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

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The Sparrow Teaches the Eagle to Soar

REV. W. W. FLEISCHER, B.A.

(Editorial Note: We are happy to be able to give this striking article to our readers, first, for its own intrinsic worth. It displays a spiritual discernment and a resultant understanding of the timeless, natural, philosophy underlying many modern religious phenomena, which are all too rare. The article ought to inspire all our readers with a new interest in the book of Job as being one of the most up-to-date books in the world.

But we have special pride and satisfaction also in publishing this article because it comes from the pen of our new Professor of Church History in Toronto Baptist Seminary. We do not call our instructors, professors, really, although all of them possess more than some who profess to be professors. This article is obviously the work of a man who sees things in the perspective of history, a man of genuine historical sense. We are confident our readers, on completing this article, will feel like congratulating Toronto Baptist Seminary on such a valuable accession to the Faculty as Mr. Fleischer. We promise our readers that we shall endeavour to supply them with other articles by the same author in the near future.)

"Then a spirit passed before my face; the hair of my flesh stood up. . . . I heard a voice."

The words quoted above are taken from a speech uttered by Eliphaz the Temanite for the special benefit of the long-suffering Job. The reader of the book of Job will be excused if he finds it difficult to understand the purpose Eliphaz had in mind when he related this famous experience. Certainly it was meant to impress his sick friend; and in the absence of any attempt on the part of this great saint to deal with his suffering brother from the standpoint of principle, it would appear that the sole authority for his grievous accusations against Job was this most wonderful of wonderful spiritual flights,—which method is by no means a lost art.

No crusader was ever more zealous in his holy cause than Eliphaz was in his. Urged on by an inward impulse that would not allow him to be disobedient, to what he believed was the heavenly vision, he set out to plant the flowers of his spiritual wisdom in the wilderness of Job's corrupt mind. In his long career of giving free advice, and of sharpening the intuitions of the spiritually dull, by means of a noble frankness, combined with the unique power he possessed to force his way into the sacred precincts of a man's soul, he had never had a greater opportunity than that afforded by the terrible calamities of Job.

Let it not be thought, for a moment that this good man was not sincere. Had he not "heard a voice"? Was not Job a sinner? Must he not add these two facts together, and visit the hypocrite? And surely his conscience could not rest till he had poured the message of the Lord into the aching heart of Job!

What of the consequences? What of Job's feelings and attitude? Ah, dear patient, noble, soul that Eliphaz was—long since had he learned to leave results in the hands of Providence!

Thus does the Prince of Uz become the victim of a two-plus-two-equals-four philosophy of life. And by that we mean that when Eliphaz had added the palpable and impalpable faults of another man to his own infallible spiritual intuitions, it resulted in a house-cleaning-bee. The man who has heard a "voice", and his friends, with willing hearts, find it convenient to gather their brooms, dustpans, and dusters, to do a little house-cleaning for the lazy Job. But do not forget, they were sincere! Are we not reminded, however, of a strange fact, namely, that a certain type of sincerity is equally as dangerous as insincerity? That is, if we judge by the tragic results that often accrue to the well-meaning, but not wise, type of sincerity. It is a pity Eliphaz had not heard, "Be ye wise as serpents, and harmless as doves."

Eliphaz, according to Elihu, who saw him, and therefore surely knew, was an old man. But age had not robbed him of zeal or vital force. His enthusiasm (or stubbornness) was not the "crackling of thorns under the pot" variety. It lasted through the storm of controversy; and when Eliphaz must admit that the wicked Job's tongue is more nimble than his own, and that he is silenced in debate, he decides to sit it out. Speech is gone, but determination is not dead. No; Eliphaz would not give up; for did not the "token" of "the voice" prophecy-ultimate

success? Surely the day would come when Eliphaz would drag this defiled man out of the mire of his long established sin. Then he would be amply rewarded for bearing so sweetly the insults of the thankless Job.

By the way, could we pause to say that perseverance, untempered by holy discretion, is not a virtue; else the devil would be a saint, and Bolshevism would be the fairest flower of our modern civilization.

The humble Eliphaz no doubt felt that Job was the prince of egotists. Surely a great man would not make such liberal use of the personal pronoun! Nor would he glory in the remembrance of days when his name was the synonym for piety, learning, and mighty accomplishment! So thought our gray-headed oracle of "the voice". Probably he approximates a modern condition, when many find it very easy, and even convenient, to be exceedingly humble. The desert may boast to the rose garden thus: "Unlike you, I do not tolerate a weed on my well-tended expanse of sand." It does not wait, however, to answer the garden's query, "But where are your roses?" Thus, while Eliphaz can say, with a show of truth, that the thistle of pride does not grow in his miniature Sahara, he must also admit that he cannot boast of many flowers—which, after all, is a cheap brand of humility.

Shall we blame the man who has ministered salvation, cheer, and holy joy, to a countless multitude throughout the length and breadth of many lands, if, in a dark hour, he takes comfort in the fact that his ministry has not been in vain in the Lord?

Our would-be soul-winner sadly failed, and we need not look far for the reason. *Eliphaz made this mistake when he joined a thoughtless philosophy of life with an emotional experience; and stamped the product with the mark of divine origin.* He was so sure of himself that he could say, "Lo this, we have searched it, so it is; hear it, and know it for thy good." Such an assertion does not mark a man as a rationalist, but it most certainly brands him an irrationalist. In some mysterious manner he has discovered that Job is a hypocrite: "Even as I have seen", he rattles on, "they that plow iniquity, and sow wickedness, reap the same."

In this last utterance he reveals the breadth, length, depth, and height, of his conceptions of God. There is nothing beyond; he has explored the deepest depths, and stood upon the highest mountain. Paul may say, "I count not myself to have apprehended", but not so Eliphaz. He knows why Job lost his wealth; why his family were stricken by death; and why the hand of disease held this poor sinner in a vice-like grip,—*"Wrath killeth the foolish man."*

No; he could not prove anything against Job. Nor was proof necessary. Should the man who lived so near the Lord be guided by such worldly methods? Is not spiritual intuition enough? And lest Job would not be convinced, Eliphaz carefully presented his heavenly credentials: "Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice."

Poor, dear, old, gray-headed, Eliphaz!

But we really admire him. Did he not travel far to save a soul? And why, think you, he sat so long—was it seven days and seven nights?—and then patiently endured the insults of the man whose "belly was filled with the east wind"? Why? *Because he loved him!* That is why he was frank with him. One hears him again, "If we assay to commune with thee, wilt thou be grieved?" Or, to give it a more modern rendering, "Pastor, will you object if I speak frankly about some of your faults? I have prayed much about the matter, and what I say to you I say in love. Please accept it in the spirit in which it is given." Thus many a weary pastor in the midst of suffering and pressure of work, has been invited to the stone-bread and iron-cake banquet, thoughtfully and prayerfully prepared by some specially enlightened Eliphaz. Moreover, whoever dares to question his God-given message is guilty of the most stupid sacrilege!

The subject of our discourse apparently never dreamed of personal imperfection. He was amazed at Job. And the man who so nobly tried to pluck this brand from the burning, fearfully burned his own hands, and failed utterly to help a poor suffering brother. With all his perseverance, sanctity, altruism, and superior spiritual intuition, he had not one crumb of comfort to offer.

What is the chief lesson taught by this dismal failure? The sparrow should never try to teach the eagle to soar! Before we boast of superior enlightenment, of "a commission" received, and of a voice that speaks to our hearts so infallibly that it nullifies all decisions reached by pastors, churches, and conventions, let us be sure that these sinful Jobs are as down-at-heel spiritually as we make them out to be. Surely it gives food for thought, that three good, earnest, men are unwittingly championing the cause of Satan—for was it not he who first suggested that Job was a hypocrite? Little did the wise men who gathered around the sick Job realize that they and their soothing words were but part of an infernal scheme to harass the soul of a great man.

Remember, too, that the impeccable and infallible Eliphaz preached the gospel to his unfortunate brother. Listen how sweetly he croons over the prodigal: "He woundeth, and his hands make whole." But he pleads in vain! And did he not fail because he stood on the height of a "Thus-saith-the-Lord-exclusively-to-me", and looked down on the man in the mud?

This attitude also blinded his eyes to the moral grandeur and spiritual excellence of the man whose faults he sought to correct. Let us compare these two men: Eliphaz, the man with the little mind, the shrivelled soul, professing the type of orthodoxy that affords abundant material for Modernism's caricatures. He reminds us of the sparrow twittering his endless chatter of self-importance from a dilapidated fence. In Job, on the other hand, we see the man who is at home in the infinite magnitudes. In his masterly addresses he exhibits a wide but intense sympathy for his fellow-man. His mind is acquainted with the depths of philosophic lore, and when his soul takes wing into the mysteries that relate themselves to the Infinite, His existence, His eternal laws, and His dealings with man, we are reminded of the eagle which,

(Continued on page 9)

The Jarvis Street Pulpit

THE MEANING OF CHRISTMAS.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 20th, 1931.

(Stenographically Reported)

"Thou shalt call his name JESUS: for he shall save his people from their sins."—Matthew 1:21

When the prodigal returned from the far country it was evident that he had been so long absent that he had forgotten even the idiom of the language that was used at home. He had become accustomed to a foreign tongue. He had moved among people who thought differently from the people to whose speech he had been accustomed in his father's house. He was familiar with the language of trade. He knew how to deal with men who lived to buy, and to sell, and to get gain. But in the country from which he came he had found no one who knew anything about the principle of grace, "for no man gave unto him".

Missionaries in foreign lands, who, to reduce the language of the people to a written language, have to identify the vocal sounds, and discover what ideas they are intended to represent, and in some cases have to spend many years discovering words to convey the ideas, the principles, of the gospel; and even after selecting a word, in some instances, they have been forced to clothe it with a new significance, because the gospel belongs to another world, not only of speech, but of thought. It must therefore always be difficult to convey to the natural mind the profound significance of the simplest utterances of the Bible. "The natural man receiveth not the things of the spirit of God."

There are no words even in our language, rich as it is, which can adequately express the height and depth and length and breadth of the conception involved in the word "grace". And at this Christmas time one who has any spiritual discernment, any appreciation of the spiritual content of the Christmas message, must surely be impressed with the—I do not say it unkindly—with the prevailing ignorance of what the coming of Christ into the world really meant. We have fallen upon days when we need to go back to the very alphabet of revealed religion, when we need to expound once again the first principles of Evangelical Christianity.

I am not disposed to strive about words to no profit. I admit that we who are Christians ought to celebrate Christmas every day, and that we ought in very truth to have seven Sundays in every week, that "Holiness to the Lord" should be written upon everything. And yet when the public mind is turned toward a particular subject, I think there is some advantage in dealing with that subject at a time when it is uppermost in men's thought. Hence, I believe there is, or may be, great spiritual profit in the observance of the Christmas season.

What does it mean to the world that Jesus was born in Bethlehem of Judaea?

I

His was A PREDICTED BIRTH, a birth for which the world had long waited, and a birth which even now, after

the lapse of nearly two thousand years, is still celebrated and honoured as the season when Jesus came into the world. That, in itself, is suggestive.

Other births have been recognized and long celebrated. Usually when the man is dead, how great soever he may have been, the day of his birth is soon forgotten, or is only occasionally remembered. We find our attention directed sometimes to the centenary or some other anniversary of the birth of some outstanding figure of history. But we do not remember Shakespeare's birthday every year. We honour her late Majesty, Queen Victoria, and we still remember her birthday as Empire Day, but the majority of people have forgotten that it was the birthday of a great queen; it is a public holiday, and very little more. But year by year, and century after century, the birth of this marvellous Child challenges the attention, and commands the interest of countless millions of people.

What gives this story its immortality? Certainly *not the worldly circumstances of His mother and His reputed father*. It would be difficult to imagine a greater stoop than that to which He condescended when, of His own will and choice, He came to Bethlehem. We do not understand—nor can we understand—the significance of His coming, unless we recognize that He is the One for Whom all the ages had been waiting, and toward Whom all history now looks back. He was so born that it might be fulfilled which was spoken by the prophets: "Behold a virgin shall conceive, and bear a son, and shall call his name Emmanuel, which, being interpreted, is, God with us."

There are many who utterly reject the supernaturalness of the birth of Jesus Christ. But I insist that Jesus has no meaning to any of us unless we see that He was so born.

Mr. Whitcombe referred to a passage from Tennyson, in his prayer this evening; and unless we understand that truth we have not seen Jesus,—

"Thou seemest human and divine,
The highest, holiest, manhood Thou;
Our wills are ours, we know not how,
Our wills are ours to make them Thine."

This is the story of the birth, not of a man only, but of One Who united in Himself the nature of God and the nature of man, Emmanuel, God with us. God was in Christ. We celebrate the coming of God into the world.

I read a few years ago an article in *The British Weekly* by a professor of Union Theological Seminary, New York, in which he spoke of the intellectual difficulties which thoughtful men find—as he put it—in construing Jesus as God. Be the difficulties intellectual or otherwise, we know nothing of the meaning of Christ's advent into

the world until we come by faith to see that He is the long-promised Seed, that He is the great Deliverer, the virgin's Son, having a human mother, but no human father,—“God manifest in the flesh”.

How sadly is He misrepresented to-day! He is stripped of His Deity, reduced to the dimensions of a man, and interpreted in terms of human thinking; instead of being worshipped as the One Who was before all things, and in Whom all things consist.

Here was a *Child Who was divinely named*. It is always an interesting matter to determine the name of a little child. All the uncles and aunts, as well as grandmothers and grandfathers—and sometimes brothers and sisters—have their suggestions. I have often wondered how some people got their names! Some of them, I am sure, if they had had anything to say in the matter, would have chosen something else. But here was a Child Who was named from heaven. Mary had not to ask Joseph, nor Joseph, Mary—nor either of them, Elizabeth, or anybody else. But an angel directly from heaven said, “I will tell you what that Child is to be called. Thou shalt call his name JESUS. It has been divinely decreed, settled in heaven, from all eternity what this Child's name shall be.”

That is significant, is it not, that God should be interested in the name of a little Child, and should send a special messenger that there might be no mistake about it.

Would you like to know why? Have you a bank account, large or small? Perhaps it was once larger than it is now! It may be of a steadily diminishing quantity. But they have a specimen of your signature at the bank, have they not? You will draw upon that account; therefore the bank officials must know what your name is, and what it looks like when you write it. They may not know exactly what it is except that it is identified as your signature! I am sure they would not know mine!

A certain distinguished lawyer who used to be a member of this church told me of writing to a gentleman who, at that time, was Prime Minister of Canada. I do not know whether the letter was typewritten or not, but it was signed by this eminent K.C. He said, “I got a letter back in due course, and my signature had been cut off the bottom of my letter and pasted on the envelope, and underneath was written, ‘Believed to be Mr. So-and-So’.” It was left to the postoffice to discover who the real signatory was!

Perhaps that is how you write. They need a specimen of your signature at the bank because what you have there, be it little or much, is yours, and it is to be released only upon your authority.

But there is a treasure-house in comparison with which the wealth of a million worlds like this would be as nothing. It is all locked up, and nobody can get at it. It is yonder in a place where “neither moth nor rust doth corrupt, and where thieves do not break through nor steal”. But there is wealth enough there to cancel all the war debts of the world. There is wealth enough there to adjust all the balances, to save a thousand worlds, did they need saving—and it all awaits one Signature. Nothing is released but on the authority of that Name. The angel came and said, “There will be only one Name recognized yonder. Call Him Jesus.” To that Name the wealth of heaven will flow. By the authority of that Name countless millions shall be made eternally rich.

It is no wonder that Heaven was so careful of that name.

Then, more than that, it was to be a *name that no one could counterfeit*, that no one could imitate by any means. It was a name apart. “Wherefore God hath highly exalted him, and given him a name”—what sort of name?—“a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

It is useless to name Him with others. His is a name of universal authority, to which everybody and everything shall submit: “Things in heaven, and things in earth, and things under the earth.” They must all bow to the name given the Babe of Bethlehem's manger.

There are some people who change their names—ladies do sometimes. Then there are men of prominence who sometimes, in the Old Land, leave the Commons and are elevated to the peerage; thus a very prominent name sometimes disappears. Everybody who is familiar with English political life knows the name of Phillip Snowden, but he is now known as the Viscount of Ickornshaw. There are many men who have been rewarded with new names.

But this Name will never change. His name shall endure for ever.

I have known some people who would like to have an act of Parliament passed to change their names. Nor do I blame them. I saw a name once on a sign, “Death”. I should have pronounced it, “Deth”, but they called it, “Death”. What a name! But the poor man could not help it. I remember reading of a Miss Goodenough's being married to Mr. Verygood! There are such striking names as that. But here is a Name that contains within itself all that is needed for time and for eternity. It never shall be changed, never altered. The Wise Man said; “I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it.” God sent an angel to give to His Son a name that should be above every name, and that should endure for ever.

That puts a great responsibility upon us. There is no possibility of mistaking His identity. There is but one name recognized and acknowledged in Heaven. “Thou shalt call his name JESUS.”

II

Very well. Here was a Child that came into the world with a predetermined name, and A PREARRANGED PROGRAMME. You have looked upon a little child and wondered what he would become when he grew up. Some child early in life develops an aptitude for music, and people wonder whether he is going to be an artist. Another is interested only in engines and machinery, and it is expected that he will become an engineer of some sort. If he is given to much speaking, somebody may be foolish enough to suppose that he might sometime become a preacher! If that be so, there ought to be many more preachers in the world!

But who knows the potentialities of a human life? And what strange dreams little children dream!

Who knows what the children in our Bible School, whom we are trying to train for God, will become? Un-

known to us, God has His plan for them. But here was One Whose programme in life, to the last detail, was foreordained. He came into the world for a specific purpose, and the angel announced the purpose of His coming. The work He was to do was represented by the name He was given: "Thou shalt call his name JESUS: for he shall save his people from their sins." Jesus Christ did not come to be a generous Santa Claus. I like the idea of Santa Claus. I hope you will not rob the children of that delightful myth—but do not tell them I called it a myth, or, if you do, hide the dictionary until after Christmas. He used to be Father Christmas to me. It matters little what you call him. But I am disposed to believe there is little likelihood of any damage being done to anyone's faith by nursing that conception.

But Jesus Christ came into the world for something more than to liberate what is generally called "the spirit of Christmas". He came to do something more than to make Tiny Tims of us all. What did he come for? No mortal ever had such a programme set before him. No merely human creature ever essayed such a task as that which, by divine decree, was given into the hands of this little Child. Had He been sent to create a world, or a system of worlds, it would have been as nothing to the task to which He was divinely commissioned.

A little while ago there was a great political revolution in England, when the people went to the polls by the million to vote for a new government. Many of them turned their backs upon their former political affiliation. Why? Whether they were wise or not—personally, I believe they were—but whether they were wise or not, the future will disclose. But they went to vote for a deliverer, for a government that should better the conditions of life under which they lived. They voted for some kind of saviour. But not such a saviour as ours. They desired the government to introduce new economic conditions, that would thus provide them with the necessities of life, and perhaps a few of its comforts, and that would find a way of relieving them of some of the burdens which many of them were finding—and are still finding—almost intolerable. I do not wonder at their wanting somebody to come and lift the load. And I suppose they voted on the principle that it could not be worse, and that it might possibly be better.

But what is it all about? How have these conditions which we face in Canada, and which people face in the erstwhile prosperous country to the south of us, and the world around—how have these conditions come about? Someone says, "As the aftermath of the devastating war of a generation ago." I am interested in discussions of peace. To use an Americanism, I am "for disarmament", if I could be sure that all the nations would disarm together; but I am doubtful about the wisdom of one-sided disarmament. I should like to see the policemen disarmed. I should love to live in a city where no policemen were needed. But under present conditions I feel reasonably secure when I see the man in blue. Please do not send me to a country where there are no policemen just yet. I do not want to go there. I fear I shall have to admit that there is some wisdom—although I shudder when I see it—there is wisdom in a policeman's having a revolver by his side, in this country of great distances, for it is a pretty bad world we are in.

What is the use of talking about disarmament among nations when we cannot keep the peace sometimes in our own city? "From whence come wars and fighting among you? come they not hence, even of your lusts that war in your members?" War comes, out of human nature, and until human nature is changed, and until we have a regenerated society, composed of regenerated individuals—and, may I venture to add, sanctified as well as regenerated—we shall still need the policemen; we shall still be compelled at last to appeal to force.

What did Jesus Christ come to do? To introduce a new economic system? To give us better houses, and to improve the temporal conditions of life? No! He was a radical of the radicals, in that He came to lay His axe at the root of the tree. He came to go to the root of the matter. He came to save men from their sins. And that is more than a Christmas present, more than a box of chocolates, or any other remembrance that anybody may send to you.

God's great gift to the world was Himself in the person of His Son, that He might create a new race, giving to each member thereof a new life, bringing an alienated world into harmony with Himself, returning this discordant planet to the music of the spheres. Jesus Christ came to be a Saviour, and nothing less than that. His teaching and His example were but incidental to the main purpose of His coming, for He came to save people from their sin.

It will profit nothing to dress up the leper, or to give the patients yonder in the sanitarium, death-stricken with that dread disease, tuberculosis, a new dress for Christmas. That will do no good. "What wilt thou that I should do unto thee?" said Jesus to one who was without sight. "Lord, give me a new coat, and a new pair of shoes, and a new house in which to live"! Did he ask that? No! "Lord, that I might receive my sight."

Have you noticed that the people who came to our Lord during the days of His flesh did not ask Him for the mere incidentals and externals of life? Nearly all of them were driven to Him by some urgent and fundamental need, as when the leper came and said, "Lord, if Thou wilt, Thou canst extend my life of misery by another ten years, and forbid that the disease should make further progress"? "Thou canst apparel me in royal garments so that nobody can see my leprosy"? No; he did not say that! "Lord, if thou wilt, thou canst make me clean. I loathe myself. I want something that will make me a new man."

It was that that Jesus came to accomplish. "Thou shalt call his name JESUS: for he shall save his people from their sins."

And there is only one way by which it can be done. I quoted a scripture just now, but I omitted a connecting word, a logicious word. It implies an argument. "Wherefore God also hath highly exalted him, and given him a name which is above every name." Why did He give Him a name? "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him." The value and the authority, of the name were inseparably associated with His redemptive work. Only by going to the cross, and paying our debts, was He highly exalted.

What an illustration we have to-day of the need of it! Before the universal depression was quite as acute as it now is, I read an address by a great economist in which he predicted just such a condition as this. He said, "The one great need of the world, of all nations, is that they should have their debts forgiven." If there were such a man who could come from somewhere and say to John Bull, "Give me the tale of your obligations. Let me know every dollar you owe"—not on her own account, but on account of the Allies. Always keep that in mind, that England owes the United States nothing, not a dollar, on her own account. Her great debt to America was incurred by the fact that France, and Belgium, and Russia, and Italy, her Allies in the Great War, for whose sake she bled with them, borrowed money from the United States, and John Bull was paid a compliment when Cousin Jonathan said, in effect, "We will not lend you any money unless you get John Bull's signature." He backed the notes, and the others defaulted—and England paid. I am glad to be an Englishman. I am proud to be British. That is by the way.

I was going to say, Suppose someone should come and say, "Give me the full tale of your obligation." And then suppose it was in his power to write a cheque sufficient to pay all England's debts. Suppose the same one could go to France, and Belgium, and to the other nations, and do the same. And suppose he should remember Canada—would it not be a fine Christmas present?

I heard the Prime Minister say the other night that it takes ten millions a month to pay interest on our debt, and five millions a month to pay our pensions, and five millions to cover railway deficits—twenty million dollars every month, two hundred and forty million dollars a year simply to pay interest, without discharging the primary obligation, the principal. But suppose someone could come and give Ottawa a cheque that would pay off all our obligations, do you not think the bells would ring? Do you not think there would be great celebration everywhere? And what a name would be given the man who would render such a service to his fellows!

But there is no man living who has money enough. There is no human saviour to deliver us from our economic ills.

Yet there is a bigger debt than that, and Jesus Christ came to pay it—and He did pay it. He saved us from our sins. He bore our sins in His own body on the tree. "The Lord hath made to meet upon him the iniquity of us all." Going into the grave, He released a power greater than the power that made the worlds, by which all our shackles may be severed, our bonds broken. We all may be set free by the power of His resurrection.

Well, that is a Christmas present, is it not? Is not that worth having?

III

I have this simple observation to make, and I have done. What I have tried to say to you is that the salvation that is in Christ Jesus is not of human origin, it is not of man's providing. If it were, we could be sure there would be a weak link in it somewhere, we could be sure it would break down under the load at some

time. But the Book is perfectly explicit. He Himself came from heaven, born of the virgin Mary, begotten of the Holy Ghost, God and man in one. Man had absolutely nothing to do with providing that salvation. God did it all. He foresaw it, foreordained it, predicted it, inspired the prophets to tell of it, and from all eternity He never changed His mind; but "when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons".

Why have I said that? Simply that I might lay a foundation for the feet of faith to stand upon. I have lived long enough to have my faith in human nature utterly destroyed,—your human nature and my own. Too often even the will to be faithful is not there, and when it is, the ability to meet our obligation is sometimes wanting. "Cursed be the man that trusteth in man, and maketh flesh his arm." It is a poor business to trust men, to trust yourself, to trust the church, to trust the minister, to trust anybody. You say, "That is a gloomy view of life." Not at all. I am thankful for all the happy things of life, and for all the holy fellowships, and all the rest of it. But I put them down in the category of luxuries. We do not live at all until we learn to live without them, and discover and identify that which is indispensable and absolutely essential to life, thus finding a place where we can stand unmoved.

You offer me Jesus Christ, and I want to know where He came from, and who He is. When you tell me that He is the "express image of the Father's person", that He is God's ultimatum, that He is the full-orbed revelation of God, I ask you, Is it God you are talking about? Did He ordain the Cross? Yes. Did He plan the grave? Yes. Was it an angel that rolled the stone away? Yes. Did He really come out of the grave? Yes. Is it a fact that He ascended into heaven, and that He Who was born at Bethlehem is at the right hand of God? Yes. And further, He bids me trust Him.

And God never fails. The sun is still shining. The laws that He set in operation when He spoke the worlds from nought are still in force, and, in glorious harmony, execute His will. Men have never improved upon the handiwork of God. When you offer me Jesus Christ, and tell me that He is God, I say, "At last I have found a rock upon which I can stand. I have found Someone in Whom my soul can rest." Blessed be God, I live "in hope of eternal life, which God, that cannot lie, promised before the world began".

Can you trust Him? Will you trust Him? Will you yield to Him? Oh the glory of it! I love little children, don't you? I love to see our policemen taking care of them. I love to see them running to the men in blue as to a refuge in the time of storm. What great teachers they are! How marvellous that the Infinite, Whose Being is without measure, Who defies definition and description, who is infinitely above all that is finite—how incomparably condescending that He should have stooped to come to us as a little child! How wonderful it is that Infinity should become incarnate, and that Eternity should be wrapped in swaddling bands; that the Architect of the universe should become a carpenter;

the Source of all wisdom, a Teacher; the Author of light, and of life, and of power, should come within my reach, that I can touch Him, and be whole! Oh, marvel of grace, that God should come so close! I love Him. I trust Him with my whole heart. If there were no one else in all the world, or in the universe, upon whom I could depend, I know that God was in Christ, reconciling this alienated nature to Himself, bringing me back into abiding fellowship with the Father, and the Son, and the Holy Ghost.

May you have such a merry Christmas as can belong only to those who are attuned to God through faith in the Lord Jesus Christ.

Let us pray:

O Lord, The revelation of Thyself in Christ, the unveiling of all the glory of Thy grace at the Cross and the empty grave, have left our unbelief without excuse. Thou hast furnished us with the ground upon which the feet of faith may stand. Thou hast made, by the fulness of Thy gracious provision anything but implicit trust a kind of madness. We beseech Thee, O Lord, to help us now bowed in Thy presence, with all our burdens. Some of us have burdens perhaps that are heavy to bear. Some in Thy presence still carry the burden of guilt, and know not that Jesus is the Saviour. Oh, that they may know Him to-night! that they may trust Him to-night! that they may go home from this building in His keeping this evening, to abide with Him for ever. Suffer none of us to be separated from Thy bounty. Make us rich with the unsearchable riches of Christ, which are ever awaiting the appropriation of a childlike faith. Help us to believe in the Lord Jesus Christ and be saved. For Thy name's sake, Amen.

THE BIRTH OF CHRIST.

By Dr. Joseph Parker.

"Now when Jesus was born."—Matt. II. 1.

Let us, as far as possible, carry our minds back to the period immediately preceding the birth of Christ. We cannot but be conscious that there is a sense of expectancy in the very air. Every one is sure that something is about to happen that will have a powerful effect upon the conduct and destiny of mankind. A curious feeling is that which precedes a great change. The old course has worked itself out, a desire of change has sprung up in the mind: perhaps the desire is all the more pathetic that the heart cannot explain its urgency or its dumb aspirations; some such feeling may take possession of the mind in the hour and article of death. Paul had a "desire to depart." What is the meaning of such desire? What is its range? How is it enlarged and strengthened by unknown spiritual ministries? These questions can only be answered by men who have passed through the gate which on one side is blacker than night, and on the other is brighter than all the glory of opening day. Placing ourselves mentally amongst those who lived in the days of the birth of Christ, we cannot but share the common expectation. What is going to happen? Who is coming? With what pomp and circumstance will he come? How will the old heavens be rolled together like a scroll? How will the old earth be covered with a new mantle of loveliness? Imagination has its answer ready, but the answer

of imagination is always conjectural and speculative, and is often not only reversed, but confounded by historical fact. It was pre-eminently so in the case of Jesus Christ. The world was to be changed by the birth of a Babe! Thus we may put it in a literal sense, forgetting the high significance of such a birth, meaning as it does spiritually that man is the gift of God, and that the moment the Babe enters the world the world itself is handed over to a new and perfect redemption. In asking ourselves what Christmas means to the world, we shall lose nothing by getting rid of certain accessories and superstitions which had nothing to do with the original intent and purpose of the Incarnation. Looking at the Incarnation as the birth of the man may be the best way of finding our way back and up to original and exhaustive meanings. Christmas now means to us Christ's birthday. But why this ado about the birthday of a child? Countless millions of children have been born into the world, thousands are born into it every hour; why should this Child have a pre-eminence so overshadowing in majesty and influence? Why should all other children be baptised in his Name? Why should he represent ideal and even celestial childhood? These questions are founded upon the commonest matters of fact. Whoever Jesus Christ was, his Name to-day is the most potent name in history. For two thousand years no name has had so deep an effect upon human thinking and upon the spread of civilization. Is the splendour of Christ's majesty fading? Is the energy of Christ's influence declining? Who celebrates the birth of Moses or Abraham, of Solomon or Paul? Yet for centuries courts and governments, wealth and poverty, destitution and orphanhood, have dated their letters from Bethlehem, and calculated the calendar from the sorrow of the Virgin. There must be some meaning in all this, and thoughtful men are bound to inquire what that meaning is. John Milton says: "One day there will be a resurrection of great names." England is about to celebrate the millenary of Alfred the Great, to put up some visible memorial of his rulership and large-mindedness. The record is crowded with great names, and yet towering above all is the name of the Bethlehem Child, the Only Begotten of the Father! Not only is this the case as a matter of common fact, but the very greatest men in history take off their crowns, and with rapturous adoration cast them at the feet of Mary's Child! What is the meaning of this? It is not superstition, it is not sentiment, it is not transient emotion; the temples, the minsters, the abbeys, the cathedrals, and the humblest conventicles, scattered over the face of the whole earth, are so many tributes to this supreme Child of the world.

I.

Is not Christ the highest interpretation and expression of that greatest of mysteries—*Personality*? It is by personality that the world is governed. If we really look into the matter we shall find that it is the lawgiver, rather than the law itself, who rules our civilization and directs our progress. So far as human laws are concerned, Society may be personified as the lawgiver. No law can live that does not represent the current sentiment of the age. Judges tell us that they cannot administer any law which has become a dead letter—that is to say, any law that does not express the current and active sentiment of the time. Thus Society energises its own laws and gives them all the impressiveness and magnetism of liv-

ing personality. This is one of the most interesting features in the study of Christianity. In quite the largest sense of the words Jesus Christ is still saying to his Church, "Lo, I am with you always, even unto the end of the world." Those who commune most deeply and continuously with Christ are most assured of his actual presence and personal influence. To them Christ is not set back as a dim figure in the fading centuries; he is the most active and dominating presence of the immediate moment. This is not to be explained in words or made clear to the common reason, but it is not the less a ruling fact in experience, and an inspiring consciousness in the whole development of life. There is more of Christ in them than in any other man—more of him, more in him, more done by him, more, therefore, done for him. The supremest motive still is, "The love of Christ constraineth us." We know Christ no longer after the flesh, but for that very reason we may know him more intimately by spiritual perception and appreciation. The Bethlehem Babe is now the Christ of the whole world. In his Name we pray, in his priesthood we confide, in his blessing we are rich, in his service we are blest. No merely book-Christ could have wrought the wonders which are daily accomplished by his realised personality. He is near the soul, he is in the soul, he rules the soul, he thrills and sanctifies the soul. If we do not realise this happy experience we have not yet come into our full inheritance of grace and truth.

II.

Every day the message of Christmas to the world is, that in Christ only do we realise all that is meant by spiritual *completeness*. "In him dwelt all the fulness of the Godhead bodily." We are complete in Christ, because in Christ all completeness is fulfilled. The believing soul never goes out of Christ for anything essential to growth, culture, inspiration, hope, and vital energy. We have all things in Christ. All things are Christ's; therefore, in having Christ we have all things, in having Christ we have God. Many illustrious teachers and leaders have been efficient and sufficient at various useful points, but Jesus Christ is equally strong along the whole line of his personality and kingship. Nature, as well as grace, culminates in the adorable Saviour. Science and philosophy find their completest expression in Jesus Christ. The Apostle Paul did not scruple to find all things in Christ. The great expressions of the Pauline epistles cannot be properly construed without investing Christ with everything essential to completeness of life and character and service. "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." To whom, therefore, can we go to make up the deficiencies of Christ? What other teacher or leader must be called in to make up that which is lacking in the Son of God? "Of him, and through him, and to him are all things." It is impossible to construe such words in a way which leaves the faintest trace of deficiency or incompleteness in the personality or priesthood of Jesus. "He is the head of the body, the Church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell." This is the view which the true Christian takes of the completeness of Jesus Christ. To the Christian, Jesus

is chiefest among ten thousand, and altogether lovely. He believes that Jesus Christ upholds all things by the word of his power; and that he is the One Personality which is, and which was, and which is to come, the Almighty. This fulness illustrates and confirms the essential doctrine of the ever-enduring Personality and Presence of Jesus Christ.

III.

Christmas sets before us, as it were pictorially, the very highest and sublimest conception of moral character. Human nature needs such exemplifications. Christianity is a grand appeal to the senses, as well as to the spiritual understanding. We are to behold the Lamb of God, look upon him, watch him, take special note of the whole expression of his life. Jesus Christ himself said, "I have given you an example." In the very largest meaning of the terms he says to all men to-day, "Follow me." He embodies his own beatitudes. If we want to know what human nature is at its best, we must look at the Son of God. Although there are points at which he stands infinitely above the reach of our ability, although he is nothing less than God manifest in the flesh, yet there are other points which are imitable, and which, indeed, we are called upon expressly to reproduce, in our own degree, in our personal character. "Learn of me, for I am meek and lowly in heart." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." The message of Christmas is—Represent Christ. As he was, so are we to be in the world. Some would so learn Christ as to make a mere image of him, a spectacle to be admired rather than to be copied with disciplinary sternness. "But ye have not so learned Christ. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind." Such passages enable us to testify that Jesus Christ has had the most powerful and gracious effect upon human experience. Every Christian is a miracle of grace. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Such miracles Jesus Christ is working to-day as certainly as he worked them when he was visible amongst us. "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." He does not make his followers better externally and mechanically, so as to present a good appearance to the world. His cleansing is internal, spiritual, complete. We are renewed in the spirit of our mind. A clean heart throbs within us, a right spirit inspires our ways. A great voice is continuously sounding in our ears: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Jesus Christ is re-incarnated in the experience of all who truly love and follow him. "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." These are not ancient virtues, outworn moralities, temporary laws that have been superseded by higher legislation. These are to-day's virtues, to-day's crown of glory. "Be ye therefore followers of

God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." "Have no fellowship with the unfruitful works of darkness, but rather reprove them." What wonder if a Man whose personality was so intense, and whose character was so glorious, should continue to be the supreme mind of the civilised world? Jesus Christ is not a suppliant for his life. He does not beg us to continue to respect him. He works so profoundly that all other workers are ashamed to compare their service with his, and he works so beneficently that the world cannot do without him. No orchard bears fruit like his, no river is so full of water as the river of life, no smile is so benignant as the light of his countenance. The message of Christmas to the world is a message of goodwill, neighbourliness, brotherhood, fellowship, noble and sweet and helpful. The danger is that men should consider that the message of Christmas is merely ethical. For my own part I have a growing distrust of the word "ethical," because I see it is separated, in many instances, from the spiritual and priestly work which Jesus Christ came into the world to complete and establish. Men are trying to invent a morality. We are now too much governed by programme and schedule and experiment; we do not get back to the foundation truths of redemption by blood and sanctification by the Holy Spirit. Believe me, the morality which is invented, or carved, or painted, is a very poor respectability, a calculation that works itself out, because it does not go back to eternal counsels and everlasting purposes. The only morality that can endure is the profoundly theological morality that draws its motive, its inspiration, and its sustenance from the Cross of Christ.

THE WEEK-END IN JARVIS STREET.

Like the majority of other churches, only perhaps on a somewhat wider scale, the workers of Jarvis Street are busied during the Christmas season caring for the various departments of our great Bible School. Jarvis Street is a church for the masses, and that means, the poor always we have with us—and in this we greatly rejoice. But in times of stress, such as we are now experiencing, it imposes upon the working force an obligation to exercise a ministry in material things which involves much labour and not a little sacrifice. But in all this, our army of workers find the purest joy. The attendance at Bible School last Sunday morning was 1,126.

We were privileged to have as our speaker Mr. Stanley Harris, of Kingston, Jamaica. Brother Harris brought us a deeply spiritual and intensely practical message based on the sixth chapter of Nehemiah. His ministry was greatly enjoyed, and brought blessing to very many.

In the evening the sermon appearing in this issue was preached by the Pastor to a large congregation.

THEY BLAME US FOR EVERYTHING.

In the police court news of *The Toronto Daily Star* of December 22nd, the following item appeared:

Charge Withdrawn.

A charge of reckless driving, preferred against Wishart Campbell, was withdrawn after Edward J. Murphy, K.C., M.P.P., for the defence, had pointed out that the accident happened on Sunday, in the environs of the Rev. Dr. T. T. Shields' church, where cars were parked on both sides of the street, and a traffic condition had been created that made automobile trouble inevitable.

THE SPARROW TEACHES EAGLE TO SOAR.

(Continued from page 2)

leaping into the air from some stony crag, soars ever higher and higher, with contempt for clouds, and a passion for the sun.

The metaphor of the eagle as applied to Job is not imaginary. Did not the Lord say, "Hast thou considered my servant Job, that there is none like him in the earth?" God never makes a mistake in His estimate of a man, Eliphaz notwithstanding. And truly the very language of scripture, in this instance, indicates that, from the standpoint of intellectual greatness and true spiritual aspiration, Job, like the king among birds, is a lonely figure. There is always a plenitude of sparrows. There are multitudes of little souls who, sparrow-like, find a glorious thrill in darting from a fence to the chimneytop, and then with a saucy twinkle in the eye, describe the seeming stillness of the scarce-seen eagle, as spiritual stagnation.

In times of cold and storm, our chirping friend warms himself on the sunny side of the house. The eagle, on the other hand, encountering terrific gales that sweep what seems to us a peaceful, dreamy sky, meets them with the quiet power and almost imperceptible movement of his mighty pinions. Oh, what a difference there is between people! There is the man who knows where sunny places give shelter to feeble purposes and vacillating character. But thank God, there is the man who dares part company with fledged nothings, and live alone in limitless regions of space. There he sees life in its true perspective; there he mocks the storms; there, meeting "the prince of the power of the air", he neither gives nor asks for mercy, and there he mounts nearer and nearer the throne of God. Meanwhile, the chirping of sparrows sounds fainter and fainter, which, if you doubt, read the successive speeches of Eliphaz, Bildad, and Zophar.

Notwithstanding the evil thoughts our good friends early harboured concerning Job, they were soon of the opinion that they had underestimated his wickedness. Hypocrisy was bad enough, but when the claws of the eagle literally tore their pet theories, sacred experiences, and large supplies of solemn nonsense, to shreds, they were horrified beyond expression. The sequel, however, is illuminating as well as interesting. In the last chapter the curtain lifts on three naked, shivering, souls standing in God's presence. "And it was so that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends."

Thank God that where the hair-raising "token" experience of Eliphaz abounded, grace did much more abound; and that he, with his two companions, were saved so as by fire. No doubt there was a mingling of sadness with the new wisdom gained. And, lest we too should come to their end, let us remember that when "intuition" seeks to be mistress of principle rather than its handmaid, it leads to inevitable judgment. We should also see clearly that God does not respect gray-headed and gray-bearded childishness. Perhaps more than anything, we should be eternally grateful for the Job whose merciless logic and learned exposition of abiding principles exposes shallow professions, and completely denudes us of our false reasoning and silences our empty chatter.

Baptist Bible Union Lesson Leaf

Vol 7

No. 1

REV. ALEX. THOMSON, EDITOR.

Lesson 2 January 10th, 1932
FIRST QUARTER

CONSECRATION FOR SERVICE.

Lesson Text: Leviticus, chapter 8, and Deut. chapter 24.

Golden Text: "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7:26.

I. THE WASHING OF THE PRIESTS, (vs. 1-6).

In a former lesson the subject herein dealt with was studied, (Ex. 29). There, direction was given concerning the formal setting apart of Aaron and his sons; here, the consecration takes place. At the command of the Lord the congregation gathered at the door of the tabernacle, (vs. 1-4). "And Moses brought Aaron and his sons and washed them with water", (v. 6). This was the ceremonial washing of the whole body, later the hands and feet were washed in the performance of their duties. This speaks to us of cleansing. Our Lord was absolutely sinless and required no cleansing, but the high priest being human must needs be washed in order to typify the perfect cleanness of the great High Priest. And the washing of the whole priesthood emphasizes the necessity for this cleanness on the part of all who serve God, (Is. 52:11), and typifies the regeneration of the children of God, (Titus 3:5), who are now priests unto God, (1 Pet. 2:9). As such we have been cleansed wholly by our Lord, and made fit for His service, although needing daily cleansing of hands and feet at the laver, (Ex. 40:31; Ep. 5:26), for they get soiled in the service. Emphasis needs to be placed upon the necessity of cleanness of mind and body in the service of the Lord, and of the hindrance of sin in the same. Unconfessed sin prevents approved service, and meets with disapproval on the part of God. The need for regeneration as a requisite for the service of God may also be pointed out, and its nature explained. Man cannot cleanse himself of sin, God must do this for him.

II. THE INVESTITURE OF THE PRIESTS. (vs. 7-9, 13).

An investiture signifies, among other things, the clothing with the necessary authority of office, and generally takes place in public; even so in this case. After the ceremonial washing the various articles of dress were put upon the high priest, then upon his sons. The significance of these articles has been noted in a previous lesson, denoting in the case of the high priest the character, position, and work of our Lord, of whom he was a type; and in the colours and use of the garments, namely, the blue, purple, scarlet, white, and girdle, the Deity, royalty, Saviourhood, righteousness and service of our Lord. The dress of Aaron's sons differed somewhat from that of their father. Moses "put coats upon them and girded them with girdles", as the Lord

had commanded him, (v. 13). These articles were made of linen and speak to us of the holiness desired by the Lord in all who minister before Him. These were special clothes prescribed by God for His service. It was not left to the priest to choose the garments he would use; he must wear those designated by God, or suffer the consequences. What we must learn is that God is particular in all matters concerning man's relation to Him. His standard is high, He will not compromise concerning it; He knows we cannot come up to it of ourselves, so He has made provision for our obedience unto Him. Righteousness is demanded of all His servants, but inasmuch as we do not possess this, (Is. 64:6), He has given it to us as a gift, (Rom. 3:22). Explain the way in which we may become righteous, also the typical significance of the high priesthood, relating to our Lord's work in sacrifice and intercession.

III. THE ANOINTING OF THE PRIESTS. (vs. 10-12).

The anointing was the next part of the ceremony. First the tabernacle was anointed. "And Moses took the anointing oil, and anointed the tabernacle, and all that was therein, and sanctified them", (v. 10). This implied the consecration of this sacred structure to the service of God. It had been made for this purpose; now it is publicly set apart to this end. "And he sprinkled thereof upon the altar seven times", the number of completeness, "and anointed the altar and all his vessels, both the laver and his foot, to sanctify them", (v. 11). These articles were sprinkled, but "he poured of the anointing oil upon Aaron's head, and anointed him to sanctify him", (v. 12). The significance of this is quite apparent, implying the public consecration of Aaron as high priest, and prefiguring the anointing of our Lord to His priestly work. His title, Christ, implies the Anointed One. His anointing is prophetically referred to, (Is. 61:1), and publicly it took place, (Luke 3:22; 4:18), the oil of Aaron typifying the Holy Spirit. Both anointings took place in public. As in the former lesson relating to this subject, the scriptural teaching concerning the Holy Spirit may here be explained. Our Lord wrought with the Holy Spirit, the members of the early church were filled with Him, (Acts 2:4), and we are enjoined to yield to the same experience, (Eph. 5:18). He is the source of power for all service, (Acts 1:8), and therefore necessary unto each saint.

IV. THE OFFERINGS, (vs. 14-36).

The first of these offerings was the sin offering, (vs. 14-17). This significantly comes first, as, notwithstanding the washing, expiation had to be made on behalf of sin. This is overlooked by many, yet emphasized in Scripture. If what some teach be true, then Christ died unnecessarily. If sin could be forgiven and cleansing could be effected apart from shed blood, then there was no need for the Son of God to go to the cross. Sometimes it is stated that He died as a martyr, or as an example of self-sacrifice, but we look in vain for such teaching in the Bible. He gave Himself unto death when He might easily

have escaped from His enemies by His superior power, (Matt. 26:53; John 7:30). And He did not require to die to manifest self-sacrifice, He did that while He was alive. The fact is He came to give Himself a ransom for sinners, (Matt. 20:28). He came to die as a substitute for sinful men. It is worthy of note further that the sin offering came before the burnt offering, expiation before dedication. No offering is acceptable unto God until sin has been dealt with. Personal trust in Jesus Christ precedes Christian service. No work is acceptable unto Him, however good it may be in the world's estimation, unless the individual is trusting in the finished work of Christ. The nature of our Lord's death may here be explained, also its necessity and consequences. The burnt offering followed the sin offering, (vs. 18-21), and as seen in a previous lesson it was significant of complete consecration unto God. This was a whole burnt offering with nothing kept back. Our Lord is the antitype of the full consecration unto God the Father, and by His example and teaching we are enjoined to present our all upon the altar, an acceptable offering unto Him, (Rom. 12:1).

The ram of consecration, and the ceremonies connected with this offering conclude the consecration service. "And he brought the other ram, the ram of consecration" or "the ram of fillings", having a reference to the action performed by Moses, (vs. 27, 28), when he put certain portions into the hands of Aaron and his sons, and waved them before the Lord, afterward being wholly burnt on the altar, and significant possibly of the setting apart of the priests to the work of offering the sacrifices, "and Aaron and his sons laid their hands upon the head of the ram", (vs. 22). This act implied complete identity with the offering as in the other offerings. A unique use is made of the blood of this offering. We are informed that after the animal was slain, "Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot", (v. 23). This no doubt implied the complete consecration of the whole body to the service of the Lord in the mentioning of these representative parts, each consecrated by blood, the ear to be attentive to the words of God, ever listening for His voice, the hand ever ready for His service, and the foot prepared always to go on His errands. Our Lord is the perfect antitype of this figure of constant readiness for service. He came to do His Father's will, (John 5:30), and gave us an example that we should walk in His steps, (1 Pet. 2:21). Our ears should be open heavenward ever listening for the voice of our Lord. His own know His voice; they know Him and follow Him, (John 10:4). The necessity for this listening attitude requires emphasis in these hectic days when movement seems to be the chief desire and end of so many, and when so many voices are seeking listening ears, reaching us from platform and pulpit, and over the radio. Willingness to serve in any capacity, and in any place should also be evident in the child of God. It is not for the servant to choose his path but to go where he is told, and do what he is bidden.

The Union Baptist Witness

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A CHRISTMAS STORY.

The place where the tree had stood year after year was swept and garnished but no tall fir, dotted with many-colored lights, was prepared to usher in the day as of yore, because between Christmases, indeed just a few weeks before the day of days, the home had been visited by the grim reaper and had robbed it of its pride—the child of many prayers, the son of much promise. The father and mother, mourning as only those mourn who have lost an only son, were inconsolable, and the joyous decorations to be seen at Christmas time could not be borne, they seemed cruel and mocking.

The skates which were so used to the ice, and upon which the happy little lad had exhibited his ability to skim along at great speed, or had shown his newly acquired accomplishment of making figure eights and doing many fancy strokes, now hung idly in the basement, seemingly waiting to be taken down and worn. The whole house bore mute evidence of loss and one could not enter it without realizing that death indeed was an enemy.

While the daily routine duties of the household were carried through as usual, no preparation was made for Christmas and as the day drew nearer and the snow fell—the snow which he had loved so well—it seemed as if the mother's heart would not stand the strain and that the sleepless nights, the loneliness, the grieving, would result in a serious physical break-down. She knew the Lord. For many years she had walked with Him, but now she found herself harboring rebellion, almost beside herself, praying unceasingly that the One who had spoken to Mary concerning Lazarus would say, "Come forth" to her boy.

At last Christmas morning dawned, gray and bleak, but there did seem to be a calmness that could not be explained and finally the bells rang out proclaiming the birth of the Saviour of the world. Almost unconsciously the sweet story of the Saviour's birth, the love of God the Father, the promise of the Everlasting Covenant—"When I see the blood, I will pass over you"—was pondered and seemed to grip as never before. The tears which had for so long been pent up came with their relief and "as a mother comforteth," the Lord comforted the bereaved ones. The rebellion was gone and peace came to stay, "Underneath were the everlasting arms".

Even as the Magi had brought the gold representing as it did the precious possession, the frankincense, typical of sweet fellowship and communication by way of the Mercy Seat, the Myrrh so closely related to death and sorrow, the father and mother, bowed in the presence of the One who "where two or three are gathered in His Name is in the midst", surrendered all to Him, giving Him willing hearts, submissive to the blow that had fallen, knowing that it was "well with the lad" and, while not yet understanding, confident of an abiding

love which made "all things work together for good to them that love God".

Many hearts will at this Christmas time know the poignancy of separation and will find themselves utterly broken with grief as they view the empty chair. For them all we pray that the peace of God may abide upon them and knowing His care, they will be comforted:

"I heard the voice of Jesus say,
'Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast';
I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting-place
And He has made me glad."

REGULAR BAPTIST MISSIONARY FELLOWSHIP OF ALBERTA.

The Bulletin of the Missionary Society of Alberta with its news of the work is always welcome, and the December issue is a fund of information indeed.

The paragraph telling of the determination of the churches to come to the help of mission stations is a gracious one, showing how happy the people are to sacrifice for the work's sake.

Great Determination in Spite of Depression.

"It is doubtful if any part of our fair Dominion has been harder hit with the present state of affairs in the world at large than the Prairie Provinces. Yet in the face of great financial depression our people are holding steadfast with a willingness to sacrifice in order to see the extension work carried on.

"The Board of Management met at the close of the Wednesday evening session. After a careful and prayerful survey of the fields already being worked, together with the Treasurer's statement, which revealed a deficit of over \$200.00, it was decided that we should still put forth every endeavour within our power to keep these fields supplied with the ministry of the Word. This report was brought before the Thursday afternoon session of the Rally, and after a free and full discussion, the Board of Management was unanimously supported in their decision.

"The delegates returned to their churches determined to do everything in their power in prayer and sacrificial giving in order to make this needy work possible. Truly we should thank the Lord for the vision He has given those fellowshipping in this movement. When one stops to consider that only two of the causes have their own quarters in which to worship, also only one of these is self-supporting, surely we have much to keep humble about and praise His Name. We trust that the self-sacrificing spirit of our people might be used to awaken others of the Lord's stewards to seek fellowship in supporting the Lord's ministry in this vast and needy West."

LETTERS FROM LIBERIA.

One of those choice bits of mail for which we are always looking has been received from Mrs. Davey. Her letters do seem to spread life at the Mission very vividly before us and we enter into the missionary's busy day as we learn of the interruptions which come even while an hour is set aside for correspondence. On the Friday afternoon when Mrs. Davey began her letter, which, by the way, finally was finished a week from the following Saturday, about twenty girls required her attention between times. They were supposed to be soberly mending their clothes, but as "girls will be girls", it was necessary for Mrs. Davey to again and again check up on them and lay down the law, or make the suggestion that it would be better for so-and-so to stop laughing, for others to cease their talking, and again it was necessary to advise one to "go and blow her nose", a missionary must supervise if nothing else when the class meets for mending.

Mrs. Davey also tells of the visit made to the Gear Bar Zondo Section, where Mr. and Mrs. Mellish labor. "About two weeks ago," she writes, "we had a letter from Mr. Mellish and we thought they were feeling a bit lonesome, so as we felt rather in need of a change after a good long stretch of work, we just packed up our things and, taking the school along to act as carriers, set out on the two days' journey. It is just the end of the rainy season and the rivers are pretty full, so it was necessary to have a couple of men in the party to help Minnie (Miss Lane) and I over the streams. You should have seen us. It was some fun, for the others, to see us on the men's shoulders, holding on like grim death to the tops of their woolly heads while they, gingerly, picked their way over slippery stones or over the submerged tree trunks which constitute our bridges. It was a rather nerve-racking experience for us, though. One river looked so inviting that I hopped in and swam across and as no woman can swim here, that caused some sensation.

"We reached the Mellishes about five o'clock the second day out and they were glad to see us after seven months alone. We were with them over Sunday and had the joy of hearing the testimonies of several who had asked for baptism and we were delighted with the very evident interest of the people in the Gospel. . . . These two young people need the prayers and sympathy of the Lord's people at home. The way is not easy and so many problems arise which would perplex much more experienced missionaries. However, if the home folk will back them up with much prayer, a mighty work for God will be done in that section."

Mrs. Davey also tells of the cry which

came to them as they passed through the country, "Come and teach us about God, too", but she sorrowfully states that these places will remain untouched unless some young men come over to help. "There is no doubt about it," our missionary writes, "Liberia particularly needs men. Her towns are so scattered and the paths between are too rough and bad for women to travel constantly, even a few miles up and down these steep hills, all stones and rocks, where you have to watch every step, is tiring, and when you remember at the bottom of almost every hill there is a creek which must be crossed without a bridge, you will realize how difficult it is to do much visiting and is almost out of the question for a woman. This particular work calls for men, men with a vision of what it means to be lost, without Christ and without hope, men who will come out and toil, travelling from town to town, leaving the good news."

AND THEN, from Mr. Mellish, we have one of the most informing letters—a letter telling of the work and much about the country itself. From time to time, we shall endeavor to quote from it, that the information may be shared. About the bird life of Liberia, he tells us that there seems to be comparatively few varieties and that only occasionally do they see a bird of bright plumage. There is a large bird that almost sounds like an aeroplane as it flies over the house, but this has not been seen at close range. There are hawks much like the ones at home and with the same fondness for chickens. There is another bird which is allowed to build its nest in the sacred tree which every village has and there will be about forty nests to one tree. These birds are singing birds with quite a pleasant song, but they certainly do destroy the beauty of the tree in which they nest, and not a leaf at times will be seen upon its branches.

Of the animals, we are told that although there are herds of elephants,

these are not near the Mission. There are monkeys about, however, and a baby one was made quite a pet of by the children. "There are leopards around, too, and we hear them howling at night," says Mr. Mellish. "One was supposed to have killed two more of the chief's goats last week, although it may have been Leopard Men who were to blame." There is one animal which seems to be found in Liberia alone, the pigmy white hippopotamus. Then there are deer, black, red, water and one for which the Bassa name is "whe", and then there are the bush cows which are very dangerous when bothered, or wounded.

The story of the Bassa people and of how they prefer their meat very high and eggs very old must wait for another issue, as well as the interesting comment on the butterflies and flowers.

We shall, at the earliest opportunity, tell of these and give other data.

NORANDA.

The Lord's work in Noranda is progressing favorably, despite the various disappointments in some professing believers. Recently a number of boys and girls were led to the Lord following the Bible School session, and the work among the young people is most encouraging. The attendance at the Bible School is growing and although the devil is opposing the work through the Roman Catholic fears and lies, the threats and warnings of the priests and nuns, some of their children come regularly.

Prayer is asked that there may be a breaking of sinners' hearts. There are unsaved ones at every Sunday evening service and they hear the Word of God preached in earnest simplicity. May God save them and gain to himself much glory.

WINGHAM.

On Sunday, November 29th, Rev. James Gibson had the joy of baptizing

two believers. A record attendance in the Victoria Street Regular Baptist Church witnessed the ordinance and the Pastor is looking for an ingathering of souls in the near future.

A LETTER FROM THE WEST.

The following letter received from a friend in Western Canada is greatly appreciated and is shared with the readers of the *Union Baptist Witness*:

"We very much enjoyed reading the November Missionary Bulletin.

"Just full of good news. Pleased to hear of the radio ministry from the Westbourne Baptist Church, Calgary, Alta., seeing we are considering having a radio.

"During a stay in Edmonton last summer, I visited the Norwood Baptist Church. There the Word is preached with great power. It was a spiritual treat to be with them. Pastor Gordon Searle takes the Bible Class and the morning and evening services as well.

"We shall remember the work of the Union, also our outgoing missionaries and shall continue with thanksgiving to make our requests known unto God and shall praise Him, for 'He doeth all things well'!

"I enclose our missionary offerings."

Such letters brighten all the day and we thank our Father for them, because we, at times, receive some which are anonymous and are written by pens surely dipped in vitriol.

CENTRAL BAPTIST, VICTORIA.

Word has been received that Mr. E. V. Apps, a 1931 graduate of the Toronto Baptist Seminary, is assistant Pastor of Central Baptist Church, Victoria, B.C., and has charge of a church about fifteen miles from Victoria at Brentwood Bay. There is prospect of another work opening up in the vicinity and Mr. Apps will be kept very busy. Remember him in prayer.

THREE SUGGESTIONS

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