing that the Lord was leading, and having faith in God. The building is up; we are meeting in it now, yet we still have heavy financial obligations. If any of God's people feel led of the Lord to help in this Home Mission enterprise, our hearts shall rejoice. Send any contributions to Rev. Frank Roblin, 26 Ashland Avenue, Toronto, Ontario, or to the Union Office.

Little Britain and Sunderland

Rev. R. E. J. Brackstone is rejoicing in the blessing of the Lord upon the new work at Little Britain, Ontario, as well as the established one at Sunderland. Recently several have professed conversion and been baptized.

NEWS FROM LIBERIA

It is some time since we heard from our missionaries in Liberia, but we must remember that it takes six weeks, or more, for mail to come to us from them; and also that they

are very busy people. In the *News Bulletin* from the Geahbar Zondo station Mr. Mellish writes: "We are looking forward to Mr. Clubine's coming up from New Cess ready to start on our trek to the Mano country in the interior. All during June, and before, we have been planning for this trek, especially by prayer, and go forward looking to the Lord to bless us. Some will hear the Word again who have heard it only once; others will hear it for the first time, for we plan to visit a number of the towns off the main path which we travelled before. It is hard for these people to understand the glad tidings they have never heard before, but God can open their understanding and their heart to His Word.

"Most of the Christian men are planning to go along with us, and they will give their testimony in each town along the way, Bassa, Kpelle, and Mano. For the first day our trek will take us over familiar ground, towns which are now being visited regularly by our native evangelist. Then we shall leave and go on a path we have never passed over before, it being shorter than the one followed on previous treks. So new opportunities will face us, which we shall be able to tell you about in our *Bulletin* next month. All over this land are dotted towns large and small, in each one of which the gospel will receive a hearing. And yet what are a few workers with such a great work? We pray, too, that by this trek our Christians may receive a deeper burden to carry the gospel to their own people, and that they will be even more zealous than before.

"Mrs. Mellish and Miss Lane, with Ruth Anne, will be left on the mission. Since our watchman is a Christian he is going along with us, and his wife and the other Christian women will act as watchwomen at night on the mission."

Prayer and Praise

Mr. Mellish asks us to pray that the Christians may be kept in health and enabled to witness for Christ during the rice harvest. This will be in progress when this request is read. Often the people must work in the rain and so get soaking wet, resulting in bad colds, with the result that many babies die. He also asks us to pray that the people of the interior, many hearing the Word for the first time in July, may remember it and yield to Christ.

We are asked to join in praise to God for the young Christians who are growing in grace, and for the deeper prayer interest shown on the part of the Christians, and their desire to give the Word to their own people; also for the wife of one of the Christians who has in answer to continued prayer yielded her life to Christ.

Liberian Weather

It is interesting to know under what conditions our missionaries must labor. Mr. Mellish tells us that the average temperature during June, was 77°. During the month they had 26 days of rain and 7 with thunder. "The rainfall during June has not been as heavy as most years," he writes, "and with the delightful coolness of the rainy season the weather has been altogether very agreeable, so as to make one feel like working even harder than usual. (We do not know how this would be possible, for our missionaries' work begins with the dawn and continues until after dark). This cool weather will continue till September, when it begins to get warmer again."

Mailing and Shipping Instructions

Mr. Mellish has asked us to put this note in these columns for the information of the people of the Union concerning sending parcels and boxes to Liberia. According to a new agreement made by the Elder Dempster Lines, German West Africa Lines, and Holland West Africa Line, in future no English steamers will call at Grand Bassa, until further notice. Only German and Dutch steamers will call at Grand Bassa, and other Liberian ports except Monrovia.

In future therefore freight shipments should come by way of the Hamburg American Line from Montreal or New York, to be transhipped at Hamburg for West Africa. Canada Steamship Lines in Toronto are the freight agents, and if shipped by boat from Toronto they may go on a through bill of lading from Toronto to Grand Bassa.

Note particularly that all parcels sent Parcel Post (not letters or newspapers) must be marked "Via Hamburg" or else they may come on an English boat and be dropped at Monrovia where they may remain.

There is no change in the address for mail, simply address letters to "Canadian Regular Baptist Mission, Lower Buchanan, Grand Bassa, Liberia, West Africa."

BOOK REVIEWS

The Stronghold of Prophecy by Herbert Stewart, published by Marshall, Morgan and Scott Ltd., 127 pages, 2s. 6d. (90c. in this country).

When Justin, the philosopher and martyr, finding the truth in Christ after long search in pagan philosophies, wrote his defence of Christianity, one of the then most appealing grounds which he set forth for its acceptance, was that Jesus Christ fulfilled ancient and definite prophecies. Fulfilled prophecy, when properly expounded, is of real apologetic value and of absorbing interest.

Drawing on various sources, ancient and modern, this book records "a number of these marvellous fulfilled predictions, taken from both the Old and New Testaments" (p. vii). For instance, "although Tyre and Sidon were alongside each other, the one was to be so completely destroyed that even its very site would become unknown, while the other was to continue; and so has it been." This work is well designed to confirm faith in the Bible as the infallible Word of God.—W. G. B.

* * *

Full Salvation, by J. A. Broadbelt, published by Marshall, Morgan and Scott, 128 pages, 1s., (35c. in this country).

This book consists of a number of magazine articles, which are largely unconnected, written by the principal of an English Methodist College, with the intention of reemphasizing the general teachings of Wesleyanism. Such themes as true discipleship, separation from the world, the higher life, the language of love, the need of the times, etc., are treated in a simple, attractive style, copiously illustrated with well-told anecdotes, and apt poetical quotations. It has much of the fervent tone of early Methodism, and therefore provides delightful and inspiring reading.

The title, "Full Salvation", is a term which the author uses to express the idea of instantaneous sanctification, or "the second blessing". He propounds this theory in his first few chapters, basing his teachings on the writings and hymns of the Wesleys, Frances Ridley Havergal, and some of the Keswick speakers, without any attempt at a logical Scriptural justification of his stand. He claims that many Christians are now experiencing this definite sanctification through the work of the Oxford Groups, and that the "four absolutes" epitomize the New Testament teaching on this subject (p. 40), yet he apparently sees no inconsistency between such a statement and a chapter on the nature of sin (pp. 47-51), or a glorious discourse on the expiatory work of Christ (pp. 77-79). However, this theory is fortunately confined to the first six chapters, and we heartily commend the rest of the book for its truly Wesleyan warmth, and its homely language.—A. D.

BOOKS BY DR. T. T. SHIELDS

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No. 2, 20 pages, delivered in Massey Hall, Toronto. Five cents per copy.

Address "The Gospel Witness", 130 Gerrard St. E., Toronto.

Whole Bible Course Lesson Leaf

REV. WILLIAM J. JONES, EDITOR

Vol. 11 3rd Quarter Lesson 37 September 13th, 1936

JEREMIAH'S PRAYER FOR JUDAH

Lesson Text: Jeremiah, Chapters 14 and 15.

Golden Text: Jeremiah 15:20.

DAILY BIBLE READINGS: Monday—Hab. 3:1-19; Tuesday—I. Kings 22:13-23; Wednesday—Rom. 11:1-10; Thursday—Ps. 99; Friday—Job 3:1-19; Saturday—I. Kings 19:1-8.

EXPOSITION

The lesson to-day discusses the attempts of Jeremiah at intercession and the rejection by Jehovah; and the attempts at complaint and the consolation of Jehovah. In 14:1-6 is described the drought with intense realism and depth of poetic beauty even for such a theme. Probably this drought (literally droughts to intensify the length), occurred in the reign of Jehoiaikim. So discouraged were the people that they sat in black or squalid, unwashed garments at the gates of the cities (2); and so reduced were they that their servants had to search for water (3). The tillers of the ground were dismayed (4) and even the natural, maternal instinct of the hind was stifled (5).

On the basis of the drought, Jeremiah confesses the sin of his people (7-9). He begs Jehovah to work, that is to act gloriously for His Name's sake, here meaning His honor among the nations, for their sin was great, frequent, and self-condemnatory (7). Else, the nations would taunt Judah saying that Jehovah was a pilgrim, a nomad pitching his tent in a country in which he was not interested (8) or an astonished or struck dumb man (perhaps, a man in a deep sleep); a warrior who could not save (9). Hope is expressed in the fact that He still dwelt in their midst.

But Jehovah answers (10-16) that so abundant had been their wandering from Him (Hos. 8:13) that now He would punish them (10). Therefore, Jeremiah was not to pray for them (cf. 7:16), for their cry, as of a man shrieking with pain, was coloured by their formalism and the sophistical, adulterated character of their worship (12). But Jeremiah remonstrates that not the people but the false prophets were to blame (13). The claim was true in that their teaching led to the waywardness of the people, but Jehovah (14) rejects the plea as inadequate, for the false prophets were as empty as the idols, they took the Name of God in vain (Ex. 20:2). Deuteronomy forbade divination (18:10); and a true exposé and philosophy of false prophetism had been given by Micaiah (I. Kings 22:13-23). But Jehovah disclaims such prophets (15) promising dire punishment for them, pouring out the fruits of their wickedness upon them (16).

In vs. 17-21, we see the sorrow of Jeremiah and his second attempt at mediation. It was pitiful to see so young (virgin) a nation as Judah destroyed with a grievous, sick wound (17); to visualize as did Jeremiah a forepicture of Jerusalem after its capture (18). Prophet and priest will be so reduced that they wander about begging their way in a strange land. The rejection of Judah is all but complete, the people begin to realize (19), so they confess their sins, including those of ancestors (20). They make three familiar appeals to God, in order of climax: His Name or honor (cf. v. 7); The Throne of His glory (temple); and His Covenant. Was Jeremiah thinking of Solomon's prayer (II. Chron. 7:14)? The ground of the appeals was the omnipotence of God—He alone could save Judah (22).

Nevertheless (15:1-9), the longsuffering of God is at an end; He rejects the plea of the Prophet a second time. Events (1) are so calamitous that even such powerful and prevailing intercessors as Moses and Samuel (Ps. 99:6) could not alter conditions. The vicarious principle is seen here as in 11:5. Jeremiah pleads for the people as if they were then in the act of prayer or sacrifice in the Temple. Three kinds of punishment await them (2); four species or families of death as if appointed as vicegerents of the Most High (Ps. 104:4) the first to the living, the rest to the dead (3). Tossed to and fro, a shuddering to all who see her (4), Judah and Jerusalem especially, will not be pitied, or visited (5), for Jehovah is weary of repenting, calling back His conditional sentences of punishment (6). His punishment will be as a winnowing; it will reach the gates or fortresses guarding the entrances to the land; it will bereave Judah as a mother

is bereaved of her children (7). At His bidding the mother will be widowed, deprived of her son (literally), and herself or another mother cut off suddenly (8, 9).

Verses 10-21 is a sort of parenthesis, an interlude giving an intimate view of the prophet's inner life. Vs. 10-14 explains a later period in his life in terms of his own feelings then (40:4-6). Jeremiah laments his unpopularity, like that of a moneylender; refers to a previous promise, perhaps, that his future release (40:4) would be for his good, even the enemy treating him well, as a friend, perforce; and the promise (cf. 1-18) that before his enemies he would be like iron, nay like hard steel or bronze (12). Jehovah digresses to refer to the sins of Judah (13, 14), and their punishment in His anger (Deut. 32:22).

Jeremiah continues his complaint cut off at vs. 10—a plea by virtue of his prophetic office and its sacrifices (15-18). He asks God to attend to his wants, providentially, not to allow his persecutors in the longsuffering of God to take away his life (15). For Jeremiah had received, objectively, the words of divine revelation (16). With much joy he had received his commission, intimately taking God's words (for the thought, cf. Job 23:12), since he had the seal of God's Name in being dedicated to Him, as a man of God, literally. The other-worldliness of the prophet, because of the hand, or irresistible power of Jehovah is set forth (17). The section closes with a pathetic plaint or wail from the prophet (18).

The final reply of Jehovah (19-21) follows. God refers not to the return of Jeremiah from his complaints, or defection through lack of faith, but to his return under Gedaliah. If he returns, instead of going into captivity, Jehovah will give him a settled place as formerly he had, and thus he would stand in a newer and wider ministry in which no harm would happen to him. His task would then be to rescue the godly remnant (19); taking those even of his own people who would go with him without his making any humiliating advances (19-c). Complete triumph would be his (20, 21) even over the banditti of 41:1-3, who slew Gedaliah.

APPLICATION

In the deepest sense of the phrase, "Name of God" refers to all that God is in His being and character. On His Name, then, depends His honor, and throne, and covenant (14:21). Only in this Name, can we make prayer (Jn. 16:24) since Christ is God, His very image, and His own Word. It is thus seen, that for believers, more than great human intercessors (15:1) are necessary. We need Christ, the only Mediator.

What a lesson is the believer's by way of warning against insincere repentance (14:7-9; 21, 22)! We may have attrition, sorrow for the consequences of our sins, not contrition, the evangelical, as against the Roman position. We may resort to God only as a last, instead of a first resort. But God never repents, though we must. His dealings (15:6) change, and are but a token of His unchangeable righteousness and justice. But that does not warrant our disregarding Him—His changing dealings to meet the frailty of man. He may become to us in a sense, and to the unsaved, the unknown God, a Stranger, an over-night Visitor, a Transient in our lives (14:8, 9). It is well to remember His wrath, that He will punish according to sins (punishment is adaptable—15:2); and will punish oft-times suddenly, before the evening time of life (15:7).

The believer need not fear, however, for joy in the Christian life is his. How our first experience with the Lord gave joy, as it did to Jeremiah (15:15), simply because His Word gave joy and a sense of fellowship with God, since it came from God—"were found"!

Yet grief comes to the believer (15:10). Godly men like Elijah and Job felt it (I. Kings 19:4; Job 3:3). Persecution will be ours for righteousness' sake (Matt. 5:10ff.) as for Jeremiah (10, 15, 17) and our refuge will be in Him, withdrawing from the world by a just discrimination as to the good things of life and good people (15:19), [by the "hand of God", by His direction and will], guarding against extremes, however. Unpopularity then (10) will be for His dear sake, while we blend doctrine (16) and life (17).

Let us beware, however, of false teachers; let us not tolerate them, for the pastor-church relationship is reciprocal. Old Testament prophets were tested by signs (Ex. 4:8;) fulfilled prophecy (Deut. 18:21, 22; Jer. 28:9) and doctrine [conformity to the Decalogue] (Deut. 13:1-5; Is. 8:20). The true prophet regarded God as universal, yet sovereign, in His dealings with Judah, and with the world.