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

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The Jarvis Street Pulpit

A LOVE THAT REACHES FROM HELL TO HEAVEN.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 22nd, 1931.

(Stenographically Reported)

"Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back."—Isaiah 38:17.

Prayer by Rev. W. Gordon Brown.

O Thou King eternal, immortal, invisible, Thou only wise God, Whom no man hath seen, nor can see, Who dwellest in light unapproachable, we come to Thee to-night in order that the light in which Thou dost dwell might shine afresh into our hearts and souls. Thou art Light, O Lord; Thou art our light and our salvation, and in Thee is the day-spring which hath arisen upon us.

We bless Thee for Thy Son Jesus Christ, Who is the Sun of Righteousness, and Whose day shineth on us with the healing of His tender and powerful wings. We have found in Him the light of the world, a light more bright in its sphere than any star in the heavens. We bless Thee because the light of the knowledge of the glory of God, the God Who commanded the light to shine out of darkness, hath shined in our hearts, to give us knowledge of Himself in the face of His Son, Jesus Christ.

Rebuke all darkness within us. Forgive all the deeds of darkness. Shine upon us, that we may walk in the light, as Thou art in the light, and have fellowship with Thee and with one another, enjoying the continual consciousness of the cleansing of the blood of Christ. Make us light-bearers in this world of darkness—the darkness of sin, the darkness of despair, the darkness of disillusionment, the darkness of sorrow, the darkness that is an echo, as it were, of the world beyond—make us as stars in the firmament to shine, holding forth the word of life, pointing men to God, that at last we may shine as the stars for ever and ever as a reward of service for Thee.

We pray for those into whose hearts this light hath not shone, who are under the power of darkness, as Thy word describes them; who love darkness rather than light because their deeds are evil. Grant that to-night some ray of the splendor of Thy Word, released by Thy Holy Spirit, may shine in with conviction, and salvation, and justification, and sanctification, and all gospel blessings to turn them back from the power of Satan and darkness, to the glory of God and the brightness of His blessed face.

Come, speak to men: to Thine own, that they may love Thee better; and to those who have never received Christ, that they may be saved.

To this end, bless the preaching of the gospel, whether in

city or country, over the radio, or in foreign lands where men are less privileged than we. Follow the preached word with the power that convicts of sin, and apply the merit of the Cross of Christ to souls dark by nature and by choice. Come, great Deliverer, come. In Thy great deliverance may we all be delivered. Save us with Thy great salvation, since we ask it in the name of our great God and Saviour Jesus Christ. Amen.

The text is taken from Hezekiah's psalm of praise, following his miraculous recovery from what seemed almost certain to prove a fatal illness. He reviews the loving kindness of the Lord, and marks the steps by which he has been led by divine grace. It is a very healthy thing for Christians so to do: occasionally to take account of their spiritual assets, to enquire into their own standing, to mark the way in which they have been led by the Good Shepherd, to estimate the debt they owe Him.

There are many here this evening who are Christians, who know that you have been redeemed by the precious blood of Christ, that you have been quickened into newness of life by the gracious power of the Holy Spirit. You have been led in the path of the just, some of you now, for many years. Let us stop this evening to consider what God has done for us; how much we, as His children, owe Him.

If we are Christians there is not one of us, I think, who could not make Hezekiah's words his own. And if you are not a Christian, if you will listen, and consider how God has saved His people, you may learn also how you may be saved. I trust many here this evening who have been led astray from the paths of righteousness may be able, before this service closes, to sing of the Good Shepherd who restoreth our souls; and that such as have never tasted that the Lord is

gracious may be inclined to repent and to believe; that there may be joy here in this Christian assembly, as well as in the presence of the angels of God.

I.

Note then, first of all, **THE END TO WHICH HEZEKIAH OBSERVED MAN'S SIN IS EVER HASTENING HIM.** What lies at the end of the path for natural men? Nothing but a pit of corruption. Everybody, by nature, has his face toward the precipice. *Hezekiah's reference, primarily of course, is to the grave.* But a short time before he had been told to set his house in order, that he must die and not live. So he had come to think of the end of all flesh, of that one event which happeneth unto all. "The living know that they must die", but they do not always think of it. "Their inward thought is, that their house shall continue for ever, and their dwelling places to all generations; they call their lands after their own names." You rub shoulders every day with men who live as though they had here a continuing city, as though it were not necessary for them to seek one yet to come. Yet there is nothing that is more self-evident, that needs less argument, that is more open to the view of everybody—nothing, I say, is more clearly set before us than the fact that we are not here for very long—

"Brief life is here our portion."

The place that now knows us will shortly know us no more for ever.

I know there is nothing new about that. I have no intention of saying anything particularly new, but I want you to think of the things which we all know. Often have I said it: I have been here long enough to see whole congregations pass on to the grave. I can fill nearly all these seats, in my thought, with men and women who formerly worshipped with us, who are here no longer. And it will not be very long before the youngest will pass on. As for the older ones, who knows what a day or an hour may bring forth? It may be that before next Sunday evening many now before me will have crossed the river. It often occurs. People are here one Sunday, and they have passed to the great beyond before the next.

I can see now sitting down in the centre a Presbyterian minister, a friend of mine who used to be Pastor of St. James Square Presbyterian Church. He had been out of the country for some time. He was a Continuing Presbyterian who had suffered much for the stand he had taken. The Saturday night before, the Lord took my sermon away, and out of a strange depression of spirit that I could not understand or explain I preached that Sunday morning as well as I could from another text, "If it had not been the Lord who was on our side, now may Israel say." I saw this man listening intently. At the close of the service he came up, and I recognized my old friend. He gripped my hand, and I said, "Doctor, what are you doing here?" "I just got back yesterday", said he, "and when I bowed my knee this morning I said, 'Lord, where shall I go to get a bit of comfort?' And a voice seemed to say to me, 'Go and hear Shields.' I am a Presbyterian, and that is why I came. O man", he said, "I have been in the depths. I cannot say that everything has been cleared up, but while you have been speaking I have seen a little patch of blue. Thank God, I was not the cause of your depression, but by the grace of God I was the occasion of it. You went into the depths that you

might help me out a little bit." I said, "Where can I see you?" He gave me his address, but before the next Sunday he had gone into the hospital, and from the operating-table had gone on to glory. So far as I know, it was my privilege to give that great man of God the last message he heard on earth. But there have been others who were not ready as he was, who have passed from this place to stand before God.

My friends, the grave is before us. You say, "Do not talk to us about that." Why not? Why not? It may have to be dug for you before many hours have passed—or for me. Surely we ought to give thought to these things. Not everybody is given the definite warning that Hezekiah received when the Lord came to him and said, "Set thine house in order: for thou shalt die, and not live." Yet in a general way, God is saying that to us all the time, that unless the Lord shall come in glory before, we are all journeying toward that pit of corruption.

How sad a thing it is when the husband must leave his wife, and the wife her husband, the mother her children, and the family circle is broken! All we can do is to carry the loved form out into the cemetery and bury it in what is bound to become a pit of corruption. I say, the grave itself is horrible. Death is horrible. I hate it, don't you? I know some people sing about "the lovely appearance of death." There is nothing lovely about death. Death is the offspring of sin, and sin never brought anything lovely into the world yet—and never will. Death is an enemy, busy doing an enemy's work, breaking the hearts of men, breaking up families, plunging men at last into the pit of corruption.

I would not harrow your feelings, and yet I think it would humble us very much to think of that to which we must come. So far as our physical natures are concerned we must come at last to the pit of corruption.

I remember going over the battlefields of France while the dead were still unburied. What horrible sights I saw! I did not know that a human form could look so ghastly; they were as black as could be, and in some cases, eaten of worms. But they were the bodies of men whom somebody had loved. I stood at one place and saw them bury a great heap of three hundred men, bury them as near as they could together, and then follow on to continue their terrible work of destruction. We are here to-day, but in a little while we shall be cast into a pit of corruption.

Our text means something more than that. This man had just been called back from the grave, notwithstanding it is of his soul rather than of his body he speaks. The grave, dear friends, is, after all, only a type and symbol, a picture of a deeper and a darker pit toward which the souls of men are wending their way, toward which sin is driving people by the million. Beyond the grave there is another pit of corruption, not for the bodies of men only, but for their immortal spirits. And what a horrible figure it is—a pit of corruption! How corrupt men can become even in this life! Have you not seen samples of humanity which have made you ashamed of your kind?—men perhaps comparatively young in years with the marks of dissipation upon them, manifestly morally as well as physically corrupt.

I have seen such an one staggering along the street, with foul speech upon his lips, curses issuing from his tongue, until it seemed as though he ought to be buried out of sight for the good of his fellows. It was danger-

ous to the moral welfare of the public generally that such an one should be at large. I have often said to myself, Was that man, that sot, reeking with corruption even now—was he ever a mother's innocent and perhaps beautiful babe? Did any pure woman ever hold him in her arms as a little child, cover him with kisses, and count him as the greatest treasure of earth? And yet in a few years, even before he has passed into the other land, the deadly plague is manifestly beginning its work. Everybody can see that he is speeding toward a pit of corruption.

I could describe many, but it is not necessary. Scores of examples will come up before your own mind of men and women whose sinfulness has made you shudder at the thought of the future, men and women going down the way of corruption.

Sometimes the papers give an account of men upon whom the Law has laid its hand, and upon whom the curse of the collective will of civilization rests. The man has been sentenced "to be hanged by the neck until he is dead". You have heard of some poor woman, his mother, going right up to the jail door, and going into the death cell, following as far as she possibly can, knowing that in an hour or so he will be driven from light into darkness, and chased out of the world.

Whither does such a spirit go? What can check its descent into a deeper pit of corruption beyond? If no restraining, saving, power has entered into that life here, what faces the unredeemed spirit beyond?

There are people who make light of future retribution, of the idea of there being such a place as hell. A place "where the worm dieth not, and the fire is not quenched", is quite generally rejected by a multitude of people who call themselves Christians to-day. They will have none of the hell of theology. Well, suppose, for the sake of argument, we dismiss it for a moment. And suppose we assume there is no judgment-seat beyond, and no Judge to pronounce sentence, and no power to cast the soul into the pit, or to bind it with chains of everlasting darkness. Dismiss it all from your mind for a moment. Let me tell you that the great principles of this gospel are founded in the nature of things. They are philosophically inescapable and inevitable. They are as sure and as inexorable as gravitation.

I went into a broadcasting station a few weeks ago, and the engineer told me something about his science. He said that the longest distance they had been able to project their electric signals—I was not particular to charge my mind with the exact number, because it is beyond me, but I recall that it was somewhere between thirty and forty millions of miles out into space. "How do you know?" I enquired. "Oh", said he "we can measure it over tremendous distances. The principle which operates within a given distance will operate beyond." Millions of miles! The astronomers tell us that the light of some stars newly discovered is just now reaching this planet for the first time—millions, and millions, and millions of light-years have passed, and the light has been travelling all the time, and just now touches us. The pit of corruption! I have seen how far a man can go in thirty years. I have seen something of how far another man can go in fifty years. God only knows how far he could go in a million! Give him space and years in which to develop that corruption, and where would he not go?

Does sin cure itself? You may naturally get better? Dismiss the hell of theology, and substitute for it the

hell of science, and by every law known to man, the hell of science is just as bad, for it is law; and law is universal. What have you gained? The pit of corruption!

I turn over the pages of the Book, and I read—I do not know what it means, but I read of a pit, a "bottomless pit." Bottomless! No end to it. And what is the sentence? "He that is unjust, let him be unjust yet more. He that is filthy, let him be filthy yet more." That thing that is in us by nature, which the Bible calls sin, is an endless thing. If the fires of hell could be extinguished at this moment, your sin would rekindle them. That thing that is alien to God, against which the infinite nature of God is directed, carries men on in an endless descent, the distance between the soul and God being ever augmented until it staggers the imagination. One cannot even guess the depth of corruption to which men must descend by the weight of their own sin, if by nothing else, if there be no divine intervention.

That is up-to-date. I care not what the preachers say—the Russellites and all the rest of them. These principles are eternal, and we are under the operation of these moral laws, unless divine grace shall intervene somehow, and bring us back from the pit of corruption.

II.

But here was a man who had almost seen the edge of the precipice, and had been brought back. And you know what he said? He said, "Thou hast loved my soul back from the pit of corruption." What a God we have! Do you know His name? Do you know what His name is, the God from Whom all these laws proceed, Who is personally transcendent over all His created universe, Himself the sovereign Ruler? Do you know His name? His name is love: "God is love."

We are here to-night, saved from a pit of corruption—and we are here because God loves us: If He had not hedged us about, if He had not given His angels charge concerning us, if He had not in His own way erected barrier after barrier, we should have been over the precipice long ago. But He has loved our souls back from the pit of corruption. That is the only explanation of our position here this evening.

He loves us in spite of our own corruption. There are a great many things in us that are beneath our own consciousness. I know that it is popular in some quarters to say that the worst of men is on the outside, and that they are a great deal better at heart than they appear. The truth, of course, is the very opposite. The heart is a veritable reservoir of iniquity in every one of us by nature. "The heart is deceitful above all things, and desperately wicked." In us, in our flesh, dwelleth no good thing. We do not deserve anybody's love. We do not deserve the love of our best friend. We deserve only the contempt of everybody, even the best of us,—that is, if the best of us only knew the worst of us. There are some people like some houses: they have a well-furnished front room, with a few flowers in the window—but you had better not ask to see the cellar! It is not whitewashed. You would be almost equally shocked if you were to go into the garret. The front room may be all right, but the rest is not open for inspection.

"All things are naked and opened unto the eyes of him with whom we have to do." God sees not only the front window and the well-furnished room, but He sees into the innermost recesses of our hearts. He sees us for what

we are, not for what other people think we are, not for what we profess to be, not even as we imagine ourselves to be; but He sees us as we are. And His Word says that there is not one good thing in us of ourselves. Corruption is there. The conscience is defiled; the heart deceitful; the will enfeebled and shackled; the affections alienated—all there is of us is biased against God and toward evil.

Do not ask me for an explanation of this, but here is the fact: *notwithstanding all that, God loves us.* Notwithstanding the fact that we are heirs of corruption, and left to ourselves would find our way to the pit of corruption, notwithstanding all that, He has loved us with an everlasting love, and with loving kindness He has drawn us.

I have marvelled sometimes at human love—marvelled at the love of a mother, marvelled at the love of a wife. I remember once being in Philadelphia on a street-car. The car stopped at a certain corner, and a man jumped on. At the previous stop a well dressed woman had got on, and was seated in the car. The man sprang into that car like a wild beast, laid hands on the woman, and dragged her to the floor of the car. He did not do it for long, for a few of us were men. He said to us, "Get away from here. She is my wife." And do you know, I think that woman resented our interference. Human love is a wonderful thing.

I remember a young lad, the only son of his mother, and she was a widow. He went wrong, became a burglar, and was caught, found guilty, and was remanded a week for sentence. I went and talked with the judge about his mother, then went from the judge's chambers to the hospital to see a broken-hearted mother lying there upon the bed helpless. What a scoundrel he was! The judge let him off on suspended sentence, but I could not find a place in a city of sixty thousand to get him under cover. I took him into my own house for a while. What a wretch he was! How he lied! How he did everything! He was all bad. I could not find one good thing in him. He would tell a lie when the truth would serve him better. Do not tell me that human nature cannot be bad. His was bad enough. But it made no difference to his mother what he did, she loved him still.

But that is nothing to the love of God. The love of God follows us farther than that. He loves us back from the pit of corruption. I could not give you the dimensions of the love of God. I only know that it is as high as heaven, and as deep as hell; and the measure of it is as far as the east is from the west. Why? Why? Why should God love any of us? I do not know, but He does. He loves us back from the pit of corruption.

This love is a mighty thing. It has power in it. I have seen people discover that human love was impotent. It could not break a man's shackles. Men went on in sin in spite of everybody's love. But God loves in another fashion. His love has in it recreative power, and can love a soul back from the pit, and lift a soul from the level of hell to the height of heaven.

Hezekiah said, "Thou has loved me back from the pit of corruption." Let me rather surprise you, for nowadays people talk about the love of God as though love were all soft words and gentle, tender actions, as though there were no severity in love. When we speak about the Atonement, about the heinousness of sin, and the certainty of judgment, people say to us sometimes, "Tell us about the love of God." But that is the background

of divine love. The love of God is not blind. The love of God estimates all the fearful—I had almost said possibilities—not possibilities, but certainties of the pit. It looks into the very depths of the pit of corruption. It does not shut its eyes. The love of God knows that while a holy God is what He is—and He must be for ever what He is, for from everlasting to everlasting He is God; He will not, and cannot change—and because God is what He is, hell is a reality. It is bound to be a reality. There could be no government of the universe at all were it not so.

I did not hear of any vigorous protest from the rank and file of the citizenry of Toronto when certain men were recently found guilty of belonging to a seditious association, and who were condemned to prison for entertaining wrong ideas, and for preaching violence, and the overturning of governments by force. But what is the Ruler of all the universe to do with what is at its very heart anarchy, lawlessness? God could not be God and ignore sin. And until you take God from His throne, you cannot take away the reality, the philosophic and scientific reality of the consequences of sin. You cannot change that any more than you can change any other law of nature; no matter who you are, it is beyond you. Sin will corrupt and destroy because it is alien to God.

III.

Very well, then, THIS DIVINE SURGEON MUST NEEDS DEAL SEVERELY SOMETIMES. This God of love must sometimes unsheath His sword. Is not that a wonderful word?—"My sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment." Tempered with all the qualities of divine perfection, God goes forth to judgment. He is bound to do it because he is God.

Hezekiah said, "Behold, for peace I had great bitterness. For the health of my soul the Divine Physician gave me some medicine that was terribly distasteful. He subjected me to treatment which was not only bitter, but very bitter, bitterness upon bitterness." Why, Hezekiah? "It was His way of loving me back from the pit of corruption."

Do not expect tender speech and gentle, soothing words, while sin is at the heart unrepented of. No! No! "Behold therefore the goodness and severity of God."

Hezekiah wakened up one day to find his capital city surrounded by the armies of the great king, the king of Assyria. The Assyrian king was so confident of victory that he did not come himself, but sent one of his chief marshals in command. He presented his letter to Hezekiah, and in the name of his master said, "Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou has heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?" Hezekiah saw his capital city and his whole kingdom threatened by an army that had been invincible. When he would have comforted his people they called to them on the walls

and said, "Let not Hezekiah deceive you; for he shall not be able to deliver you out of his hand. No matter what he says you are a doomed city." In the face of that fearful visitation Hezekiah learned as he had never learned before how to pray. He spread that letter before the Lord, and the Lord said, "I will look after it, Hezekiah." You know how Byron has celebrated that great event?—

"For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he pass'd;
And the eyes of the sleepers wax'd deadly and chill,
And their hearts but once heaved, and for ever
grew still.

The great army of Sennacherib was no more. Thus did God intervene.

But Hezekiah had not learned his lesson, and so the Lord said, "Set thine house in order: for thou shalt die, and not live." He turned his face to the wall, and began to pray; and by and by the prophet—not a doctor—told him what to do. They put a plaister of figs on what promised to be a fatal boil, and he recovered; and the Lord added to his life fifteen years. In his psalm of thanksgiving he said he expected to be cut off in the midst of his years: "I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. Mine age is departed and is removed from me as a shepherd's tent: I have cut off like a weaver my life: He will cut me off with pining sickness; from day even to night wilt Thou make an end of me."

How has the Lord dealt with you, my friend? Very bitterly? People have said to me at different times, "I have had such a bitter experience." Sometimes effective medicine is bitter. I remember when I was a little boy—it comes to my mind at the moment—I had some child's disease; I do not know what it was, but it was not serious. In those days I did not like medicine—and that is one disposition I have carried with me into maturer years. I do not like it now. Blessings on the man who learned how to give nasty medicine so that it does not taste so nasty. I recall my nurse's coming to me with some medicine. I do not know what it was, but I can smell and taste it still after all the years. I said, "I cannot take it. I do not want it." Very solemnly she said, "Which would you rather, take your medicine or die?" That was a pretty solemn alternative to put before a little boy. So I managed it somehow. I suppose I closed my eyes, and tried to give my palate an anaesthetic and swallowed the stuff. I am here now, I do not know whether it is due to that or not!

But there are experiences of life that are bitter, terribly bitter. Our error is that we have not learned, like Hezekiah, to interpret them. That is our difficulty. When Naomi returned to Bethlehem the people said, "Here she is back from Moab's land. Is this Naomi, the pleasant and delightful woman of earlier years?" But Naomi said, "Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me." No, He had not! As she later learned. The hard things of life, the oppositions of life, the north winds as well as the south winds, the steep hill as well as the sunny plain, the afflictions which have come upon us as well as the years of health, adversity as well as prosperity—all these are expressions of the

love of our God, and thereby He would love our souls back from the pit of corruption.

And which would you rather have, the medicine or the pit? You might better bark your shins than break your neck; better feel the rod of chastisement than the sword of judgment, for though "no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." May God, in His mercy, never forsake us, but take the rod to us if we have not sense enough to obey His Word! May the Good Shepherd send His dogs after us if we do not respond when He calls—anything at all, if only He will keep us back from the pit of corruption.

I read only last night of a father trying to save his wife and little child from their burning home. What a harrowing experience! How that mother went into the flaming furnace to save her child, and perished with it! God did not send an angel, He did not even depute an archangel. He came Himself, and went into the pit. He lifts us up out of the horrible pit and miry clay, and sets our feet upon a Rock, establishing our going. What a Lover He is!

IV.

"Ah, sir", you say, "you have forgotten one thing. You have not told us what He did with our sin." If you did not know how God deals with sin, you would not know anything of abiding value, for THAT IS THE SEQUEL OF THE WHOLE LOVE STORY.

God deals with sin! He deals with it! Did you hear me?—He deals with it! He never ignores it. He never says, "That is in the past; never mind." I repeat, He deals with it! He always deals with it. It is written in the book. The account is there. And He is bound to deal with it. You and I have to face the sin that makes us heirs of corruption. What shall we do with it? It were folly to think of going to heaven with that. We should soon make hell of heaven. God deals with sin.

Here is my message: *He takes all our sin and casts it somewhere.* And there is plenty of it, is there not?

What do you do with your newspapers? You say, "What has that got to do with it?" Well, what do you do with them? How many do you take? "Just an evening paper", someone says. "A morning and an evening paper." Very well, let the hands of the clock go around day after day, and what a mountain you have by and by! At last you look and say, "Where in the world did these come from?" And you call in a Jew or somebody else, and get rid of them. What would you do if you had a newspaper coming to you every hour of the twenty-four? What would you do if you had one coming every minute of every hour? By and by there would be such a mountain you would say, "I do not know what to do with them."

Have you ever thought of the accumulation of sin, wrong words, wrong acts, piling up—piling up, until by and by it seems to tower above the Himalayas, a great mountain of iniquity? What shall we do with it? It shuts out the sun. It blots out my view of the gates of pearl. I cannot see past it. It dwarfs the Rocky Mountains. We shrink in contemplation of it and say, "There is no human power that can deal with that." And there is not. Only God can deal with that.

"Thou hast cast all my sins, every one of them, some-

where." Where would you like to put them? I do not know where you could find a figure more expressive than this. I wish I had time to talk to you about His omnipresence and His omniscience, and show you how impossible it is to get away from God. His eyes are everywhere. You cannot hide from Him. But here Hezekiah says, "Thou hast found a place to hide my sin. Thou hast cast all my sins behind thy back."

Where is that? Can you tell me? No geography can answer that. Behind the back of God! I will tell you where it is. I am going to speak for myself now. It is *where I shall never see them again*. I am thankful that I cannot see them. Did you ever move from one house to another? You gathered up all that stuff and said, "What shall I do? Where shall I put it?" Did you ever move out of a house into an apartment? They told you there was a great locker down cellar. You went down to look at it—and discovered that it would not hold your bags! You had had a house. What shall I do with these things that I want to get rid of, never think of again, these elements in life that I want to blot out for ever? Blessed be His name, He has cast them all behind His back, and I never expect to see my sin again—nor do I want to.

Then another thing: *my enemies will never find them either*. I remember when we had our controversy here ten years ago there was a little fellow who could scarcely look over this rail—and just as small in every other way. He went down to the Home Mission Board offices. I had been Vice-Chairman of the Board for many years, giving more time to it than to my own church. This little fellow went down, and wanted to know if he could read the minutes of the Board. Poor little fellow, he did not know that he would have a contract on his hand if he tried to do that! "What do you want?" he was asked. "I want to get something on Dr. Shields."

Are you not glad that your soul is washed clean, and that all the sins of your life are cast behind the back of God where even your enemies cannot find them?

I have an adversary who would dig up something if he could. The accuser of the brethren would come up to the very judgment seat and say, "This is my accusation against this soul." But when I know that God has cast all my sins behind His back, I know that is one place the devil will never find his way to. He cannot find his way to the back of God. He cannot dig it up. He will have no case when the Great Assize comes.

But best of all, *my God will never see it again*, for He says, "Their sins and their iniquities will I remember no more." They are blotted out, obliterated. And when we get to heaven we shall walk the streets of gold as though we had never sinned.

Is that your salvation? I had heard it a thousand times, but I was thrilled afresh when Brother Brown read it to-night; my heart responded when he read about "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ". It is finished. "The blood of Jesus Christ His son cleanseth us from all sin." How did it happen? "Why hast thou forsaken me?" said Jesus Christ. He went into the outer darkness, and, like the scape goat. He carried our sins away to a land not inhabited, and where they can never be found again. Why do you not say, Hallelujah? (Chorus of Hallelujahs.)

ON THE MOUNTAIN TOP WITH JESUS.

A Lecture by Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto,
Thursday Evening, November 19th, 1931.

(The Regular Lecture in the Seminary Course was suspended, as it was examination week in the Seminary.)

(Stenographically Reported.)

The account of the Transfiguration appears in the synoptic gospels: Matthew, chapter seventeen, and Mark and Luke, chapter nine in each gospel. We shall look at Matthew the seventeenth chapter for our text this evening, but first let us go back to a passage in the sixteenth chapter: "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Observe also the twenty-first verse of the sixteenth chapter: "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and he raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter: "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."

How terrible a reflection that is, that those of us who are the Lord's own people, who have been redeemed by blood, and regenerated by the power of the Holy Ghost, and have had delightful fellowship with the Father, Son, and Holy Spirit, may yet, unless we walk humbly with Him, commit the error of which Peter was guilty! Peter, loving his Lord, and desiring His honour and glory, failed to follow His teaching clearly; and when He began to show him the cross, to tell him of His going to Jerusalem to suffer, Peter said, "No! No! That be far from Thee, Lord". And the Lord replied, "Thou savourest not the things that be of God . . . Get thee behind me, Satan".

Yet this objection came from the lips of the man whom later, on the day of Pentecost, God used to bring three thousand souls to Himself. Saints may help the devil—all unconsciously and unintentionally, too, as Peter would have done on that occasion. We must never assume that our view of things is the final view, except as it agrees with the Word of God.

There were two matters before the disciples at this time of the Lord's revelation: first, the question of His person: who is He? And, secondly, His work: what came He into the world to do?

On the one, Peter was perfectly clear: He was "the Christ, the Son of the living God". Respecting the other, he was not so clear; and he stumbled at the principle of the cross. Our Lord then began to tell His disciples what it meant to follow Him. He said in effect, "Peter, you have a wrong conception of the work I have in hand."

If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul?" Then He predicted that the Son of man should come in the glory of His Father with His angels, when He shall reward every man according to his works.

That is to say, the intervening time is to be a time of difficulty, of suffering, of self-sacrifice, of self-denial, of crucifixion, and of death. We may have to lay down our lives for Him, but the Son of man will come by and by in the glory of His angels, and He will "reward every man according to his works".

Then He said this extraordinary thing, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." We must put beside that a word in the second epistle of Peter, so that we may identify this. The second epistle of Peter, first chapter, verse sixteen: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

Thus, that promise that they should see the kingdom of God come with power and glory, was fulfilled to them in the mount of Transfiguration, for He said, "There be some that stand here, which shall not taste of death, till they have seen the kingdom of God with power. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one of thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son; hear him. And suddenly, when they looked round about, they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead".

Still there are two matters about which, for our own comfort and spiritual equipment, the disciples of Jesus must be informed, and concerning which they must be thoroughly convinced. We must know who Jesus is, we must have no doubt whatever as to His person; and then, in the second place, we must know what He came into the world to accomplish, what is the real purpose of the revelation of God in Christ, why God gave His only begotten Son, why He came from heaven to earth.

I.

Let us think first of THE PERSON OF CHRIST. There have been—and I suppose there always will be—different opinions. When our Lord asked the disciples, "Whom do men say that I the Son of man am?" they said in

effect, "There is a variety of opinions. Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets come back to earth again. That is the general opinion, though opinion is divided as to the identity, as to which of the prophets You really are". When Jesus asked, "But whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God."

It would appear that Peter, at that time, was thoroughly convinced of this truth. That he had been the subject of divine illumination there can be no doubt; for Jesus said, "Flesh and blood hath not revealed it unto thee, but my Father which is in Heaven."

My brethren, if you and I are to go through life as Christians, and finish our course with joy, and the ministry which we have received of the Lord Jesus, whatever that may be, we must ourselves have no doubt about the person of Christ. You may be disappointed in other people—indeed your disappointments and disillusionments will be multiplied until by and by you will find yourself keeping step with the Psalmist who said in his haste, "All men are liars". You will wonder if there is anybody, anywhere, who can be believed, who can be trusted, upon whom anybody can lean. And you will understand the saying of Scripture, "Cursed is the man that trusteth in man, and maketh flesh his arm." God be praised for Christian fellowship. It is a great comfort, a great joy, to know others who know the Lord, and to walk in step with them. But there may come to us experiences—there will come to us experiences when the all-important consideration will be, not whether I can trust other people, but whether I can know for myself, for a certainty, know it in a way that is surer than by own existence, that Jesus Christ is the Son of God. That is the central thing. You may be astray on many other doctrines, and experience and further illumination will lead you to an understanding of the truth, but there can be no stability of purpose, no continuity whatever, unless we have the clearest possible view respecting the person of Jesus Christ.

And let me tell you that you will not thus be convinced by reading books, however able they may be. Nor will you be convinced solely by the reading of Scripture. We shall have to have a personal experience of the presence and power of the risen Christ. I cannot be comfortable when somebody else tells me that he has seen Him, and knows Him—that may be all right for him, but I must know for myself.

The disciples were gathered together, as many people do when they have something to talk about. People like to discuss news—and they were saying to each other, "The Lord is risen indeed, and hath appeared unto Simon"—that is, to somebody else. But they were not fully persuaded of it until He appeared unto them, until every one of them had seen Him.

You remember how the Apostle Paul lays the foundation in the first of Corinthians, saying, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once". He does not say that He was reported to have risen, but he declares that these people were eye-witnesses, that they saw Him, that they knew He was risen from the dead.

It was necessary that some men should believe that in

advance of the resurrection. The resurrection was the climax. That is the one unanswerable argument in support of the truth of the Deity of Christ. But on this occasion Jesus said, "Do not report that vision until after I am risen from the dead. After I am risen from the dead the content of this unveiling will be shared by others, but in the meantime I have given you a foretaste of it." The point is, that our Lord took these three disciples into the mount that they might see His glory, that they might become, for themselves, eye-witnesses of His majesty, and that they might hear such a Voice from the excellent glory say, "This is my beloved Son in whom I am well pleased."

I shall refer to that again in a moment, but that is the cardinal principle: Who is Jesus? That must be beyond the realm of theory, so far as I am concerned. I cannot hold it merely as a doctrine—though I do hold it as such—but I must in some way hold it as an experience. I must know that Jesus is "the Christ, the Son of the living God".

II.

The other thing that I must know is, **WHAT HE CAME TO DO**. It is very significant that He began to show His disciples what He had come into the world for. Little by little He told them that He was going up to Jerusalem to suffer and die. That was a new thing to them. They could not understand that. Peter said, "No! No! Not that!" Then it was that Jesus said, "Get thee behind me, Satan". Peter had to learn that Jesus had come to die. Oh no; the death of Jesus Christ was not an afterthought. The Lord Jesus had no intention whatever of setting up His kingdom among the Jews at this time. John made no mistake when he introduced Him as "the Lamb of God, which taketh away the sin of the world".

It was significant that these three men should have been chosen to accompany our Lord to the mountain top. Peter was to be the great evangelist of the new dispensation, and on the day of Pentecost was to be, by the providence of God, the spokesman. James was to be the first president of the church, and the second Christian martyr; for this is the James whom Herod killed with the sword. And John is to be taken at last to the lonely Isle of Patmos and there, like Ezekiel by the river of Chebar, he is to see heaven open and behold visions of God. These three men are obviously to be the three leaders of the church in its beginning, and they are to be so instructed that they will be able to stand against everything.

You and I need that, dear friends. It is no easy thing to be a Christian. It is not a simple matter to stand against all the winds that blow to-day. We have not to face the difficulties they had. There are no swords unsheathed against us, as yet. Peter was shown, you remember, by what death he should glorify God; for he was not to die a natural death either. Great men, who have been foremost in service for the Lord, have needed just such a revelation as this.

In a moment we may learn a little about Moses—but Moses had much to endure. You must not think that Moses lived a life that was like a summer picnic. It was a life that called for endurance. That is what the Bible says about it, not that he enjoyed it all, not that he found it easy, not that he was never tempted, but, praise be to His name, "he endured".

The Christian life is, at some points, an endurance test. Have you not found it so? There are the happy aspects of it; there are green pastures, and waters of quietness; and there are banqueting-tables spread in the

presence of our enemies. Sometimes our cup does run over. But remember the valley of the shadow. The hard places of life lie between here and the golden city. It is going to be difficult. It has been: it will be. I would not encourage any young man to go into the ministry to have an easy time, would you? I remember when, years ago, I announced to a friend that I believed the Lord had very definitely called me to the Christian ministry, and I purposed to set my face in that direction, he wrote me something like this: As you will. If you choose to be one of God's fools, I have nothing to say against it.

He was not speaking disparagingly, but was quoting somebody who described those who identify themselves with Christ and His work in the world, who are ready to go all the way with Him, as God's fools. That is what we are. That is what we must be, fools for Christ's sake.

I say, we shall have hard places, and we need an excursion to the mountain top. (I do not know how some people do without the prayer meetings, Brother Greenway.) To me, they are like a holiday, an excursion into the heavenlies. I know some of you have come here tired, and have gone away refreshed in body and spirit.

If we are to endure, we must somehow get this view of the future glory which these disciples had, for we must come down from the mountain and meet people possessed of the devil. If we have not that mountain top experience, that clear and unmistakable disclosure of God to our own spirits so that we should be able to stand, if necessary, all alone, unshaken in our faith, unquestioning in our trust—unless we have that, we shall go halting on our way.

He took the three of them up into the mountain, and was transfigured before them. That was not a miracle. I would rather say that, for the time being, the miracle was suspended. The wonder was that the glory, the excellent glory of His majesty, should ever have been concealed by mortal flesh. In shutting in His glory His life was a perpetual miracle, as though He were hiding the glory of Deity within His human breast; and when He went to the mount of transfiguration, all that was necessary was simply to relax, to cease from the exercise of that concealing power, and His glory shone as the sun.

I do not wonder that people grow weary of following Jesus the man. I cannot quote it now, although I have heard it often, but some poet speaks of Jesus' saying something to this effect, that if He were only a man, then He was the greatest of all men. He is the greatest of all men only on the assumption that he was what He said He was, the God-man; for if He was not God, He was the most deluded of all men, and Christianity without a divine Saviour, without Incarnate Deity at the heart of it, is the weakest thing in the world. "He was transfigured before them." They saw Him—not fully, for no man hath seen God at any time. The veil was there, but it was more transparent, less obscure. He permitted His glory to shine through, so that these three disciples saw that "His face did shine as the sun, and His raiment was white as the light".

"And, behold, there appeared unto them Moses and Elias talking with him." You remember that the Lord has said that He will show them His kingdom, coming in the glory of it: "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Let me read you also what Mark and Luke say: "Till they have seen the kingdom of God come with power"; and, "Till they see the kingdom of God." There is a world of teaching, of course, in

this; but I want to confine myself particularly this evening to this truth, that this transfiguration experience is the Lord's way of convincing these three disciples particularly respecting these two things, the glory of His person, and the character of His work. Moses was representative of the Law. He was buried by the angels. No man saw that funeral, for,—

"The angels of God upturned the sod,
And laid the dead man there."

We read in Jude that Michael, the archangel, contended with the devil about the body of Moses. I am not sure that the body of Moses saw corruption; it may have, or it may not. But certainly it was guarded in some special way by Michael, the archangel; and the devil contended with him for the possession of it, and Michael said, "The Lord rebuke thee, Satan."

Elijah was the man who got into the doldrums, the preacher who had the blues, and was so gloomy and downcast that he wanted to die: "It is enough; now, O Lord, take away my life." We have all said foolish things like that, when it seemed as though everything in life worth living for was gone. And yet the one man who prayed to die, was the one man who did not die at all; instead of that, he went to heaven in a chariot of fire, and carried his body with him. That must not be forgotten, that Elijah did not die, but went to heaven without tasting death.

With Moses and Elias on the mount were Peter, James, and John. And Peter, not knowing what he said—and Peter had to say something, whether he knew what to say or not! There are people like that: they must say something—Peter spoke without meditation, without premeditation at least, and said, "Let us make here three tabernacles; one for thee, and one for Moses, and one for Elias."

I wonder how they knew who Moses was? I wonder how Peter, James, and John, identified Moses as Moses? They had never seen him. I wonder how they identified Elias? They had never seen him. But they recognized them, they knew them.

And it is worth noting, in passing, that these saints—the one who died and was buried—whatever became of his body, he did actually die and was buried—was seen on the mount talking with Jesus; and he was Moses. He was still recognized and identified as Moses. Then Elijah, the man who did not shed his human nature, but carried it into the glory, he too appeared; and somehow or another Peter, James, and John, recognized him. It encourages me to hope that I shall see Moses some day, and identify him, and many others of whom we have heard, but have not seen. It throws a very interesting sidelight upon the life beyond. That is only incidental to the purpose of my address to-night.

How did they know? Matthew says they talked with Jesus. They did not talk with Peter, James, and John, but with Jesus. What did they talk about? They spoke to Him of His decease, of His exodus, which He should accomplish at Jerusalem. How Peter's ears would be open to that! But a few hours before he had said to his Master, "Be it far from thee, Lord." Now he hears Moses, the prophet, talk with Jesus, not about the historic exodus with its sacrifice of blood and its passage through the sea and its wilderness sequel—not that, but about another exodus of which that was but the type, which Jesus is to accomplish at Jerusalem.

I can almost imagine Peter's saying, "Moses knows all about it. It is no surprise to him. The very thing He told us before we came to the mount, that He must go to Jerusalem to suffer, is the very thing that Moses is talking about, His death, His exodus.

Is it legitimate to ask this question? Did you ever stop to ask what heaven was like while Jesus Christ was upon earth? You cannot localize Deity, God is everywhere; and yet He said, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." There was a sense in which Jesus withdrew Himself from heaven and from the presence of the angels. Is it legitimate to enquire whether they wondered where He was? Do you not suppose heaven knew something about it? Do you not suppose the angels who had been coming so often throughout the Old Testament in type and shadow to prefigure this great exodus—would they not know something about it?

The representatives of the law and of the prophets, the whole body of Scripture, appear and talk with Jesus—what about? About His exodus. After His resurrection He Himself will tell them that thus it behoved Christ to suffer, and rise from the dead; and, beginning at Moses and all the prophets, He will expound to them in all the scriptures the things concerning Himself. Peter, James, and John, learned that day on the mountain top that the Old Testament scriptures were full of the Cross, that that was the theme of the scriptures as then written: the exodus to be accomplished at Jerusalem. It was the theme of heaven, it was the one thing in which God was interested. We have to learn that. When we learn those two things, that Jesus is God, and that He came to die, we have got the heart of all theology. When we have that, we have learned the truth which will certify to the inspiration, the integrity, and the supreme authority of the Bible too.

But then, Peter had not yet learned his lesson. He said, "It would be good for us to be here. Let us stay." A cloud came down, the shekinah glory. Surely the presence of the Trinity was here, Father, Son, and Holy Ghost, just as at His baptism. A cloud received Him, and the disciples were apparently in the light of the cloud, and yet without its immediate circle; and presently, because of the glory, they fell on their faces, and out of the cloud they hear a voice say, "This is my beloved Son, in whom I am well pleased; hear ye him." All that Moses had said, all that the prophets had foretold, was fulfilled in the person of Christ. It is in the first verse of the epistle to the Hebrews: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

And then—oh, it is a wonderful story to see these prostrate disciples, awe-stricken by the glory, and Jesus Christ Himself actually coming and touching them, saying, "Be not afraid." When they had lifted themselves up the vision was over. Moses and Elias had returned whence they came, and "they saw no man, save Jesus only." Thus they learned the pre-eminent authority of Jesus Christ—the Son of God Who came to die for sinners.

As we are related to Him, and are under His sovereign sway, we shall be able to go down from the mount, to the duties awaiting us.

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REV. ALEX. THOMPSON, EDITOR.

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FOURTH QUARTER.

CHRIST, THE MEAL OFFERING.

Lesson Text: Leviticus, chapter 2.

Golden Text: "And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the Lord." (2:9.)

DAILY BIBLE READINGS.

Monday: Numbers 15:1-16.

Tuesday: Numbers 18:8-19.

Wednesday: Mat. 16:1-12.

Thursday: I Cor. 1:22-31.

Friday: John 5:36-47.

Saturday: John 6:32-40.

I. THE GENERAL SIGNIFICANCE:

The term "meat" as used in the authorized version is changed here to "meal", as being more akin to the nature of the offering. No meat in the modern acceptance of the term was used in the offering, but part of that of which a meal was made constituted the offering. Historically and typically the offering is of significance, and some precious lessons may be derived therefrom. It should be borne in mind, however, that while these lessons are independent of the other offerings, they are yet definitely related thereto, and all are dependent in their significance upon the sin offering. That is to say that although there was no bloodshed in this offering, unlike the one previously studied, it was accepted on the understanding that obedience had been manifested in relation to the sin offering. It is important to note this, as no person is accepted before God apart from shed blood, for "without the shedding of blood there is no remission", (Heb. 9:22). The mere presentation of work before God, as in this offering, is insufficient of itself for acceptance before Him. All these offerings are related to each other in their representation, as in their presentation. There are many these days who are trusting for their eternal salvation to the presentation before God of their good works. They lack the consciousness of sin, and therefore fail to realize the necessity for the divine sin offering. Their works are acceptable on that basis, for not by works of righteousness are we saved, (Titus 3:5), but by faith in the finished work of Calvary, (Gal. 2:16). Our righteousnesses are but as filthy rags in God's sight, (Is. 64:6). The sin offering therefore requires constant emphasis as bearing upon man's state before God, and the divine plan for his salvation, and should be kept in mind in the study of this and the other offerings.

In its implications the meal offering is particularly applicable to the children of God, while there are also lessons for the unsaved. The term has attached to it the significance of a present or gift. It is translated thus in Jacob's gifts to Esau, (Gen. 33:13), and Joseph, (Gen. 43:11), and other places. In the majority

of cases, however, the word is used of offerings to God, and in all there is a recognition of the dignity and authority of the person to whom the gift is made, and in some a desire to procure his favour. The fundamental idea of the offering would therefore seem to be that of a "gift brought by the worshipper to God, in token of his recognition of His supreme authority, and as an expression of a desire for His favour and blessing". And, considering the content of the offering, it may be said to represent the consecration unto God of the fruit of one's labour, the part being given for the whole. Typically it signifies our Lord in the consecration of His works before the Father. All His works were done for the Father's sake, (John 6:38), He carried out the Father's will perfectly, and all He did was acceptable unto the Father, (Matt. 17:5). Such work was also done for us, His present work before the throne is done on our behalf, and in receiving Him as ours we are accepted before the Father, and receive the divine blessing, and are comforted by the consciousness that He has done, and is doing perfectly, in our behalf, what we cannot do for ourselves.

II. THE NATURE OF THE OFFERING.

Explicit directions are given concerning the nature and manner of presenting the offering. "And when any will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon", (v. 1). The offering was a presentation unto God of the fruit of one's labour given voluntarily on the part of the offerer, thereby acknowledging the supreme authority of Jehovah. A meal offering is no longer required on the part of the child of God, but the principle of the gift remains. There should still be the due acknowledgment of the supreme Lordship of God in all the activities of life. It is possible to acknowledge Jesus as Saviour, without giving Him His true place as Lord, and it is not impossible to labour in His name, and yet retain the glory for accomplishment for ourselves. All our work shall one day be tested, (I Cor. 3:11-15). Care should therefore be exercised to the end that its quality shall stand the test. And it is only as our Lord is glorified therein that we can be sure of its possession of the right quality. Work should therefore be done solely for His glory, and offered as a sweet savour unto Him for His acceptance.

Several things are noticeable in reference to the offering. It was offered voluntarily on the part of the offerer. God desires volunteers in His service, not conscripts. The offering was to come from a thankful heart, and to be presented readily and gladly; and in the same spirit He desires us to acknowledge Him in all our work. We are workers together with Him, (I Cor. 3:9), without Him we can do nothing, (John 15:5), therefore we are absolutely dependent upon Him for anything that may be done. In all humility and reverence therefore His preeminence should be acknowledged. Oil, symbolical of the Holy Spirit, (Is. 61:1), was poured upon the offering. The Holy Spirit wrought with our Lord, (Luke 41:18), and the church was, and is, blessed with His presence,

(Acts 2:4; 4:31). Our work should therefore be done in His power and under His guidance. Work done apart from Him, however brilliant, is unacceptable unto God, for it is carnal and not spiritual. The oil was never to be lacking in this offering, and apart from the Holy Spirit should we do nothing. Note the prominence of the Holy Spirit in the New Testament, and also in the Old Testament, and the necessity of being filled with Him, (Eph. 5:18). Frankincense was also to be put thereon, typical of prayer, (Ps. 141:2), implying that such must accompany all that is offered to God. Prayerless work is not God's work, even when done in His name. The Holy Spirit leads us to pray, and working truly with God, we cannot help praying. It will come as natural as breathing, and we shall pray without ceasing, (I Thess. 5:17. Note our Lord's prayer life.

The offering, which was of several varieties, such as uncooked ingredients, (vs. 1-3), the same baked in the oven, (v. 4), the pan, (vs. 5, 6), and the frying pan, (vs. 7-11), and the first fruits (vs. 12-16), was brought to the priests, who took out a certain part for themselves, and burnt the remainder as a memorial unto the Lord. As far as the offerer was concerned, it was all given unto God, and accepted by Him, but it was His will that the priests should receive their sustenance in this manner. The same principle is in operation in the church now, (I Cor. 9:15, 14). In the baked or cooked offering no leaven was to be put therein, (v. 11). This, as is generally known, is a type of evil, (I Cor. 5:6-8), and the lack of it implies holiness of life, found in perfection in our Lord, and required in us His servants, (Heb. 12:14). Known sin and doubtful things must be put away by the servant of God, if his work is to be acceptable unto God, (Heb. 12:1, 2). There is a restriction also concerning honey, (v. 11), which is liable to fermentation and decay, implying that the offering must be free from all corrupting influences. The implication is clear concerning all work presented unto Him.

In contrast to the leaven and honey, direction is given concerning the use of salt, "And every oblation of the meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt," (v. 13). Leaven is a principle of corruption, but salt manifests incorruption and preservation. Among the Arabs salt is used in the making of covenants, each party partaking of it, thereby pledging themselves to be true the one to the other. In eastern lands generally the custom is known. Used in the offering it would seem to imply the pledge on the part of the offerer of being true to his covenant with Jehovah. He was acting as one who had entered into an eternal covenant with the Holy One of Israel, and who had partaken of salt in consummation thereof. Our work should be undertaken in the same spirit. We have pledged ourselves to be true to Him. To be unfaithful to the salt is a serious offence in the east and also before God. The nature of the offering is also manifest in its pure and incorrupt state.

The Union Baptist Witness

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GOD SPEED OUR MISSIONARIES.

We have wanted to report every missionary meeting which our outgoing missionaries have attended in the churches of the Union, for they have been splendid ones; but this has not been possible, and so a report is given of the one held in Toronto on November 24th.

A goodly company gathered in the Jarvis Street Baptist Church, Toronto, on Tuesday evening to farewell Rev. and Mrs. Edward Hancox and Miss Florence Stacey, the missionaries sailing from Montreal on November 28th with faces set toward Liberia, West Africa; and Miss Annie Marks, who shortly leaves for service in Nigeria, West Africa.

The farewell was preceded by the usual Prayer Service of the church, and many out-of-town visitors were happy to have had the privilege of fellowshiping with the church in this service.

Promptly at 8.15, when the missionaries and pastors came to the platform, the audience betrayed their interest and expectancy, and as the Rev. W. J. Thomson read the scripture, choosing Psalm 2 for the lesson, and then led in prayer, the reverent silence of the place bespoke hearts approaching God individually. It was one of those sacred moments, all too rare in these days, when the leader, speaking from the fulness of his heart to the Heavenly Father, led a great company, who poured out their hearts with him in true intercession for the ones who were about to leave the homeland, and for those who already served in Liberia.

As Mr. Thomson prayed, there was a consciousness of the Holy Spirit's presence—"Our Lord was near, we knew"—and our minds turned back to Mr. Mellich's ordination when he was set apart, in accordance with the Lord's command, and such a prayer was offered unto the Lord on his behalf by Mr. Thomson, that one praised the Lord that there were still His messengers in the land, and that He had given us those who knew the power of prayer, and knew how to pray.

In generally introducing the three missionaries out-going to Liberia, Rev. W. E. Atkinson, Chairman, reviewed what had been accomplished in the three years which had passed since the first missionaries went forward to Liberia as representatives of the group of churches composing the Union of Regular Baptist Church of Ontario and Quebec. With the three out-going missionaries, it will mean that nine have been sent forward, and although it was necessary for the Rev. A. J. Lewis to return after a year and a half of service, eight will be laboring in Liberia on arrival of Rev. and Mrs. Hancox and Miss Stacey. Then the fact that the Lord has blessed the work with ten souls who have been added to the church in Liberia is a glorious testimony and a cause for thanksgiving.

Miss Florence Stacey, a member of the Jarvis Street Church, was then introduced. Mr. Atkinson noted that Miss Stacey seemed to specialize in first

things. She had been the first office assistant under the Missionary and Educational Society; had been one of the first graduates of the Toronto Baptist Seminary, and now was to be the first member of the Jarvis Street Baptist Church to be on the Foreign Mission field under the Union.

It was a happy experience to hear the rich testimony of Miss Stacey. As Miss Stacey spoke, telling of her desire to be where the Lord wanted her to be, and how He had ordered her life and given her the desires of her heart, it was evident that in yielding to Him she found abiding peace and joy, for it was indeed a joyous testimony. That this report might convey something of the spirit of these farewell messages, and bring something of the blessing to those not privileged to attend the meetings, is our desire, but it is difficult to express the deep experience of such a meeting. Our missionaries are not unmindful of the trials which the new work will present, nor of the presence of the evil one in great power in the land where he has this long time had the pre-eminence, but as Miss Stacey put it, "I will go in the faith of the Lord God, in full assurance of faith."

For a little while, Miss Stacey forgot that the meeting took in members from many churches in the city of Toronto and places outside the city, and out of the fulness of her heart spoke to the members of her home church, the church which has meant so much to her and where she is greatly beloved. It was a moment when it was hard to keep the tears back. The privilege of sending forth, and standing behind, a young life consecrated to the Lord's service, should result in a covenant with the Lord that would mean whole-hearted support. Miss Stacey expressed herself as being assured of the prayers of the Jarvis Street people, and felt that they would share very definitely in the bringing of souls to the Lord Jesus Christ, though separated many miles from Liberia, where she laboured.

Dr. Shields was asked to introduce Miss Annie Marks, another member of the Jarvis Street Church, who is going forward for foreign service. When the Lord has definitely laid His hands upon members of a Pastor's flock, and called them to a great field of service, it is a time of rejoicing, and as Dr. Shields spoke of Miss Marks and on behalf of the church, assured Miss Stacey and Miss Marks of the church's remembrance of them in prayer as they went forward, his joy and pride in these representative young women of the Jarvis Street Church must have been seconded by everyone present.

Miss Marks expressed herself as being embarrassed by her Pastor's introduction, but told of how much she owed the Jarvis Street Baptist Church and of her love for it. She reviewed how the Lord

had led her all the way, and made it possible for her to get her training at the Toronto Baptist Seminary, and had provided for her out-going to Africa. When Miss Marks had finished, Dr. Shields asked her to tell of her experience in Muskoka some years ago and the following delightful story was related:

When Miss Marks came to Canada some four and a half years ago, she was employed for a summer at Muskoka, where she did not have an opportunity to attend any church service, as the only service was held in the only church there on Sunday mornings, and this she could not attend. She found another Christian companion, but as they were both accustomed to attending church, they felt deprived indeed, and finally Miss Marks went to the minister of the church and told him of her desire and pled with him to have an evening service on Sundays. He complied with her request, although he told her that the reason they were not held was because of scanty attendance and lack of interest. The evening services were continued, and then Miss Marks and her friend thought that there should be a prayer service and told the pastor of their desire in this regard. He replied that when he had first taken charge of the church, it had been his desire to have prayer meetings, and he had endeavored to have open-air meetings, but that he had found that he made a laughing stock of himself, and that the people did not want such things. Miss Marks then asked that the church be left open on Wednesday evenings that at least the two Christian girls might meet to pray. Others were interested in due time, and the Pastor then graced the meetings with his presence, but on one occasion, he told Miss Marks that she would end up in Jarvis Street Church. Miss Marks assured him that such a thing was not possible, and at the time she was very certain that she would never come to Jarvis Street Baptist Church. At the end of the summer, however, on returning to Toronto, she was, through her friend, invited to Jarvis Street Bible School, but did not respond to the invitation until after six months of persuasion. Her attendance at the Jarvis Street Church services meant much and the Lord finally led her, after a time of rebellion, to obedience and she was baptized and became a member of the church, which she had at one time despised.

With what thankfulness such a testimony was listened to, and with what joy the Lord was praised for such a church! Miss Marks' words will long be a challenge to the workers and an encouragement to those who at times become weary in well doing.

And now, Mrs. Hancox was introduced. As Mr. Atkinson referred to the year of waiting to go forward on the part of

Mr. and Mrs. Hancox, something of their testing and trial during the year was realized, something of their perplexity was felt, and grief and joy intermingled. Linked with Mrs. Hancox' introduction was the story of the organ that had been donated to the field, and then as Mrs. Hancox played that little folding organ and sang to her own accompaniment, the words were the message of the Heavenly Father to His own blood-bought children, and glad and happy surrender to His will must have been recorded.

Mr. Atkinson told of Mrs. Hancox's heritage, in that she was a direct descendant of the great missionary, John G. Paton, of the New Hebrides, and prophesied for her a great ministry in the land where her joyous song would be appreciated by those who, at this time, had no song, for Africa is not a land of song. It is a land of weirdness, of sorrowful beating of the tom toms, and of despair.

When Mrs. Hancox was asked to speak, she naively stated that she thought her part was finished when she had played the organ, but she took the audience into her confidence, told of how the Lord had dealt with her during the time of waiting in the homeland and of how her rebellious heart had been stilled and her questionings had been forgiven. As each missionary had earnestly asked prayer, Mrs. Hancox pled that as they went forward to a people dark in colour and benighted, they would be followed by prayer and strengthened by the power which results from intercession. Mrs. Hancox told how much the organ meant to her, and of God's wonderful care in supplying every need, especially with regard to giving them the use of their little car right up to the eve of their departure.

It seemed that although every speaker had given such a splendid account of herself and had left nothing wanting, that Mr. Hancox was privileged to gather up the testimony of all, and that God had so ordered the service as to bring the listeners to the mountain top and minister unto them there, as Mr. Hancox gave his testimony and expounded the Word of God. The message was based on a promise which was dear to the missionary's own heart, the promise upon which he rested, "When he putteth forth his own sheep, he goeth before them".

Such a missionary meeting! It was indeed just that, for the missionaries had charge. Although officers of the Union from far-away points were present, and those known for their ability to bring great messages were there, the time was fully given to those who are our charges, those who are the ambassadors of Christ, chosen for work in foreign lands; and the President of the Convention surely expressed the deep, deep feelings of those gathered to wish them farewell and Godspeed when he pledged his support of the work which the Lord had set before us, even the open door of Liberia.

It took a long time for the gathered friends to say their parting words to the missionaries, but in spite of tears and the sorrow of parting, the Lord was

praised for His goodness and His honoring of the fellowship of churches known as the Union of Regular Baptist Churches of Ontario and Quebec.

SONGS IN THE NIGHT.

How sweet they are in the stillness of the night watches when the stars of our God's creation hang as glorious lamps in the heavens, and the earth is bathed in moonlight, and the heart cries, "What is man that thou art mindful of him?" and a song of praise echoes from the lips and stills the soul, for the Creator is mindful of the creature, and the One who made the stars also, has had compassion on sinful man! He hath redeemed us, and has put a song in our mouths, even songs in the night, for "the heavens declare the glory of the Lord".

It was a rich experience that came to those who had visited Bethel Baptist Church, Orillia, with the missionary party on their homeward journey, for what can equal the beauty of a starlit night? Far from the city, in the open spaces, they were permitted to gaze into the starry heavens and once more the majesty and power of the Creator overwhelmed them. How glorious to contemplate His care! His power to save! Is it any wonder that there were "songs in the night", or that the motor car became a place of prayer and praise as it travelled along the road carrying the worshippers homeward? Oh, that the winds may have carried the message of the beautiful old hymns to some wayfarer, and awakened in some heart the desire to be reconciled to God!

THE ROSANNA CONFERENCE.

In giving the outline of Rev. David Alexander's address in last week's issue, a regrettable mistake occurred which is now corrected. The words, "a revival of God's giving", should read, "A Revival of Bible-giving in the light of God's Word."

LINDSAY.

A baptismal service was recently held in the Fenelon Falls Baptist Church when seven from the Lindsay Regular Baptist Church followed the Lord. The Pastor is rejoicing that the Lord has visited them and given these souls.

NORTH BAY.

Pray for the thriving Sunday School carried on by Miss Drake. About forty children gather from Sunday to Sunday.

GOOD NEWS FROM MONTREAL.

Rev. Arthur St. James writes that Sunday, November 15th, was a great day at St. Paul's. At the morning service twelve were baptized, one from St. Paul's Church, and eleven from the Beneficent Church (Rev. Jules Dautheny, missionary). Twelve who were formerly French Roman Catholics have been converted through the ministry of our representatives. French evangelization is showing splendid returns.

At the evening service, preached in English, Mr. St. James gave a straight talk on some Roman Catholic questions. This was in response to requests, and the church was filled. The subject at this service was, "Theories of Forgiveness, Roman Catholic and Protestant".

Such subjects will be dealt with the third Sunday of each month, and the prayers of Christian friends are asked.

In accordance with the law in the Province of Quebec, the names of those leaving the Roman Catholic Church must be published to release them from the demands of that church, and we are, therefore, happy to give public notice that the following are no longer members of the Roman Catholic Church: Ulric Lanone, Julius Courtella, William Hooper, Mrs. Joseph Hooper, now of St. Paul's Bilingual Baptist Church, Montreal, Que., and Pierre Deschambault, Mrs. Beatrice Deschambault, Joseph Auclair, Mrs. Anna Auclair, Olvida Gagnon, Mrs. Mary Gagnon, Pierre Page, Mrs. Aurore Page, J. B'te Gorrette, Arthur Gorette, Mrs. Maggie Auclair, Louie Deschambault, Leger Lalcherte, Pierre Beaulieu, Mrs. A. Primeau, Joseph Daniel, now of Beneficent Baptist Church, Montreal, Que.

Has your interest in French evangelization been such that these trophies will rise up and call you blessed? We need to support this difficult work with much prayer that the missionaries' hands may be strengthened.

BUCKINGHAM.

After nearly three years of discouragement, the Lord has come in special visitation to the Buckingham Baptist Church, and Pastor and people are rejoicing in Him. About November 1st, Rev. Arthur St. James went to Buckingham for a week of services, and from the opening service the presence of the Lord was manifest. In the midst of the week, the baptismal service of the converts from the St. Amede field was held in Buckingham. At this time, eleven were baptized by Pastor Lorne Hisey. Pastor Roy Hisey brought the messages of the day, and one soul came to the Lord. Others have since been found of the Saviour. Following Mr. St. James' visit, Pastor Roy Hisey will give a week of services assisting the Pastor, Rev. Matthew Doherty. Pray for this work, and for those who have recently been converted, and for some who have resisted the Lord that they may yet yield to Him.

MOUNT ALBERT.

The work at Mount Albert, begun under the ministry of Rev. W. S. Whitcombe, is now served by the Rev. Arthur Lee, who reports that there have been conversions at the last two services and that the outlook is most encouraging. Prayer is asked that the testimony of this church may reach far beyond its present district.

WESTBORO.

Again it is our happy privilege to report souls saved and backsliders restored at the Westboro Baptist Church. Many strangers are coming to the services, and the Pastor, Rev. Donald Fraser, asks the prayers of the churches that God will visit them with revival blessing. The church is looking forward to a visit from Rev. Clifford J. Loney, and has the assurance that many souls will be saved under his preaching.