

# The Gospel Witness

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IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS  
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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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## "The Dear Delight of Doing Good"

It is proverbial that virtue is her own reward. That is to say, that those who are good, and who do good, find their supreme delight, and a full reward, in what they are and in what they do. But how few there are who are willing to work without wages, to work for the sheer joy of working!

Unless he be a professional, no man is paid for playing golf, or for engaging in any other healthy game or sport. He does it because he finds pleasure in the thing itself. And we shall be able to do good, and to be good, in the measure in which such being and doing become a delight, a wholesome game, rather than an irksome task.

How may we discover whether we have ever done good for the sheer, unadulterated joy of doing it? To be sure of this, we must do it by stealth. We must do it anonymously. We must do it in such a way that the doer can never be discovered, or by any means identified.

We remember hearing of one generous soul who gave, to what he believed was a good cause, a very large sum of money, supposing that he would never be known as the donor. But the truth leaked out, and it so spoiled the pure joy which he temporarily experienced, that it incapacitated him for labor for more than a week.

What a world this would be if we all could learn what Whittier calls, "The dear delight of doing good"; if we could do good with a desire only for God's approval, expecting no promotion or praise, or even recognition!

What a paradise such a practice would make of every home! Let us try it. Let us try bearing one another's burdens anonymously. Let the thing that properly belongs upstairs be carried thither by willing arms and feet; or that which should be brought from the top to the bottom, be put in its proper place without request. A hundred little kindnesses could be shown every day by this principle. We should soon find pots of flowers all abloom in every window of the house, and birds singing merrily everywhere, if this rule were followed.

Who knows the name of the angel who rolled away the stone from the Saviour's sepulchre? How troubled the women were as they thought of the task before them! How relieved when they found the stone was already rolled away! That experience was unique in all history. Notwithstanding, there are other stones the thought of

whose removal fills many a heart with foreboding,—tomorrow's burden; the obligations of the week following. Why not surreptitiously roll the stones away, and secretly observe the joy of those who find their tasks already done?

This principle may be practised outside the family circle. We are thronged with opportunities of doing good. By all means, let us pray—and pray without ceasing. Let us not fail in rendering the sacrifice of praise. But, as Christians, let us also do something.

We offer a simple, practical, suggestion, merely as illustrative of the general principle. You are driving along what is known as a "through street", where you have right-of-way, and you approach an intersection where a motorist is waiting at the stop sign. He has come close enough to let you see that he is there, but ordinarily you, with others, drive on, allowing him to wait. Perhaps he is much more in haste than you are. Some urgent duty may be calling him, and, as a long stream of cars flows rapidly on, he wonders if it will ever stop, and when he will be given an opportunity to get on his way. Why not put out your hand for the warning of those behind you; and, just for the sheer joy of being polite and kind, give place to the other man, and send him on his way rejoicing? Try it. Then apply the principle in a hundred other ways.

The practice of this principle would bring much blessing to many a church also. How many there are, even among Christian people, who seem always to be striving for recognition, for place and position, for somebody's "Well done". And yet how easy it would be to do good quietly, unobtrusively—indeed, anonymously! Why not try the next time you go to church to see how many little acts of kindness you can perform?

Once we were stopped in a late journey on the highway between one and two o'clock in the morning, and our car refused to move. At last we found a garage man who was willing to get out of bed and come to our help—and all he did was to remove a speck of dirt from the carbureter. And the whole machinery of life sometimes seems to be clogged and stopped, and progress rendered impossible—and nobody knows why. Perhaps it is only

(Continued on page 10)

# The Jarvis Street Pulpit

AN APPEAL TO COME HOME.

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

Preached in Jarvis St. Baptist Church, Toronto, Sunday Morning, November 22nd, 1931

(Stenographically Reported)

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity.  
 "Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.  
 "Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.  
 "I will heal their backsliding, I will love them freely: for mine anger is turned away from him." Hos. 14:1-4.

## Prayer before the Sermon.

Our one desire, O Lord, is to draw nigh unto Thee. The longing of our hearts is that we may receive, each one of us, a new assurance of Thy favour. We thank Thee for our great Mediator. We bless Thee for the ministry of the Holy Ghost; and by the grace of that one Spirit, through Jesus Christ the one Mediator, we come to Thee, the Father of our spirits. We humbly bow that we may worship the Father, Son, and Holy Ghost, one God. We need nothing more than God. What more could we have? But we do need Thee. The children need Thee; the boys and girls here this morning have need of Jesus. The young people need Thee. And those of maturer years need Thee just as urgently. Those who have come even to the late evening time still need Thee every hour. We are a company of needy people this morning. We have ten thousand reasons to give Thee thanks. Thou hast been gracious to us; Thou hast opened Thy hand and satisfied our desire.

This morning we pray that Thou wilt teach us out of Thy Word. Take full possession of this service. Discover those for whom Thy word is specially designed this morning. May many pass from darkness to light. May others, who have lost the joy of their salvation, be restored to fellowship; and may we all be built up in our most holy faith.

This we pray for ourselves, and for all the assemblies of the saints throughout the world, in Jesus Christ's name, Amen.

The verses which I read to you constitute a divine appeal to all who are without Christ, to such as have declined in their spiritual lives, and to any who have lost the joy of their salvation, to return unto the Lord their God. I think the text needs no introduction.

## I.

I ask you to give attention, first of all, this morning to THIS UNIQUELY PATHETIC APPEAL FROM GOD HIMSELF, ADDRESSED TO HIS PEOPLE, TO RETURN UNTO THE LORD THEIR GOD.

I have said the appeal is unique, and I have chosen that word advisedly, for you will find no word like this apart from God's Book. No one but God could speak like this. It is unique in that *it follows upon a record of grievous sins, and base ingratitude.*

The book of Hosea is a story of backsliding, of spiritual declension. Israel is likened to an unfaithful wife. She is said to have destroyed herself. She is compared to a wild ass in the wilderness alone. She is said to be like a silly dove. She is compared to a cake not turned; a nation that has been destroyed by its own idolatry: "Thy calf, O Samaria, hath cast thee off." She is described as having the plague, as being infected with a virulent disease, and in danger of contaminating others: "Ephraim is joined to idols: let him alone." Keep out of bad company; keep away from the plague-smitten spot. And then, when one might have expected a word of rebuke, or of

threatened judgment, when God has set before His people the black record of their own sins, He exclaims, "O Israel, return unto the Lord thy God."

Who is there here who would dare to turn the pages of his life's history and say that they are other than comparable to that of Israel as set out in this record of Hosea's prophecy: "All have sinned, and come short of the glory of God."

I address myself, first of all, to any here who have never made a profession of faith in Christ, who have never come to Him for cleansing. And your life-story is just like this—full of sin, full of the deepest and blackest ingratitude, a life lived apart from God, and in opposition to God. I need not argue the point. There is not a man or woman here this morning who would be honest, who would fail to acknowledge that there is nothing in his record of which he can be proud. Even those who are Christians have again and again fallen short of the highest possibilities of life. I know there are some who say they have not. I know there are some who proudly declare that year after year they have walked with God without ever offending Him. I do not believe it!

"They who fain would serve Him best,  
 Are conscious most of guilt within."

If we would come near to God, if we could get away from our own self-will, from our own fancied superiority and perfection, and bare our lives, our hearts' motives, and all the aims of life, to the light of God's Word, there is not one here who would not have to hang his or her head in shame, and acknowledge that he has failed, even since he came to the Lord, to take full advantage of all His mercies and His abounding grace. We all deserve chastisement. It is of the Lord's mercies—mark you!—because His compassions fail not, that we are not consumed. And yet He calls to us to return unto the Lord.

This appeal is unique in that *it is wholly one-sided.* Usually when those who have been alienated one from another, are brought together, there is a mutual approach. There are concessions on both sides; there is a movement on the part of both toward reconciliation. But it is not so here. There are no signs of repentance. Apparently there is nothing but indifference on the part of Israel. Israel is going on in her iniquity; and yet the Lord appeals to her to return unto Him.

There may be some here this morning who say, "I was out for a walk this morning and dropped in, but I have no interest whatever in your gospel, sir." "I was once a professing Christian", perhaps another one will say, "but

I have long since ceased to maintain any connection with the church. I have turned my back upon organized religion, and must confess that I have no interest in it whatever." Quite so. There are thousands like you. But that does not affect the fact that God is supremely interested. If you have no interest in Him, let me assure you He is profoundly interested in you. Though men turn their backs upon Him, "the Son of man came to seek and to save that which was lost". He cries after us, even though we cry not after Him: "O Israel, return unto the Lord thy God."

Then observe *how very frankly and faithfully God deals with those to whom this appeal is addressed*. "Thou hast fallen by thine iniquity." He puts the responsibility where it belongs.

There are some here this morning who would complain that their circumstances have been difficult; that they have been thrown into the company of professed Christians who have done them an injury; that they were once members of a church that was not true to the Book, and whose minister failed in giving them "the finest of the wheat". How prone we all are to lay the responsibility for our spiritual declension upon somebody else! If we are not growing up into Christ in all things, if we are not active in His service, if we are not engaged as teachers or as witnesses for Christ, if we have declined from our first profession, and lost the bloom of our experience, we are inclined to blame another rather than acknowledge responsibility ourselves.

My dear friends, if you are not what God planned you to be as a Christian, there is only one person in all the world to blame for it, and that is yourself. If you have fallen in the mire, or in any measure fallen short of God's standard,—and who of us has not?—then you have fallen by your own iniquity; and it is useless to blame anybody else. I have known husbands to blame their wives, and sometimes wives, their husbands; occasionally children blame their parents. It makes little difference who it is as long as we can transfer the responsibility for our present situation, and complain that we are what we are because we have been unfortunately circumstanced. But the Lord will have none of it: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity."

Israel might have justified herself; she might have complained: "But we had Jeroboam for a king, and he taught us to worship idols. He set up calves of gold in Dan and Bethel, and said, 'These by thy gods, O Israel'. And after Jeroboam, every king who sat upon the throne of Israel, without a single exception, walked 'in the way of Jeroboam the son of Nebat, who made Israel to sin'. We were made to sin: we could not help it; we had false leaders; our kings were untrue to their trust, and we are what we are because of them." Ah, but they must bear their own responsibility. This Physician goes right to the heart of the matter, this Judge lays the responsibility where it belongs, and He says, "Thou hast fallen by thine iniquity."

If you are not a Christian, it is not because you have not had opportunity. You cannot be excused on the ground of special temptations to which you have been subject, or the peculiar tendencies of your own nature, or the diverse and untoward circumstances into which you have been thrown. The fact is, whosoever has fallen, has fallen by his or her own iniquities.

If we have fallen out of fellowship with God, it is our

own fault; and this appeal is addressed to us as to those who have fallen by their iniquity.

And yet how pathetic it is! *What a condescension of grace, that the Lord should speak to us at all!* Has it occurred to you that the fact that we have a Bible is in itself an evidence of God's grace? Why did He not treat us with silence? Why did He not permit us to go on to the precipice as we desired to go? Why did He not leave us alone in our sins? There are some people here who have even asked that! You have said, "Let us break their bands asunder, and cast away their cords from us." "I want no restraint, I want to do my own will, and have my own way." Why did not God let you have your own way? Why did He hedge up your way with thorns, and bring you into the wilderness and speak to your heart? Why did He give you all the trouble you have, and make it impossible for you to do some of the things you wanted to do? It was because He desired and designed that you should return unto Him.

Perhaps you have asked why the Lord will not let you alone. You say: "I am content without religion; I do not need Christ; I can get along without God." You think you can, poor foolish soul, but you cannot. And the heart of God is lonely for those whom He loves, and He appeals to us to return, even when we are without desire to do so. He gives us no rest; He persistently pursues us, seeking that which is lost.

Well, if we are commanded to return, what next? "Return unto the Lord thy God"—and what a strange reason He gives!—"for you are a very good sort"? "For you have gifts that I can make use of"? "For you have been very unfortunate thus far, and I will give you another chance"? Is that His argument? No! "Return unto the Lord thy God; for thou hast fallen by thine iniquity. You are such a sinful wretch that you cannot do without me. You have that within you which will light the very fires of hell, and will destroy you if you do not come back." That is why. Return because you have sinned, because you are so unworthy, because there is nothing deserving about you except that you deserve hell—that is all. That is what we all deserve. We are a bad lot, ten thousand times worse than we have ever dreamed.

You men and women who dare to say you are what God wants you to be, abandon your hypocrisy, cast off your seeming and your artificiality, come where God the Holy One is and get down before Him in abject acknowledgment of your sin, every one of you, women as well as men. Cease to tell that lie to God that you have no reason to repent. There is not one here that does not need to repent. And I say that any man or woman who dares to say there is no occasion for repentance before God every day he or she lives, tells a lie in the face of God's holiness. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity."

## II.

HOW SHALL WE RETURN? Here is a divinely inspired prayer. "Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips."

I remember two or three years ago a member of this church brought an old man, between eighty and ninety, to see me. He had met him in Muskoka somewhere, where he had been spending the summer, and had talked with him about his relationship to God. The old gentleman,

at his invitation, came down to the city, and he brought him to me in my office, and I talked to him about Christ. He said he wanted to be saved. I asked him to kneel and pray. We got down on our knees, and I said, "Now, you pray; you tell God that you are sorry you have lived this more than four score years without Him. Ask Him to forgive you." I can see that old man now, with his flowing beard, as he knelt there by a chair, and I knelt beside him. He turned to me, and said, "Oh, Mister, I do not know how to pray. I am an old man, and I never prayed in my life. I do not know what to say." The Lord taught him by and by, and he was saved.

I do not wonder that people should not know what to say. How would you behave if you, unaccustomed to consort with royalty, were called suddenly into the presence of His Majesty the King? I think you would say to yourself, "Oh, I wish I knew exactly the words to say, and what not to say. I have come; I am here; and now that I am here, I do not know what to say." But what shall we say when we come into the presence of the Majesty of Heaven? How shall we approach Him? How shall we return unto the Lord?

The Lord in His grace anticipated all this, and He has actually said, "I will give you a prayer ready-made, and you shall pray the prayer that I will give you." As a matter of fact, no prayer is ever heard in heaven that does not come down from heaven. All true prayer is divinely inspired. But here Israel are told exactly how to pray. That is the kind of prayer I like. I must have a prayer actually given me by God. And the Lord says, "I will not ask more than that you pray the prayer I give you."

Oh, think of it! If Jesus Himself were here in person! And He is. But I mean, if we could see Him, and if He were to come to us and we were to say, "Lord, teach us to pray; tell us what to say if we are to return to Thee"—and He were actually to give us the words! How simple it would be, just to say after Him what He puts in our mouths. That is exactly what He does.

Now what does He say? Well, first of all, *we are to pray; we are to pray for ourselves.* Everybody must pray for himself or herself. Sometimes I think people depend too much on other people's prayers. We are to pray for one another; it is well that we should do so: but we must pray for ourselves.

I remember how one Russian brother was converted some years ago. We used to have a great Russian missionary here, John Kolesnikoff, whom I knew very intimately. How he loved the Lord, and how gloriously he preached His gospel! He used to take Russians into his home so that he might have them under his tutelage. His wife was just as concerned for their salvation as he was. And there was a particular man who became anxious about his soul's salvation, for whom Mrs. Kolesnikoff prayed every day. One day, after months of prayer, she spoke to this man, and asked him to receive Christ. He said, "Oh, Mrs. Kolesnikoff, you pray for me." She said, "No; I am not going to pray for you any more." "What!" he said. "No; I am not going to pray for you any more, I could pray for you from now until the judgment day, and you never would be saved. You will never be saved until you pray for yourself. I am going to stop praying for you, and put the responsibility on you. You must pray for yourself." That shocked the man into a sense of responsibility. He fell on his knees, and began to cry to God for mercy—and he was saved. Afterward, Mr. Kolesnikoff baptized him in this baptistry.

There are people who say, "Pray for me. Oh, yes, I am interested; you pray for me, please." And when they have thus salved their consciences, they think all is right. My dear friends, if all the millions of earth prayed for you, you never would be saved until you prayed for yourself. You must personally turn to the Lord. You must, for yourself, call upon God: there is no other way. "Well, I will read my Bible." Yes; read your Bible. "I will repent of my sins." Yes; repent of your sins. "I will try to do good works." Very well, do what good works you can. There is nothing against that. But whatever you do, before you are saved, you must pray: "Whosoever shall call upon the name of the Lord shall be saved." You must call upon God for yourself.

I was reading to somebody last night from the Book of Common Prayer. It is a most interesting book; there are some very fine things in it. But I was reading the questions of a minister to godfathers, asking them if they "do now, in behalf of this child, renounce the devil and all his works, the pomp and vanity of this wicked world, and do promise that this child shall grow up?" and so on. What nonsense that is, for anybody to make any promise in anybody else's behalf! Pray as we will, teach as we will, persuade as we will, do all that we can: the soul is never saved until he or she, for himself, or herself, calls upon God. The Lord says, "Return unto the Lord."

And then what shall we do? "*Take with you words.*" Some people say, "Talk is cheap." Is it? It is very expensive sometimes: "By thy words thou shalt be justified, and by thy words thou shalt be condemned"; "Out of the abundance of the heart the mouth speaketh." Talk is not cheap: it is very expensive sometimes. But at all events, we all have words: we can all talk. It does not say, "Take with you gold." It does not say, "Take with you bullocks for sacrifice"; it does not say, "Take with you good works in your hands": it says, "Take with you"—the only thing you have—"words"! "Come now, break the long silence", God says, "I want to talk to you. Come to my feet and bring your excuses; bring with you words."

Do you know God wants to hear you speak? He does: "Take with you words." "But I do not know what to say to Him." Notwithstanding, "take with you words." Turn, not to the church, nor to the baptistry, nor to the preacher, nor to your best friend. Listen: "Turn to the Lord." Somehow or another, get into contact with God. Come to God. Nobody else can help you. The words that your heart will speak must find their way into the heart of God.

The prayer that you offer might not be acceptable anywhere else, but it is the Lord Who is speaking; and He says, "You come to me with the prayer that I give you: say this prayer after me. Take with you words, and turn to the Lord, and say unto Him"—What shall I say? What great thing am I to say? "Take away all iniquity. God be merciful to me, a sinner. Make no excuses; do not dare to present your own righteousness. Come with the very words I give you, and let your sin be your only plea. Take away all iniquity, not part of it, but all of it." That is what David said: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." That is all. Take away all iniquity. None of your fine phrases! Do not try to be clever; do not try to be learned. Come as a poor sinner who has no other plea than that he has sinned. "Take away all iniquity, and receive us graciously."

Do you remember what our Lord said? "Ask and ye

shall receive, seek and ye shall find; knock and"—What? "Knock, and the door shall be opened unto you." Did you ever knock? Did you ever come saying, "Lord, let me in. I am out in the cold and the dark. I am lonely and hungry. I am exposed to all the howling wolves about me. I shall be destroyed. Open the door and let me in. Receive me graciously."

Do you know what grace means? It means, Receive me though I come with empty hands; receive me, having nothing to pay; receive me, having no argument but my own sin, and my own utter need. Oh, open the door and let me in." "Receive us graciously." Elsewhere He has said, "All that the Father giveth to me shall come to me, and him that cometh to me I will in no wise cast out."

Did you ever go to a house to call on somebody and find him out? I have done it hundreds of times; I have had to say to the people, "I found you out!" But when you knock at His door, you will find Him at home. When the prodigal came home he did not find his father absent: he was waiting for him, and he received him graciously. That is the prayer that God puts in our hearts: "Take away all iniquity, and receive us graciously."

### III.

I want you to look for a minute or two at THIS SOLEMN RESOLUTION WHICH THIS PENITENT IS TO MAKE. He comes back pleading his sin, and he is received. Now he says, "So will we render the calves of our lips." What does he mean? No sacrifice upon the altar, no blood of bulls or of goats, but the "calves of our lips"; "The fruit of our lips giving thanks to his name." "Thou didst tell me to bring words, and I came with words of deepest penitence; I begged for mercy at Thy hand; and Thou hast given it to me, and now I will render the calves of my lips." "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "So will I render the calves of my lips. I will acknowledge the divine goodness; I will confess that I am forgiven. I will offer to Him the sacrifice of praise. I will not be like the nine lepers who did not come back to give thanks: I will give thanks to God for my healing; for in Thee the fatherless findeth mercy. Oh, I come as an orphan cast off, with no home, no means of support, no friend or helper anywhere in all the universe but God. Orphaned! Take me in. I come, and I know that in Thee the fatherless findeth mercy."

Having thus prayed, he is to make a solemn resolution. Resolutions are all right if they are energized by the Holy Ghost. It is well that we, being saved by His grace, should resolve to do certain things.

Israel says, "Asshur shall not save us." Asshur is Assyria. And if you read the record you will find that whenever Israel got into trouble she went down to Assyria. Here it is, "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian"; "They are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers. Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the

burden of the king of princes." Read the history of that terrible tale of sin, when successive kings made Israel to sin, and one calamity after another came upon them, and you will observe that instead of turning to God they sought to make some new political alliance; they went down to Egypt, or they went to Assyria—they went anywhere and everywhere, but to God. But now they have seen their folly, and Israel says, "Asshur shall not save us. I will look to Assyria no more."

I have heard of meetings in this city more than once in the course of twenty years where ministers and others have come together to lament the state of the church, and of the young people's drifting away. A group of men met in the Y.M.C.A. a few years ago, when they discussed the advisability of introducing movies into their Sunday evening services. One brother was terribly frank and said, "Now, brethren, depend upon it, the young people are leaving us, and we cannot maintain our churches if we do not hold them." And not a few have turned their churches into playhouses; they have turned to everything but God. But if you ask them to revive the prayer meeting, to take with them words and return to the Lord, they will say, "That is old-fashioned"! They will go to Assyria, or to Egypt, but will not return to the Lord. But this word says that under divine illumination Israel said, "We have done with all that nonsense. Asshur shall not save us."

I have known some men to join a lodge. They thought if they got into better company that would help them. I have known some men to join the Rotary Club, and they have put a motto up on their office wall. That is their passport. "Is not that wonderful?" Yes—on the wall! But it has no relation to their characters or conduct. Have done with all substitutes for God. Asshur will not save you. Have done with all confidence in human organizations, in anything or anyone but God.

Neither will we "ride upon horses". What does that mean? "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." We will not try, by carnal energy, to bring to pass the deliverance we long for: we will cut loose from all these things, and we will not ride upon horses. "Neither will we say any more to the work of our hands, Ye are our gods." In other words, they resolved that never again would they permit in their lives any substitute for God. They said, "There is no substitute for God; we have come back to God himself, and with Him we will abide."

And the Lord answers that prayer. He says, "If you pray the prayer I have taught you, and come without excuses, asking only for mercy, and resolving that you will trust in nothing and in nobody but in Me alone; if you will cut away all your moorings and cast yourself entirely upon My mercy, then I will heal your backsliding. And I will love you freely; I will blot out all your sins; I will receive you back into the divine family. I will make you my child, and, being my child, I will make you an heir, an heir of God, and joint-heir with Jesus Christ."

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." But the prodigal

gal never prayed that prayer. His father would not let him. All he had a chance to say was, "I have sinned"—and his father healed his backsliding, loved him freely, fully, luxuriously, abundantly, without measure.

That is our God. Oh, that we may come to Him this morning! May those of us who are His children come reconsecrating ourselves to Him; and any who are numbered among the backsliders, return to Him. Return to the Lord Thy God. And if you have never come to Him, come now, and let Him receive you.

Let us pray: Bless our meditation, O Lord, we beseech Thee, this morning. We do not know to whom especially Thy word has been directed, but there are some in Thy presence who have been brought to the crisis-hour of life this morning. They have come to the great divide.

Thou art speaking to some others, the boys and girls. May they early turn to Christ! Bless the young men and women. Save them with Thy great salvation. Be gracious to those who are in middle life. If there are any who have never yet yielded to Thee, may they do so this morning. Restore the backslider.

Bless any about whom the shadows of the evening are gathering. May it come to pass that at evening time it shall be light! Put Thine arms about this congregation, downstairs and upstairs. Gather us all to Thy breast, the sheep and the lambs, Thou great Shepherd of the flock. Fold us safely in Thy loving care, that none of us may be lost.

We ask it in Jesus Christ's name, Amen.

(At the conclusion of this service twelve or fifteen confessed Christ.)

## FROM EGYPT TO SINAI.

A Lecture by Dr. T. T. Shields.

Delivered in Jarvis Street Baptist Church, Toronto,  
Thursday Evening, December 10th, 1931.

Eighth in a Series of Thursday Evening Lectures on  
Biblical Theology Which are Included in the  
Curriculum of Toronto Baptist Seminary.

(Stenographically Reported)

In our study this evening we are brought to the very heart of the book of Exodus, and to that which is central to the whole Christian revelation. We are all familiar with the story of the exodus, and I shall not trouble you this evening with details. I am sure that those of you who preach will find this portion of Scripture a veritable mine of gospel truth, from which you will draw in all the years to come.

But I would have you think particularly this evening of that which is recorded in these chapters from twelve to nineteen in relation to the integrity of Scripture as a whole, and to the whole scheme of redemption as therein revealed.

The exodus is cited throughout the Old Testament as the supreme manifestation of divine grace and power. Many other miracles are reported. Much is made in the New Testament of the miraculous birth of Isaac. There is no doubt as to the supernatural character of the judgment which fell upon Sodom and Gomorrah. The life of Joseph is an outstanding example of the operation of divine providence, the ordering of a human life. But throughout the Old Testament you will find the writers always hark back to the deliverance from Egypt as the outstanding, the fullest, revelation of divine grace and

power which the world, up to that time, had ever seen. Later in the Old Testament we shall find other miracles recorded. In Joshua, for example, the conquest of Jericho, the standing still of the sun, the cessation of the manna, and so on. Notably in the lives of Elijah and Elisha there are miracles recorded. But of all the disclosures of God's power and grace there was nothing in the Old Testament quite comparable to the deliverance of God's people from Egypt.

In the printed lecture I will set out many of the Old Testament scriptures in which the people are admonished to remember that they were bond-men in the land of Egypt, and that the Lord their God redeemed them:

Leviticus 19:36; 26:13; Numbers 15:41; Deuteronomy 1:30; 4:34, 35; 5:6; 13:5, 10; 20:1; Joshua 2:10; 9:9; Judges 2:12; I Samuel 12:6; I Chronicles 17:21; Nehemiah 9:10.

These you may ponder at your leisure.

We speak of "red letter days", of unusual days, of extraordinary experiences; but as Israel turned back the pages of their history they found that the greatest thing God had done for them was to deliver them out of the hand of Pharaoh, and out of the house of bondage. I ask you especially to keep that in mind, that the exodus, and the power of God manifested therein, constituted the standard by which the achievements of grace and the power of God were measured through all the Old Testament dispensation.

In that connection I would call your attention further to the fact that the *New Testament refers to the exodus, with all its accompaniments, as a type and illustration of the work of redemption.* It was in reference to the matters connected with the deliverance of Israel from Egypt that Paul says, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." You will recall that when Moses and Elias appeared with our Lord on the Mount of Transfiguration, they spake with Him of the decease, or, literally, the exodus, which He should accomplish at Jerusalem. All that was typified in the exodus and its accompaniments found its fulfilment in the sacrificial death and supernatural resurrection of our Lord.

In the tenth chapter of first Corinthians, Paul institutes a comparison between this event and baptism, and the spiritual experience of which the latter is a symbol. He says that our fathers were "baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." If you put those things together you will see that it was providentially designed that this outstanding manifestation of divine power was to serve as an illustration and type of the still greater miracle which was to be wrought by the death and resurrection of our Lord; and, as on that day a nation was born, and they became a separated people, separated unto God, so, through the grave of our Lord, a spiritual race is to come into being, which is to be known as a "holy nation" separated unto God for His service.

In the New Testament—and I refer to it only in passing—in the New Testament the supreme example of the going forth of God's power is found in the resurrection of Christ. Another standard is set up in the New Testament. In the Old Testament God's greatest act was to deliver Israel from Egypt, but in the New Testament the supreme miracle is the resurrection of Jesus Christ, with

all that it involved. In Paul's prayer for the Ephesians, to which we gave attention one Sunday morning recently, he prayed that they might know "the exceeding greatness of His power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised Him from the dead." That was the standard by which they were to measure the power of God which is "to usward who believe".

I say, that is vital to our understanding of the exodus, the prominence this record of supernaturalism occupies in the whole Christian revelation.

Look for a moment or two at *some of the principles which are typified and exemplified in the exodus and its accompaniments*. I need not go into the details of the passover—that, we may think of at a later time—except to call your attention to these simple matters.

These people were saved, obviously, by the *operation of the principle of substitution*. Spurgeon used to say that there was no word which gathered up in itself so completely all that was involved in the atonement wrought by Christ as the word "substitution". That is, He took our place. He died in our room and stead. The sentence was passed upon the firstborn of Egypt, and the passover lamb was selected by divine decree, and slain, in order that the firstborn of Israel might be spared. The principle of substitution is obviously set out in the whole record of the passover.

Then, of course, remember that it was *salvation by blood*. That is the truth which natural men hate to-day. You may nearly always discover a man's general attitude toward the principles of Evangelical Christianity by his attitude toward the blood. A Unitarian will magnify Christ as the greatest of all men. He will set before you the character of Jesus as the supreme example. He may speak much about human brotherhood, and about Christ's "ethical teachings", and so on. But you will never hear anything from him about the blood.

That is characteristic of modern preaching, even where Christ is preached. I suppose I shall be called to account for saying what I am about to say, but I have listened once or twice to the addresses given to a great company of men in this city of a Sunday afternoon. It is sheer drivel. There is not a bit of gospel in it, not a bit. I heard the prayer one Sunday afternoon: "Infinite Father"—and so on, and so on—like the big Indian chief praying to the Great Spirit, as though God had not made Himself known. It was utterly devoid of gospel truth, and equally destitute of intellectual quality.

We are not in so much danger of being upset by false teaching, in the sense of that which is declared to be antagonistic to the gospel, as by that which is wrapped up in a Christian name that has not an infinitesimal element of the gospel in it. That kind of thing does more harm to the souls of men than all the avowed Unitarianism in the world. There is a little place down on Jarvis Street—and most of you who worship here do not know where it is. Unitarianism, called Unitarianism, is always dead. It has no vitality at all. It is not much of a menace—there is not enough of it to take it very seriously when it is labelled. But the thing that does the damage is that which gets into a Baptist church, into a so-called Christian church, and puts forth in the name of Christ that which is itself utterly unchristian. I care not who the man is, I care not how ably he teaches: the man who withholds his testimony respecting the blood of Christ, whatever else he is, is not a Christian teacher.

The very heart of the whole Christian revelation is the blood, and I hope you young men and women, when you go into the ministry and into missionary service, to teach and preach at home or abroad, will remember that that must be kept in the foreground. I sincerely hope that you will never, never preach, on any occasion, and leave anybody in your audience in any doubt as to where you stand in relation to the blood of Christ. You say, "I shall not be able always to preach on the atonement." You cannot preach apart from the atonement. It is related to everything. And certainly you cannot really pray while forgetting the blood. It is vital.

So keep that in mind: substitution; salvation by blood, and of *grace*. God did it all. He told them exactly what to do, and they merely obeyed His directions. There was no merit in it at all. The firstborn of Israel were no worthier than the firstborn of Pharaoh and his people, but they were spared because God graciously, sovereignly, willed to spare them. You do not know anything about the gospel, you have not learned its alphabet, until you have learned that it is all of grace. How many so-called orthodox people have not learned that yet! "He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." It is all of grace, through faith. You have the gospel thus in the Old Testament.

Mark you, whenever you come upon supposedly orthodox interpretations of Scripture which assume the possibility of the kingdom of God being set up in the days of His flesh, and that the Jews rejected Him—and therefore—and therefore He died—beware! Beware of the Scofield Bible, all of you. There are many, many good things in it, but there is much of it that is positive error. When anybody meets you with that suggestion, ask them this question: How does it happen that the whole scheme of salvation is typified in the Old Testament? If there was any accident about it, if there was anything tentative about the divine plan, how does it come to pass that on every page of the Old Testament you have the gospel set forth? I will tell you how it came to pass: "Known unto God are all his works from the beginning of the world." It was as clear to Him in Old Testament times as in the New. That is why the gospel is prefigured in this marvellous passage.

You will observe that *the children of Israel got clean out of Egypt, refusing to compromise*. They changed masters, and put themselves under a new dominion. That is what it is to be a Christian.

They were *pursued by the enemy*. All the details are full of instruction. When you students have become pastors you will find many parallels to this part of our story. When one has been genuinely converted he will report that the days following were especially trying, and that it seemed as though the devil were pursuing him every hour. And his surmise will be correct. After Israel got out of Egypt, the Egyptians pursued after them, to try to bring them back. Remember that it is against principalities and powers we wrestle. The Israelites were still powerless to resist.

Look a moment at Paul's figure of their baptism. "The Egyptians whom ye have seen today, ye shall see them again no more for ever." The "old man" is to be crucified with Christ. He is to be carried into the grave. Just as Pharaoh and his hosts went into the grave, and the sea closed over them, and "Israel saw the Egyptians dead upon the sea shore", so are we to reckon ourselves dead indeed unto sin, delivered from these principalities

and powers to which we have been subject. They emerged into newness of life, a nation born from a watery grave. Paul says they "were all baptized unto Moses in the cloud and in the sea": the cloud above them, the sea on either side of them, they were overwhelmed, immersed in the two. Then they came forth into newness of life.

But Paul does not leave us there. He carries us forward in a description of the new life. Please carefully study the fifteenth chapter of Exodus, and see how that life began with praise. "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, 'I will sing unto the Lord.'" In that fifteenth chapter you have the song of Moses and the song of Miriam. You will, of course, instantly think of the Revelation, that which is said in the final book of the Bible when John heard them in the glory singing the song of Moses and the Lamb.

The religion of Christ is a religion of praise, of singing. When the people came out of the water they sang, they praised the Lord. So ought we to do. "It is a good thing to give thanks unto the Lord."

You get your gloomy seasons, do you? Is anybody depressed in spirit to-night? Are any of you students "blue"? You have nothing to be blue about! You have plenty of money, and plenty of friends—and not much work to do? Your faces ought to be wide, not long. You ought to be as happy as can be! Yes; we shall have our gloomy times—more about that in a moment. But in the main, the life of every believer ought to be a life of gladness and of song. This old world has enough sorrow without your adding to it.

A word to you prospective preachers: You will have to learn, when you become pastors of churches, when you have had all kinds of difficulty to contend with during the week—you will have to learn to put it all behind you, out of sight, and go into your pulpit with a song in your heart and a smile on your face, as though you were the happiest man in the world. "Be of good cheer." Sing praise to God.

"Sound the loud timbrel o'er Egypt's dark sea,  
Jehovah hath triumphed; His people are free."

We ought to be a singing people. It is no wonder the religion of Christ has always been a singing religion. Moses sang; and Miriam sang. That is the fifteenth chapter.

Then they came to Marah and the bitter spring. And you will pass that way. Inevitably you will come to Marah. You will not have to go very far to find it. You will have experiences as ministers and missionaries that are bitter enough. I received a letter from one of our students recently,—and he seems to be still pursuing his course, although he graduated some time ago. Like most other people, he is learning more since he left the Seminary than when in it. When at the Seminary he was studying books: now he is studying men—and he finds that men are rather an interesting study—and women too, for that matter. He is a young man, and he has been disappointed in a great many people. He has seen men in Convention speak boldly for principle—and within twenty-four hours he has seen them scrap all their principles and go over to the other side. I am glad he is getting his experience early. I have had my full share—and you will have yours.

But there is another side. You will drink of the bitter water, but there will be the sweetening branch. Keep close to Christ, and you will come to the palms of Elim.

Then the Israelites faced a more difficult situation still. They got out of Egypt, but *they came to a place where there was nothing to eat*. That is a serious situation for anybody to be in. I have not often been hungry, but I was once.

Some of you students may think you are terribly abused if you have to push a bicycle, and as for walking, that is the acme of hardship! How often do we hear it said, as though it were the height of injustice, "The dear man has no car"! He ought to be congratulated! But I remember when I got my first bicycle I felt like apologizing for having such a luxury! I used to ride it on Sundays to three preaching stations—and I survived.

But on the occasion of which I speak I went with a friend for a holiday. Think of anyone's going for a holiday on a bicycle! There were no paved roads. I was brought up in England where we had some decent roads, but Canadian roads, before the days of motor-cars, were wonderful! Some time in our pastoral theology class I will tell you about some of those early experiences. It will do you good, and stiffen your backs. It will make you feel that you have a pretty easy job, for life is easy to-day compared with what it was thirty years ago.

Well, we went on this trip over rough roads. When we had pushed those bicycles for fifty or sixty miles without finding a restaurant or eating place of any kind—we were so weak we had to walk and push our bicycles by hand. If we reached a town after two o'clock, the hotel, which was the only place in those days that served meals, would have closed their dining-room, and we could neither beg nor buy a bite until next meal time. We pushed on and on, going into farm-house after farm-house, but without avail. We had money in our pockets—not much, but a little—but these people seemed to dislike bicycles. Perhaps they thought they would put "old Dobbin" out of business. At last we found a bachelor who said, "I have not a bite in the house or you should have it. But I was at a friend's last night, and he put some apples in the back of my buggy. Come on out to the barn." He went to the buggy and got out a few apples and tomatoes—and we did not even wait to wash them.

Scores—I had almost said hundreds—of hungry men have profited by that experience. From that day to this I have not let any hungry man go away from my door—but do not publish that—because I learned from that one experience what it means to be hungry.

In the wilderness, with no restaurant, and no food! Do not be too hard on the Israelites. Six hundred thousand men, beside women and children—and the mixed multitude into the bargain. There must have been in excess of a million of them—and no delicatessen near by. They were all hungry together. (You Dorcas ladies, how would you like to get a meal for a company like that?) Do not minimize it. What I want you to see is that there was a miracle in the wilderness. The people had no bread, no food. I do not wonder that the children of Israel murmured. We have murmured under less trying circumstances than that. All of us have. They murmured.

It is true they had had an experience of divine grace in Egypt, and as they came through the sea. They said, "Yes; He did that, but can He provide bread also in the wilderness?" You remember the miracle. I read the other day that a scientist has learned what manna was: it was a gum that exuded from a certain plant! Some orthodox people will get hold of that and talk about "the scientific accuracy of the sacred Scriptures"! The word



"manna" means, "What is it?" The scientists have not found out what it is. But we know: it is the bread that came down from heaven. Our Lord said so. "Of course, I believe the Bible, but I do not believe in the supernaturalism of that miracle." Very well, do not argue with me: argue with my Master." You cannot deny the supernatural nature of the Old Testament miracle without denying the infallibility and authority of Jesus Christ Himself. It was but a type of One Who was to come, and Who said, "I am that bread which came down from heaven."

And quails were sent also. Both bread and flesh were provided. Observe, therefore, *that the life that was miraculously preserved by the passage through the sea, was now miraculously sustained.* And do not forget that we too are in the wilderness where there are no restaurants. You cannot satisfy your soul anywhere on earth. We are in exactly the same situation as the people of Israel were: we can live only as we have the Bread which came down from heaven. Unless you are going to live a supernatural life, you students, and exercise a supernatural ministry, I wish you would pack your bags and go home. The man who goes out as a minister to preach anything other than that is a menace. I beg of you to remember that your own lives must be sustained by a power from heaven. You cannot preach otherwise. If you are a Christian—I put it subjunctively—if you are a Christian, then the life that is in you is from God, and that life can be sustained only by God. You must have the manna.

*Then came the water.* Moses struck the rock, and the water gushed forth in the wilderness. They were given bread, meat, and water. "All these things shall be added unto you." The Lord will look after us. That is His promise: the life He has given, He will sustain. I hope you will preach that. Remember again Paul's saying, "They drank of that spiritual Rock that followed them: and that Rock was Christ."

Then, did you ask a question in your mind a few minutes ago? Did you say "The Egyptians were swallowed up by the waters. They were dead upon the seashore; therefore there was to be no more fighting"? No; not that. But I do read that when Christ was crucified, He spoiled principalities and powers, and made a show of them openly. I believe that Pharaoh and his hosts were types of those principalities and powers over whom Christ obtained the victory when He was raised from the dead and set on God's right hand "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come". But I sincerely hope none of us will ever reach perfection this side of heaven! I hope you will strive to be perfect. I hope you will follow on to know the Lord. But I fear if ever you arrive at absolute perfection this side the gates of pearl, you will be very lonely. Certainly you and I could not keep company, for I should be afraid of you. You will have your faults—and your enemies.

After they had had the bread and water, "then came Amalek, and fought with Israel in Rephidim". There was trouble enough within—their disposition to murmur; but now they must fight. And you will have it to the end of time. You will have to fight. But the children of Israel won the victory. Moses went into the mount to pray, with Aaron and Hur staying up his hands. And you will have the victory, for One intercedes for you, and the victory is yours through Him.

In the nineteenth chapter they come "into the wilderness of Sinai" with an attentive ear to hear what God the Lord shall say; they are made willing to receive the law of God. That is the attitude of all believers. Having been born from the grave, having drunk of the Heavenly Rock and drawn upon Heaven's resources, we should ever turn an attentive ear to hear what God shall say to us.

Summing up the teaching of these chapters, let me speak a minute or two particularly to the students. I have tried to show you that this is a record of supernatural events, a record involving the manifestation of supernatural power. Is that quite clear to you? That is where the crux of the present-day controversy lies. The controversy is over the principle of supernaturalism. Modernism, when it is finished—not in its beginning—denies the supernatural everywhere. It begins by denying it in minor matters, but it ends—when it is finished—in denying that there is anything supernatural, or that God intervenes in human life.

More than twenty-one years ago we had a battle over this matter in the Convention of Ontario and Quebec. The Convention was held in Bloor Street Church, and the battle then was over a professor named, I. G. Matthews—an attractive man, a man who somehow or another captivated the students. But I thought then—and I am more convinced now than I was then—that there was nothing extraordinary about the man. I mean, he was not a man of unusual ability. But he was a Modernist—people said, of a mild sort. Some of us opposed him, and we were denounced for being narrow.

That man remained in McMaster until the end of the college session of nineteen hundred and nineteen. During that time, successive classes passed through the university. This man was a member of the Theological Faculty; he was not an Arts professor, but he took certain subjects in the Arts course, and thus the students in the Arts Department came under his influence. I suppose he touched the Arts students less than almost any other professor in the institution, and yet influenced them more—undoubtedly for the reason that it is not difficult to cultivate unbelief. You do not need to go to Guelph to learn how to cultivate weeds: leave your garden alone, and you will have plenty. It is easy to get people to deny the Bible, and to take up an attitude of antagonism toward all that is revealed therein. It may take great ability, energized by the power of God, to get people to accept the truth, but any idiot can turn people from it. Moody is credited with having said that "a lie will travel around the world while truth is getting its boots on". It is an extraordinary thing that if anybody starts a lie in circulation, it will go from lip to lip like fire; but if you come with the truth you are greeted with the challenge, "Prove it." Have you ever noticed that?

Well, successive classes passed through McMaster University, and in the course of nine years there were hundreds of graduates. Some of them became teachers; some of them, lawyers; some of them went into business of various sorts; then, of course, there were the theological graduates beside. And into the minds of all these men doubts were instilled through the passing years, and at last, when we had our battle in nineteen hundred and twenty-six, many of these men who ten years or so before had come under Professor Matthews' influence, had now found for themselves places in life, and had become influential in Baptist affairs. They were on mission Boards,

and on the Board of Governors of McMaster University; and all had imbibed Professor Matthews' poison. The fruit of that one man's sowing—just one man—ruined the Baptist denomination. They do not know they are ruined, but they are; and are waxing worse and worse with the passing years.

About January or February of nineteen hundred and nineteen we had a great prayer conference in this building. It was packed, with every seat in the gallery and on the floor occupied at nine o'clock in the morning when we gathered for prayer on several successive days. This professor sat back in the centre. I can see him now. And he said to somebody, "It is just an eddy in the stream in favour of supernaturalism, but it is only an eddy. It will soon turn back." He knew the devilish business in which he had been engaged, and his prophecy was fulfilled.

After he had gone to the United States, Prof. Matthews published a book entitled, "Old Testament Life and Literature". It was published in nineteen hundred and twenty-three. I will not ask you to waste your time reading it, for the simple reason that there is nothing new in it. The Modernists are all parrots, saying over, and over, and over again, what others have said before them. But here is a passage relating to the matter that has been before us tonight:

"The plagues, all of them more or less common to the Nile valley, added to their eagerness to withdraw. (Ex. 7:9). Escape was never difficult. Roads led from Egypt into the desert in at least three different ways. Their flight apparently led them down the wady Tumilat a few miles, then they seem to have turned southward into the Egyptian desert to avoid the pursuing army (Ex. 13:37 to 14)."

They were led by the pillar of cloud by day, and of fire by night, the Bible says. And further, "God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt."

But to continue our quotation:

"As they hesitated, perhaps at the southern end of the Bitter lakes, the spring wind blowing from the south or southeast greatly aided them, and likewise impeded the chariots of Egypt. Thus, most probably in the early years of the reign of Merneptah (1225-1215 B.C.), in a marvelous way they escaped from a hated and feared foe to a new-found liberty.

"Many glimpses of natural motives and the naturalness of the deliverance have been preserved in the documents, but that was not the main thought of the storytellers. They found a deeper and richer meaning in all the experiences of their founders. To them those were no ordinary days. Yahweh was in the burning bush and in the plague experiences. He delivered them from Pharaoh, and rolled back the waters of the Red sea. They conceived, and rightly so, that the chief glory of their national birthday was the manifestation and the guidance of their God."

But it was all natural: "The plagues, all of them more or less common to the Nile valley", "the spring wind blowing from the south or southeast", "the southern end of the Bitter lakes"! And they got over safely!

What has that to do with it? Just this: if that be true, the Bible is not true. And if the Bible is not true, Christ is not true—and we have no Saviour. Be on your guard against the denial of the supernatural, and remember that the Bible has been given us to show that God can—and does—come into human life, and not only delivers us marvellously, but miraculously, by supernatural power.

### "THE DEAR DELIGHT OF DOING GOOD."

(Continued from page 1)

a speck of dust in the mechanism, which a kind hand could remove. Try to remove it. Do not ask for pay. Try to be independent of everybody's, "Thank you." Find your chief satisfaction in the doing of the thing itself.

If thus we seek to exercise our souls, we shall find in the end of the day that, though we have tasted the sweets of Heaven all along our pilgrimage, they have been but earnest of Heaven's great reward; for it is recorded that a cup of cold water, given in the name of a disciple, shall in no wise lose its reward. As for the Pharisees who do their alms before men, and who offer their prayers to be heard of men, remember the withering irony of the truly terrible saying, "Verily, I say unto you, they have their reward."

Let us learn the joy of living our lives before God in secret, there offering our prayers and doing our alms; and ask for no open reward save that which God, in His time and wisdom, may be pleased to give.

## The Union Baptist Witness

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### HIS NAME.

One who was closely associated with the Juvenile Court work stated that there were very few children who came under their attention who knew the Ten Commandments. It is true that it is sometime since the conversation concerning this took place, but we are rather of the opinion that there has been no change for the better in this respect during the past few years.

It has been our experience lately to have been shocked beyond expression to hear the blasphemous language used quite casually by boys and girls. This has been overheard as we pass along the street, or when riding on street cars and our hearts are greatly burdened in this respect.

Surely there are many parents who read the "Union Witness" pages who would be greatly grieved if they knew

that their children had fallen prey to this terrible habit of swearing and yet one stands convinced that many of the children from Christian homes are tainted with this horrible thing. It is so very prevalent and the swagger of one boy in the neighborhood, and the bravado of some girl who appears smart, can corrupt children who would otherwise abhor such talk. "Familiarity breeds contempt" and when day after

day children hear their playmates use swear words, one will almost unconsciously drop from their lips. The cry goes up to the Heavenly Father, "Guard the children", but we must realize that at our hands their welfare is held in many cases. It may be old fashioned to teach, explain and have the children memorize the Ten Commandments and it may be that we are quick to show that in this dispensation we are under Grace, not under the Law, but the Ten Commandments are concise and important and necessary if we are to respect others' rights, they must be applied to daily living. "The Lord will not hold him guiltless that taketh his name in vain."

May the mothers and fathers of our constituency take nothing for granted. May they know where their children are. May they make it their business to know what goes on when children are off by themselves. May they ever be on guard lest the cigarette smoking habit be firmly established before they are aware of it as a temptation to their boys and girls.

There is indeed need for this warning. The writer knows of boys and girls who use the vilest language and are constantly deceiving their parents, and were the parents given even a hint of the peril, it would not be accepted, but would to them be unbelievable.

Recently a boy of about thirteen was observed showing some smart tricks to small boys of seven or eight. It would seem that every little lad in the group looked upon him as a hero. Finally, he took a cigarette from a case, smartly picked a match with his thumb nail and began to smoke, puffing the cigarette and flourishing it before an admiring audience. His farewell as he rode away on his bicycle was an oath. Is it surprising to hear that a few weeks later, one of the little boys is seen smoking a cigarette?

What indeed should be a Christian's attitude in such a circumstance? What is the parent's responsibility? Why should not the parent see these things? Something must be done.

#### THE MISSIONARY BULLETIN.

The December issue of the "Missionary Bulletin" has been mailed. Pray for its distribution. Every issue sees its increased usefulness and prayer helpers are to be found in every part of the world. It is gladly mailed to every one requesting it and is sent without charge.

Of the Bulletin a friend writes: "We often hear, 'that is in the Bulletin', so nice to receive the direct news."

Another writes: "Thanks, very many thanks, to you all for sending us Bulletins in which we are so very much interested . . . we seem to be still almost with you in body and are fully so in spirit and we are praying earnestly that God will richly bless you with all spiritual blessings in Christ Jesus."

#### MT. PLEASANT ANNIVERSARY.

The Pastor's sixth anniversary was celebrated by the Mount Pleasant Road Baptist Church, Toronto, in a suitable way, the members and different depart-

ments expressing in various ways their heartfelt appreciation of the ministry of Rev. Alexander Thomson, B.D., in their midst.

On December 6th, the services were of a special character and on Monday, December 7th, a congregational social gathering was held. At this meeting the Pastor was presented with a handsome clock, the gift of the ladies of the church. In presenting the clock, Mr. William Inrig, chairman, remarked that a year ago the deacons and men of the church had seemingly had the honors, but this year they had to give place to the ladies, who seemed to be having all their own way. Nor, was the gift the only expression of thoughtfulness on the part of the women of the church, for the vestry had been visited and at their hands had received a general brightening up. A lovely plant in full bloom bearing a message of good wishes added to the attractiveness of the room and brought greetings to the Pastor.

A beautiful spirit of fellowship exists at Mount Pleasant and Pastor and people are looking for showers of revival blessing. The church has two of its young people, graduates of the Toronto Baptist Seminary, engaged in missionary work in Northern Ontario, and there are five others now studying at the Seminary. On November 15th, eight new members were added to the church.

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#### LINDSAY.

The prayer meetings are real times of blessing, power and refreshing at Lindsay and the Lord is adding to the church such as are being saved, seven have recently been received into membership and during the past week the Lord has graciously given them souls. One young woman has been so under conviction that she had not slept for nights and although warned to keep away from the Baptist bunch, she went to one of the church members privately seeking light. On seeing the Truth as it is in Christ Jesus, she joyfully accepted. In spite of opposition she is standing firm and confessing Christ everywhere she goes. The Cottage Gospel Meetings are also being blessed. Pray for this fruitful work in Lindsay.

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#### HESPELER.

The Hespeler Baptist Church enjoyed the ministry of Rev. W. J. Thomson on Lord's day, December 13th, and had a blessed time. It is expected that Mr. Thomson will serve at Hespeler for several Sundays.

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#### STANLEY AVE., HAMILTON.

##### 42nd Anniversary Services.

Sunday, December 13th, was a great day of blessing in Stanley Avenue Baptist Church. This was the forty-second birthday of the church and the three Missions of the church shared in the anniversary services.

At the morning service, when Rev. T. T. Shields was the speaker, there was an attentive congregation who followed his message on the principles of the true biblical church with great interest and

profit. Dr. Shields stressed the often-forgotten truth of the church as a testimony to the power of God and showed that only those who are added to the church by God Himself are members of His church. The only independent Baptist Church is, therefore, one that is absolutely dependent upon God and not upon any man-made plan or organization. The church does not need to depend upon its size and those who are not added to it by God are not assets, but hinder the work of the Lord. There should be no grieving when they go out.

In the evening there was a great meeting, the various departments of the work, represented by their leaders, who were with the Pastor on the platform—Mr. F. Beale, for the Sunday School; Mr. A. Fleischer, for the Young People's Society; Mr. V. Lehman, for the choir; Mr. J. Gorman, for the Evangelistic Group; Mr. V. Stewart representing the Calvary Mission on the mountain; Mr. G. Potter, representing Bridgeview Survey Mission; Mr. H. Frid, the Governor's Road Mission, and Mr. J. Pavey, the Board of Deacons. Each of these gave stirring testimonies and Pastor Clifford J. Loney followed with a short discourse on the Way of Salvation and the manifest power and work of God was seen when seventy-one walked the aisles, ten of these for salvation, five for baptism and church membership, fifty-one for consecration and ten for deeper fellowship.

The ordinance of believer's baptism was administered to three candidates during the service. Thus Stanley Ave. Baptist Church commenced its forty-third year with a time of revival blessing and joy in the Lord. The outlook for a larger service in the work of the Lord is encouraging.

#### THE WOMEN'S CORNER.

Many of the churches through their Women's Missionary Societies have been showering the Toronto Baptist Seminary with good things for the students. What a happy idea!

The Women's Missionary Societies and Dorcas Societies are caring for the needs of many in and outside of our churches, pray for this ministry.

A beautiful Bible, suitably inscribed, has been sent by the out-going missionaries as from the W.M.S. of the Runnymede Baptist Church to Mr. Mellish's helper and interpreter. Some little time ago, a member of the Jarvis Street Church sent one to Mr. Davey's helper, Charles Deans.

A Mission Band has been organized at Long Branch and the first meeting brought together about thirty boys and girls.

The Sunbeam Mission Band of Calvary Baptist Church, Ottawa, recently held its Thank Offering Meeting, and the opening hymn, "Little Children may be Heralds of the Great Salvation," seemed to be the key-note of the service. The gathered friends listened to a distinctly missionary program and realized that children can be used to publish the Gospel story. The church was filled to capacity and the Thank-offering amounted to \$25.00, designated as a contribution to the expense of bringing Mr. and Mrs. Davey from Liberia for their furlough.

## Baptist Bible Union Lesson Leaf

Vol. 7

No. 1

REV. ALEX. THOMSON, EDITOR.

Lesson 1 January 3rd, 1932  
FIRST QUARTER.

### THE LAW OF THE OFFERINGS.

Lesson Text: Leviticus, chapters 6 and 7.  
Golden Text: "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.

#### Daily Bible Readings.

Monday—Exodus 22:1-15.

Tuesday—Prov. 20:1-13.

Wednesday—Ps. 110:1-16.

Thursday—Matt. 5:21-26.

Friday—Luke 19:1-10.

Saturday—2 Cor. 5:12-21.

### I. SINS DONE WITTINGLY, (6:1-7).

The subject of the offerings is continued in this lesson, additional directions being given concerning them, particularly from the standpoint of the priest. The first section relates to the guilt offering for sins committed wittingly or knowingly. The sins enumerated are five in number, constituting, probably, the most common of this class. The first of these relates to trespassing upon a neighbor's rights in a matter of deposit, where the property of another has been unlawfully used; the second, to fraud in a bargain, where one gets the better of another unjustly; the third, to robbery, implying any act whereby one secures possession of the property of another unjustly, even though such act be under the protection of legal form; the fourth, to oppression of a neighbour, as in the matter of wages; and the fifth, to refusal to return to the rightful owner a thing found. These were wrongs committed against men, and bear careful analysis in their relation to present-day life, for God considered them as sins against Himself. In wronging our neighbour we sin against God. Note the application to home, business, social and religious life. The principle affects every phase of society. God is just, (Is. 45:21), and cannot approve of that which is unjust. It is, therefore, the real nature of each action which He judges, not the clothing it wears, for a certain act may be technically and legally proper, while being morally and spiritually wrong. Each act should be judged from the Godward standpoint as in the case of the kings, (2 Kings 17:2; 18:3).

Directions concerning the guilt offering impress us with the fact that God takes note of sin. He cannot overlook it. He holds man responsible for it, but makes provision for his forgiveness, and cleansing. There is a twofold aspect to the provision in this case. First, in relation to the person wronged, the property of such an one must be returned to him, with the addition of one fifth. The guilty one was thus to make restitution to the person whom he had defrauded, such restitution taking place before presenting his offering unto the Lord. He

must make the matter right with man, as well as with God, and before he received the forgiveness of the latter. Such action on his part betokened real repentance. One may well doubt the reality of repentance when the individual seeks the forgiveness of God, but declines to make the matter right with man. The offering prescribed was "a ram without blemish. And the priest shall make an atonement for him before the Lord, and it shall be forgiven him for anything of all that he hath done in trespassing therein". The substitute is punished in his room and stead and he goes free, typical of Christ our guilt offering, (Is. 53:10). Sin brings death, so the heinousness of the act is brought before the sinner, also the necessity for reconciliation and faith in the work of the substitute. A true servant of God must be right with God and man; neglecting either means to be right with neither.

### II. THE PORTION OF THE PRIESTS, (6:8-7:21).

The following directions were meant specially for the priests: first, in relation to the burnt offering, (8:13). The daily offering of this nature consisted of two lambs, one offered in the morning, the other in the evening. God therefore had before Him a continual burnt offering. The fire on the altar never went out. Instruction is given the priest concerning the fire and the disposal of the ashes therefrom. The fire was to be kept burning, and in the removal of the ashes from the altar to the side of the same, the linen clothes were to be worn, but in finally disposing of them outside the camp, the linen clothes were to be taken off and other garments put on. In this there is manifest the carefulness of God in guarding the priest against contamination. The priestly garments were sacred and only to be worn within the tabernacle enclosure in the service of Jehovah. In wearing them without the camp pollution might occur, rendering them unfit for further sacred use. They were not meant for ordinary use. God has clothed His saints in the garment of righteousness. May we see to it that we are as particular in keeping our garment clean.

The priest's portion of the meal offering is herein stated, (vs. 14-18). After burning a handful of the flour, and of the oil, and all the frankincense, the remainder was eaten by the priests in the holy place, with unleavened bread. This was given unto them by God as part of their sustenance. Those who served the altar had their portion with the altar, (2 Cor. 9:13, 14). This is seen in the altar offerings, parts of which were given to the priests. As we have noted formerly, it did not imply that only part was given unto the Lord, and the rest given unto the priests, but that the whole was presented unto God, and then He gave the priests their portion. It was the Lord's offering. Even so in the present day our offering to Christian work is the Lord's offering, and His servants, whose whole time is given to this service, are entirely in God's will and purpose in being sustain-

ed by the same. A difference is manifest in the disposal of the burnt offering of the priest; this he was not permitted to eat, the whole of it must be burnt, (vs. 19-23). In presenting an offering on his own behalf the priest was reminded of his own need, and he must not retain any of it for himself, the whole of it must ascend unto God. So the minister of God to-day should give his offering unto the Lord, not holding back in whole or in part because of his position in the service.

In relating to the sin offering, (vs. 24-30), direction is given that the offering was to be slain before the Lord, then certain parts being taken therefrom as the Lord's portion, the officiating priest was to eat of the flesh in the court of the tabernacle of the congregation. This was his portion, given for his sustenance. This offering, like the others, was holy, whoever touched the flesh of the offering became holy. He had to be careful thereafter of defilement; he was a separated man. Any garment which had been sprinkled with the blood must be washed in the holy place. The sacred blood must not be defiled by contact with outside objects. Any earthen vessel wherein the flesh of the offering had been sodden must be broken for the same reason, inasmuch as being porous it would be apt to absorb part of the same, and being used for other purposes, the offering would be contaminated. A brazen pot must be scoured, and rinsed with water for a like reason. Typically it speaks of the holy character of our Lord. His offering was holy and uncontaminated with sin, the type therefore must prefigure this. All the males among the priests were to eat of the flesh of the sin offering, except that whereof the blood was brought into the tabernacle.

### III. THE PORTION OF THE LORD, (7:22-38).

The Lord's portion of the offering was definitely assigned. The whole offering was given unto Him, but a definite part was consumed on the altar and never eaten by the priest. The fat and the blood were His, and very severe punishment was meted out to anyone who dared to eat of the forbidden portions. Those were the Lord's. The fat was estimated to be the best of the animal, (Neh. 8:10; Ps. 63:5), and the life is in the blood, (17:11). The Lord therefore received the best, and the life was given to Him likewise. Recognition should be given to the underlying principle that He demands and expects a definite portion from His own these days, and that the best part, because all that we have is His. To refuse to give Him His due is to become a robber, (Mal. 3:8), and that means loss of blessing. Note the Christian robbers. Specific directions follow respecting the parts of the sacrificial animals allotted to the priests, (vs. 28-38). The weaving of the parts signified the giving to the Lord of these portions and the receiving from Him of the same as they were waved toward the altar and away therefrom. Emphasis should be placed upon the necessity of putting God first in the life, and of doing faithfully our duty unto Him.