

The Gospel Witness

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Editor: T. T. SHIELDS

Associate Editor: ALEXANDER THOMSON

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

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

"IF A MAN DIE, SHALL HE LIVE AGAIN?"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 8th, 1931.

(Stenographically Reported)

"If a man die, shall he live again?"—Job 14:14

Prayer before the Sermon.

O Lord our God, many of us rejoice in the prospect of some day being brought by Thy grace to enjoy the felicity of that golden city of which we have been singing. We thank Thee that Thou hast not left us in darkness in respect to the life beyond, but that Thou hast brought life and immortality to light through the gospel. In Him Who is the Light of the world we have learned something of the meaning of life, for He has come that He might give us life, and that He might give it to us in still more abundant measure. We thank Thee for the life that is hid with Christ in God, and which some day, when He shall be manifested, shall be manifested with Him in glory.

For what we have tasted of Thy graciousness we render Thee humble and hearty thanks. Many of us here this evening rejoice with a joy that is unspeakable and full of glory because it has pleased Thee to bring us from strangerhood and natural alienation from the things of God, into fellowship with Thyself, and into membership of the household of faith. We thank Thee for the spirit of adoption which Thou hast put in our hearts, whereby Thou hast taught us to cry, Abba, Father. How we thank Thee that Thou art not to us a remote Force, a mere Something to the power of which we are all subject, but that Thou art our heavenly Father; for Thou hast taught us so to pray, saying, When ye pray, say, Our Father Who art in heaven.

Thus do a company of Thy children, washed in the precious blood, quickened by the Spirit of God, come into Thy holy presence, that we may address Thee, that we may give unto Thee the glory that is due unto Thy name, that we may worship Thee, Father, Son, and Holy Ghost, in Thy glorious sanctuary, even in Him Who is our Saviour and our Hope.

May the Lord draw near to us this evening! We would meditate upon the things of God. We desire to be transported in the Spirit into the heavenly places. Help us that we may be receptive to the truth, that we may be responsive to the ministry of the Spirit of Truth. We come to meditate upon things that are beyond our natural understanding, because they are beyond our natural perception, for eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love Him. O Thou great Teacher, we are shut up to Thy ministry,—

"Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Come, shed abroad a Saviour's love,
And that will kindle ours."

Speak to us out of Thy word. Grant, we beseech Thee, that such as are heirs of glory through faith in Christ, may be led this evening to rejoice in the prospect—yea, in the possession of the earnest of that inheritance which is incorruptible, and undefiled, and that fadeth not away, which is reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

There are some in Thy presence this evening who are still in spiritual darkness, who have not yet seen Jesus with the eye of faith. They have heard of Him as a character of history, they have heard His name spoken by those who are His friends, and perhaps they have heard it blasphemed by those who are His foes; but they have no personal experience of the fellowship of the living Saviour. Spiritual things are remote from their understanding. Only Thou canst convey, canst communicate light to them. We pray that this evening there may be a turning of heart to Thee on the part of many who have come into this place still in darkness.

Grant us now in this quiet hour a sense of Thy presence. We come to Thee, O Lord, with thanksgiving for the multitude of Thy mercies. We thank Thee as individuals, as Christian men and women, and as citizens of this country. We bless Thee that though there has been much depression of spirit, yet Thou hast granted us these last years to see the continuance of peace. We look back to the day when the dogs of war were abroad, when we heard the voice of Rachel crying for her children, who would not be comforted because they were not. We remember the days of mourning, and of tears, and of the thick darkness. O God, we thank Thee for emergence from that, and for the peace which has since obtained.

May we not be forgetful of the price paid for our liberty! May we not be ungrateful as we cherish the memory of those who, for our sakes, waxed valiant in fight and turned to flight the armies of the alien! We think of many who worshipped here, whose names are inscribed in our memories, and, in many cases, of whose gracious Christian characters we cherish always the happiest recollection.

Speak to us in these days of remembrance. Forbid that we should become careless, that we should lightly regard even our earthly inheritance so dearly purchased, defended at such tremendous cost. Bless, we pray Thee, those who still bear the wounds of war. We think of many such in hospitals, some having lost their sight; others suffering permanent disability through loss of limb; some, alas! having lost even their reason. We think of widows who mourn even to this day because the chair is empty, of children now grown to young manhood and young womanhood who have never known a father's care. Lovingly we commend them all to Thee, and pray that Thy great grace may be upon them all.

Bless those in authority over us in this land; and in the Empire to which we belong. We thank Thee for giving us godly rulers. We thank Thee for the Throne that is untarnished, and for the Crown so worthily worn. Bless their gracious Majesties. Bless the Prime Minister of Great Britain and the government he leads, and the governments of all dominions, especially of this, our own land. We know not what Thou art doing in the world about us, to what Thou art leading; but we pray that by Thy grace those of us who know the name of the Lord may be kept in humility and dependence upon Thee, ready to do the day's duty, to fulfil the appointed task, to be found busy in the Master's service if indeed in our day the white horse and his Rider should come down the skies.

Bless us in our meditation this evening. Prepare us for the life that is to come. Wear us away from these evanescent, vanishing, worthless, things, that so we may be taught that divine wisdom that will enable us to invest our all in heavenly things, and to lay up for ourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Give us a sense of Thy presence. Shed light upon the sacred page, we pray Thee, and send us from this place with praise and adoration in our hearts for Father, Son, and Holy Ghost, Amen.

I ask you this evening to try to begin with me as though we were ourselves asking the question of the text, and as though we had found no satisfactory answer to it. Let us try to put aside, for a moment, our assumption, and take the point of view of men and women who do not share the Christian hope, who perhaps do not believe in the Book, to whom, therefore, it has brought no message.

The Apostle Paul reasoned in the synagogues. He disputed with those who did not know the truth, or who held the truth in unrighteousness, or who knew the truth but whom it profited not. The Christian religion is eminently reasonable. There is nothing contrary to sound reason in it: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." I affirm that one may hold the verities of the Christian faith, and, at the same time, be of a sound mind. If that be so, then the truth of the Christian revelation has nothing to fear from the fullest discussion; and when it is brought even into the court of reason itself, while it will be found to transcend reason, it will never be contrary thereto.

The postulate of a future life must be challenging to all of us. No thoughtful man can have failed to ask himself the question of our text, "If a man die, shall he live again?" Death is not an unusual thing. We see the grim reaper at work on every hand, and we all know that, unless there be some special visitation—to which I may allude in a moment—as a matter of course, inevitably, every one of us here this evening must die. "Here have we no continuing city." That is self-evident. We live in houses built by men who have passed on. We cross bridges that were thrown across the stream sometimes at the expense of human life. We enjoy the benefits of civilization which have been purchased for us at a cost of blood. It is scarcely an exaggeration to say what has been said before, that the very earth upon which we walk sounds hollow to our tread, so full is it of the graves of those who have departed.

I suppose at this particular time our thought naturally turns to that dark period of a few years ago when Death held high carnival everywhere. It seems but yesterday, and sometimes I am startled when I reflect that another generation has arisen that had no personal experience of the war.

A year or so ago I was in Chicago on Armistice Day, waiting in the station at the eleven o'clock hour, when suddenly the large waiting-room was filled with a company of young men and women, chiefly young men, from the adjoining offices. At the eleven o'clock hour they bowed their heads in silence, as did millions of others throughout the world. A friend with whom I was standing remarked, "Look at those young men. Reflect upon their age. There is scarcely one of them old enough distinctly to remember the days of the war." At that time they were children who had since grown to the estate of young manhood, and that fearful tragedy was to them but a scar on the page of history, of which they had had no experience.

But some of us remember it. Over on that far tablet there are approximately three hundred names, every one of them connected with this place of worship. They went out from us, with not a single conscript among them. On this bronze tablet are the names of forty-one who never returned. I trust we shall not, as citizens, be negligent in our day in respect to those who have suffered more than we have. Remember that for most of us, the war is over; but for some it is still a present reality, they carry the scars, the wounds of it, and even the pain of it, to this day. When we think of the countless millions of orphans and widows who suffered by that fearful scourge, one is staggered at the contemplation of so colossal a tragedy.

What did it mean? What has it accomplished? It is no wonder that in that harvest time of Death, people should have turned their thoughts to the future. How often have I stood at Victoria Station, London, when the ambulance trains came in, when long processions of ambulances came to carry the wounded to hospitals! Never shall I forget going over the fields of France just behind the armies, and before the dead were buried, seeing them by the hundred, slain for some purpose, and in order to preserve for us our liberty as British citizens.

Death has not taken a holiday since then. We do not see his operations on quite so large a scale, but he is still busy. How many have been taken from our fellowship! There is scarcely a pew on this ground floor from which someone has not gone to heaven. More than twenty-one years is a long time—not so long as some men have had in one place, but it is long enough to see a long procession leave these earthly shores to sail in the direction of Jerusalem the golden.

What about the future? "If a man die, shall he live again?"

We are interested in the affairs of nations, interested in affairs in the Old Land. Whatever our political preferences may be, one is challenged by the recent upheaval there, and we are not surprised that these items of news should take so large a place in the public press. But, after all, what are all these things when life is viewed in its proper perspective? What are they all in comparison with the principle involved in this ancient question? When it is all over, when the business man has left his office, when the statesman has laid his duties by, and the sovereign has put off his regal robes and surrendered his sceptre—when it is all over, shall he live again? Is there anything be-

yond this fleeting, evanescent, life? Is there anything abiding? And, if there is, is there any way of knowing it? Is there any way of being absolutely sure?

That is the important thing. I want no perhaps or per-adventure in this realm. It is important—it is imperative—that we should know; or, otherwise, that we should know that we cannot know, that we may not cherish a false hope, and find ourselves of all men most miserable.

I

Let us remember, then, in asking this question, and contemplating the various sources from which we may possibly find an authoritative answer, that SPECIAL SKILL IN A PARTICULAR ART OF SCIENCE, DOES NOT NECESSARILY MAKE A MAN COMPETENT TO ANSWER A QUESTION LIKE THIS WITH AUTHORITY. Sir Oliver Lodge is a great scientist, and in his particular realm his opinions are entitled to real respect because he has pursued his investigations into the secrets of nature, and from his own personal observation and experimentation has come to know that certain things are true, even demonstrably so. He has proved the truth of them. But he is not necessarily, because of that, an authority on the future life.

Sir Arthur Conan Doyle was a great novelist. He wrote with fascinating interest, and he, in his novels, unravelled many intricate problems. I could be a detective myself, however, if I first of all created the mystery to be solved. The problem is to solve the secrets that belong to someone else. But Sir Arthur Conan Doyle, great as he was, first as a physician, and later as a novelist, had no special competence because of that to discuss the question here asked, "If a man die, shall he live again?" On the ground of his personal observation and experience, he knew no more than others.

Recently Mr. Edison has passed, and the papers have been full of reports of his alleged views of the future life. It may be interesting to know the opinions of a great man in respect to anything. We meet each other day by day, and when some question is uppermost in the popular mind, I suppose it is quite natural to say one to the other, "What do you think of so-and-so?" I have been asked by a score of people what I think of the British election. I do not suppose it is of much importance what I think! I do not suppose it would be worth while printing it—and perhaps your opinion would have no more value than mine. But it is interesting to exchange opinions on matters of public interest, and it is perhaps well to do so. But, after all, we do but express our opinions.

Thus I am interested in what is said about Mr. Edison's view, or the view of any other scientist or man of letters. But when he has expressed his view, it is nothing more than an opinion. Skill in one particular thing does not necessarily qualify a man as an authority in other matters.

A little while ago Colonel Lindbergh flew across the Atlantic. That was a great feat, but his behaviour since has been far greater than that single feat. He has shown himself to be man whom the world delights to honour. But when he flew across the Atlantic, with nothing at that time to his credit beyond the living of a wholesome life, and that one single achievement, I read that, in view of his exploit, it was to be regretted that he was too young to be nominated for the Presidency of the United States. If positions of that sort are merely to be handed around in honour of a man's distinction in some one field, I suppose it does not make much difference who the man is; but if it affords an opportunity for service, then it requires a man who has competence for the task.

So we are told again and again what great men think about the future life. It does not matter what they think, for the simple and sufficient reason that they have no competence to speak authoritatively on a subject concerning which they have no personal knowledge.

I grant you that when it becomes evident that a man has a large mental capacity, we may safely argue from that that if he has addressed himself to one particular task, if he chooses to become a specialist in one direction, it may prove that he has ability to become a master in some other science. But let him master it first. And no matter how massive his intellect, how keen his powers may be, he has no special faculty for the discernment of the truth in respect to the future.

One of the newspapers the other day asked many ministers what they thought of Mr. Edison's view of the future life. They came and asked me. Who can answer this question in a sentence? I confess myself afraid of newspaper men and questions of this sort because, frequently, many of them do not understand what is involved. It requires a column to answer their question instead of a sentence or two. But some of the ministers told them what they thought about the future. I regard the opinions of my brother-ministers with the profoundest respect regarding matters about which they know. But my opinion on the future life would not be worth the breath it takes to express it, because I have not been there, and I know nothing about it. Even religious leaders are not, of themselves, and by virtue of the fact that they may have had some intellectual discipline in consideration of religious matters, qualified to be guides for eternity. You have not only to dismiss your scientists and philosophers, but your religious leaders, and turn in another direction to find an answer to this question, "If a man die, shall he live again?"

II

Consider WHAT QUALIFICATIONS A PERSON MUST POSSESS IN ORDER TO BE ABLE TO ANSWER A QUESTION LIKE THIS, "If a man die, shall he live again?" I am not impressed if you bring me a man's college record, and tell me that he has I know not how many degrees, that he has written a great many books, that he is a man of vast erudition. I am glad to hear it all, but mere learning does not qualify a man for this, because the question of the soul and its destiny is something that requires a special faculty. A man must be possessed—if indeed a man could be qualified to answer this question—a *man must be possessed of a spiritual faculty, a faculty for discernment of things of the spiritual world, and the faculty properly to appraise their value.*

Let me follow a man into his laboratory, an anatomist for instance, as he dissects a body. I say, "Did you find the soul there? You can tell us all about the body, about our physical structure; but did you ever use a microscope that could discover the soul?" I stood here with a friend one day beside the casket of one whom we had both loved, who had just passed beyond. The man with whom I stood was son-in-law of the person whose body lay in the casket. He came in the quiet of an afternoon the day before the funeral, and looking at the silent form said, "What a marvellous difference there is between life and death. When once life has departed, whatever life is, instinctively we feel there is a great change."

Can you tell me of anybody who can see a human soul, under the microscope, or by other means? How are we to answer that question? The man lives, and he dies.

If you were to speak merely of physical dissolution, of the death, not of a man, but of an animal—there is such a thing as animal life—even that cannot be discovered. "The life of the flesh is in the blood." Very well, take the blood into your laboratory and analyze it, and find me the life. You cannot perceive it. Who knows anything about the soul?

But is there such an entity as a soul? In addressing you, I use the term, "I". What do I mean,—my body? You tell me of your experiences: whence you came, whither you are going, how you are, or something else relating to yourself. What do you men by "yourself"? What do I mean? Certainly not our bodies. There are things we know that we cannot explain. We know that the "earthly house of this tabernacle" is only a tabernacle, and that there is something within that does not perish with the dissolution of the tabernacle. "If a man die, shall he live again?"

But let us assume a man to be possessed of that special faculty which could discern and identify a soul—what then? It is not the soul here that we are talking about: it is the soul hereafter; it is not the soul as its presence may be consciously felt in a living, breathing, body: it is the soul after it has departed. "If a man die, shall he live again?" That is the question. If, I say, one were possessed of such a faculty, would he not require, in addition to that, *some opportunity for its exercise?* He would of himself have to travel to that bourn from which no traveller returns, there to pursue his investigations in the land to which the soul has departed, there to discover whether, having left the body, it was still living.

Can you tell me of anybody who ever had such an opportunity? What if, for the sake of argument, we were to admit the reality of this religious occultism to which our spiritualist friends lay claim? Suppose it were possible to see beyond the material, and to peer into the future—what then? Should we not require, in order to receive an authoritative answer to this question, *a man who had had a demonstrable experience of the reality of the things of which he speaks?* Who wants to listen to the rapping of a table, to all the vagaries of Spiritism, or to stake his hope for the future on such puerile nonsense? We must have something more certain than that.

If I go down to the Union Station and take the first train that pulls out, I may board the wrong train, in which case I might miss an engagement, but it would not be a very important matter whether I arrived at Windsor or Montreal. If I were to live long enough, I might come back. But in such matters we are all careful to obtain information from one qualified to give it, in order to make sure of travelling in the right direction. But how much more careful ought we to be to put our spiritual destiny beyond doubt!

By that test, I know of no one who can answer the question. Do you? I know of no book on the subject apart from one Book of which I shall speak in a moment. I do not know of any scholar who is able to say, "We shall live again." If Mr. Edison thought we shall, as he apparently did, I am thankful that, in that matter, he appeared to have sense as he had great intellectual capacity in other matters. But when all is said and done, he only expressed an opinion that is of no value to us.

In that ancient day Job asked a question which related to a realm beyond to which men could not go and return, and whose secrets they could not discover for themselves, nor disclose to their fellows. "Shall he live again?" I may have my opinion, but I cannot prove anything for myself.

III

My dear friends, there are those who wonder why we are so insistent upon a certain matter, and we are told we ought to be more liberal.

On this matter we are down to the last match—the very last match. That is why some of us would contend for it to the very death: we cannot afford to let it slip. If that be taken from us, we are in darkness indeed.

You know what that last match is? My principle is this, that IN RESPECT TO THE FUTURE LIFE WE ARE DEPENDENT UPON A DIVINE REVELATION. Unless Somebody shall come to us from across the river and tell us that there is another life, and tell us something of the conditions that obtain there, we shall never be able to find out for ourselves.

I read last night of an interview between a reporter and an English professor, wherein the latter expressed the hope that some day we should be able to get our electric signals through the roof of the world, and reach Mars or some of the other planets. I am not sure they speak our language or whether, indeed, the inhabitants have any kinship with us; if, indeed, they are inhabited. I apprehend that there would be some difficulty if signals could be exchanged.

But that would be as nothing in comparison with the problem of communicating with the other world, and unless Somebody comes to us from that other life I see no chance of success, because, with all human history open to our inspection, we cannot find in all the records a single instance in which any man has been competent to answer this question, "If a man die, shall he live again?"

The Bible professes to be the word of God. It is of no use to say that it does not claim to be that: that is exactly what every page implies; from Genesis to Revelation it tells us of one Person. The Book is full of His presence, with the glory of His person. He came out of the spirit world, and wrapped Himself in human flesh; and this is what He said, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." He is the only Match—nay, He is more than that: He is the Light of the world. If we have Jesus then we are in no trouble, we have no problem in respect to the future. If what He says is true, then the Bible is true; and if the Bible is true, then God has sent us Somebody from across the river. He has come out of that unknown world into this to tell us all about it.

Do you wonder why we insist upon the Deity of Christ? upon the truth of His resurrection? Do you not see that it is all of apiece? that we must accept it all on His terms, and must believe that He is what He said He was, that He did actually come down from heaven, and came into the world, that He left the world, and went back to the Father, leaving us instructions that we might follow after Him? My brethren, apart from Christ, we are of all men most miserable.

You recall that masterly argument in the fifteenth chapter of first Corinthians?—how the Apostle Paul makes the truth of the resurrection the key-stone of the arch of divine revelation? He argues that if Christ did really rise from the dead, then His resurrection attests the truth of His testimony, and stamps His whole revelation of God for what it is. But he said, "If Christ be not raised, if He went into the grave and did not come out of it again, if He did not prove Himself to be superior to death and the grave, if He did not prove that He is the one Hope for which the world has waited, and the one Answer to this age-long question, 'If a man die, shall

he live again'—if He be not that, then", said he, "we are of all men most miserable. We have cherished a false hope, and there is no life beyond." But He is that! Blessed be His name, we know Him to be such.

IV

I close with this very simple observation, that if Jesus Christ be the only One Who can speak to us on this subject then HE IS THE ONLY ONE WHO CAN, WITH AUTHORITY, DEFINE THE TERMS UPON WHICH WE CAN DWELL IN PEACE IN THE LIFE THAT IS TO COME. Certain preachers may tell you that we are all bound for heaven—Jesus Christ did not say so. Certain preachers may tell you that when you die you will all go to heaven—Jesus Christ did not say so. You know that if you were to import certain plants from a tropical country, and expose them to the rigors of this climate, they could not live. They might flourish for a week or so in the hottest weather, but they would soon decline and wither away.

Our Lord came from another world, and He says there is nothing in that other world that has affinity with our sinful flesh. That is the argument. He says that that which "is born of the flesh is flesh", and that "flesh and blood cannot inherit the kingdom of God." He says the only way by which we can be at home in that spirit-world is to be born of the Spirit. You say, "I do not think so-and-so", or, "I think this or that." It makes no difference what you think, or do not think. "But my preacher says"—it makes no difference what your preacher says. Take what Jesus Christ says; He is the only One Who knows. He came from heaven, and He went back to heaven, and He ought to know what obtains there.

Is it not folly for anybody to set his opinions against the authoritative word of our Lord? He says that these natures of ours have to be changed by a Breath from above, so that we may be made new creatures, and brought into harmony, with that other world. He says the only way our sins, our moral infirmity, can be removed is through His precious blood. You say, "I do not like the doctrine of the blood"? Whether you like it or not, that is the price of the ticket, that is the way you will make this journey; and if you do not make it that way, you will not make it at all. All the churches, and preachers, and philosophers and scientists, to the contrary notwithstanding, the word of the only One Who can tell you about it says, "The way of the cross leads home." There is no other way.

How simple it all is! He promises thus to change our natures, to equip us for that other life. And then He promises to gather us thither: "Come unto me, all ye that labour and are heavy laden, and I will give you rest"; "I am the way, the truth, and the life: no man cometh unto the Father, but by me." And that other great word—oh, the greatness of it! You know it, do you? No; you do not. You have repeated it. I do not know it; nobody knows it. But here it is—Genesis to Revelation all packed into one verse: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Jerusalem the golden is in prospect for all who will simply believe. May God save us every one for His name's sake, Amen.

THE THEOLOGY OF GENESIS

A Lecture by Dr. T. T. Shields.

*Delivered in Jarvis Street Baptist Church, Toronto, Canada, Thursday Evening, November 5th, 1931
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Curriculum of Toronto Baptist Seminary.*

(Stenographically Reported)

This evening we are hastily to look at Genesis from the thirty-seventh chapter to the end of the book—and that, I think you will readily agree, is rather a large task.

It is very difficult to summarize such a marvellous story as is contained in these chapters, which are, in many respects, the richest portion of the book of Genesis; and Genesis is one of the most alluring, one of the most fascinating, of all the books of the Bible. But the chapters we have before us this evening have to do with one outstanding character of history, that of Joseph. He fills every chapter, and I have thought perhaps we may gather together something of the teaching of this book if, first of all, we look upon this story as *the biology of a godly man*, paralleling the life-story of every true believer in whose life God reigns; and then after that as *an indispensable link in the prophetic purposes of God*, showing how Joseph fits in with God's great plan, and how the sovereign purpose of God runs all through his life; and then, last of all, as *a type or illustration of the life and work of our Lord Jesus*.

I think in all these we shall find striking illustrations of the doctrines of the gospel. I repeat that my main purpose in these lectures is to show you that God's purposes respecting His own do not change, and that God Himself is "the same yesterday, and to-day, and for ever".

I

Look at Joseph's life, then as THE LIFE-STORY OF A GODLY MAN, or, in New Testament language, a Christian man.

You have, first of all, an illustration of *the elective principle that is found in every believer's life*. Joseph is separated from his brethren. He is distinguished from them by his father's love, and by a special ordering of his life. That is true of every Christian, whether you like it or not. You are here to-night because God has willed that you should be, and because He has especially and peculiarly chosen you. I insist always upon this principle, that we have not learned the alphabet of clear thinking theologically until we have conceived of God as being a Sovereign Who is never thwarted in His purposes, as infinite in foreknowledge as in power, and doing whatever He wills to do because He is God and beside Him there is none else. That is conspicuously displayed in the life of Joseph.

Then you will find that *Joseph incurred, because of this special distinction, the hatred of his brethren*. There is nothing to show that Joseph had merited it, that he had ever done anything to his brethren for which they could justly be displeased. Notwithstanding, because of what he was by God's grace, his brethren envied and hated

him. That is illustrative of a New Testament principle: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

You young men will some time be ministers—some of you missionaries in far countries, and some of you pastors of churches at home. You will find that you are not the most popular man in town if you are true to the gospel. If you endeavour to proclaim the whole counsel of God, you will be described as narrow, and fanatical, and by a great many other epithets. Our Lord forewarned His disciples of that very thing: "The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also." We, too, shall have our compensation.

Then, a glance at Joseph's life shows also that even as a simple believer, as one of God's children, *he early recognized that he had a place in the divine scheme of things.* We may not all have dreams like Joseph. I am suspicious of people's dreams as a rule. I think they need to go to a doctor and learn how not to eat! I am not interested in these special revelations from heaven that some people profess to have. But Joseph lived in the twilight of revelation, before there was any written Scripture, and God communicated Himself to him by means of his dreams, so that Joseph was made to understand that God had a special purpose in his life.

I believe that is true of every Christian, and that it is taught in the New Testament: "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." It will dignify life, and lift it to a higher level, if we can recognize that we are part of the divine plan. Then shall we understand how "all things work together for good to them that love God, to them who are the called according to his purpose".

Once more, he illustrates the ordinary Christian life by the fact that *his kind ministry was made an occasion of a special attack on the part of his brethren.* He was sent down to minister to them, to enquire of their welfare—very much as David, at a later date, was sent to the camp of Saul. While thus he sought their good, they turned upon him, saying, "Behold, this dreamer cometh."

I think nothing is more distressing to a young Christian than to find his good evil spoken of, and to find his best endeavours misinterpreted and made an occasion of opposition on the part of the very people to whom he seeks to minister. You, as ministers, must not expect special favours, or even special affection, from those for whom you do the most. On the contrary, you will discover very often that they will become your bitterest foes, just as did the brethren of Joseph.

There is a prophetic word which relates to our Lord: "For my love they are my adversaries."

Another thing to be observed here is *the apparent reverses of Joseph.* First, when he went up to his brethren expecting to return to his father with news of their welfare, his coat was taken from him, he was sold for silver, and delivered into the hands of a strange people, with no apparent reason to hope that he would ever see his father again.

Did you ever feel that all of life was awry, that everything was out of joint? Have you asked yourself, "What proof is there, after all, that I am on the right road?" People have told me that the day after they professed faith in Christ was the hardest day they ever experienced. Everything seemed to be against them. So it was with

Joseph. He went down into Egypt, and into Potiphar's house. He prospered for a while, and was then cast into prison. Then, when there is a prospect of his getting out, he is forgotten by the man who should have helped him. These apparent reverses at the hands of his brethren, at the hand of Potiphar and of the butler—all these things God was using to mould him to his purposes. In Joseph's life, as in Jacob's, the things that seemed to be against him, were really for him.

That principle is indispensable to any sort of comfort in the Christian life. That is why I emphasize so frequently and strongly the principle of divine sovereignty. We are never left alone. God is with us, and nothing happens to a believer. "You mean that literally?" someone asks. Absolutely. I believe there are no accidents in a believer's life. It is impossible that anything should come to any one of us but by divine permission.

All these things were necessary to the fulfilment of the divine purpose in Joseph's life. Thus when everything goes awry with you, just sit down and say, "I cannot see through all the fog. The rings of these wheels are so high that they are dreadful, and I cannot see the top of them. But the spirit of the living creatures is in the wheels, and they go everyone of them straight forward." You will find in due time that God is working out His plan and purpose for you.

That would be true when you fail in an examination! No doubt it would be intended to make you humble, and to inspire you to work a little harder next time. All these things have their place, and when you become a preacher, or a pastor of a church, and you find a man in the church who is such a strange character that the only musical thing about him is the crotchets he displays, you will wonder why he is there, what purpose he has to serve in your life. You can be sure that he is one of the "all things". God is going to make all these things to praise Him.

Then, of course, if you look at Joseph's life, you will find that *he comes ultimately to a place of blessing.* That is true of all God's elect. However long delayed, good times are on the way spiritually. As truly as Joseph came out of prison into the sunlight of divine favour—he was in the favour of God all the time, but sometimes the sun was behind the clouds—but when at last life became to him as a summer day he was able to see more clearly the hand of God. Thus we shall find that there is ever a rainbow on the cloud.

I should like to call your attention to the fact that for more than twenty years certainly Joseph was himself under a cloud: hated of his brethren, separated from them; lost to his father, in a far country, separated from all who knew him, a stranger in a strange land. And yet *at last he was wholly vindicated,* and the Lord restored to him the years that the locust had eaten. Remember the thirty-seventh Psalm: "He shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him."

If you are a little man in every sense of the term, every Tom, Dick, and Harry, roundabout will be able to appraise you, and weigh you in their poor scales, and know exactly how much you weigh and how much you are worth. The Lord said a strange thing about the Pharisees: "Verily I say unto you, They have their reward. They are living for time. They are living for the applause of men. They want to be well thought of in their day and generation, and they have their reward."

Did you ever see the statue of liberty in New York Harbour? I suppose it is in its proper place, I do not know. It is a very large thing anyhow, and needs to be put near the mouth of the Hudson. If it were on Fifth Avenue nobody could see it at such close range: it would be too large. It must be at a distance, so that you can see it when coming in from the sea, or going out to sea.

Little people—I do not mean physically, I am not speaking of that, but of personality and character—people who are of little consequence to the world's weal can easily be appraised; they can be weighed in almost anybody's scales. But if you have correspondence with the eternities, if you are one of God's instruments in His great purposes, if you have to go down into Egypt and fill the storehouses for somebody who has not wit enough to know that days of dearth will follow the days of plenty—if you are that sort of man, you must expect little men to envy you, and hate you, while you are about God's business; and you will have to await the justification of the future, as Joseph did.

The martyrs who died were reckoned to be fools by many people. So have all believers who have lived for eternity instead of time been looked upon as people of short vision. But if we have seen the King in His beauty, and beheld the land that is very far off, and are of a spiritual stature that promises at last, by God's grace, to approximate—I had almost said the stature of Christ, yea, indeed, to be like Him—if that is your size you must not expect the world to praise you very much. But in the unfolding of God's purposes you will get your vindication, and "he shall bring forth thy righteousness as the light, and thy judgment as the noonday".

Remember our subject, The Theology of Genesis. There is a doctrine that is not much taught to-day, the doctrine of divine sovereignty. Of course, if evolution were true, we should have to abandon that idea altogether. By divine providence, we mean that God is the Ruler of this universe, that He does see into the future, that He has wisdom to plan and power to perform; and that which He sees to be wise, and plans for the benefit of His creatures and the glory of His own name, He, by His sovereign might, brings to pass. We are old-fashioned enough to believe in *divine providence*.

I know of few more striking illustrations of it than the life of Joseph.

First of all, it shows that *God is sovereign over His own people*; that He has His hand upon everybody who belongs to Him, and they never slip out of His grasp; that there is not a detail of life that is not subject to His will; that He can do what He likes with His own—as He did in the life of Joseph.

Then it shows that He is *able to make the wrath of man to praise Him*. There is no justification for the anger of Joseph's brethren. They cannot be excused for their venomous attitude toward their father's well-beloved. They banished him from their presence, and first of all plotted to kill him—and would have done so but they were too cowardly to do it. And yet God lays hold of that and makes that His instrument for the carrying out of His purpose. That is Providence.

He is *sovereign over nature too*. You cannot make the doctrine of evolution fit with Joseph's story. There were seven years of plenty, unusual plenty, seven years of surplus, which were succeeded by seven years of dearth that were so distressing, so bad, that the people even gave up plowing: "In the which there shall neither be earing nor harvest." You remember that I told you the word

"earing" is an old Saxon word that has crept into our translation for "plowing". It does not mean the coming out of the wheat into the ear: it is plowing. That throws a new light entirely upon things. The people were so discouraged and cast down that they did not even take the trouble to plow—"neither earing nor harvest". That was all in God's plan—and that is the God we worship, the God who can send enough in seven years to provide for the next seven years of dearth.

Furthermore, you will observe that not only was the land, nature itself, subject to His will, but *even the heathen who did not know Him*. Potiphar did not know Him, but God used him. Pharaoh did not know Him, but God used him. The butler did not know God, but He employed him. His providence was over Joseph all the time ordering everything according to His own will.

I have not the slightest doubt that the present universal distress has in it some great purpose. Although it seems to have come about by man's selfishness, and not by any special divine interposition, yet it is not foreign to God's plan and purpose, nor has it come without His full knowledge. He will use it for the execution of His own design.

Very much more could be said, of course, of the life of Joseph as illustrative of the life of the believer, but I will leave that with this one further remark, that it illustrates *the possibility of our having God with us all the time*. No matter where we are, God is with us. He went into Potiphar's house: "The Lord blessed the Egyptian's house for Joseph's sake." By and by when he went down into Potiphar's prison, still "the Lord was with Joseph". And when at last he came to the throne, next to Pharaoh in authority, the Lord was still with him, and was with him right to the end of life.

That is what distinguishes the Christian from all others: "If any man have not the Spirit of Christ, he is none of his." But if we have the Spirit of God, then He is always with us wherever we go.

II

Look at Joseph for a moment as A LINK IN THE PROPHETIC CHAIN. We must go back a bit and recall that horror of thick darkness that came upon Abraham, and that the Lord said to him that his seed would be in bondage four hundred years; that this promise that he should inherit the land would not immediately be fulfilled, because "the iniquity of the Amorites is not yet full". It would appear that there were some difficulties involved in taking a family into Egypt, and bringing it out a nation. But remember one of the proofs of the inspiration of the Bible is to be found in the fulfilment of prophecy. I suppose most of us like to say, "I told you so"; that is to say, we like to persuade ourselves that we are in the prophetic succession, that we can see far enough in advance to know what will come to pass, and then to say, "I told you so."

Here is a prophecy that says Abraham's seed is to go down into Egypt and remain there four hundred years. How is God going to fulfill it? The story of Esau is dropped out for the present; we finished with that yesterday; he is in the museum now. The inspired writer takes up the story of God's election, and for a moment He almost brushes aside the family. He selects one man, and He takes him down into Egypt. That is how God fulfils His word.

Observe the content of Joseph's dreams. They were prophetic. Joseph was himself a prophet when he predicted that the day would come when his father and his

brethren would make obeisance to him. I do not suppose he found anything in himself to justify that. I do not suppose he found himself so much cleverer than his brethren, but he had these dreams when he saw his sheaf standing upright, and the sheaves of his brethren standing roundabout making obeisance to his sheaf; when the sun, and the moon, and the eleven stars bowed down to him. It is perfectly evident from that that God ordained Joseph to be a link in His prophetic purpose.

You have the same principle in the dreams of Pharaoh. Pharaoh, as I have said, was not a servant of Jehovah, and yet he had two dreams. The dream is doubled to him, as the interpreter said, because it is sure. You can see God marching through Genesis, ordering everything according to His will, putting Joseph in the place He wants him, in order that His word might be fulfilled.

You will find that all through the Bible as we study it together, until at last we come to Calvary's mountain. The soldiers came to break the bones of those who had been crucified, that their bodies might not remain over the Passover, but they stopped at the One in the centre, because it had been written, "He keepeth all his bones; not one of them is broken". Thus God's word is fulfilled. You must read Genesis for the prophetic element in it.

Then you may look at Joseph's recognition of his place in God's plan in his parting blessing and in his prophecy respecting the future. There was a time when Jacob said, "All these things are against me." You remember at the close of his life he crossed his hands in parting benediction, and put his right hand on the head of Ephraim, and his left on the head of Manasseh, and said, "The Angel which redeemed me from all evil, bless the lads". He promised His blessing upon all the sons of Jacob representative of the twelve tribes whose names were to be written in the foundation stones of the celestial city in the ages to come.

What a God ours is, to be able to plan things millenniums in advance, and then, in His own way and time, literally to fulfil every word He has uttered! Do you not think that we ought to learn from that to put our little lives in His care, and believe that every promise He has made to us will be fulfilled? That is the God of Genesis. The Lord fulfils to His servants every word upon which He has caused them to hope.

Do you wonder that at the end of his life, Joseph, who had seen the word of the Lord so marvellously fulfilled in his own experience, said to his brethren, "God will surely visit you, and ye shall carry up my bones from hence"? The New Testament says that it was by faith Joseph gave commandment concerning his bones. I do not suppose he was any more particular about his bones than you are about yours. I confess I am not very particular about what becomes of mine when I have finished with them, but I suppose they are of some value while we have to walk about! But the principle is that God had said he would surely visit His people, and would take them into Canaan. Instead of taking them into Canaan in Joseph's time He brought them out of Canaan into Egypt, but He brought them out that He might bring them in.

Very often God appears to us to be going in a direction opposite to that of His promises, and yet it is His way at last to fulfil His word. Joseph was among those described as having "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth". So he was buried in Egypt, but he said, "When you go up, take

my bones with you." And this was done. How wonderfully God fulfills His word!

III

Very hastily let me speak to you of JOSEPH AS A TYPE OF CHRIST. That is a strong word, but I have never been able to understand how the gospel was so marvellously prefigured, and the life of our Lord written in advance in the life of Joseph, unless it was divinely ordered that so it should be. You who are students for the ministry will find the book of Genesis, and the story of Joseph in particular, a very fruitful field. If you cannot preach the gospel from the life of Joseph you have no right to be in the ministry. You have no spiritual perception if you can read the story of Joseph without seeing the gospel in it, you have not that something of which I have been speaking in our class on Homiletics which distinguishes the preacher, an ability to see beneath the surface which makes you "apt to teach." I am positive I could preach on Joseph twice a Sunday for a year without repetition. There is no end to it, but I can only call your attention to a few outstanding principles in this story.

First of all, he was *his father's well-beloved*, distinguished from all the other sons. We are to think of Jesus Christ as the Father's Well-Beloved: "This is my beloved Son, in whom I am well pleased."

He was *especially hated of his brethren*. Pilate "knew that for envy they had delivered him." I wonder why it should be so? But it is so, that the very name of Christ, by some people, is hated still.

Then you remember *Joseph was sold for silver*, just as was our Lord.

When he came down into Egypt *he came under the law*, just like others. He was under the law, and he came under the curse of the law. "He was numbered with the transgressors." He went down into the prison-house, and *while he was there all the prisoners were delivered into his hand, and he obtained favour for all who were in the prison-house*. So also did our Lord "redeem them that were under the law".

Then, very especially, you will see that *Joseph was endowed with an unusual gift of foreknowledge*. He was able to see into the future. So was Jesus. I dissent entirely from that view which would represent our Lord as groping His way, and saying, "Providing they do so-and-so, I will do so-and-so." I submit that there is nothing in the gospels to indicate that the future was ever hidden from the view of Jesus Christ. What is said of God was true of Him, "All things are naked and opened unto the eyes of him with whom we have to do." Not only events that were yet to take place, but even the secret thoughts of men were perceived by Him; He knew what was in man. At the early part of His ministry, when Nathanael came to Him, He said, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

And just as Joseph knew by that divine prescience that had been communicated to him, so Jesus Christ knew what He had come to do. He knew all that was before Him right to the very end. When they said to Him, "Depart hence: for Herod will kill thee", He said, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must

walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." By implication He said, "You go and tell Herod to interfere with my programme if he can." Yet the Bible says that we know not what a day or an hour may bring forth. But He knew. He was Lord of the first and second days, as of the third, as no mortal ever was able to carry out his plans to the end.

Think of how *he was ultimately clothed with authority*. How wonderful that story is! Because of his dreams and predictions at last Pharaoh said, "Can we find such a one as this is, a man in whom the Spirit of God is?" He took the ring from his finger and put it upon Joseph, and clothed him with all the authority of the crown, saying, "Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. . . Without thee shall no man lift up his hand or foot in all the land of Egypt." When the people came to Pharaoh he said, "Go unto Joseph; what he saith to you, do. I have handed everything over to Joseph. I have clothed him with my authority. He is my representative. If you want anything of me, talk to Joseph first."

In His high priestly prayer our Lord said, "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." You remember before He went home He said, "All authority is given unto me in heaven and in earth." He was our Joseph, crowned with supreme authority. We are to approach the King through Him, and in His name, and only through Him can we reach the King, for no man cometh unto the Father but by Him.

Unlike anyone else in history that I know of, *Joseph was given authority to preserve life*: not to take it, but to preserve it. You remember how Jesus Christ said, Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." That was the reason for Joseph's exaltation, even as our Lord is by the right hand of God exalted to give repentance unto Israel and the remission of sins.

Observe how *he anticipated the years of drought*, and laid up a store of corn. While other people were living a day at a time, and thinking not of the future, Joseph was planning for the future; and when at last the years of plenty began, and they brought their surplus to him, it was registered, it was counted. They built storehouse after storehouse until at last he "left numbering". He said, "It is no use trying to keep an account of it. We have so much it is impossible to number it."

That is just a suggestion of the infinite: you cannot number it. What did Christ do? He was slain "from the foundation of the world". He anticipated the world's folly, and laid the foundations prophetically for the whole work of redemption.

I am especially anxious that you should see that running all through the Old Testament, that you should never for a moment think it was an afterthought, or the result of an evolutionary process, but an outworking of God's eternal plan, and that Jesus was laying up a store of grace against our day of need. I like to tell poor sinners when they come seeking a Saviour, that He registered Himself like one registers at a factory, and fulfilled our life's day for us; for as Joseph laid up in store for the years of dearth, so Jesus wrought out a righteousness for us.

Joseph opened all the storehouses, and the people came to buy corn from all lands. The lives of all men were in his hand. It was in his power to give life to as many as came to him. It is a beautiful picture of the gospel, for thus he became the saviour of many.

Then this is of particular value to you students: *Every doctrine of the gospel in principle is in the book*. You will find the epistles in the book of Genesis, in the story of Joseph. You will find the Great Commission there. You will find the true principle of evangelism there. And you will find also the doctrine of the resurrection, for after they had come down and shared the good things of Egypt with Joseph, he turned his eyes to the famine-stricken country and said, "Go back to that land and bring all the people, my father, and your families. Bring them all down to live with me in the land of plenty." Is not that the gospel? That is what you are training for, to know how to proclaim the gospel in the famine land where people know nothing about our Joseph.

There is a beautiful story of how *they received their message from Joseph himself*. I wish I had ten thousand preachers to talk to—it might be presumptuous, but I would say this word to them: there is only one way by which you and I can preach with authority: we must get our message from the Master Himself.

When Joseph had commissioned his brethren to go back and tell of his glory, he said in effect, "When the people ask you 'How do you know these things to be true? What school did you attend? With whom have you been talking? How can you prove this wonderful story?' you may tell them that you have sat at my table, and tasted for yourself; that you have seen these wonderful things in Egypt. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. When you get back, and my father and others say, 'But, Simeon, it cannot be true', say, 'I heard Joseph say it himself'."

There is a difference between the man who gets his message out of the Book, and the man who gets it second-hand. You can always distinguish the difference between a voice and an echo, between a prophet and a ministerial parrot. It is when you get the word directly from our Joseph Himself that it carries conviction.

What was the sum of it all? In the New Testament, what was the sum of the gospel? "With great power gave the apostles witness of the resurrection of the Lord Jesus." Joseph's brethren went back with this message, "Joseph is yet live." As the person and work of Christ are the theme of the entire Bible, so the record of His resurrection is the climax of the record God has given to us of His Son. The world's great need is to hear that our Joseph is alive.

Do not forget the last thing of all: that Joseph desired that all whom he loved, and for whom he had suffered, should behold his glory. He said, "And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither." Can you read that without thinking of Another Who said, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." That is what we have to tell: the glory of our Joseph, and of all that we have seen, and to haste and bring men to His feet.

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FOURTH QUARTER

THE TABERNACLE ERECTED

Lesson Text: Exodus, chapters 39 and 40.
Golden Text: "For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys." Chap. 40:38.

DAILY BIBLE READINGS.

Monday: I Kings 8:1-11.
Tuesday: 2 Chron. 5:1-14.
Wednesday: Rev. 15:1-8.
Thursday: Psalms 99:1-9.
Friday: Acts 2:1-12.
Saturday: I Cor. 12:1-13.

1. THE PRIESTLY GARMENTS, (39:1-43).

As in the former lesson, the typology of the articles referred to in this study has already been explained, and it will not be necessary therefore to deal with the subject in detail. The persons called to make the tabernacle with all its appurtenances had performed their work, and the record is here given of such accomplishment. The making of the ephod is first described, (vs. 1-7). This was a beautiful priestly garment, with colours representative of Christ's character and work, prefiguring in the gold and purple His royalty; in the blue, His deity; in the scarlet, His Saviourhood; and in the fine linen, His righteousness. The high priest himself is a type of our Lord in His mediatorial work, (Heb. 8:6), although incomplete in this respect, the priesthood of Melchisedek being used in a complementary manner to make the type more complete, (Heb. 7:17). The breastplate is next described, (8-21). It was of "cunning work like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen", and typifying in the same general way the life and work of our Lord. Its description is worthy of consideration, noting the details of its construction and the precious nature of its materials; the whole prefiguring Christ the great High Priest, bearing His people on His heart before His Father. We are centred in His affections, constantly in His remembrance, and acceptable unto the Father on His account.

The robe of the ephod is the third article described, (vs. 22-26). This was made of "woven work all of blue" with a hole in the midst of the robe through which to insert the head, and a band roundabout the hole that it should not rend, and having round the hem bells and pomegranates. The colour reminds us of our Lord's heavenly character as the God-man, and the ornaments round the hem, of the music of his movements, and the grace of his actions. The coats of Aaron and his sons are then referred to, (v. 27), reminding us of the divine righteousness inherent in our Lord, and imputed to His people, (Rom. 4:6). The

mitre, the bonnets, the breeches, and the girdle were made of the same material, the latter containing certain colours in addition, (vs. 28, 29). The probable reason for the use of linen in addition to its typical significance, was for cleanliness, and comfort, (Ezek. 44:18). The necessity for cleanness of life, affecting thought, word, and deed, should receive our attention, remembering the injunction given to the Lord's servants to be clean, (Is. 52:11). The plate bearing the writing, "Holiness to the Lord" is the last article described, (vs. 30-32). This was tied unto a lace of blue and fastened upon the mitre, intimating the complete separation of the priest unto the Lord, and the nature of the life expected of him, (I Pet. 1:15, 16). Having finished the work of the tabernacle the various articles were brought unto Moses for inspection, (vs. 33-43), and pronounced satisfactory. "And behold they had done it as the Lord had commanded, even so had they done it: and Moses blessed them." They had wrought faithfully in accordance with the divine plan and received the reward of commendation from their leader, and no doubt through him of the Lord himself. We are reminded by this, of the time when, as labourers of God our work shall come before Him for inspection, when we shall either receive reward, or suffer loss, in accordance with its quality, (I Cor. 2:11-15). God has a plan for His work, and it is our duty to labour with Him in accordance with it, (I Cor. 3:9). The church has gone astray throughout the years, because it has elected to follow its own plans, and individuals have likewise suffered for committing the same offence.

II. THE ERECTION OF THE TABER- NACLE, (40:1-38).

The erection of the tabernacle was a most important event for Israel. It meant that hereafter they would have in their midst the visible dwelling place of God with them, (25:8), and the central place of His worship. They would also have under their observation the working out of God's plan of salvation in type. This great event took place on the first day of the first month, (v. 2), some nine months after their arrival at Sinai, (19:1). The command is given concerning the setting of the tabernacle, and the consecration of the priests, (vs. 2-15), and the record is stated of the obedience thereto, (vs. 16-38). The arrangement of the furniture is of interest. The ark was placed in the holy of holies, the veil coming between the two compartments, (vs. 3, 20, 21), the table of shewbread on the north side of the holy place, (vs. 4, 22, 23), the candlestick on the south side of the same, (vs. 4, 24, 25), the altar of incense before the mercy seat in the same place, with the veil between, (vs. 5, 6, 26, 27); the altar of burnt offering was placed by the "door of the tabernacle of the tent of the congregation", (vs. 6, 29), and the laver between the "tent of the congregation and the altar", (vs. 7, 30). The furniture was thereafter anointed, signifying its dedication unto Jehovah, being completely and entirely set apart for His service. Aaron and his sons were then washed with water, anointed, sanctified and clothed, (vs. 12-15), and were there-

after prepared for the work of the priesthood, typifying the preparation of the saint for the work of God, in the washing of regeneration, (Titus 3:5), the clothing with the garments of righteousness, (Ps. 132:9), and the anointing of the Holy Spirit, (I John 2:27). "Thus did Moses; according to all that the Lord commanded him, so did he", (v. 16). "So Moses finished the work", (v. 33). Both statements emphasize the obedience of this man of God, an attitude essential to fellowship with God.

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle", (v. 34). This cloud was a symbol of the divine presence, (Deut. 31:15), and signified the Lord's approval of the work, and the beginning of a closer fellowship with His people. It is a type of the Holy Spirit who descended in a wondrous manifestation on the day of Pentecost, (Acts 2:1-4). In relation to the cloud, several things are stated. Moses was not able to enter into the tent of the congregation, for "the glory of the Lord filled the tabernacle", (v. 35). There was no mistaking the presence of God with His people, and the same certainty is felt when the Holy Spirit reveals Himself. It also sets forth the greatness of God, and the inability of man to stand before Him unless sustained by His power. It also gives us some realization of the nature of the place God has prepared for His own. His glory fills that place. Note the need for preparation to enter such a place. An unsaved person could never stand the glory of it.

The cloud was sent for directive purposes. When it was taken up from over the tabernacle, the children of Israel went onward in their journeys, but if it were not taken up, "then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys", (vs. 36-38). The children of Israel were all conscious of the presence of the cloud, and God intends His saint to be conscious of the presence of the Holy Spirit. The Spirit has been sent to be the source of power for Christian work, and the guide of the church in all its activities. Teaching may well be given concerning the Holy Spirit. He is a person; note the personal pronouns, divine attributes, and personal actions relating to Him. He is present at conversion, (John 3:5), by Him we are baptized into one body, (I Cor. 12:13), we are sealed by Him, (Eph. 1:13), thereafter He dwells in us, (I Cor. 3:16; 6:19), and becomes our Advocate, (John 14:16, 26), Teacher, (John 14:26), Leader, (Rom. 8:14), Justifier, (I Cor. 6:11), Sanctifier, (Rom. 15:16; 2 Thess. 2:13), Intercessor, (Rom. 8:26), Fruit-bearer, (Gal. 5:22; John 7:37-39), Witness-bearer, (Rom. 8:16; I John 5:6), Source of Power, (Acts 1:8; 2:4), Revealer, (I Cor. 2:10; Eph. 3:5), Gift-giver, (I Cor. 12:4, 11), and Director. He commands His servants, (Acts 8:29; 16:6, 7); separates for special service, (Acts. 13:2, 4), appoints overseers, (Acts 20:28), warns His servants, (Acts 20:23; 21:4; I Tim. 4:1), and directs the deliberations of His people, (Acts 15:28). His relation to the world is also worthy of consideration, (John 14:17; I Cor. 2:14; John 16:8-11).

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HOME NEWS

With two whole issues of THE GOSPEL WITNESS almost entirely given over by the Editor to Convention reports, and the Union's pages last week incorporating the "Important Announcement" concerning the out-going of the missionaries, much of the Home News has been crowded out. The Lord has been graciously blessing the work in various places and the hearts of the laborers in His vineyard are greatly encouraged as they see men and women turning to the Lord.

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Central, London.

The testimony of Central Regular Baptist Church, London, is reaching an ever-widening circle and is being used to arrest sinners over a wide area. The services at Central are rarely closed without sinners being found of the Lord, who is building up the church to His own honor and glory. Our last report was to the effect that thirteen recently responded to the Pastor's invitation, some coming forward seeking salvation and others expressing a desire to follow the Lord in His appointed way in the waters of baptism.

There are many who are under deep conviction who have not yet surrendered to the Lord and prayer is asked for them. One soul in particular is known to us; a man who years ago made a profession, but whose life has been dishonoring to the Lord. Members of his family are now ensnared by the teachings of Mrs. Eddy. This backslider is a regular attendant at Central Church and the Lord is dealing with him. Satan has been served for many years, but the grace of our Saviour knows no limit and the prayers of God's people are asked for victory in this life.

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Jarvis St., Toronto.

The great services of the Jarvis Street Baptist Church, Toronto, are a blessing to many and souls continually find the Lord within the walls of that hallowed place. Pray that it will be possible for the services to again be broadcast, for the blessing of that ministry cannot be measured. From time to time we hear of the Lord speaking to those who have long been careless by way of the services on the air. One young woman became so interested that each Sunday evening she took notes on the sermon although she had never been in the Jarvis Street Church. The time came when she found that she would have to leave Toronto for an extended visit in Vancouver and she made a special effort to visit Jarvis Street Church desiring to see the Pastor whose messages had become of such interest to her. Her visit to the church was made upon one of those rare occasions when the Pastor did not preach, and her disappointment was great although the services were enjoyed.

We are told of another, a man who had grown careless and neglected to attend church at all, he began listening

to the radio messages and his wife, seeing his interest, urged him to attend services in the church of which they were both nominal members. The positive messages from the Jarvis Street pulpit had, however, spoiled him for the apologetics of the United Church and he will have none of it. Pray that the interest will be deepened and that the Lord will lay hold upon this family, which is surely only representative of many others that have been profoundly stirred by the message of the air ministry of such a Church.

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Noranda Mission.

Our interest in the work of the Wellington Brothers in the town of Noranda deepens as we hear of answered prayers. May we be more earnest in our intercession for the work there and praise continually the One who blesses the laborers. From the missionaries, we have the following news:

"The past week has been a happy one as we have witnessed the profession of conversion of two more souls. On Sunday evening last the place was filled and the Holy Spirit worked mightily convicting of sin and saving some. A Russian whom God has been dealing with for the past week or so was one who yielded to the claims of Christ, and a young lady, a Roman Catholic who had intended becoming a nun, found salvation by trusting in Jesus only. This convert was considerably influenced by her two sisters and a young man, all of whom have been saved in recent weeks."

The desire of the missionaries is that the Lord's people will continue to pray for souls in Noranda and for the babes in Christ who are so severely tested through the onslaughts of Satan. We shall surely not be unmindful of the need and of our privilege to share in the work which is so difficult and yet is being so blessed of the Lord.

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Westboro.

It is good to hear that the Lord has given more souls at Westboro and that at a recent Sunday service there were four responses; two seeking salvation and two believers asking for baptism.

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Runnymede Rd., Toronto.

"I have not heard preaching like that for years," was the testimony of a young woman, who attended a recent service at the Runnymede Road Church, Toronto. She is a member of an old Convention church and; until she heard the message proclaimed with power from the Runnymede pulpit a week ago, was not conscious that she had become cold and indifferent. Her heart's desire now is to have the joy of His salvation restored in her life.

Good times are being enjoyed at Runnymede, lives are being touched, the Lord is bringing strangers into the services and the members of the church are witnessing and working together for souls. Ninety-eight have recently been received into the membership of the church and others have professed faith

in Christ and the ordinance of baptism was administered last Sunday evening.

Every department of the church is prospering and it has been necessary to order new chairs to accommodate the children in the primary and beginner's departments of the Bible School. On Sunday last the Bible School had the largest attendance in its history; the church prayer meetings are largely attended and the Young People's meetings are times of blessing. A special Missionary meeting was held recently under the auspices of the Society who invited the Young People of the Waverley Road Church to meet with them. Mr. F. G. Pim, our medical missionary-elect, was the speaker and brought a splendid message. Twenty-five dollars was contributed by the Society toward the expenses of the out-going missionaries to Liberia. Again on the following Monday, Rev. Arthur Lee, a member of the Church, gave an interesting address on his work in Africa, illustrating the lecture with lantern slides.

Runnymede Road Church is confident that the Lord is calling it out to a place of large service and the prayer of Pastor and people is that no opportunity will be lost, but that the whole district will be reached with the Gospel.

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Hillcrest, Toronto.

A report of the recognition service held in connection with the Hillcrest Regular Baptist Church is of interest and a summary of the minutes prepared by the Clerk, Rev. Edward Hancox, is given.

The Council met in the temporary home of the Hillcrest Baptist Church, Oakwood and Earlesdale Avenues, Toronto, Friday, October 16th, 1931, at 7.30 p.m., to consider the advisability of recognizing the church as a Regular Baptist Church and fellowshipping it in the Union of Regular Baptist Churches of Ontario and Quebec.

The Church Clerk read the Minute of the meeting calling for representatives of churches of like faith and order to sit in council. After this the roll was called and responded to by twenty-four messengers, representing nine churches, namely—Mount Pleasant Road, Jarvis Street, Waverley Road, Willowdale, Mount Dennis and Runnymede Road, Toronto, Stanley Ave., Hamilton, and Orangeville.

Rev. David Alexander was appointed moderator and Rev. Edward Hancox, Clerk.

Mr. Sinclair reported on the forming of the church and of its field of service in a thickly populated neighborhood. The report showed that there were twenty-nine charter members, with three additional members coming in by letter. It was reported that 80 per cent. of the membership regularly attended the mid-week prayer service and that all departments of the work were revealing a healthy growth. The company was found to be enthusiastic, systematically visiting the neighborhood and aggressively prosecuting the Lord's work. It was noted that

attendance at the services at times taxed the seating accommodation and that the Bible School attendance was increasing from Sunday to Sunday.

The financial statement was submitted and showed average givings to be \$25.00 per week. The church has called as its Pastor, Mr. James Forrester, who is exercising a blessed ministry in its midst.

The Articles of Faith which had been adopted by the Church were read and, after considering the interesting and encouraging reports, the activities of the church, together with the doctrinal statement, it was heartily agreed by the Council that the church should be recognized and fellowshiped in the Union. The motion was made by Mr. Smith of the Stanley Ave. Baptist Church, Hamilton, and seconded by Mr. Thomson of Orangeville Baptist Church.

Rev. W. E. Atkinson, Secretary of the Union of Regular Baptist Churches of Ontario and Quebec, was asked to give the charge to the church and to extend the right hand of fellowship. Rev. Edward Hancox was called upon to give the charge to the Pastor. This was followed by prayer led by Rev. Alex. Thomson.

The President of the Union, Rev. Clifford J. Loney, then brought a message which will long be remembered by the church, the Pastor, and the messengers from the churches. There were two texts, "Make straight paths for your feet" and, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Such was the recognition service in connection with the Hillcrest Church, not a formal, lifeless thing, but a service where the Lord was magnified and exalted, a service used by Him to touch men's hearts with a new realization of their debt to others as they held in their keeping the Gospel.

LIBERIAN NEWS.

A SIREN NEEDED.

When thinking of a missionary's equipment and his needs in Africa, one instinctively thinks of helmets, mosquito nets, can-openers, and those things which are necessary for life in the tropics, but how many think of the accessories which to do without means real hardship? Recently we learned of what a large place in the Missionaries' life the common, ordinary little tin whistle holds. It is almost indispensable for calling the people together and as the African needs to be startled out of his apathy, a siren would surely bring the whole countryside to meeting.

The Ants Again.

The Driver Ants with their thorough and orderly way of doing things visit our missionaries periodically and generally upset things. Mr. and Mrs. Mellish recently had to move out and let them take possession and Mrs. Davey and Miss Lane had an unpleasant experience with them one day while on trek.

Mrs. Davey tells us in her usual graphic way that she and Miss Lane were walking along the path all unconscious of their danger when they heard a warning call from Mr. Davey. It came, however, too late for their heed and in a moment they were swarmed by these pests. What a dance ensued!

Possibly, we have never realized the ability of our lady missionaries in this respect, but when hundreds of these strong-jawed ants begin to nip, a veritable war dance is the response, even though it be the most sedate missionary. When it is remembered that each ant must be picked off and that often their jaws are locked in the flesh and tweezers must be used to take them out, something of the seriousness of meeting an army is seen.

Boys and Girls.

Did you know that real letters had been received in Canada from the children going to school at the newest Station? The letters are copied in English from the teacher's examples, but though the "B"s are made backward and there are some funny little curls, they express a sincere "Thank You" from the children in Liberia. Now, if we should be tempted to think that such writing is just too funny, let us remember that we would have a pretty hard time with the very littlest word in the Basa language and would likely be calling things by anything but their right name. Mrs. Davey tells of one of her experiences when she first went to Africa. She said that she was complimenting herself on how splendidly she was getting on with the language when she found that she had been asking the boy to bring in the veranda, when she meant the porridge—just a little different inflection made the difference. The boy was too polite to laugh in Mrs. Davey's presence, but when he left the room, after having heard such a command—"Bring in the veranda, please", you can imagine how he would enjoy the joke.

A Big, Big Box for Liberia.

It is very difficult and expensive to send parcels to Liberia, but there are many things which should go forward and an appeal is made for someone to take charge of packing that the boxes will be ready to go forward at the earliest possible moment.

We are quite sure that someone in Toronto will respond promptly to this need. If your Mission Band, Mission Society or Church has something to go in it and it is not too valuable to be sent in the big box, please send it along.

And just here we will make a suggestion, if you are sending parcels direct, it is well to sew them in cotton. This saves weight and is a protection against loss. Be sure also to mark very plainly—NO COMMERCIAL VALUE, on cards, garments for children, and small things to be used at the Station.

Mr. and Mrs. Mellish in Their New Home.

We are in receipt of one of the loveliest letters from Mrs. Mellish. It is dated September 13th and she gives us a glimpse of life as it is. With regard to the new house, Mrs. Mellish says, "It was completed yesterday and we have been one day living within its walls and oh, I wish you could see it. The thatched roof makes it so nice and cool and our little homey things make it look nice. I am glad I brought those little odds and ends along for they mean so much here. It really seems funny to sleep between four walls again and when

we were eating in our own little house yesterday, it seemed that our voices fairly bounced back from against the wall, but we are profoundly thankful to God for this little home and we dedicated it to Him, praying that every day may be used to glorify Him as we labor here."

"By the way, we have a motto, 'Christ is the Head of this house' hung up and one of the boys tried to spell it out so I told him what it meant and expressed the hope that Christ would be the head of his life and body. We were gratified indeed to observe the action of some of our people at a palaver which we went to see last week. Many goats had been killed in the Chief's town and they were trying to find out who was responsible. I cannot tell of the proceedings in detail, but it is customary for the natives to throw off their clothing and take part in this heathen celebration, but we noticed one of our women as she just quietly sat down instead of running around naked, showing what a change has taken place. Do pray for her, as she is deeply concerned and I believe will come out boldly for Christ."

A Saucy Hen.

The nice new home is appreciated by others than our missionaries, if we can so interpret the actions of "a saucy hen", that not only came to visit, but came to stay, and made a nest in Mrs. Mellish's chair and there laid an egg. Now, a nice fresh egg is not to be despised in Liberia and so, she became a welcome guest, for the time being at least, but Mrs. Mellish adds, "I am not so fussy as I was in Canada".

MISSION BAND EXHIBIT.

After reading the above news from our missionaries, all will be sorry that they did not see the splendid exhibit which was arranged by Miss Florence Stacey and Miss Edith McCredie at the Convention held in Jarvis Street Baptist Church, Toronto.

The things which will shortly be sent forward—and it is whispered that they will go along with the reinforcements, Rev. and Mrs. Edward Hancox and Miss Florence Stacey—were displayed. Did you notice those sweet little dolls from the Stanley Ave. Baptist Church, Mission Band; the quilts from Trenton; the lovely calendars and whatnot from Chatham; the beads by the box from east and west; the pretty scrap books from Willowdale and other Bands; the gingham, the patterns and the dresses? So many churches had a part, we are just afraid to mention them by name lest we should leave one or two out, but think what such a shipment of interesting things will mean to our missionaries. Those garments from 2nd Markham and from Fenelon Falls, will surely be appreciated and be samples which the sewing classes will try to reproduce. When Miss Lane sees some of her girls arrayed in pretty dresses made from the material sent by her beloved Stanley Avenue Band, won't she be happy and when those pictures from Orillia are taken into native huts, or treasured in a pretty bag alone with a gay handkerchief from Chatham Mission Band, some heart will know that there are those who care and want to send the message of Jesus' love to the children of the world.