

# The Gospel Witness

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

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## Holy Laughter

There is a "foolish jesting which is not convenient", and there is a laughter that is nothing better than the laughter of fools. But when God has done things for His people, they may well exclaim, "Then was our mouth filled with laughter, and our tongue with singing." There are still to be found a few people who seem to doubt the piety of anyone who is happy, and who assume that a perpetual frown is an infallible sign of superior spirituality.

In a certain Sunday evening prayer meeting, preceding the regular service, held not long ago, one of the lugubrious brethren prayed that the Pastor might, at that evening service, be prevented from saying anything that would make people laugh. We intend no reflection upon the brother's sincerity, or even upon his piety, and desire only to magnify the Lord's faithfulness in recording that this dear brother's prayer was not answered on that occasion.

The brother asked for something which was certainly contrary to the will of God. God would not have given a baby dimples or laughing eyes had He intended it always to look as solemn as an owl. We live in a very sick and weary world, and when the merriment is of the right sort, "a merry heart doeth good like a medicine."

We believe this to be literally true. A merry heart may have some relation to a sound stomach, and often the ripple of laughter indicates a healthy body and a healthy mind. When a Christian cannot laugh, there must be something wrong with him. We may well question the legitimacy of our occupation if it takes all merriment from our hearts and the smile from our faces.

"A merry heart maketh a cheerful countenance." The Lord's people ought, under all circumstances, to be of good cheer. They ought not only to be cheerful themselves, but they ought to be able to reflect their cheerfulness in cheerful countenances, thereby spreading good cheer everywhere. This can be done only as we are merry-hearted.

Our Lord Himself, in His matchless story of the prodigal, climaxed His recital of the flood of gladness which flowed at his home-coming by saying, "And they began to be merry."

Somewhere we have read a story of a happy gathering of ministers. The brethren had been telling each other

some of their amusing experiences, and gales of laughter had swept the assembly. But one of the brethren, apparently of a sombre and funereal spirit, rose, and, addressing the Chair, rebuked his brother-ministers, telling them that they could employ their time more fittingly by weeping over their sins. To this the Chairman replied, in effect, that there was no doubt they all had reason not only to lament their shortcomings, but to weep over their sins, and added, "Will Brother So-and-So please lead us in weeping?" It was a fitting rebuke to a senseless objection. Certainly there is a place for repentance and tears, but if Christ is in the heart, there may well be laughter on our lips.

One thing we are sure of, when we get to heaven God shall wipe away all tears from our eyes; but in that picture of ultimate blessedness there is not the remotest suggestion that the redeemed saints will have lost their capacity for merriment. The fact is, "He that is of a merry heart hath a continual feast." Why should we not lay up a store of wit and humour in our memories as well as the profoundest wisdom, so that in our meditation we can call to our minds the happy, and even the funny experiences of life, that therewith we may chase the gloom away?

The church which this writer serves is highly blessed in having a deacon who knows how to lead prayer meetings. There is a room next to the Pastor's vestry at the church which serves sometimes as a waiting-room, but to which the deacons come. Not thinking of the Pastor's being next door - or, we dare say, not caring whether he was heard or not - we heard this one deacon laughingly remark that a certain brother who was accustomed to offer long prayers which were largely made up of vain repetitions, had been rebuked by the deacon who opens all the prayer meetings; whereupon the long-metre brother decided that Deacon Greenway was a bit too facetious, and occasionally said things to make people laugh. To this we heard our good deacon respond, "Well, when I can no longer laugh, I want to be buried." We thereupon turned Methodist, and literally shouted, "Amen"!

What would be the use of living if the sense of humour were taken from us? We rejoice in the things of God. We are happy in the Lord's service. We will

welcome anyone to our study who will give us something that will provoke a wholesome hearty laugh. And here is one of them. We culled it from *The British Weekly*, a story told by Dr. Howard of Fifth Avenue Church, New York City: "A Scotch minister once said to one of his elders, 'I am getting old, and I think I had better retire'; whereupon the elder replied, 'Minister, that makes it unanimous'!"

If the prayer that the minister might be prevented from saying anything to make people laugh could be answered in our experience, we should be disposed to ask the brother to render us the further service of being good enough to pray that we might be relieved from the obligation of preaching at all. We verily believe that a minister, engaged in his holy task of preaching the gospel, and administering the affairs of a church, if he has a proper sense of humour, can get more real fun out of his job than any comedian who ever made a profession of being funny. By all means, let us laugh. And let us pray—and laugh because we know how to pray.

### FORETELLING THE FUTURE

The modern attitude to the prophet is that he is simply a man of his time whose clear vision gave him a deeper insight into the tendencies of his time. When he does definitely predict some specific future event it is the result of shrewd guessing or "presentments" from untoward conditions.

Now that is quite different from the prophet's own attitude toward his task. There was no guessing about it as far as he was concerned. He dealt in certainties. It was not the result of a process of reasoning, but a part of the body of revealed truth. Prediction was a prominent and essential part of prophecy. They claimed to be seers, and they requested the people to apply the same tests to the words of the false prophets that they did to the true, that is, if the thing predicted come not to pass, God has not spoken. To make it easy for them to apply the test, Isaiah in several instances predicts events which were to occur within a few years and in each case the event followed as predicted.

It is impossible to do justice to the tremendous influence of the prophet, to recognize his unique position, until we are willing to accept his own word in regard to the sources of his knowledge of the future. He proclaims his conviction of approaching judgment not from his conviction that sin must be punished but from divine revelation; so his faith in a future restoration is based upon Jehovah's promise to him, rather than upon any process of reasoning from his ideas of Jehovah's character.

There is a very bleak side in our modern critical attitude toward questions of revelation. What does not appear "rational" to the modern mind is ignored or rejected. The droning world chained to appearances is quite willing to have the pulpit, the Senate or the college deny or ignore elements which place the prophets in a class apart. It is curious, too, that with that spirit supreme there probably never was a period in human experience when the masses of people were so ready to follow every specious delusion. Not only the credulous but the critical public follow these new messiahs. To these eager seekers nothing is incredible unless it seems ordinary. The London courts have been appealed to but now to restrain a publisher from issuing a MMS. written by that charming novelist, Sir Arthur Conan Doyle, regarding the end of the world.

The information had come in a hundred different sources through excellent mediums that the end is about due. An American co-operator says that six months from a year last January could be relied upon, but as the time is already lapsed, the tidal waves and earthquakes that will put a period to history may be expected at any moment. If a modern medium could repeat the performance of the Witch of Endor there would be something to talk about. The ancient people who believed in the prophet silenced the witch; the modernist in his "rational" pride rejects the prophet and embraces the witch. The tide of hysteria never ebbs. Spiritualism answers man's longing for immortality with bells, ectoplasm and fireworks.

Hardly a day passes but some new inspired fakir appears ready to orient the soul through the machinery of occult religion. The Saturday publication of any New York newspaper will give one an idea of these new cults that flourish in the Borough of Manhattan, and Detroit can make New York look like the home of old-time religion. It is not an age of doubt; it is an age of incredible faith, of credulity that appears as a permanent state of mind. Paul speaks of the Romans of the first century as becoming vain in their reasonings, their senseless hearts darkened. Professing themselves to be wise they became fools,—that and many other hard and bitter things he says in the first chapter of his letter to the people of that ancient city.

There is apparently no way of perpetuating the prophetic succession. They did indeed start in the ancient days a school of the prophets; but they apparently got discouraged when Saul appeared as an undergraduate. We do claim to have an unbroken continuity of priests, but with only moderate results. Could we have a school of the prophets it would pay any nation to spend millions for its endowment—no matter how few the graduates. We have our mediums that chirp and mutter and it serves us right. The prophets were intensely practical in the performance of their life work, yet in the highest sense they were the true idealists. Forms, which commanded the attention of the priests, were by them lightly esteemed. The object of all their endeavours was to realize in the life of the nation this ideal, the key-note of which is also the goal of Christianity, "Thy will be done." They were the ones who unceasingly bore onward the divinely lighted torch which guided the people through prosperity and through calamity to their divinely appointed mission.

—From *The Montreal Star*.

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# The Jarvis Street Pulpit

CAN WE BE SURE THAT THE END OF THE AGE IS NEAR?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 15th, 1931.

(Stenographically Reported)

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—Matthew 24:44.

## Prayer by Rev. W. Gordon Brown.

Almighty God, Who hast enjoined us in Thy Word to pour out our hearts before Thee, we come at this evening time to do so. Our thoughts are after Thee. Justice and judgment are the foundations of Thy throne; but while righteousness hath looked down from heaven, truth hath sprung out of the earth. Justice and love have held trust in the cross of our Lord Jesus Christ. We rejoice in these, Thy glorious attributes, made known to our minds.

We would give Thee our affections, O Christ. We cannot bring Thee crowns of gold bedecked with gems—and we would not if we could, because the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. We come to give Thee the best we have, our love. Because Thou hast first loved us, we would return, in our own faint measure, some of the love to Thee which Thou hast shown so mercifully and bountifully unto us.

"Our wills are ours, we know not how;  
Our wills are ours to make them Thine."

Many a time have we sung of our surrender unto Thee—and that sincerely, we trust. But to-night we would again hand over the helm of our lives to the great Pilot, that He may guide us in His way.

So, O Lord, we beseech Thee that Thy grace in us may enable us day by day to show forth the praises of Him Who hath called us out of darkness into His marvellous light, in order that we may be the light of the world as Christ commanded us to be. May the illumination of the divine Spirit shine in and out, that the sins of the body and of the disposition may be conquered, and the whole atmosphere of our being may breathe the fragrance of heaven amid the mire and muck of earth.

We beseech of Thee for the preaching of Thy gospel. Thou art the great Head of the church, and yet we think of some places called Christian where a different gospel is preached which is not another. Have mercy, O Lord, upon the souls of the hearers. Let them not be blinded by a gospel of works. Through it all, may they in some way be drawn back to the Bible, and to the Christ of the cross, Who alone can save them.

Grant that every true missionary of the cross may be strengthened with might in the inner man; that God may, in a peculiar way, dwell in him as he preaches at this hour. We beseech that in this service Thou wilt grant us a blessed unfolding of some of the treasures of Thy Word. May we see things new and old. There are some here who have not known Christ, to whom He has appeared as a root out of a dry ground, having no form nor comeliness. Grant that they may have their blind eyes opened to the loveliness of Jesus, and their hearts unlocked to receive Him. May they turn to Him for refuge, and flee to His cross for safety. Save us with Thy great salvation.

Then, O Lord, keep us facing toward the dawning of the day which shall be the day of the Son of man, when wrongs shall be set right, when the kingdom of God shall come, and His tabernacle shall be with men, and He shall be their God. We ask it in the name of our victorious Christ, Amen.

Our great adversary, the devil, was described by our Lord as "a liar, and the father of it". He hates the truth, as all evil-doers hate it; but he hates the truth more than all others because he has greater reason to fear it.

We are not ignorant of his devices. He has his own way of discrediting the doctrines of the gospel. Sometimes he openly opposes the truth. Sometimes he raises up men whom he inspires flatly to deny that which is

revealed. Sometimes he mixes the truth with error, and by means of half-truths accomplishes his fell purposes. Sometimes he transforms himself as an angel of light,—and his servants also appear as ministers of righteousness. He is ready always to use those who are led captive by him at his will—and equally ready to cause the Lord's own people to stumble, and to lead them into bypaths wherein they become entangled with error.

There is no great doctrine which the devil has not perverted for his purpose. The doctrine of the atonement has thus often been discredited. So has the great truth of the election of grace. It has been made an excuse, and sometimes almost a justification, for all kinds of iniquity. The truth of the Spirit's ministry has been perverted, and associated with vagaries and extravagances which are bound to discredit the truth in the view of such, to use a scriptural phrase, as are "of a sound mind". And especially has the truth of our Lord's return been thus taken out of its place, and set forth out of proportion to the whole scheme of things, until in the view of some that which is designed to be an inspiration and comfort to Gods' believing people, has become almost the opposite.

Perhaps there is scarcely any truth of the Scripture which has been so caricatured, so grossly misrepresented, by those who have attempted to identify times and seasons, and to read the face of the clock of God's purposes, declaring when, and how, and under what circumstances, the Lord will return. The predicted date has come and passed, and the fanaticism which accompanied the prophecy has died down; but the truth which lay at the heart of it has been discredited, and its perversion made an occasion for mockery to unbelievers. It is important that believers should learn to prophesy according to the proportion of faith, and to relate one truth to another, so that we may have a symmetrical, proportionate, view of things, that we may not magnify some aspects of truth at the expense of others.

I have myself often been pained by the extravagances, by the fantasies of many of whose sincerity one can have no doubt. But there are some who, with a mere smattering of knowledge of the Word of God, jump to conclusions, and are as oracular as though they were speaking by authority of a special divine revelation. No man, whatever his experience, is immune from the assaults of error. We must remember the pronouncement of Scripture, where the Bereans were described as being "more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so".

All that any preacher can do is to encourage people to investigate the Word of God for themselves, and to reach their conclusions from their personal study of that which is revealed.

We live in a day when many are discussing the end of the age. Nor is it surprising, under conditions now obtaining, that many should enquire anxiously as to

whether we are living in the eveningtime of this dispensation. It is not difficult to make out a case for that view, nor do I presume to say that such a view is incorrect.

There are those who point to the passion for pleasure of our day, and they quote us the scripture about men's being "lovers of pleasure more than lovers of God". And certainly we live in an age of sport, when multitudes of people seem to live chiefly to have a good time. Even in hard times, and amid much distress, places of amusement seem able always to flourish. I recognize that there is much to be said on that score.

Then, of course, attention is called to "wars and rumors of wars". A few years ago when the Great War broke out, it filled us with alarm. I remember I was by the lakeside, and having received that news (I think it was Saturday night) I got away with my Book Sunday morning to read through the book of Revelation and other scriptures. But we have come upon days which in some respects are more difficult than those. There are still wars and rumors of wars. A man of prominence and great distinction in Canadian life, Sir Arthur Currie, recently warned us that war was not yet outlawed, that it might come again. Some of the pacifists declared his statement to have been unwise. Perhaps it was, although personally I do not think so; I am sure it was a very sane presentation of fact, for anybody who says we have reached the time when there can be no more war must, at least in my judgment, be very dense.

The Bible speaks about "earthquakes in divers places". We have had some earthquakes, and there are those who point to these and say they are infallible signs of the near approach of the end.

Then, very particularly of course, the wide departure from the faith is spoken of as the beginning of the great apostasy. Surely we must recognize that there is much to be said on all these counts. Certainly men have departed from the faith in a wholesale, general, and almost universal fashion. There is no doubt about that. It is no longer possible to preach the gospel of God's grace, or to abide by the authority of Holy Scripture, without advertising one's self as a kind of anachronist, someone who ought to have passed long ago.

I shall not minimize the importance, the seriousness, of that consideration. And yet I call your attention to the fact that in some measure this has always been true. When was there a day when natural men were not "lovers of pleasure more than lovers of God"? When was there a day when there were not "wars and rumours of wars"? Earthquakes have taken place from time immemorial, and I am inclined to think that some of our geologists fail sometimes to take that cataclysmic principle into due consideration. Who knows what upheavals have taken place, or what transformations of the earth's surface have been effected by great upheavals from time to time?

I say, there have been departures from the faith. I know it is said that all standards are being destroyed—and that is true. There has been a lowering of the moral standards of life ever since the war. It seems as though a tide of license has been let loose upon the world. That must be recognized. And yet, I am not sure that we are quite right in assuming that, at that point, we are in darker days, or facing more serious conditions, than our forebears.

I remember going into an Ontario museum a few years ago, where I saw a sheet of paper, a kind of hand-bill,

somewhat crudely printed. It purported to give an account of "the last hours of two condemned persons", two persons condemned to death, who were to be hanged in Little York, in Toronto. One of them was a little girl of twelve years of age, and she was to be hanged for stealing six silver spoons from her mistress in Toronto, or somewhere adjacent thereto. Suppose such an atrocity as that were mooted in our day? Whatever you may say about the lowering of standards, I venture to affirm that you could not find a man or woman in this entire city of Toronto so debased that their conscience would approve of such an outrage as that.

I have been in the Tower of London, and have seen the instruments of torture which were used there. I have stood at Smithfield. I have read something of the record of the burning of those who gave their lives for the faith in days gone by. I have walked through the rooms of Hampton Court where Henry the Eighth of unsavory memory held court, where a king upon the throne, when he got tired of one wife, just chopped her head off; and who left the Roman Catholic Church, and made the Anglican Establishment independent, because the Pope would not approve of his immorality. He was an English king upon the throne. Thank God we do not live in days like that. We have never had to blush for any action performed by his gracious Majesty, King George the Fifth, whom we all delight to honour as a man of unblemished record.

I admit, with you all, the general religious declension here, in the United States, and in the land to which many of us look with affection and gratitude as the land of our birth; but, after all, I am not sure that people are right in saying that the standards of life everywhere have steadily declined, and that this is the worst day the world ever saw. No man in England to-day can come to any position of prominence in the life of the nation, upon whose escutcheon there is any moral stain. And no man in this country could lift up his head, and occupy a position in the government of the land, who was not at least outwardly moral and respectable.

What I fear when people seem almost to enjoy painting a dark picture is that we may lose our perspective, that we may see things out of proportion altogether. I say, there have been declensions from the faith before now. I suppose I have had my full share of opposition on account of our allegiance to the Book. I do not think anybody can accuse me of running away from difficulty on that account. Surely we have had enemies enough.

Only last week I read of a young man in the sixteenth century who had been converted, and who openly expressed his opinion that in the sacrifice of the Mass, the bread was not the body of Christ, nor the wine His blood. That boy was taken from court to court, until at last he was brought to the stake—and a lad of eighteen burned for believing in the simplicity of the New Testament, and denying the doctrine of transubstantiation.

It is all very well for people to talk about the time of the end, but I wonder if some whose orthodoxy is so inseparably associated with these eschatological fantasies—I wonder how long some of them would stand in the face of such persecution as that? Some of them cannot be patient with you if you disagree with them on some aspects of the millennium.

Think of the days of Luther and consider the religious condition of the world at that time. Who of us, even in this dark day, would prefer the days of Luther to the days in which we now live? They were every whit as dark

as this. And there were people in those days who believed they were in the last days, and who openly identified the Pope with Antichrist. From then forward there have been days of terrible departure, even in dear old England in the eighteenth century, and here on this continent too.

What does it mean? By all means, let us study the prophetic scriptures which describe the characteristics of the last days, but remember—remember—that Peter said on the day of Pentecost, "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." The "last days" are not the few years of your life and mine: the "last days" of Scripture are the whole gospel dispensation.

We need to take a long view of these things. I do not say that we are not in the last days. I do not know. I think I probably know as well as you do. Some of you may be very, very positive—but you will have to be positive for yourself. That is well enough, but my own conviction is that nobody is sure, or can be sure. When brought into the light of history and of Scripture, the whole question is beset with difficulties.

I think, however, we may certainly take all these signs as indicating that the Scripture does point to a time of crisis. I submit that evolution, that popular philosophy which, in my thought, is nothing but a delusion,—you may call me ignorant for saying that, but I say that evolution can find no analogy in individual or social life, whether in the limited or the larger sphere. Nature itself progresses on the principle of crisis. We were here this morning, and we did not need the electric light. We lived through the day, and the night came down. Night succeeds day, and day, night, in the plan and purpose of God. There are cold and heat, seedtime and harvest, summer and winter. Birth is a crisis. Death is a crisis.

If you look at the analogies of history you will find that there is no support for the assumption of an imperceptible evolutionary development of things. The race has progressed on the principle of crisis. It is God's way. This age, this dispensation, will not continue indefinitely. As God said before the flood, "My spirit shall not always strive with man", so may it be said now that a time of crisis will come. The age will end. The world will not gradually be evolved into a condition of millennial glory. I have frequently told you that I am a Premillennialist. I cannot find any support in Scripture for the assumption that a condition of millennial blessedness—whatever the millennium is—is to be brought about prior to the Lord's return. I do not believe there is scriptural warrant for that belief. "When the Son of man cometh, shall he find faith on the earth?" When He comes He will find men "lovers of pleasure more than lovers of God", men with their faces set against God, and their whole lives directed in rebellion against Him.

But that will be no new thing. It was so in the days of Noah. It was so in the days of Lot. It was so in the days of the Canaanites. It was so when God visited His people, and carried them away into Babylon. It was so when He blotted the Ten Tribes out—not from remembrance, but from appearance on the earth. God has ever been judging the nation's people. Sin is a horrible thing.

It always leads men away from God. The only reason this world has not been consumed by its own iniquity is that we have been restrained by its gracious Ruler Who added the Law because of transgression until the Seed should come, and Who is long-suffering to usward, "not willing that any should perish, but that all should come to repentance".

That we are moving toward a crisis nobody can doubt. But do not be carried away by a passion for signs. I heard Santa Claus—did you? He gave much good advice. He said something like this: "Boys and girls, remember: no prying into the cupboard; no tearing open packages; no investigating dark corners between now and Christmas morning." I remember reading in a sermon of Mr. Spurgeon's, words to this effect: Were I to go to a great storehouse to find a package belonging to me, and turning over parcel after parcel were to come upon one labelled, "This is not for you", I should put it aside.

"It is not for you to know the times or the seasons, which the Father hath put in his own power." I care not who the scholar is, or what his degree, any man, anywhere, whoever he may be, who presumes to set a date for the Lord's return, or even an approximate date—to put into men's minds the idea that it is possible for any mortal to know when Jesus Christ will come, is not teaching according to the Word of God. "It is not for you." Whenever you hear a man talking that nonsense you would be wise to go home, for he is not a safe teacher. "Be ye also ready; for in such an hour as ye think not the Son of man cometh."

He is coming, praise His name! His coming in power and great glory is just as certain as His coming to be my Substitute and Sacrifice. He is coming again, however long delayed that coming may be. The main thing is to know that we need to be prepared for His coming. Our Lord said, "Be ready."

There are people who think they need no preparation. Occasionally I have attended funerals which I have not had to conduct, and I have been pained and shocked when no word was spoken of the necessity of regeneration, or of the cleansing blood. One might suppose that a man may live in sin, and go the full length of iniquity, and depart this life and go into the presence of God unafraid. That is not the teaching of the Word of God. It will profit us more to think of these simple, practical, things, and relate them to the larger measures, so that we may be ready when the Lord shall come.

I suppose there is scarcely a man or woman here who would not be filled with fear, with some apprehension, if the Lord should come at this moment. You say, "I am ready"?—"Let him that thinketh he standeth, take heed lest he fall." I fear some here this evening are far, far from being ready. I remember reading somewhere of the execution of a great criminal, and reading the report of an address delivered on the evening of the day of execution. I do not remember who the preacher was, but he referred to this brazen criminal whose guilt had been proved up to the hilt, as a man who had "strutted into the presence of God this morning".

How many here are ready if Jesus Christ should come? He Himself tells us that when at last He shall come, He will not find very many ready. They were not ready when the flood came. Right up to the very day when the windows of heaven were opened, they ate, and drank, and were married and given in marriage. They went on in the regular course of life, and "knew not until the flood came, and took them all away".

It was the same with Sodom and Gomorrah. They gave no heed to such testimony as Lot had given, but went on in their own way, until suddenly the fire from heaven fell. Our Lord said it will be like that when the Son of man shall be revealed, that He will come suddenly like the lightning, that He will come without warning like the thief. He will take the world unawares: "In such an hour as ye think not the Son of man cometh."

Our text refers to the personal return of the Lord, it does not refer to death. There is a sense, however, in which our probation is ended, when death shall come. If the Lord does not come first, then Death must summon us to leave this scene of action; and "in such an hour as we think not", Death may come. But that is not what this text actually means, although the principle is there.

What it really means is that we need preparation for the life that is beyond. How many here are prepared?

*What readiness do we need?* Not something that will accord with our own standards of what is requisite, nor something that is in agreement with certain forms of religion. The readiness which we shall require will be that which will pass muster in the presence of Jesus Christ Himself. If we are to meet Him with joy, and not with grief, we must conform to His standards.

What will He require? You do not think He would be satisfied with church membership, do you? You do not think the mere observance of a ceremony, baptism or the Lord's Supper, will prepare you to meet God face to face, do you? And certainly not our own righteousness, for He Himself said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." We need to be made ready.

What does that mean? It is a readiness that does not ignore the past. We can none of us get away from our record. I read the other day of some man in Toronto who had been a decent citizen for many years. He had married, and had a happy family. His wife looked upon him as a good man, who was kind to her and the children, a respectable and respected citizen, a good worker. But he was identified as a man who had broken jail years before, a criminal out of jail. It did no good to say, "But that is all behind me. Look at my family, look at my wife and children. Go to the place where I am employed. Study my record as a citizen of this city; see if there is any blemish at all." There was none, but the Law did not pass over what had been done. He could not get away from his record.

Perhaps it might minister a temporary anodyne to our spirits and consciences to say, "That is in the past. Do not worry about that." A man wrote me last week from England respecting a certain matter with which THE GOSPEL WITNESS had dealt, saying, "If we are to be damned for past misdeeds no one of us is likely to escape." I wrote back to him, saying, "Not one of us could escape of ourselves. The only way by which any of us can ever get rid of responsibility for our past deeds is to repent of them, confess them, and turn away from them." It is folly to say, "Forget about that; never mind our yesterdays". Our yesterdays are here. "Whatsoever a man soweth, that shall he also reap." The farmer who goes out to his fields when the springtime comes, will find that the character of his fields in the spring will depend upon the treatment he gave them before winter set in. We are sowing every day we live, in thought, and word, and action. We are getting ready for the future in one way

or another. And when at last we come to stand before God, we shall have to have some means of dealing with the past, of blotting it out, atoning for it, getting rid of it, being divorced from it, or it will be like a millstone about our necks through all eternity.

That is the failure of modern theology: it takes no account of the past; it makes no provision for the life that is stained by sin. "Be ye also ready."

And *what of our present natures?* Is anybody here ready to go to heaven? Are any of you ready to go to glory? A member of this church told me that he was going home one evening, when he met a friend, a professing Christian, who asked him where he had been. "At prayer meeting." "Prayer meeting! It is past ten o'clock. What time do you begin?" "Eight o'clock." "And you keep on for two hours at a prayer meeting! What do you do?" It is terribly irksome for some professing Christians to mediate upon the things of God. Their Bibles are shut, prayer meeting neglected, and yet they say, "We are bound for heaven." What would you do if you got there? You would be the most miserable creature in the universe—if you could be admitted.

I heard of a man once who was travelling in Europe in very hot weather. He was wearing his overcoat all the time—and was shivering, while his friends were perspiring. Some people always are—you know the type! They come to visit you, and hug the radiator all the time they are there! One day a friend asked this man, "However do you endure that overcoat?" He replied, "I was born in the hottest city in the world, in the hottest month of the year, and on the hottest day of the month, at the hottest hour of the day: I was born at high noon. And whenever I get away from that temperature I am cold." There was something in his nature that would not warm up!

We are going to another country where different conditions of life obtain, where Jesus Christ is supreme, where the Lamb is all the glory in Immanuel's land. If it is to be heaven for us; if there is to be any enjoyment of it, there must be some affinity in us for that land. Unless we are, by nature, fitted for conditions of life which there obtain we cannot be ready when Jesus comes.

How can we be ready? Only He can make us ready. We have some missionaries going away very shortly: Mr. and Mrs. Hancox and Miss Stacey are going to Liberia, and Miss Marks is going to the Sudan. They have been getting ready. They are not taking fur coats, I fancy, unless it be to wear on the ship between here and England. But in order to know how to fit themselves for that life they must know something about the land to which they are going. When Mr. Davey and Mr. Lewis went out two or three years ago, our first missionaries, I happened to be in London. I went with them to the Liberian Consul, and afterward to some stores where they kept tropical outfits, pith helmets, and so on. Were anybody to walk down the Strand dressed in apparel suitable for Africa he would be an object of observation.

We are going to heaven, and we had better find out how they dress there. It makes very little difference how they dress in Paris, or London, or New York; but we ought to know how they dress in heaven. And we must go to One Who can outfit us for heaven. And there is only One Who can do it, and that is Jesus Christ Himself. His robe of righteousness will be the robe we need to wear,—



"Jesus, Thy blood and righteousness  
My beauty are, my glorious dress;  
'Mid flaming worlds in these arrayed  
With joy shall I lift up my head."

Are you ready? Have you come to Jesus? Do you trust Him?

*When should you get ready?* "In such an hour as ye think not the Son of man cometh." "When is He coming?" I do not know. "Will He come next week?" I do not know. "Will He come to-morrow?" I do not know. "Will He come to-night?" I do not know. "Will death come?" I do not know.

A young man went to his professor one day and said, "Professor, if I should prepare to meet God a week before my death, would that be all right?" "Yes", said the professor, "that would be all right. It does not take long to prepare to meet God. If you are prepared a week before your death it will be all right." "I am so glad to know that," said the young man, "for I am a young fellow, and I need not worry about that." Said his teacher, "Are you sure you will live a week?" "No; I cannot be sure of that." "Are you sure you will live three days?" "No." "Are you sure you will live until to-morrow?" "No." "Are you sure you will live half a day?" "No." "Are you absolutely sure you will be alive an hour hence?" "No." "Could you be positive that you will be alive five minutes from now?" The young fellow's face blanched as he said, "No; I cannot be sure of that." "No; it does not take long to die", said the professor, "are you sure you will live for two minutes?" "No." "Then", said he, "now is the accepted time; behold, now is the day of salvation."—"In such an hour as ye think not the Son of man cometh."

In such an hour as we think not this present period of grace will be terminated, either by the personal return of the Lord, or by death, and we shall have to stand before God. Let us be ready. That is my message this evening: let us all be ready when Jesus comes, or when Death shall call for us.

Let us pray: O Lord, let Thy Holy Spirit summon every one of us this evening to action. Let the voice of the Son of God be heard. If there be a man or woman, boy or girl, in this assembly who came within these walls without Christ, forbid that any such should leave unprepared to meet Thee face to face. This is Thy work. May the Spirit of God constrain many to come, for Thy name's sake, Amen.

## THE CALL OF MOSES

A Lecture by Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, November 12th, 1931. Fifth in a Series of Thursday Evening Lectures on Biblical Theology, which are included in the Curriculum of Toronto Baptist Seminary.  
(Stenographically Reported.)

We shall glance this evening at the first six chapters of Exodus. As we approach this book we should bear in mind that the New Testament very specifically declares that the things which are here recorded respecting God's people were divinely ordained. They were not the result of accident. There was no element of chance in it. "These things happened unto them for ensamples: and they are

written for our admonition, upon whom the ends of the world are come." That means that the events themselves were providentially ordered with a view to their teaching value. We have not only a divinely inspired record of the events, but the events themselves were ordered of God, after which someone was moved of the Holy Ghost to write the history that we thereby might be admonished.

There is a principle enunciated by Peter also, which throws much light upon the matter of inspiration, when he speaks of those who prophesied of "the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." That is to say, the prophets themselves, when they wrote, did not understand all their own writings.

Give careful thought to that principle in its bearing upon the doctrine of inspiration; because there is a theory which is popular in some quarters, that the writers were inspired, but not their writings; that the Scriptures were written by inspired men, but that the Scriptures themselves were not inspired. The Holy Ghost through Peter says explicitly that the Scriptures were inspired to the extent that they were beyond the full understanding of those who wrote them.

Observe then, in the first place, respecting the exodus and the whole pilgrim journey of God's people from Egypt to Canaan, that it was divinely ordered, that the things which happened unto them might serve as types or ensamples for us; and Peter says that those who prophesied of the sufferings of Christ—and I suppose that even Moses may be included in it, for he prophesied of the Coming One—that they themselves did not understand the full import of their writings. If that be so, then the Holy Ghost must have so possessed them as to use them as His instruments, actually without the functioning of their own minds. That is a tremendous truth!

It may not have been so in every instance, and yet the quality of inspiration, and the authority resulting from it, may be the same, though in some cases God, in inspiring the writing, may have enabled the writers themselves to understand what they wrote. But certainly some of them did not understand the full import of their own writings.

If that be true, the book of Exodus will bear the most careful and minute examination for our own profit. The things recorded were not for them only, but for the instruction and profit of those upon whom the ends of the world should come.

### I.

The first chapter tells of the number of souls going into Egypt. Joseph being there already, those of Abraham's seed were seventy. If you compare that with the New Testament, the numbers agree, if you take into account Joseph and his family. And Joseph died, and his brethren, and all his generation.

It is very instructive to observe these chronological and genealogical tables. There is a striking saying in Hebrews to the effect that Levi paid tithes in Abraham when, as a matter of fact, Levi was not yet born; nor was Jacob, nor was Isaac. And yet, in his great progenitor, he paid tithes. That is how the writer argues in sup-

port of the superiority of Melchizedek. The Modernists would tell us that is rather far fetched, that God should take account of generations yet unborn, and that in the actions of those who were the progenitors of a race yet to be, His hand was upon them, and their particular acts had certain moral and spiritual significance.

What a flood of light a statement like that throws upon such a verse as this: "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"! And upon that further principle, "Visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." It is no wonder there is preserved here a record of the souls that were born of Abraham's line, for this is a record of God's purpose and prophetic promise respecting the seed of Abraham. They never lose their identity. They are always before the eye of Him to Whom all things are naked and open.

Then they were greatly blessed in Egypt, and multiplied; and their rapid increase filled the king of Egypt with alarm, because he feared that they might challenge his supremacy. He forthwith subjected them to the cruelest persecution.

The blessing of God often incites the enemies of God's people to envy. If the Lord blesses you, you can be perfectly sure that Pharaoh, or somebody representing him, will hate you. But you must not be discouraged thereby.

Let me call your attention, in passing, to another principle here. There are volumes—a whole library—in the brief statement that "there arose up a new king over Egypt, which knew not Joseph". I would speak a word for the Professor of History: if Pharaoh could have attended Toronto Baptist Seminary, and studied history, it would have saved him a world of trouble! It was because Pharaoh was entirely ignorant of history, and had no sense of historic perspective, and had not learned to relate the present to the past, and humbly to recognize and acknowledge his debt to the past, that he became so self-centered and conceited, and went to his own ruin.

A great many people get into trouble because they "know not Joseph". That is the defect of a young man of about eighteen or twenty years of age. For a period of two or three years roundabout that age, every young man must be permitted to know everything. Nobody must challenge his omniscience. Everybody must bow to his wisdom—because he does not know Joseph. All he knows about his father is that he is a little older than he is himself, and must not be expected to know as much as he! When he is twenty years older he will discover that there was a Joseph in the world before he arrived!

I think there is nothing that will tend to humble us more than a thorough acquaintance with the past. We shall find there were a few clever people in the world before our birth was announced! Let us not be foolish.

In spite of all the opposition, so far as the people themselves were concerned, in spite of the decree of the king that the male children should be destroyed, "the more they afflicted them, the more they multiplied and grew". We should never be afraid of persecution, because it can do no real injury in the end to the people of God. It is their appointed lot. No strange thing shall happen to them, and God will see that the promised seed shall come through.

Thus it comes to pass that of this one family there arises a great race in Egypt.

## II.

We have the story of the coming of Moses, the birth of Moses; and we are to keep in mind that Moses is one of the most eminent types of Christ: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." His name is linked with that of Christ again and again: "The law was given by Moses, but grace and truth came by Jesus Christ." His is the one human name that becomes the theme of the praises of heaven, when the redeemed sing the song of Moses and the Lamb. He was evidently a great personage whose history will bear a careful study. Of humble origin, he was born in a difficult time, and at a time when he was unwelcome to the reigning power. One cannot read of this without recalling the New Testament scripture, "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king." Moses was born in Egypt in the days of a Pharaoh who knew not Joseph, and who was determined to destroy the people of Israel.

We are studying the theology of the Book, we are trying to find out what the Bible teaches about God, about the relation of His human creatures to God Himself, and what revelation God makes of Himself, what sort of God He is here revealed to be.

I have several times told you that you must keep clearly in your mind, as cardinal to all right thinking theologically, the fundamental principle of the absolute sovereignty of God; that no power in earth or in hell can possibly thwart His purposes. He is sovereign. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth." This is a record of the unfolding of God's purpose, and we shall see God's purpose running straight through it from Genesis to Revelation, until everything is concluded in a blaze of divine glory.

I have spoken to you about this wonderful story, and can just name it in passing, of how the wrath of the king, and all the circumstances attending Moses' birth, though planned in a large measure by the enemies of Moses, were yet sovereignly used of God to effect His purpose. His mother hides him in the ark of bulrushes. His sister watches him. The daughter of Pharaoh comes down to bathe—and the babe weeps. The little tears rolling down the baby's cheeks—why pay any attention to them? Why take any account of that? Babies always cry—at least, all babies cry sometimes, perhaps that is better. I have no doubt I did, although I do not remember it! But you did, too. Every baby has its crying time, and there is nothing remarkable about Moses' tears. Is there not? It was that which challenged the mother-spirit in the daughter of Pharaoh, and took the babe into the king's palace. The mightiest river of earth has never exerted, from the creation until now, such an influence upon human affairs as did those little tears rolling down the cheeks of the baby Moses.

God does not need big things. He can use a baby's tears to turn the world upsidedown, if so He wills. Moses is taken into the palace of Pharaoh.

To you students, let me say this word. It is a popular thing for some people to make light of, to disparage, mental discipline. Education sometimes is at a discount in some quarters, because God is pleased occasionally to use men who have no education. Fortunately for many



people, grammatical accuracy is not indispensable to spiritual power. We have all known people who trampled every principle of correct speech under their feet—or did something with it, violated it in some way, who were ignorant of history and of science, but who yet have been marvellously used of God. But God used them in spite of their ignorance, not because of it. For I call your attention to this, when God wanted a man to lay the foundations of civilization for all time to come, and to elaborate a system of jurisprudence which would be the pattern and standard of all courts of law, in all Christian lands, to the end of time, He selected a man who had had the advantage, the fullest advantage, of the culture of the foremost nation on the earth; for at this time the people of Israel were but a nation of slaves, and Egypt was the greatest world-power on earth. "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Remember, therefore, that the blessing of God, and the power of the Holy Ghost, were never designed to put a premium upon ignorance, nor upon mental incompetence, nor intellectual incapacity.

I know that Samson slew the Philistines "heaps upon heaps", not with a polished sword, but with the jaw-bone of an ass. Well, God can do that still if that is the instrument you prefer! But why not a polished shaft, energized by the Holy Ghost?

The one who wrote the major part of the New Testament was not only a man of great natural gifts, of unusual natural intellectual capacity, but he was a man whose natural powers had been trained and disciplined to the highest possible degree. He was the most distinguished scholar of the school of Gamaliel.

Side by side with that, of course, there are those whom God uses who are not educated; men who walk humbly with God. Let us remember that we are to do the best we can, as though everything depended upon us, yet knowing full well that in the end it is all of God.

The life of Moses, like the life of our Lord Jesus, was preserved amid all the storms. His enemies could not extinguish it. Moses and the people to whom he belongs were but types of God's people in all ages. And, notwithstanding the hatred of devils, and the wrath of men, and all the conspirators, human and satanic, which may have for their purpose the destruction of the people of God, God has His way of preserving them,—

"Plagues and death around me fly,  
Till He bids I cannot die;  
Not a single shaft can hit,  
Till the God of love sees fit."

The people of God in this case were poor, and hard pressed, and oppressed, and afflicted; and Moses, when he identified himself with them, shared in their disabilities. Yet God sovereignly triumphs through them. That is how God does His work always. And that is how I hope He will do with you when you go to your work, and the chief of the village, or the mayor of the town—somebody who does not know our Joseph—tries to destroy you. Do not write home to "the Board" and say, "It is so hard, I fear I cannot carry on." Instead of that, write home to the One above that you will carry on. He will go through with you, as He did with Moses; and you

will go through with Him. That is one of the great lessons taught by these chapters.

I think I will divide my lecture on account of the lateness of our beginning this evening.

You must turn to the New Testament for the record of Moses' choice: "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward."

Do not be above identifying yourselves with the despised people. We have known people go to another town to settle down. They were Baptists in Toronto, but in the new town they looked about to see which was the most prosperous congregation, and where they would have the largest influence. It is surprising how flexible and elastic some people's religious principles are. They are one thing in one place, and something entirely different in another.

Moses, while he might have been called the son of Pharaoh's daughter, preferred to suffer affliction with his own people under the favour of God.

When you go along the street—I have done it many times—and you see large crowds going into some magnificent structure, you will be tempted to say, "Here I am going to a little mission hall where I shall have about fifty or seventy-five people, when I might be pastor there. I wonder if I did right? I wonder if I had been an Anglican clergyman, and had buttoned my collar the other way, if it would not have been better?"

Remember Moses, and remember that he put God first, and identified himself with a lot of slaves for whom nobody cared but God, rather than compromise his conscience.

Do not seek great things for yourself, but get self under your feet, and out of the way, so that you may get on with God's work.

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## Baptist Bible Union Lesson Leaf

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Lesson 49

December 6th, 1931

### FOURTH QUARTER.

#### CHRIST THE BURNT OFFERING.

Lesson Text: Leviticus, chapter 1.

Golden Text: "Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock." (1:2).

#### Daily Bible Readings:

Monday—Numbers 15:1-16.

Tuesday—Micah 6:1-9.

Wednesday—Ps. 66:1-20.

Thursday—I Sam. 15:1-12.

Friday—I Sam. 15:13-35.

Saturday—Romans 5:1-21.

#### I. INTRODUCTION.

In this lesson we come to a part of the Bible not very well understood, except in a general way, and not sufficiently appreciated, yet most precious and significant, historically, politically, economically, religiously and typically. The book of Leviticus is preeminently the book of the laws, relating to such subjects as, the offerings (1-7), the priesthood (8-10), purification (11-22), the feasts (23), blasphemy (24), land (25) and penalties (26-29). Five offerings are referred to in the first section, although the last two are sometimes taken as one, the burnt offering (1), the meal offering (2), the peace offering (3), the sin offering (4), and the trespass offering (5,6-7), the concluding part dealing with the law of the offerings (6:8-7). Each of these offerings in some distinct manner points to our Lord, the one in our study typifying Him in complete consecration and full surrender, rendering perfect obedience unto God the Father. It is the self-dedicatory offering. In His offering our Lord acts for and on behalf of His people. The figure of atonement is also present in the shed blood. The subject of offerings may be traced from the very earliest period, beginning with that of Abel, (Gen. 4:4), then Noah, (8:20), Abraham (Gen. 22), and Moses (Ex. 10:25).

#### II. THE NATURE OF THE OFFERING.

Note may be made first of the fact that the instruction concerning the offerings was given by God, "The Lord called unto Moses and spake unto him", (v. 1). Similar phraseology is used fifty-six times in the twenty-seven chapters of the book, clearly setting forth the fact that what is therein contained is not man's thoughts about the worship of God, but the revelation of God to man. The place from which the Lord speaks to Moses is also significant. He "spake unto him out of the tabernacle of the congregation". Previously He had given His commandments from the mount, but now, with the covenant in operation, and the tabernacle pitched, He speaks from His dwelling place with Israel, (Ex. 25:8).

Directions are given in relation to the

nature of the offering, and the manner in which it was to be offered. The offering might be of the herd, a "male without blemish", (vs. 2, 3), of the flocks, "namely of the sheep, or of the goats", (v. 10), or of fowls, such as turtle doves, or young pigeons (v. 14). The reason for this variation was probably in order to relate the offering to the ability of the offerer (5:7), reminding us of Christ who is available for rich and poor. The animals used in the offering were clean domestic animals, only such typifying our Lord in His obedient, holy, nature. Anything unclean, wild, or captured in the chase, would be entirely unfitting as representative of one who was so well under control, meek and gentle in disposition (Is. 42:2, 3). The perfection of our Lord is prefigured in the requirement that the offering must be without blemish. He was absolutely sinless; not even His enemies could convince Him of sin (John 8:46). As our Burnt Offering, our Lord obeyed for us, (Rom. 5:19), humbling Himself to do so (Phil. 2:6-9) going about His Father's business, even in boyhood (Luke 2:49), submitting to the Father in Gethsemane's dread hour, (Matt. 26:39), and offering Himself on our behalf, (Heb. 10:5-10; John 10:18). It may further be noted that this burnt offering was a sweet savour unto God, (vs. 9, 13, 17), prefiguring our Lord's sacrifice in this respect (Eph. 5:2). It was also a whole burnt offering, everything was consumed, reminding us of complete consecration unto God, nothing held back on the part of the offerer. Our Lord was completely given up to the Father, and in participating in the presentation of Him as our burnt offering, we give up all to God, even our bodies, (Rom. 12: 1, 2). Such a full consecration is expected of us, and such alone brings blessing. This was also to be a continual burnt offering, the fire was never to go out (6:8-13), so our consecration is to be continuous. In too many cases consecration comes in spurts. There is a lack of steadfastness of purpose and action.

A further lesson may be derived from the fact that God desires the best from His people. The offering was to be "without blemish". When anything less than the best is offered to Him it is a sign that the heart is not right with Him. In the third chapter of Malachi God found fault with Israel for offering the blind and the lame unto Him, (Mal. 1:7, 8, 13), but at that time many of the people were far from Him in heart, although outwardly professing to serve Him. In these days many are in a similar condition. They are offering substitutes for the divine burnt offering, giving of that which they do not esteem of the highest value, and even retaining part of the offering for themselves. God has given His best unto us, (2 Cor. 9:15) all that we have is His and the best is the least we can give Him; the best in gifts, in time, in service. The story of the heathen mother is not inappropriate here. She was met going toward the river by someone accompanied by her two children, one of whom was sickly. Some time later she was again met, returning therefrom with only the sickly child in her care. On being asked where her other child was, she replied that she

had given him to her god, meaning that she had thrown him into the river. When asked why she had not given the sickly child instead of the healthy one, she informed her questioner that she could not give less than the best unto her god.

#### III. DIRECTIONS CONCERNING THE OFFERING.

Several specific directions are given concerning the presentation of this offering. It was to be offered "of his own voluntary will", (v. 3). It was to be a free-will offering. Persons are saved on the free-will basis, (John 3:16), and consecrated service is along the same line. This means that our responsibility is great and in accordance therewith shall we be judged. The offering was to be presented "at the door of the tabernacle of the congregation before the Lord", (v. 3). This was where all could see the act. It implied a public confession on the part of the offerer, and this is what God expects of us when we claim the Lord as ours. There are some who are secret disciples, (John 19:38), but this is contrary to the will of God. It is a pity indeed when either fear or a false sense of shame prevents our coming out boldly for our blessed Lord. He was neither ashamed nor afraid to suffer for us, and if we confess Him here, He will confess us before the Father (Matt. 10:32, 33). "And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him", (v. 4). This implied identity on the part of the offerer with the offering, in accordance with the principle of substitution; the offerer participating in the benefits derived from the offering. The Christian accepts Christ as His Substitute, he is accepted in Him, and receives blessing through Him. He obeyed and died in our stead, and by faith we accept Him as ours, and receive all the benefits to be derived therefrom.

In laying his hand upon the victim the offerer identified himself with it in confession of sin, and in the slaying of the offering he manifested the penalty of sin; and inasmuch as the offerer slew the animal, it reminds us of the fact that each sinner is in a measure the cause of our Lord's death. It was our sin which brought Him to the tree. Verse five was the equivalent of presenting the blood, which was synonymous with the life, (17:11) unto the Lord, and while not as elaborate in ritual as in the sin offering, and presented by the priest in both cases, it prefigured our Lord's presentation of His blood before the Father for us, (Heb. 9:12). The offering was then cut in pieces (v. 6) that it might the more readily be consumed, each part was washed in water that no foreign substance should be offered with the offering, and the whole was then offered as a "burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord", (vs. 7-9); the fire speaking to us not so much of judgment upon the victim, although that may not be absent; as of "that which ascends" a sacrifice acceptable unto God, the whole prefiguring our Lord, Who gave Himself for our sins, but Who also for our sakes sanctified, or consecrated Himself (John 17:19). It takes a combination of all the offerings to typify our Lord in this wonderful work of redemption.

# The Union Baptist Witness

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## HE GAVE.

He who has never had the joy of giving is indeed miserable. Love always gives and "God so loved the world that he gave his only begotten son" and those who have received eternal life through the acceptance of His provision, are privileged to know something of the joy of giving in His Name and for His sake.

During the past few weeks, we have had the pleasure of making it possible for the out-going missionaries to go forward and we are sure that there have been many sacrificial gifts, gifts that carry with them the sweet fragrance of having cost something, given for Jesus' sake.

A story was told to us not long ago by a missionary on her way to Africa. She was leaving the place where she had served as a Home Missionary and those who had come to know Christ through her testimony and those who loved her for her work's sake were showering her with things necessary for her equipment. A little boy stood near, as these gifts were being admired, and he finally looked at his mother and said, "Why does everybody give Miss — things?" His mother said, "Why, we give because we love her". The little chap thought a moment and then solemnly declared, "I never give her anything". In a few days he was given twenty-five cents for helping his daddy. All day long he had trudged up and down picking potatoes and at night received that twenty-five cents. It was a lot of money for such a little boy, but he was happy for he knew exactly what he wanted to do with it. He felt that he had not given his beloved teacher anything that had cost money and his mother had said, "We give because we love her". Just as soon as possible, two handkerchiefs were purchased, two for twenty-five cents, and the store-keeper had to get out every handkerchief he had that the two nicest ones might be chosen. They were then sent off as a love gift, and were they treasured? We believe that when days are dark in Africa and the weary missionary is tempted to be discouraged, she will be cheered by the thought that there are those at home who love and give.

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## GREAT MISSIONARY FAREWELL MEETING

in  
Jarvis Street Baptist Church, Toronto,  
Tuesday evening,

November 24th at 8 o'clock

REV. AND MRS. EDWARD HANCOX

MISS FLORENCE STACEY

out-going missionaries to Liberia, West  
Africa

and

MISS ANNIE MARKS

shortly to leave for Nigeria, West Africa,  
will speak

As Mr. and Mrs. Hancox and Miss Stacey  
will leave Toronto early on November

25th that they may hold services in Trenton, Belleville, Ottawa, Lachute and Verdun, before boarding the S.S. "Antonia" on November 28th, this will be the last opportunity of friends in the Toronto district to bid them God-speed. COME PREPARED FOR A GREAT TIME OF CHRISTIAN FELLOWSHIP

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## THE MISSIONARY BULLETIN.

The November issue of the "Missionary Bulletin" has been mailed, and this month provision has been made for a wider distribution than ever before. We trust that there will be plenty of copies for special requests and that we will not again have to advise that the issue has been completely exhausted.

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## INTERESTING REPORTS.

### Emmanuel, Verdun.

Pastor Roy Hisey is settled at Emmanuel Regular Baptist Church, Verdun, Que., and is enjoying his work. Conversions have been already reported, and interest in the services is growing. The Bible School numbers more than a hundred and the prayer services of the church are well attended.

The burden of the need in Montreal and its suburbs is heavy upon the hearts of Emmanuel folk, for many of the churches harbor things which belong in no place dedicated to the Lord. Pray for the testimony of Emmanuel Church. There is much to be done and their numbers are comparatively small, but the Lord's hand is not shortened.

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### Mt. Pleasant, Toronto.

There have been times of rejoicing at Mount Pleasant Road Church, Toronto, during the past few weeks. The missionary interest of the church is showing itself in many ways and prayer is continually made for the work at home and abroad.

On Sunday afternoon, November 8th, the Bible School was privileged in that it had a visit from Miss Florence Stacey who is so shortly to leave for Liberia. The scholars had been asked on the previous Sunday to bring different articles for the missionary's outfit and they arose to the occasion splendidly. Teachers and officers were surprised that the children remembered throughout the whole week and brought such useful articles. When Miss Stacey graciously accepted these gifts and then spoke to the school of the foreign work to which the Lord had so definitely called her, every child must have felt that he had a real part in the work. Mr. Inrig expressed the thought of the whole school when he assured Miss Stacey of its interest and remembrance as she went forward.

While the Bible School session will long be remembered, the evening service was also a time of blessing when the Pastor, Rev. Alex. Thomson, preached on "The Life Beyond the Grave", and three believers passed through the waters of baptism.

Mount Pleasant Road Church has a splendid Thursday afternoon gathering when the women of the Church come together for a time of instruction and fellowship. From these meetings much has been learned of the work at home and abroad. Miss Gertrude Green, Office Secretary, recently presented the Home Mission work which our Union is responsible for, and showed how related the whole work was and what a privilege it was to have a part in every phase of it. Many new and interesting features of the work were presented and something told of the struggles and successes, the difficulties and glorious victories which were recorded. Many hearts were quickened and it is expected that the Home work will have a greater interest in the prayers of the church as its importance is realized.

At this meeting Mrs. Hartley, mother of Mrs. Mellish, told of the Home Mission cause at Miner's Bay where she had visited. Such a picture of the work as Mrs. Hartley presented surely impressed upon all the need of the district and the demands made upon the missionary. Mrs. Hartley also brought a message in song, her beautiful voice sending forth the words in such a way as to bring to a close a time of happy fellowship and leave hearts hushed in the presence of the Master. Rev. Alex. Thomson, Pastor of the church, closed with prayer.

To the Juniors on a recent Friday evening, Rev. W. E. Atkinson brought a message on Liberia using the lantern slides. It was a splendid meeting and many besides the Juniors enjoyed it.

For months it has been the subject of prayer by Pastor and members of Mount Pleasant Church that the church should be an enthusiastic missionary and evangelistic church wholly given to the salvation of the lost at home and abroad. God is answering prayer. The messages which have been brought of late have deepened the interest and have given the people a more intelligent conception of the work which has been undertaken by the churches comprising the Union.

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### St. Amedee Field.

Special services were held on this field when Pastor W. Lorne Hisey and his brother, Roy, who had formerly served the field as Student Pastor, brought messages each evening for nearly three weeks. There are three preaching stations and the Lord has blessed and honored the ministry of the brothers in a marvellous way and has now made it possible for Pastor Lorne Hisey to stay throughout the winter months.

Fifteen souls found salvation in the meeting and eleven of these have already followed the Lord in baptism. Mr. Lorne Hisey had the privilege of baptizing these believers at the Pastors' and People's Conference held on November 3rd at Buckingham Baptist Church and following the administration of the ordinance, Mr. Roy Hisey preached and a

young man definitely accepted Christ as his Redeemer. This young man has since passed through the waters of baptism and has been added to the Buckingham Baptist Church.

The Lord be praised for such a time of blessing. "Salvation is of the Lord".

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#### Calvary, Ottawa.

Good news comes from Calvary Baptist Church, Ottawa, where Rev. James Hall is Pastor. "The Spirit is moving in our midst and blessing is following the ministry of the Word to saints and sinners. We have witnessed several conversions recently and a week ago the father of a small family was baptized and received into our fellowship. The spirit of prayer is especially manifest in a praying group of our women and our weekly prayer meetings are deepening in interest and prayer fellowship."

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#### Chatham.

The Chatham Regular Baptist Church, under the leadership of Rev. W. N. Charlton, resumed its Friday evening "Happy Hour" meetings on October 2nd. These will be continued weekly during the winter months. The program of the meetings has been changed slightly that those who have attended previously and are ready for deeper truths will be nurtured. The attendance this year is greater than ever before.

The "Salem Choir" broadcasts have also been resumed and as the Station, CFCO Chatham, has increased its power and the Gospel message reaches a greater area, prayer is very definitely requested that many new homes will be entered. The Church and Pastor would be happy to hear from any who listen to the service, especially those at a distance.

### PASTORS' AND PEOPLE'S CONFERENCE.

#### Rosanna.

The Pastors' and People's Conference of the Hamilton-Brantford district was held at Rosanna on Tuesday, November 10th.

The President, Rev. H. S. Bennett, was in charge throughout the day and the morning message was given by Rev. J. K. Yalland of the Springfield and Brownsville churches. The subject for consideration at this session was based upon Phil. 1:21, "For me to live is Christ and to die is gain". This, said the speaker, lets us into the secret of Paul's life and also denotes the passion which ruled his life of service. The characteristics of his life being that he, Paul, 1. was constantly thinking of Christ. 2. Constantly praying. 3. Constantly serving. 4. Constantly suffering. These stood out as the ruling passion of Paul's life.

There was a good attendance and the presence of the Lord was manifest.

The afternoon session was again a time of blessing. The President handed the meeting over to Rev. W. E. Atkinson, Secretary of the Union of Regular

Baptist Churches of Ontario and Quebec, and he introduced the speakers for the afternoon, calling on Miss Florence Stacey, one of the three out-going missionaries, to tell of how the Lord had called and fitted her for the service she was about to undertake. Miss Stacey then gave a lucid and heart-touching resume of how God had led and blessed her. She recounted many of the special blessings which had come to her and in a voice subdued and with face aglow with thanksgiving, she gave her testimony, leaving a deep impression upon all who heard.

Mrs. Hancox followed with a gracious word, telling of how she had been influenced by a message given by the Rev. John Hall, to contemplate and consider Foreign Mission work. Then a visit from Mrs. Davey and the need of the work as presented, became a call to her and on receipt of a copy of the Missionary Bulletin, which when perused again set forth the need, she and her husband had knelt down in their home and surrendered to God's call for Foreign service.

It was a sad day, however, when illness prevented Rev. and Mrs. Hancox going forward when first arranged, but even in this, there was cause for rejoicing, for God had raised up others and had done wonderful things in the past year in Liberia. Mrs. Hancox besought the people to pray that she might be kept faithful in His service.

Rev. Edward Hancox was the next speaker and gave an impressive talk from Mark 16:15, "Go ye into all the world". He spoke of the fields as being "white unto harvest" and the great need for the message of God's love to be given unto all. He called attention to the expense, the time, the money and life, necessary to invest, but said that it was well worth while. He referred to McKay of Uganda and told the story of eight young men who volunteered for missionary service and after twelve years McKay was the only one left. The citation of these facts brought the hearers to a realization of the cost of the service which the missionaries render unto the Lord and spoke to those present regarding their part in the great venture.

Mr. Atkinson brought the Missionary afternoon session to a close, calling on the friends to be partners with the missionaries and share in the sacrifice.

The evening service was under the direction of Rev. H. S. Bennett. Rev. Edward Hancox read I Thess., Chapter 1, as the Scripture portion and Pastor Leander Roblin of Otterville led in prayer. The Rev. David Alexander of Toronto then brought the message of the evening, a stirring one on the need of revival. In his address he pointed out that there was needed:

1. A Revival of attendance at Church and Prayer meeting.
2. A Revival of Holy living.
3. A Revival of Bible Study.
4. A Revival of Bible Giving.
5. A Revival of God's Giving.
6. A Revival of Prayer.
7. A Revival of Soul Winning.

The entire day was full of good things for soul and body. As the quartet of Otterville friends sang, "Face to Face with Christ my Saviour", and the many other blessed hours were enjoyed, it was indeed the thought of all that it was good indeed to be there.

The ladies of the Rosanna Church looked after the tables and the luncheon hours were also times of delightful fellowship. No one should miss the happy times enjoyed at the Pastors' and People's Conferences. (Reported by Secretary.)

### INTRODUCING A NEW DEPARTMENT.

As often as it is possible to include it, there will be a corner of these pages devoted to reports of the work being done by the Bands and Missionary Societies of the churches.

This week we want to tell of the splendid work done by the Mission Bands of the Trenton and Belleville churches. The missionaries will have some lovely quilts and the children in Liberia will rejoice to have the lovely pictures, dresses and beads. It is really remarkable how much the children accomplish in their work meetings and we wish it were possible for them to peek in at the Mission stations some day when rewards are given out and see how delighted the children on the other side of the sea are with the things made by the children here.

It has been possible for Miss Stacey to take with her to Africa a very fine sewing machine, because a group of Mission Band children sent in funds for it. We are quite sure that the machine will very often remind Miss Stacey of the loved ones at home and of the children industriously and carefully engaged in making things to be forwarded to Liberia; things which will save the missionary much labor and be of constant help in interesting the timid ones.

Such splendid help has come from a group of women who were formerly connected with the Annette Street Church, but who are now members of the Runnymede Road Church, Toronto. Their Society was active for only about three months and yet they had a great deal to show for their meetings. Some \$54.00 was contributed to Missions and a splendid box sent to the missionaries in Liberia. Special needs were also met and the meetings were times of sweet spiritual fellowship. These friends are now co-operating in the Runnymede Church and a program of the greatest interest has been outlined by the Women's Missionary Society there.