

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 Gospel Witness' New Year's Wish For All Its Readers



"Now the God of hope fill you with all
joy and peace in believing, that ye may abound
in hope, through the power of the Holy
Ghost."

Romans 15:13.

The Jarvis Street Pulpit

"GOOD TIMES JUST AROUND THE CORNER"—BUT WHAT CORNER?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 27th, 1931.

(Stenographically Reported).

"And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship.

"For there stood by me this night the angel of God, whose I am, and whom I serve.

"Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

"Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." Acts 27:22-25.

Prayer by Rev. W. Gordon Brown.

Holy, holy, holy, Lord God Almighty, who wast, and art, and evermore shalt be: worthy art Thou, O Lord, to receive glory, and honour, and power. We come to-night to render unto Thee any glory and honour Thy grace hath given us. We have no crowns of gold to cast before Thee; we have no riches of earth, it may be, nor any pride of wisdom. But we bring Thee our love, the love of hearts that have been broken and made contrite by Thy Spirit's ministration, that we may,—

"Worship the Lord in the beauty of holiness,
Bow down before Him, His glory proclaim;
With gold of obedience, and incense of lowliness,
Kneel and adore Him; the Lord is His name."

Receive our thanksgiving to-night for what Thou art to us,—our Saviour, our Guide, our All-and-in-all. We do not ask angels to pray for us, nor saints to intercede: we invoke the merits of Christ, and the energies of that Spirit by Whom alone we may come to God.

We come to Thee, O Lord, in the holy place, that Thou mayest speak to us, and that our hearts may commune with Thee. Grant us a fresh vision of Thyself. Place us, as Thou didst Moses, in the cleft of the rock; as Thou didst with Elijah, wilt Thou do with us: show us Thy glory, show us Thy grace. Help us, as far as it be possible for mortal man, to realize Thine infinity, Thine eternity. Let things of earth become strangely dim in the lustre of the face of Christ, in the beauty of Thy holiness made known to us. Let us see God to-night, the great God, glorious in holiness, fearful in praises, doing wonders; then we shall be strengthened, and our faces shall be like the morning.

Show us Thyself as our Saviour. We have strayed from Thy way like lost sheep. We have broken Thy commandments. Our sins are ever before us. We have fallen over and over again into the same pit of corruption from which Thou didst first lift us. We have yielded again and again to the temptations from which Thou hast promised to deliver us. Lord, forgive us; and help us to claim the promise that sin shall not have dominion over us, because we are not under the law but under grace.

We pray for those met with us who do not know the Lord Jesus as their Saviour. Wilt Thou give them a like vision. Let them see the power of God, and the holiness of God, that they may humble themselves before Him. Bring many to the cross to-night to behold the infinite price which was paid for their sins against an infinite God. Roll back, as it were, the curtain of time, that we may find eternal values, viewing this little world and its meagre things from the farther shore.

Bless all who preach Thy gospel. Attend it with Thy gracious Spirit. When the records are made up, may we find that this hath been the birthday of many souls. Bless our missionaries, and all missionaries of the Cross. Strengthen their hands; comfort them in their loneliness; give them souls for their hire, and cause them to see the fruit of their labour. Reign over us all, and hasten the day when we shall reign with Thee; for we ask it in Christ's great name, Amen.

Many here this evening remember the gloomy years of the Great War, and how difficult it was, at times, to see even a ray of hope. Some of you will remember the great cartoons of Bairnsfather. There was one

which became very popular. It represented a British soldier, a Tommy, a Cockney from London, who, with another, was finding shelter in a shell hole while the storm of lead was sweeping over the plain. When the other complained, "Old Bill" philosophically remarked, "If you know of a better 'ole, go to it." Thus the "better 'ole" became proverbial.

There are thousands of people to-day who would like to find a "better 'ole," some place of safety, of shelter, from the universal storm. This chapter tells us of a situation which, in some respects, illustrates the present conditions of life which almost everywhere obtain. A ship of Alexandria was at sea. There was a man on board who counted for very little in the estimation of most people, but as a matter of duty he warned them that it would be dangerous to put to sea. Yet "when the south wind blew softly, supposing they had gained their purpose," they put out to sea.

For a little while, all was well, "but not long after there arose against it a tempestuous wind, Euroclydon." The seas rolled about them like moving mountains. The skies were darkened. And when the ship could not bear up into the wind, they let her drive. Then "they used help, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven." Then they lightened the ship and cast out the tackling of the ship. "And when neither sun nor stars in many days appeared and no small tempest lay upon them, all hope that they should be saved was then taken away." It was a ship with crew and passengers filled with despair, with no ray of hope anywhere.

Then the man in chains, "after long abstinence," stood forth and told them—and it was long before the invention of wireless—that even amid the storm he had had communication with Someone else, that there upon that rolling deck there had stood by him the angel of God, "whose I am," said he, "and whom I serve." He told him that there should be no loss of any man's life save only the ship. The loss was to be material only.

Men, in such circumstances, would get a new conception of the significance of life. The Lord was taking care of one passenger, and, in His grace, had given him all that sailed with him in the ship. Thus this preacher in chains, when captain and crew, the centurion and soldiers who were with him, and all the others, had lost hope, stood forth amid the storm and said, "Be of good cheer."

We have been promised the return of prosperity for some time. The newspapers whistle loudly—and one has a suspicion sometimes that they are whistling to keep

their courage up. It will be but a little while, they tell us, until everything will be mended, and all will be well. I do not complain of their whistling. It is better to whistle than to wail. The saying has become almost proverbial that there is prosperity "just around the corner". If that be so, many people seem to have lost their way, and are unable to find that particular corner. They do not know whether to turn to the right hand or to the left, to go forward or backward, or what to do. They are like Jehoshaphat when the children of Ammon and Moab and Mount Seir were surrounding him, and he spread his difficulties before the Lord and said, "Neither know we what to do." I know there are some wise people who are never at their wit's end—perhaps because they have no wit—but they profess to be equal to any and every emergency. But ordinary mortals are greatly troubled, and need other than human help.

This ship of Alexandria, with its motley company, is illustrative of the whole world to-day—tossed to and fro like a cork upon the ocean, driven before the wind, with the fury of a veritable Euroclydon shrieking through the rigging, while no one seems to have any sense of direction, or any hope of recovery.

Because we live too largely in things, and have too generally assumed that life consists in the abundance of the things which one possesses, we are all partakers of this general gloom. I suppose it is natural for us to be gloomy. And yet most of our troubles are imaginary even now:

"We overstate the ills of life, and take
Imagination, given us to bring down
The choirs of singing angels overshone
By God's clear glory,—down our earth to rake
The dismal snows instead; flake following flake
To cover all the corn. We walk upon
The shadow of hills across a level thrown
And pant like climbers. Near the alder-brake
We sigh so loud, the nightingale within
Refuses to sing loud, as else she would.
O brothers! let us leave the shame and sin
Of taking vainly, in a plaintive mood,
The holy name of Grief! holy herein
That by the grief of One, came all our good."

Have we, as Christians, any message for a world in distress? Has the Christian church no higher and deeper philosophy of life than the man of the world? He Who was the Man of sorrows and the Acquaintance of grief was also a Minister of joy, and His birth, of which we all have been thinking during these last days, was heralded by angelic songs, and His coming was declared to be "good tidings of great joy".

If Jesus carried our sorrows there remain no real sorrows for us to carry, unless we unbelievably take our share of sorrow from the Saviour's heart, and lay it on our own,—in which case, we leave it still with Him while bearing it ourselves. I believe it is possible to experience a fulness of joy under the most distressing circumstances to which any Christian ever was or can be subjected. And this sad world so blighted by sin, and now so weariedly tasting the fruits of it, needs a gospel which has in it such elements of power and grace as will enable joy to live in the very region and shadow of death. Paul the prisoner on shipboard, on a starless, stormy night, defying the winds and the waves, and preaching to his fellow-passengers who had abandoned

hope, the gospel of good cheer, affords a striking illustration and admirable proof that the angels' proclamation of the birth of Jesus Christ was, and is still, "good tidings of great joy".

What is the secret of this man's cheerfulness, this man upon the storm-swept sea? Would you like to learn to sing under such conditions? Ask him whence comes this song in the night: "How have you learned it, Paul? To what key is it set? To whose accompaniment do you sing?" He says that the theme of his song is God's proprietorship of himself. He says, "I am His. Whose I am." The harp to which his song is attuned is the will of God: "Whom I serve." His accompanist is a harpist from the skies: "There stood by me this night the angel of God."

These are the elements of cheer: *A recognition of divine proprietorship, a sense of divine approval, and an experience of divine companionship.* Under these conditions we can sing. This is the "better 'ole". Here is the corner we must turn. This is the philosophy of life in which we must become instructed if we are to learn to sing songs in the night.

I.

First, we must know that we belong to God; there must be A RECOGNITION OF DIVINE PROPRIETORSHIP. How many of you here this evening profess and call yourselves Christians? How many have had that real experience which was symbolized in the ordinance of baptism you witnessed this evening, of passing through the grave into a new life through faith in the person and work of our Lord Jesus Christ? If that be so, then you belong to Him.

I speak first to you who are Christians this evening, and remind you that "a man's life consisteth not in the abundance of the things which he possesseth". Materialism, as a philosophy, long since ceased to have its votaries and advocates, but, as a practical rule of life, it is still regnant in the lives of many who profess the opposite. It is true that we must ask these questions, "What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed?" While we are in this body and subject to material conditions, it is folly to say that man can live without bread. But I remind you that the teaching of this story we have before us this evening is that "man cannot live by bread alone".

It may be that the Lord is teaching His people particularly, and the world generally, that life may be rich and full and luxurious, in the deepest and fullest significance of the term, even when divested of many material comforts, and when reduced to the terms of the greatest possible material simplicity. We trouble about things which are but incidental, and which are relatively unimportant. Our Lord Himself said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." We think of men as overcoming the world when they are pre-eminently successful, when they have large property interests, and incalculable bank accounts. We say that such a man has conquered the world. On the contrary, the world has conquered him. When the Man of Nazareth declared that He had overcome the world, He needed no bag in which to put His surplus wardrobe; He had no scrip; He carried no money. So far as we know, He had no change of raiment. He stood

erect in His one seamless robe. He lived a higher, richer, life, and overcame the world by doing without it.

And here too was a man who, though he had no material possessions, yet found his joy, not in possessing, but in being possessed; not in owning things himself, but in the assurance that he was himself owned by Someone Who could be relied upon to take care of His property. "I belong", said he, "to God. I am His."

The dominant note of this song in the night, the clarion-cry of this preacher on the sea, sounds like a bell ringing from heaven, above the thunders of the storm, and through the darkness: "Be of good cheer." And that is a difficult song to sing, a sermon hard to preach, especially at such a time and in such a place. We too must have a standing-place more enduring than the heaving deck of a ship of Alexandria, more stable than a mere raft of material circumstances, if we are to sing in the storm while the waves and the billows break over us. We also must have the conviction that we belong to God.

Such conviction, from the human side, is the result of faith in Christ, and carries with it *the assurance of eternal salvation which is essential to good cheer*. The clouds of disappointment, discontent, and disheartenment, which rise and wrap the erstwhile cheerful Christian coldly about like the mists of an autumn morning when there is only light enough to show that things are dying, rise from the marshes of unbelief. They are not, as we have sometimes supposed, the smoke from the mill of circumstances where it appears all things are working together against us; we are cast down and our soul is disquieted within us when we do not hope in God, when we forget that we belong to Him.

There is a mother yonder with a family of children, and she does not know where she is to get their breakfast. She may have a roof over her head to-night, but she has no assurance that she will have a week hence. She has no money; she has, so far as she knows, no very near friends. She does not know where to look for help. But is she poor? Offer her millions in exchange for her children, and tell her that the price of their care is her separation from them so that she shall see them no more—and she will fly at you like a tigress. Perhaps you will say, "But you cannot take care of them. You have neither the money nor the strength to provide for them." Lovingly and longingly she looks at them, and is half inclined for the moment to consent to part with them for their sakes; but if she is a true mother, she wraps her arms about them and says, "If I have nothing else in the world, I have these treasures, and nothing shall separate them from me."

What is she talking about? She is talking about assets that are spiritual and intangible, the bond of affection that binds her to the children that God has given her. Nothing in the world will persuade her to surrender that.

If you look closely at that spirit of heaviness that falls upon so many of us, and takes the smile from our faces and the song from our lips, you will find it is the companion of a disquieted soul, rather than of an aching body, or an empty purse. And when we hang our harps upon the willows, it is not the rivers of Babylon, nor the sneers of those who have carried us captive, but the remembrance of Zion which silences our tongues. Whatever elements of circumstantial and material influence may go to make up our sadness, there is in it

always a preponderance of spiritual anxiety and unrest. But let there be the quiet assurance that the soul is saved, and you will see three Hebrews taking a "constitutional" among the flames; you will see Daniel happy among the lions; you will hear songs issuing from the Philippian jail at midnight; and above the howling Mediterranean Euroclydon you will hear the ring of this silver bell, "Be of good cheer." Whoever knows that he belongs to God, though riches take wings, and friends depart, and health decline, will look to the end with respect to the recompense of the reward, and will be able to say,—

"With mercy and with judgment
Thy web of time is wove,
And 'aye the dews of sorrow
Are lustered by His love;
And e'en my murkiest storm-cloud
Is by His rainbow spanned,
Caught from the glory dwelling
In Immanuel's land."

You will note further that the recognition of divine proprietorship in us imparts *the assurance of our security against all temporal ill*. If I am God's property it is His concern to take care of me.

Paul knew "the cradle of the deep" was rocked by his Father's hand, and, like a trustful child, was cheerful in his Father's care. The thunder of the hurricane which filled old mariners with fear, to him was but his Father's lullaby. He knew that he was securely held within the circle of His care who holdeth the waters in the hollow of His hand. And if you and I are God's children, we shall not be omitted from the general estimates and subsequent provision of food, and clothes, and housing, of the household of faith. The angels will not be permitted to sit down to supper without us. The fatted calf will not be killed, nor the feast of merriment begun, until the lost son takes his place at the table, wearing the shoes, the ring, and the robe. It may be he has wandered far; that, like Paul, he has been tossed for many a starless night upon a stormy sea, but the Father will see him safely home at last—Whose he is!

If you and I are numbered among the flock of the Good Shepherd we may be sure we shall not want. The lion and the bear may come, but our David will surely deliver us from the paw of both. Weak in the flesh, we may lose the appointed track of duty, but he will restore our souls, and lead us in the paths of righteousness for His name's sake, Whose we are!

If you and I are His jewels, we shall be despoiled of none of our lustre here, nor deprived of our golden setting yonder. It may be that we shall be cut upon sharp and curious wheels, or that we shall pass through fierce fires, but He is His own lapidary, and we shall be His jewels still. It may be that thieves will assail, but never were crown-jewels more securely guarded than are they all who belong to Christ. The mountains surrounding Dothan were full of horses and chariots of fire roundabout Elisha; and they were only the King's escort, sent to take care of one of the crown-jewels.

It may be we shall need the escort; but, like Benhadad and his host, the devil and his angels will find themselves struck blind when they go out in search of the pearl of great price for which the Saviour gave His all, and which He is resolved to keep: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

And if you and I are the bride of Christ, members of His body, dear as the apple of His eye, His home will never be complete without us. If Jacob demanded of Laban the surrender of his wives for whom he had served twice seven years, and would not be denied; and if David required Michal of Ishbosheth for love of whom he put his life in jeopardy and slew the Philistines, how much more surely will He claim and keep His bride Who, for her sake, laid down His life, and Whose we are! "He shall see of the travail of His soul, and shall be satisfied." And, if you and I believe that, it will help us to sing a song of cheer in the night.

This recognition of divine proprietorship *lends dignity to life, and puts a value upon all that concerns us.* The world did not set much store by Paul. He was esteemed "as the filth of the world and the offscouring of all things"—and it is hard to sing when under the world's feet, when the multitude prefer our room to our company. You and I do not count for much among men. They do not say to us, like Israel to David, "Thou art worth ten thousand of us." The world's attitude toward the Christian is that of Goliath's toward the son of Jesse: "He disdained him: for he was but a youth, and ruddy and of a fair countenance." But the Cross has put a value on our lives. God says we are worth something, and calls us His. And He will have no diamonds of paste among His jewels, no iron merely washed with gold among His special treasure. "The filth of the world and the offscouring of all things", washed in the red river flowing from the hill of Calvary, has left in two wounded hands such treasure as all the world's wealth cannot buy.

I know that Paul the prisoner was but lightly esteemed by some of his fellow-passengers. So you may be. You may not count for very much. Few of us do who worship in this place. There are some people who would tell you that no matter how valuable the jewel, it has a very poor setting when it gets into Jarvis Street Church. They would commiserate while they compliment you, and say it is a pity to spoil a diamond by putting it in such a poor box! That is not the way you wrap up a Christmas present! Notwithstanding if you are the Lord's jewel He will take care of you.

Can you say you belong to Christ? You are probably having a hard time of it. You may go into the lion's den—but what of it? You will have an opportunity of becoming a naturalist then. You will be able to study the lions at close range—and that ought to be a privilege! You may have to take a constitutional through the flames when the furnace is heated seven times hotter than it was wont to be heated, but that need not disturb you either. If you belong to Christ, the flame cannot really hurt you.

When the marriage of the Lamb is come, it will not be reported that she went down on the ship of Alexandria, and that there can be no wedding. Over many a stormy sea she may have voyaged, through many a hurricane her ship may have beaten its way, but at last, by God's good providence, His wife will have made herself ready when God's great hour shall strike.

And, after all, the discomfort of the way is a comparatively small matter if we are sure of our destination. If we are positive that we cannot fall out by the way, we can say, "Be of good cheer. I belong to God." I exhort you, as I exhort my own soul, to try in the midst of almost universal gloom to be like Paul on shipboard, the one soul who has communion with the Skies.

I read last night that someone in England had invented a kind of radio receiver that a policeman can carry in his breast pocket. Thus as he is walking along the street he will be able to hear the call of his superiors.

I believe it is possible for us, above the howling of the storm, to catch the whisper of the still small Voice, to maintain communication with Heaven; and thus in the darkest hour, when all hope that we should be saved is taken away, to be able to stand forth amid others and say, "Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me."

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled?"

"In every condition—in sickness, in health,
In poverty's vale, or abounding in wealth;
At home and abroad, on the land, or the sea,
As thy days may demand shall thy strength ever be.

"Fear not, I am with thee, O be not dismayed;
I, I am thy God, and will still give thee aid:
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My righteous, omnipotent hand.

"When through the deep waters I call thee to go,
The rivers of grief shall not thee overflow;
For I will be with thee in trouble to bless;
And sanctify to thee thy deepest distress.

"When through fiery trials thy pathway shall lie,
My grace all-sufficient shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine.

"The soul that on Jesus hath leaned for repose,
I will not, I will not, desert to its foes;
That soul, though all hell should endeavour to shake,
I'll never, no, never, no, never forsake!"

II.

But this recognition of divine proprietorship must be accompanied by A SENSE OF DIVINE APPROVAL, or still our harps may hang upon the willows while we exclaim, "How shall we sing the Lord's song in a strange land?"

Paul was not only sure that he belonged to God: he was convinced that he was in the place of service, in the place where God wanted him to be, for said he, "God, whose I am, and whom I serve." *He was sure of his place as a servant.* He had offered himself, and surrendered his will to God, and he knew he had been accepted. He reckoned himself dead indeed unto sin, and alive unto God. He yielded himself unto God, a servant of righteousness, and was cheerful because he was serving.

But the Apostle Paul was not out of a job. I do not believe any one of us can be happy as Christians if we feel that we are laid aside. The one thing Paul dreaded was that he should be a castaway—not lost as to his salvation, but superseded in the work of the Lord, put aside while somebody else served in his place. Nobody can sing under those conditions. Nobody can be full of joy who desires to serve, but has no opportunity to do so.

Paul was not only sure of his place as a servant: *he knew the greatness of his Master too.* His condition as he utters the words of this text appears to be a standing

contradiction of the claim he makes—that he is serving God. A prisoner in chains, how can he say, "Whom I serve"? Paul has been a leader in the church, a great preacher, proclaiming the word to listening thousands, but now he is a prisoner at sea. And yet he does not say, "Whom I used to serve when I preached to multitudes of people, and made my missionary journeys"; nor does he say, "Whom I will serve if ever I get to land again." But here on the storm-swept sea he says, "Whom I serve." Paul has learned that the essence of Christian service is not ceaseless activity and strenuous endeavour, but simple submission. Christ never sent us to do His work, never charged us with the success of His work—we are commanded to do His will, or perhaps to suffer it. Never mind the work of God: seek ye the will of God, and by submission, serve.

You will readily see that if Paul had not learned that lesson of submission, he could not have been cheerful on that stormy night. If he had put the work of God before the will of God, he would have said, "What will become of the kingdom if I stop preaching? The work of God will suffer if the preacher becomes a prisoner." But instead Paul thought more of the King than of the kingdom, and devoted himself to His will instead of to His work.

We too must put His will before His work, or we shall find it impossible to sing. We must learn to suffer, to let God have His way with us, or we cannot say, "Whom I serve."

It is important that we learn to accept the place in which God puts us,—the place of inactivity perhaps, the place of submission. It may be there are some here this evening who say, "I fear I am not as active as I used to be." I know some people in these days who do not go to church because they have no money to put on the collection plate. I do not know that they took a collection on that ship. The Lord can provide for our needs if we are in His will. Can we take the place of God's appointment, the situation for which He has ordained us, though we seem to be doing nothing? If by the principles of His Word, and the goings of God upon our own spirit, we know that we are where God has put us, then let us continue our singing: "Be of good cheer! We have the presence of God. Whose I am, and whom I serve."

Paul never rendered a truer service than when on the ship of Alexandria.

I have told you of a woman I knew when I was in London. When I knew her first she had been on her back thirteen years, and was the greatest sufferer I have ever known. I knew her for a period of six or seven years, and during that time when I was going away for my holiday—for I took holidays in those days—she used to say, "I should like to have you here when I go to heaven." But I got back again and again from vacation, and, on going to see her, she would say: "Well, Pastor, I am still here." After I became Pastor of this church I went back to London, and said, "I must go to see Mrs. Golding." She was still in the furnace of affliction as she had been all through the years. She smiled her sweet smile and said, "Well, well! So I am still here, though you are gone." Then she named the ministers of different denominations she had known, saying, "They have all left, and I am still here; and I used to think I might be gone before you got back from your holiday. I wonder why God keeps me here, and lets all the rest of you go?" I replied, "The Lord could afford to dispense with our services, but He had to keep you, because you are the best preacher in town." And she was!

When the storms are howling about the ship, or another is being wrapped in the flames of affliction, you expect to see the soul founder, or to see the other consumed in the flames. But instead you hear a song of cheer above the storm, or see one walking through the flames, in company with one "like the Son of God". Hallelujah! the religion of Jesus Christ is no myth. They serve who abide in the will of God, no matter how limited their activity may be. It is for us to prove the reality of Christ and His abounding grace.

I heard a Christian Scientist over the air this afternoon define reality from a dictionary, and then import into it his own meaning, making of it what the late President Roosevelt would have called "a weasel word", a word that has sound but no significance, a word out of which all the content has been extracted. It is for us to prove the reality of the Christian religion. While, in one sense, it may more effectively be proved on the deck of a storm-swept ship than sitting comfortably in a pew in church, it takes much more grace and courage. I do not think it requires a great deal of grace to sing the hymns we have been singing here. It is a very comfortable place in which we find ourselves this evening. Who could not sing, "Rock of Ages"? By all means, let us praise Him in the courts of Zion; but it is for us to go out and take our place among those upon whom the storms of life are breaking, and show them, while we stand with them, that we know how to be of good cheer.

The hero of our story was of good cheer, because *he knew his course was in agreement with the revealed will of God*. And we, too, must have such assurance if we are to be cheerful ourselves, and dispense good cheer to others. This we can know only by the teaching of God's Word, and the leading of God's Spirit, as seen and interpreted by the light of Scripture. If, on these grounds, we are sure we are in the will of God, even if we can feel nothing but our chains, and hear nothing but the shriek of the gale, and the booming of the waves, all the elements of Euroclydon—the diapason of its thunder, the rollicking revelry of the waves, the shrill, though sometimes flute-like tones of the wind—all these may be to our tranquil spirits as the notes of the grand organ swept by the fingers of the Master of all harmonies, playing for our accompaniment that we may sing the gospel of good cheer to a distracted world. Thus may we sing,

"The loss, if loss there be, is mine,
And yet not mine if understood;
For one shall grasp and one resign,
One drink life's rue, and one its wine,
And God shall make the balance good.

"O power to do! O baffled will!
O prayer and action! ye are one.
Who may not strive, may yet fulfil
The harder task of standing still,
And good but wished with God is done!"

III

But the best proof of divine proprietorship, the surest evidence of divine approval, is to be found in THE EXPERIENCE OF DIVINE COMPANIONSHIP.

"There stood by me this night the angel of God." Thank God, we are never left alone. There was a passenger on that ship whose name was not written in the log, a passenger who was unknown to the captain, or to any member of the crew. The angel of God came in his

own way, to be the companion and comforter of one man. He talked with him, so that Paul was able to say, "God is with me in the midst of the storm."

Can you say it? Are you sure of it?

When Nebuchadnezzar looked into the furnace, the thing that struck him was that he had cast three men into the fire—bound. Now he said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Does anybody keep you company? Do the people with whom you associate know that you are a companion of Jesus Christ? Is it evident that you are never alone? He will stay by you. What should we do if He did not? How long could we endure if we had to stand alone?

It seems to me, dear friends, that Christian people, in circumstances like the present, have a special mission to perform. We have professed: it is for us to prove that we possess, and are possessed by, the Lord Jesus. It is for us to prove that His presence assures our peace.

If you are certain that you belong to God, and if you are sure you are in the place of His will, you may always depend on His presence. Whoever can say, "Whose I am, and whom I serve", will be able also to say, "There stood by me this night the angel of God." You may not always see Him—but He will be always there. Because Joseph abides in His will, the prison and the palace are alike to him. "Moses when he was come to years refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." And yet we read of "the song of Moses." He found it easier to sing in the wilderness than in the Egyptian palace.

So all who belong to God, and serve Him, shall find. If you are what and where God wants you to be, you may be sure He will be where and what you desire Him to be: He will be with you. If these conditions be fulfilled, we shall not only be kept in good heart ourselves, but shall be enabled to bid others, "Be of good cheer." When Israel fought the Philistines, and "when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again." And when the true Ark, Jesus Christ, comes and stands by us, we ought to shout and sing. With such a Harper, every one should find voice to sing, even to the added accompaniment of the thunder of the storm.

This mutual agreement and companionship implies mutual correspondence. The angel said, "Fear not." Then Paul said, "Be of good cheer." God will be with you, and will speak to you, if you are with Him, and speak to Him. This Book will be a comforting angel if you will be an obedient servant. The ship of Alexandria was broken to pieces. In some quarters it is said that this civilization of ours is going to pieces. There are some good things in it—and there are some things with which we could afford to dispense. Left to ourselves and to the shortsightedness of our own vision, we should prefer that this structure, the genius of our own creation, stand.

Suppose it does go to pieces? Suppose the ship is broken to pieces—what then? Can you get to land? Can you survive the catastrophe? Can the people of God, as individuals, and the church of Christ collectively, those who have been made partakers of the grace of life, and are really His, can we survive the storm? Can we come to shore, and prove that there is a divine power that can uphold us in such a time of distress? Can we show then

what it really means to live? Even though our ship should be broken to pieces beneath us, can we demonstrate as did the martyrs of old, that life in abundant measure consists in something vastly more than, and different from, physical comfort or material good?

Certain I am that Paul found his opportunity in this day of difficulty. And I believe that the church, and every believer, will find its or his opportunity in this day of direful prediction, when hope seems almost to have died in the human breast. Of what value is our salvation?

There is a special application of all this to our present circumstances. The night was dark, and neither sun nor stars in many days appeared. It was a time when experience and expert knowledge were of great value. You have noticed on shipboard, how often, in bad weather, the passengers try to console themselves by asking questions of the officers of the ship with respect to the weather prospects. I suppose it was so in Paul's day. And probably for some days no man's word carried more weight than the captain's. At all events, the centurion in charge of the prisoners "believed the Master and owner of the ship, more than those things which were spoken by Paul."

But that was when there was no storm, and "the south winds blew softly". But when the hurricane broke in all its fury, and, on the basis of expert opinion, "all hope that they should be saved was taken away", it was one who had commerce with the Skies who was able to hearten the despairing passengers and crew.

In these dark and depressing days, do not allow yourselves to be too much perturbed by the opinions of human experts. I beg of you to reflect that this Book knows more about, and can speak more authoritatively of, the present distress than the wisest economist in the world.

"Howbeit we must be cast upon a certain island." The ship was broken into pieces at last when they came into the place where two seas met. Presently there was just a mass of floating wreckage about, but it came to pass that "some on boards, and some on broken pieces of the ship . . . they escaped all safe to land." Paul did not go ashore alone.

Then you remember how, when they made a fire, and "Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god." He was neither. And he preached the gospel to them. How many souls were eternally saved because of Paul's conduct in the storm, and subsequently in the presence of the barbarians of the island, no human mind can possibly estimate. But it is a great thing to have Jesus Christ with you, to be wholly possessed by Him, to be carried safely through to the journey's end.

I wonder are there any here who are not Christians? On what ship will you sail? How can you do without Christ? "Just around the corner"! Where is it? In Christ; so that if we suffer the loss of our goods, even of these bodies, though they be consumed in the flames, our spirits will return triumphant to the God Who gave

them; and we shall be "more than conquerors through him that loved us."

Carry these great truths back to your business. Can you pray in this fashion, "O God, Whose I am"? Can you continue, "O God, Whom I serve"? If so, you will conclude, "I thank Thee for Thine angel who stands by me, and bids me be of good cheer to-day."

"Man's weakness waiting upon God
Its end can never miss;
For men on earth no work can do
More angel-like than this.

"He always wins who sides with God;
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.

"Ill that He blesses is our good,
And unblessed good is ill;
And all is right that seems most wrong
If it be His sweet will."

Let us pray:

O Lord, we come to Thee with gladness in our hearts, with praise and thanksgiving upon our lips, because Thou hast saved us, and Thou dost keep us still. Bless our meditation, and help us as we mix with the troubled and tried among the sons of men, that we may carry to them a message from the Skies, a gospel of good cheer. For Thy glory's sake, Amen.

GOD'S REVELATION TO MOSES IN THE MOUNT.

A Lecture by Dr. T. T. Shields.

*Delivered in Jarvis Street Baptist Church, Toronto,
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Ninth in a Series of Thursday Evening Lectures on
Biblical Theology which are included in the
curriculum of Toronto Baptist Seminary.*

The section of Scripture we are to pass under review this evening will be found from the twentieth to the thirty-first chapters of Exodus, both chapters inclusive. In our Thursday night studies we are pursuing a course in Biblical Theology. Theology, broadly speaking, is the science of God, the word about God. Natural theology is what may be learned of God from Nature; revealed theology is that which may be learned of what God says of Himself in His inspired Word. Systematic theology assumes the systemization of the doctrines of the gospel. That is, they are reduced to a system, and related one to the other. For example, the sovereignty of God involves the principle of the election of grace. Election equally involves the doctrine of total depravity, and *vice versa*. If men are dead in trespasses and sins, no one can possibly be saved unless God, by His sovereign mercy, is pleased to make them alive again. Thus all the doctrines of the gospel are related to each other, and are reducible to a system.

It would do many preachers good to have a very thorough training in systematic theology. They would learn to be consistent in their teaching.

By Biblical Theology we mean a study of God's revelation of Himself, and an examination of the doctrines of the gospel in their historical relation and historical development. Hence we come to the Bible book by book, in order that we may see what each book of the Bible has to say about God.

The section we have before us this evening, in view of certain modern tendencies, is an exceedingly important one, and I bespeak your very careful attention.

I.

In the twentieth chapter we have an account of the giving of the law, the ten commandments. Those of you who have learned the catechism will not forget that the ten commandments are contained in the twentieth chapter of Exodus.

Let it be clearly understood that the ten commandments, the Decalogue, written upon the two tables of stone, were not of a temporal character. They are just as much in force to-day as they were in the day when they were given. The principles of the ten commandments applied before they were given in so many words. They represent a SUMMARY OF THE MORAL LAW, and they are designed to regulate our relation to God, and our relation to our neighbour.

And please to remember that the moral law has not been abrogated. It is still in force—and always will be—because it is based in the nature of things, which is another name for the nature of God. There never can be any change in the principle, "Thou shalt have no other gods before me." And the others are equally unchangeable.

In the New Testament the law is summed up in two precepts, namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." It is said that all the law is comprehended in those two principles.

Then you will recall that Paul said that "what the law could not do"—it was an ideal, an objective standard toward which men were to strive, but to whose spiritual import no mortal could attain because of his inherent sinfulness and moral weakness,—"what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh"—what for?—"that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." None of us keep it perfectly, but the Spirit of God dwells within us in order to transmute that objective standard of righteousness into moral character.

Bear in mind, then, that the principles of the decalogue are abiding, and that the moral law is a transcription of the Divine nature, and is what it is because God is what He is. The principles of the Decalogue are basic, and are indispensable to any right relation to God or our neighbour.

II.

In the twenty-first to the twenty-third chapters we have **SUNDRY LAWS GOVERNING HUMAN SOCIAL RELATIONSHIPS**. I think I might sum it up by saying that in these chapters we have *the doctrine of the state*. The people of God have been brought out of Egypt, and are being fashioned into a nation, into an organized community of human beings. They are not to be shut off like Robinson Crusoes, each one to live by himself: they are to live together, and in relation to each other, and therefore certain laws are given for the regulation of their conduct.

Let it be understood that *the state is a divine institution*. We need to learn that in our day. The first law that was entrusted to human hands for enforcement was a law designed to preserve human life: "Whoso sheddeth man's blood, by man shall his blood be shed." That was really the foundation of the state, and in these chapters,

twenty-one to twenty-three, there is a system of laws designed to regulate human conduct, to regulate men and women in relation to each other.

Let me pause here to say that there are *some people who are so other-worldly that they do not belong to the state!* They would have us believe that we ought to have nothing to do with mundane affairs, that a Christian ought not to vote, that a Christian, being a member of a heavenly kingdom, has nothing to do with the affairs of this world. Nothing could be more contrary to Scripture. "The powers that be are ordained of God"; "For he beareth not the sword in vain." Our Lord said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Both in the Old Testament and the New, there is a recognition of the state as an institution divinely ordained. We must have organized society if we are to live in safety.

I have known some people who would not vote, who pay their taxes because they must, and are altogether superior to mundane affairs. But if they happen to have a fire it does not take them long to send for the fire reels! If a burglar should break into their home, or their safety were otherwise threatened, they would not be long in seeking police protection! They are willing to enjoy the privileges of organized society, but are not willing to bear the responsibilities which such a community of interests involves.

In these chapters there is a record of the divine institution of the state. A mob of people have come out of Egypt. God has given His summary of the whole duty of man in the ten commandments, and then in these succeeding chapters a system of laws for the regulation of the new state, and a pattern for the regulation of all states from then until now.

If all law could be abrogated, and if every man were permitted to do that which is right in his own eyes, what would become of an organized community like Toronto, or like the Dominion of Canada, or any other nation anywhere? Anarchy, chaos, utter disintegration of all society, would be the result.

We do not object to the red lights at the intersections, or to the policemen, to tell us when to stop and when to go. If every man were to drive through regardless of his neighbours' rights, there would soon be a stack of motor-car wrecks at every intersection.

That is true of human life in general. There must be law.

I would call the attention of you students to this point, *that we, as Baptists, have always held that it is the duty of Christians to be obedient to the "powers that be": to honour the king, to pay tribute, to discharge our full duty as citizens.* I have read a story about Mr. Spurgeon. He was met one day by a man of the Brethren persuasion. It was election day, and the man asked him if he were going to vote. "I certainly am", replied Mr. Spurgeon. "But", said he, "you are a citizen of the Heavenly Jerusalem. What right have you to vote?" "Perhaps so", Mr. Spurgeon answered, "but my old man is a citizen of London." "But you ought to mortify the old man", said his friend. "I am going to do that to-day. My old man is an incorrigible Tory, and I am going to mortify him by compelling him to vote for the Liberals." It was an expression of the usual sanity which Mr. Spurgeon displayed in matters of that sort. (Of course, there is no politics in that story. "The old man" is the old man no matter what party he chooses to espouse):

We drive upon roads that have been prepared for us. We are protected by laws which have been enacted for our safety and well-being, and it is right that we should render unto Caesar the things that are Caesar's. In the matter of paying our taxes, fulfilling our duty to governors, a Christian man, above all others, ought to be obedient to the law. He ought to be the friend of law and order always. Lawlessness is ever an enemy of Christ.

I call your attention also to the application of the principle in this sense, *that law must obtain wherever there is an organized community.* It must obtain *in the family.* I know there are some children who are little angels, but no mother will tell you that seven days in the week, no matter how excellent they are. I asked a mother once how much she would take for the baby. "To-day, you could not have him for a million dollars", she said, "but some days you could have him for five cents"! Of course, she did not mean it: she meant that his majesty was not always quite so amiable as on that particular occasion when there was company. Everybody knows that there ought to be authority in the home.

So must there be *in the church.* You cannot have an organized community of any kind without some form of government. Does someone observe, "Surely it is not needed in a church? We are all regenerated; we are all Christians." I know that we ought always to behave as Christians, but some of us do not—and some will not. When people do not, and will not, there is only one thing to do, and that is to resort to some principle of compulsion. Therefore every organization, by virtue of the fact that it is an organization, must have some way of expressing the will of the company who have agreed to live together. And that company must have a constitutional way of saying, "You shall not disturb the peace of this household."

That is a principle that applies to all organized society everywhere. Within these chapters, of course, these laws have to do primarily with the organization of the state.

Had we time to examine them, we should find them most interesting. In the laws set forth in these chapters you will find, in principle, almost every law to be found upon our statute books. We have statutes by the thousand. Go to the law library, and you will wonder where, by and by, there will be found room to pile the books of statutes passed for our regulation. But in principle they are all in these chapters. The principles herein contained lie at the base of our whole jurisprudence. Wherever the Bible has been received, wherever its authority has been recognized, these principles have found their way into the laws of the state. Human life is safeguarded, the family is protected, the rights of person and of property are recognized. And not only life, but limb: there are laws to preserve us from personal injury of every sort. The principle of the red lights on the street where there is an excavation or an obstruction will be found in the regulations of these chapters.

The other day we opened a tunnel to carry the steam from the main building to the Seminary building, and while it was open we had some barriers put up, but no lights. Someone said, "This is private property, and such warning is not needed." I replied, "I know it is private property, but if you turn to your Bible you will find it holds us responsible for any damage that may accrue from the opening of a pit, whether on private or public property. We are under moral obligation to make it im-

possible for anybody to get hurt. That is the principle that obtains in these chapters.

I cannot examine all the particulars, but study them at your leisure.

III.

In the latter part of the twenty-third chapter you will find a re-statement of THE DOCTRINE OF DIVINE PROVIDENCE AS RELATED TO NATIONS. I know that the Lord looks after His children, that the very hairs of our heads are all numbered. It is blessedly true that He takes care of individuals. But remember, He is "the King of nations" as well as the Shepherd of individual sheep. Bear in mind that it is written, "Righteousness exalteth a nation: but sin is a reproach to any people." The twenty-third chapter gives us the explanation of God's determination to dispossess "the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites". It was because of the iniquity of these people on the one hand, and in fulfilment of a promise to His people on the other hand, that if they would obey His laws, He would bring them in to the land of promise.

We need to give heed to that doctrine in our day. May not the present distress universally obtaining be traced to the irreligion, to the utter godlessness of the nations of our day? We shall learn, after a while, that a nation can no more do without God and His laws than an individual, and that the "wages of sin (which means the violation of moral principle) is death," whether it be on the part of an individual or a nation.

IV.

Chapters twenty-five to twenty-seven give us an account of the giving to Moses of the specifications for the building of the tabernacle. I think I may say that from the twenty-fifth to the twenty-seventh chapters we have a setting forth in type of THE DOCTRINE OF REDEMPTION. We read in Hebrews, "If he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount." Again: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Thus the tabernacle was really made to serve as the pattern of things in the heavens; and the blood-sacrifices, and all the ritual there enjoined, were designed to typify those great principles which regulate the approach of the soul to God.

The twenty-fifth to the twenty-seventh chapters therefore set forth the doctrine of redemption. I shall not go into the particulars of it. We have gone over it again and again, and you will, in your closer study of the book itself, deal with the particulars of all the sacrifices which typify the great Sacrifice. But there are certain principles to which we must give attention.

What have we to make of this, that *the whole scheme of redemption is here set forth in type in the Old Testament*? Surely, first of all, *it signifies the divine character of it*. Centuries before Christ came, before the "Lamb of God" appeared, before He "appeared to put away sin by the sacrifice of himself", in principle, it is all written in the Book. What does that mean? Surely it means that the plan of redemption was predetermined,

settled from the beginning; as we read in the final book of the Bible, the Lamb was slain "from the foundation of the world".

I want to ring the changes on that, I want to get that firmly established in your minds, that God never made a mistake, that God never had to amend His programme. "Known unto God are all his works from the beginning of the world." You hear me quote that often, or other passages to the same effect. Fix it in your minds that our God is a God from Whom no secrets are hid. He sees the end from the beginning. Before He does anything He makes His plans so perfectly that they never need to be changed. That is the only thing of which I have heard concerning which it may rightly be said that "it shall never be changed". Everything else needs changing, but not that which God plans and executes. That is perfect, as He is perfect. God is incapable of producing anything that is short of perfection.

It will help us greatly if we get our feet firmly upon that great principle, that there is nothing tentative in the divine programme.

Furthermore, *its perfection argues its finality*. Only that which is imperfect can be done away. "The law made nothing perfect." It was but a shadow of good things to come. And because the law made nothing perfect, this system of symbols and types and ceremonies had all to pass away, when they had served their purpose, when Jesus Christ came Who was Himself the fulfilment of all these things. I would lay the strongest possible emphasis upon that, that God's plan of redemption cannot possibly be improved upon, and that it is final. Final! There is nothing to add to it, and nothing can be taken from it.

What about *the development of these great doctrines of the Bible*? They are developed only in respect to their gradual disclosure to our understanding. But so far as God is concerned, there was no development. They were perfect from the beginning. But they were made known to men on the principle of our Lord's saying, "I have yet many things to say unto you, but ye cannot bear them now." A wise teacher will estimate the capacity of his scholars, and will seek gradually to develop their understanding. He will withhold the profounder lessons which he would teach until they have learned the simpler ones. Thus God gives us in His Word line upon line, precept upon precept, here a little, and there a little.

There is a development in *the revelation of the doctrines*. You will find that our Lord Himself did not immediately say to His disciples, "You will follow me for about three years, and then I am going up to Jerusalem to die. I shall be crucified." He did not tell them that at once. We read that Jesus "began" from that time to tell them certain things. He did not tell them all at once. Little by little He unfolded His plans. That does not mean that He was making His plans little by little. His plans were absolutely perfect to the last detail, and were predicted by the prophets centuries before, even to the casting lots upon His vesture, and the giving of vinegar to Him to drink. It was all fixed and settled in the counsels of the Eternal. Keep that in mind, will you, as applied to the scheme of redemption?

The Bible is a big book, and I think we have enough to exercise our minds for several days! It will probably keep us busy trying to understand what God has written. Were we to live a long time, and be blessed with the Divine Presence continually, even then we should not have

learned all that is in this Book; for I read that in the ages to come he will "shew the exceeding riches of his grace in his kindness toward us through Christ Jesus". I am sure that when we get to the glory we shall be like the queen of Sheba: "When the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." In the future we shall come to understand the significance of redemption as we can never understand it here. But we shall never get beyond, in principle, the divine revelation in this Book.

From chapter twenty-eight to thirty there is a setting forth of the doctrine of THE PRIESTHOOD OF OUR LORD JESUS. These chapters deal with the priesthood of Aaron, of course, but we know from the epistle to the Hebrews that Aaron was but a type of the Priest Who was to come. First of all, there is that great foundation: the moral law; then the doctrine of the state, of organized society; then there is the doctrine of redemption, the tabernacle, typical of God's way of redeeming men. It relates to the individual as the temple of the Holy Ghost. It relates to the church as a spiritual house. It relates to the completed temple in the heavens which we shall see by and by. There is all that, and then comes the priesthood, representative of *the person and work of our Lord Jesus Christ*.

I shall not go into that, but simply give you the division, and say that in these matters you will always observe two principles, that the Holy Ghost teaches both by comparison and contrast. Nothing below can possibly equal and fully represent the Lord Jesus Christ. He transcends every illustration. I love that verse in one of our hymns. I sing it to myself again and again, and quote it often:

"Join all the glorious names
Of wisdom, love, and power,
That mortal ever knew,
Or angels ever bore;
All are too mean to speak His worth,
Too mean to set the Saviour forth."

Up to a point you will find the work of Jesus Christ illustrated, and then He goes beyond it. For example: "They truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood." Many priests: one Priest. They were mortal: He is eternal. They died: He "ever liveth to make intercession for us." Similarly, they offered many sacrifices: "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." "Once in the end of the world hath he appeared to put away sin by the sacrifice of Himself."

Thus the symbolism of the tabernacle and of the priesthood was designed to teach us, among other things, the shortcomings of our mortality, and the inadequacy of everything human; and to show us our absolute depend-

ence upon the God of all grace as revealed in the one, incomparable, eternal, and crucified Son of God. So much for the priesthood.

You students will do well to keep this in mind. Modernism recognizes no necessity for a Priest. Men like Dr. Fosdick may speak of Jesus—and do speak of Jesus—as an Example, as a Teacher, under many figures; but never will they represent Jesus as a Priest! They see no necessity for a priest.

VI.

In the thirty-first chapter there is a record of God's provision for THE EXECUTION OF HIS PLANS. He has given wisdom to Bezaleel and Aholiab. He has made them wise by His Spirit, in order that they may execute this divine pattern which He has communicated to them through Moses. Thus we may be sure that God always provides for the execution of His own designs. Jesus Christ died, He was buried, and He rose again, and ascended into the heavens; and I know that He anticipated the disciples' fear, when He said to them "I will not leave you orphans; I will come to you. I have taught you much. I have shown you that by My death you are to be redeemed, and as you contemplate My departure, My withdrawal from you, you will say, 'Who is sufficient for these things? How can this great programme for the world's evangelism be executed?' I will send you My Spirit, and I will make men wise and strong to effect its execution."

That is ever God's way.

You will have observed that in our study this evening I have tried to make it clear to you that there is really nothing in the Old Testament that is obsolete. Its symbolism still stands as an illustration of the principles of the fuller revelation of God in Christ Jesus. The moral law abides. The principles which should underlie any organized state still abide. I do not know how long you can have an organized life but on the principle of the laws set forth in those chapters twenty-one to twenty-three. And that which speaks of the tabernacle and of the priesthood still has force as illustrative of the great scheme of redemption.

I believe there is not one word in the whole Bible, from the first of Genesis to the last of Revelation, that should not exercise authority over your life and mine. The study of the Bible is of no value unless it becomes an authoritative rule of life.

What is Modernism? Why have we in this place, and why have people elsewhere, protested against it? The book of Jonah, our Modernist friends say, is not to be subscribed to: "I cannot subscribe to its supernaturalism. It seems incredible. It does not appeal to my reason." We call such an one a Rationalist. He takes Jehoiakim's pen-knife, and cuts Jonah out of the Bible, saying, "It is an interesting document. It has certain illustrative value; but I cannot accept it as the authentic, authoritative, infallible, word of God to me." We do not want a Bible that is torn to pieces.

Another man comes to the early chapters of Genesis and says, "I reject them." "On what ground, sir?" "Because they are not in accord with the conclusions of science." "You mean you reject the early chapters of Genesis because they are unscientific, contrary to the demonstrated facts of science?" "Yes sir."

Another man says, "I do not believe in the book of Joshua. I could not accept that; nor could I believe in the inspiration of the book of Judges." "Why not?" "Be-

cause it contains those dreadful records which tell of the extermination of the nations of Canaan." "And why do you object to that, sir?" "It is unethical. My moral sense objects to it. I cannot think of a God of love giving commandment for the extermination of these nations." And you set your moral sense against the justice of God?

Thus, there are taken away from us part of the book of Genesis—a good many parts of it, the book of Joshua, and the book of Judges. Of course, our friend who is so subservient and ready to accept the conclusions of science would object to those portions of Scripture which tell of the miracles of Elijah's day. By the time these gentlemen get through, there is not much of the Bible left. They not only object to the Old Testament, but to the New. They reject the Virgin Birth. It is quite impossible! Likewise, the miracles of our Lord; His resurrection, and ascent to the Father.

I do not believe the devil cares what means are employed to rob the Bible of its authority. So long as he can destroy its authority in your life, he is content. It was reported not long since in the papers that a certain Toronto minister told his congregation that the Sermon on the Mount has no application to us, that it is the law of a dispensation yet to be. I read in a certain American magazine an article to the same effect. The author had tried to find out where to put the Sermon on the Mount, and decided that it certainly had no application to the New Testament church,—to the church to whom it was addressed! And certainly it had no application to the church of to-day! Neither did he believe that it applied to the Jews. By an ingenuity that was very wonderful he at last discovered that the Sermon on the Mount was something held in reserve, that was to become operative in the last half of the Great Tribulation!

Give careful thought to these matters, and find out from the Scriptures themselves whether these things be so. It is my hope that our students will leave the Seminary with a conviction of the integrity of the Holy Scriptures, with a clear conception of the wholeness, the completeness, of divine revelation, that the Bible from Genesis to Revelation is the record God has given to us of His Son, and as such the inspired, infallible, and supremely authoritative Word of God.

THE POPE'S ENCYCLICAL.

The Pope has just issued another encyclical. This time it is an appeal to Protestants everywhere who are called "separated" brethren to return to the mother church. Thus we assume all who profess and call themselves Christians without the pale of the Roman Church are children of the church who have gone astray. The Pope is very kindly praying for us all, that we may be led to a recognition of his supremacy, and particularly to the usefulness of the intercessions of the virgin.

We shall have something more to say about this encyclical later. Meanwhile we remark only on the psychology of it. What if a Presbyterian, or a Baptist, or an Anglican, of prominence, or the representative of any other denomination, were to announce to all the world that he was praying that all Christendom might become Baptist, Presbyterian, Anglican, or what not, as the case might be? What a storm of ridicule would greet such an announcement! Of course, we should all like every-

body to share our convictions of truth, but the Vatican's modest assumption of the preeminence suggests that the majority of people take men and institutions largely at their own valuation.

The psychology of Romanism suggests that nothing is gained by compromise. It is better that we should believe profoundly, and with the courage of our convictions propagate our principles.

The Pope's prayers will do us no harm, but the Editor of THE GOSPEL WITNESS feels fairly confident that they will not be answered—at least in his case.

THE NEW YEAR'S PROSPECT.

Not even during the years of the Great War were the minds of men more troubled than they are to-day. Then we faced a positive menace, and summoned all our powers to combat the foe. Our present difficulties are of a negative order, and are therefore much more difficult to deal with. No wise man will venture to predict what experiences the next year will bring to us.

Attending many night meetings, we have often been under the necessity of driving home during the night. On not a few occasions we have encountered heavy fog. Nothing, we venture to think, is more nerve-racking to a motorist than to have to drive through a fog. In such circumstances one must move very slowly, no faster than will permit one to stop his car within a few inches.

The weather is foggy everywhere. It never was truer than it is to-day that we know not what a day nor an hour may bring forth. No one is able to see through the mist. Therefore it seems to us that it is the part of wisdom in all matters to move very slowly, and very safely.

This applies to individuals, and it applies especially to churches. Sometimes churches run somewhat recklessly into debt. Church officers, it seems to us, would be wise in recommending the churches they serve, to make every effort to pay their way, and to defer works of extension to a more convenient season, unless, indeed, they have the actual cash with which to pay for such extension. To do otherwise amid such economic conditions as now prevail would not be faith, but presumption. Let us trust God, and pray more earnestly than ever that it may please Him to send a spiritual awakening to the world. This, above all things, is the need of the present hour.

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Baptist Bible Union Lesson Leaf

Vol. No. 7

No. 1

REV. ALEX. THOMSON, EDITOR.

Lesson 3 January 17, 1932
FIRST QUARTER

MINISTRATION IN SERVICE.

Lesson Text: Lev. 9; Deut. 25.

Golden Text: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:11-12.

DAILY BIBLE READINGS.

Monday—Gen. 15:19-27.

Tuesday—Ezra 6:16-22.

Wednesday—Amos 6:1-14.

Thursday—Col. 3:16-25.

Friday—Col. 4:1-6.

Saturday—I Pet. 3:11-25.

I. THE INDUCTION SERVICE.

The content of this lesson in Leviticus records the formal induction into the priestly office of Aaron and his sons. The service was of a solemn and significant nature, pertaining particularly to the presentation of the offerings, and the duties of the holy place. Aaron the high priest is the prominent person, therefore the information given concerns him, his sons being his assistants. Several things are worthy of note in relation to this event. First, it meant the inception of a centralized place of divine worship. Nothing like the tabernacle service had existed before, although sacrifices had been offered to the Lord by the head of the family (Gen. 8:20). Such offerings were now to be presented at a central place in the encampment, there to be attended to by the priest. This implied the institution of an official priesthood to take charge of the offerings. It meant also the establishment of public religious services of a personal and national character. The tabernacle with its officiating priesthood and ever-ascending altar smoke was henceforth before the people, reminding them of the presence of God, of their relationship to Him, and of His purpose and plan concerning their redemption.

Aaron and his sons were divinely appointed. To have entered upon the duties apart from such authorization would certainly have meant death for them. God had chosen them and set them aside for the work. He had put them into their positions. Even thus does He do in the present-day with His servants. He does the calling and placing of them. Some are inclined to pull strings and use influence to secure certain positions, but such conduct is wrong. This is one reason why persons are in positions for which they are not fitted. God has a position for all His own, and we should see to it that we are where He desires us to be. Let us

not be impatient, but wait for His call, knowing that He will not overlook us, meantime labouring where we are with a single eye to His glory. The position of the priesthood was one of privilege and responsibility.

It may further be noted that Aaron and his sons were inducted into office after being instructed concerning the duties of the same. To the performance of these duties they had been chosen, called, fitted, anointed, and consecrated by God, and in His time, at His command; and, after spending seven days in the sacred enclosure with Him (8:23), they entered upon their duties. They were called to be labourers together with God, and careful preparation was necessary for the understanding of His purpose, and the carrying out of His will. In dress, in body, in mind, and in spirit, the priests were prepared for their duties. In reference to present-day Christian work note the necessity for preparation of life in the new birth, (John 3:7), the anointing of the Spirit for power and wisdom, (I John 2:27), complete consecration unto the service of God, (Rom. 12:1, 2), and the call of God to the specific form and place of service, (Prov. 3:6; Acts 13:2).

II. THE ORDER OF THE OFFERINGS.

In previous lessons attention has been drawn to the basic place of the sin offering in the plan of God. In this lesson where the order of the offerings is given the same is evident, likewise the significant position of each of the other offerings. The inadequacy of these offerings may first be noticed in the fact that notwithstanding the former presentation of offerings in his own behalf, (8:14) Aaron again offers the same, (9:2). The only offering adequate to the cleansing away of sin is that of our Lord.

The order of the offerings makes clear the way in which man may have peace with God, and enjoy fellowship with Him. First there was the sin offering (v. 7). This as we have seen was of an expiatory nature, prefiguring our Lord's sacrifice on Calvary for sin. It was sin which severed man's fellowship with God, and it is that which prevents a resumption of fellowship, beside bringing in its train many evils, therefore it must first be dealt with before fellowship can possibly be resumed. It is logical and proper then that the sin offering should come first. Before we can serve God or have communion with Him there must be personal faith in the divine sin offering (Rom. 3:24, 25). Regeneration precedes service, and apart from this there can be no real consecration of life, or peace of heart. This scriptural order requires explanation and emphasis for many are figuratively presenting the peace offering, and sometimes one of the other offerings first instead of in its proper order, seeking peace before reconciliation has been effected. It should be made clear that every blessing in time and eternity has its basis in the atoning work of our Lord Jesus Christ and is alone received through faith in Him.

Following the sin offering there came the burnt offering (v. 7), typical of self-dedication unto God. This, when offered by the people, was a voluntary offering,

given to be wholly consumed on the altar (1:3, 9), implying full consecration to the service of God, with nothing kept back, the body itself being given to Him (I Cor. 6:19, 20). Such a dedication of one's self is the Christian's right, privilege, and duty, and being dependent upon the work of Christ, is acceptable unto the Father. The meal offering is the next in order (v. 17), typifying the presentation of one's works unto God, for that which was presented was the result of one's labours, the product of working together with God. No work is acceptable unto God unless wrought by the Holy Spirit through those who are obedient unto Him. Unsaved persons cannot please God (Rom. 8:8), they are at enmity against Him (Rom. 8:7), and must be reconciled before they are able to perform acceptable works unto Him. The peace offering is the fourth and last of the offerings mentioned here (v. 18), speaking of peace with God, through the offering of Christ Who is our peace, (Eph. 2:14). The feast of peace took place after the presentation of the offering (7:15), implying communion with God, and spiritual feasting on Christ (John 6:53, 55). This offering constituted a fitting end to the offerings, as the sin offering was fittingly at the beginning. Peace with all its accompanying blessings is that which men desire, and is alone found through faith in Christ (Rom. 5:1), and is enjoyed as an inward blessing when the will is surrendered unto Him (Rom. 8:6; Gal. 5:22).

III. THE PRIESTLY BLESSING.

At the conclusion of the altar service "Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering and the burnt offering, and peace offerings" (v. 22). In this manner the priestly blessing was bestowed, pronounced probably in the words later recorded, (Num. 6:22-27). After this action "Moses and Aaron went into the tabernacle of the congregation" (v. 23). Part of the priestly duty was performed within the tabernacle, hidden from the eyes of the people assembled outside, the blood of the sin offering was carried within, and disposed of on this side of the veil in the holy place, and on the day of atonement carried within the veil and sprinkled on the Mercy Seat. Incense was offered on the golden altar and duties performed relating to the shewbread and golden candlestick; and to such duties it is possible Aaron was at this time introduced. We are not informed how long these servants of God remained within, but eventually they emerged and again the people were blessed, "and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat, which when all the people saw, they shouted, and fell on their faces," (vs. 23, 34). This manifestation of God implied the divine approval of the service just completed. Typically the whole of this concluding part of the service is suggestive of the Lord, our Great High Priest, blessing His own before entering the heavenly tabernacle (Luke 24:50, 51), there to engage in the work of intercession (Heb. 7:25), from thence emerging to bless His people a second time (Heb. 9:28), when the glory of God will be manifest unto all (Matt. 16:27).

The Union Baptist Witness

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AN IMPORTANT MESSAGE

While in the homeland Christmas was being celebrated, the steamship "Alfred Lewis Jones" en route from Liverpool to Africa was nearing the port where it was to lose three of its passengers after making a record trip. We believe that thousands of Christians in Canada were lifting hearts to God in prayer on behalf of those three passengers and that as they neared their destination on Christmas Day, the five thousand miles or more, did not separate them from the thoughts of those in the homeland whose representatives they are. With what joy the winged message of the safe arrival of the missionary party was received! Sent via the S.S. Accra, via Mackay and Sayville, N.Y., dated December 26th, 1931, a message in code sped through the air, or under the ocean, to advise the home folk that Rev. and Mrs. Edward Hancox and Miss Florence Stacey, had reached Grand Bassa.

Did ever a code word bear better tidings and convey so much—ADBEIKA MAC? Many other words could have been used, words which would have told of safe arrival, but in this word much is said and more than the literal interpretation is expressed. We can see our beloved fellow-laborers carefully studying the contractions of the code to find a real message and it touches our hearts to note that in addition to the advice for which we were looking, they included New Year's greetings. Does it not speak volumes to be in receipt of such a message—

ARRIVED ALL RIGHT. PLEASANT PASSAGE. NOTIFY FRIENDS. WE WISH YOU ALL A HAPPY NEW YEAR.

* * *

NEWS AND MORE NEWS

For several weeks, we have longed to give space to the interesting reports which we have latterly received from Liberia and now we have decided to give this week's pages entirely to Liberian news and trust that it will be filed away carefully for future reference.

* * *

Lizards and Rats and a Number of Things.

Reading about Liberia's tastes and habits reminds one, in some respects, of "Alice in Wonderland" for we learn many things which are rather surprising.

In a recent issue interesting data from one of Mr. Mellish's letters was given and, as promised, we continue the report:

"There are plenty of lizards about and the children like to catch these and eat them as meat and the rats share the same fate," says Mr. Mellish and then goes on to tell how plentiful the rats are and of how they take possession of the house and are often to be heard up in the rafters. After the rats, we are introduced to crocodiles, but these, we are told, do not thrive in Liberia and are not the menace which they are in other parts of Africa.

Aw Dennay.

Every thing that tastes sweet to the Liberian tongue is "aw dennay" and good to eat whether it be in the shape of an insect or not. The rice, however, which is the main item of diet, must be clean and fresh. It would appear that its preparation is much the same in Liberia as in other parts of the tropics and that when meat is available it is cooked with the rice in small quantities. At the Mission where Mr. and Mrs. Mellish labor, it has been possible during the past few weeks to alternate the children's meals giving rice at one meal and cassava the next. Until the cassava planted by the missionaries is ripe, they purchase their supply with salt and the missionaries are the dispensers of salt for the whole district. What an illustration that is! Let us remember that our Lord said, "Ye are the salt of the earth".

In Liberia, it is necessary that the salt bags be kept constantly above an open fire to keep it dry, for if the salt lose its savor it must be cast out. How rich the illustration from the Word becomes as we picture the longings of these natives for the necessity which only the missionaries can supply.

Wild Flowers and Butterflies

There are comparatively few flowers in Liberia and those that our missionaries have noted are not unlike some of the flowers we have here in Canada.

It would appear also that there are but few butterflies and some of these are very small, but one large one has been seen which is very lovely. It is a swallow tail and dark blue in color.

And while on the subject of beautiful things, it might be well to report the progress that is being made in the chicken raising line, for those chickens are to the missionaries very good to look upon. There are now some fifty-two birds in the flock, five of which have been tenderly raised by Mr. and Mrs. Mellish.

Rest, Recreation and Holiday as Indulged In, in Liberia.

Miss Lane gives a vivid description of the holiday visit made by Mr. and Mrs. Davey and herself to Mr. and Mrs. Mellish's Station.

After a long period of work at the New Cess Station, it was agreed that all needed a holiday and a letter received from Mr. and Mrs. Mellish, which carried a hint of loneliness, decided the matter. From Miss Lane's letter we have the following account:

"We had been planning a couple of days at the beach because Mrs. Davey felt that we could not go on longer without a little change. We had not been away from the station for months and were all tired out. (I really did not know just how tired I was until we were on the path.) A letter from the Mellishes, however, changed our plans. We felt that they needed encouragement and Mrs. Davey asked me if I would be willing to make the hike. I was ready and then the children were asked if they wanted to go and carry small loads.

Everyone was quite ready and we took them all except the wee ones. Plans were hastily made and soon we were on our way.

"At the bottom of our own hill we encountered our first difficulty. We had three men along to help Mrs. Davey and me through the waters and we were supposed to sit upon their shoulders as they waded through.

"Mrs. Davey said, 'Well, there is no other way' and mounted, but I wish you could have seen me. I was helped up but I could not go and yelled until they let me down again, but finally I got across. I wish you could picture the bridges and roads as we went along the narrow paths. We were soon pretty wet for we had to cross bridges made of one tree trunk and if the trunk was submerged or far from the shore, you can imagine how we managed it, sometimes we walked over sideways holding on to the arm of our native man for dear life and again we would cross bridges made of logs side by side and they would roll from under our feet. Once we came to a place where a crooked log affair stretched over two rivers before safety was reached. We crossed that in fear and trembling and another one we crossed in a canoe, one by one, for the sides were broken and the water rushed in. The man who took us over pulled himself along by a rope which was stretched from one shore to the other and each one of us in turn laughed at the other's discomfiture as the river was crossed."

"Once we came to a broken down raft. On this a man stood while another in the water pushed it along when it had passengers. He pushed it to a certain place and then gave one good push which sent it the rest of the way. When the passengers had been deposited on the one side, it would then be pulled back across the water by a rope attached to one corner of it."

Introducing Captain Davey.

The above seemed to be a fine arrangement, but alas, Miss Lane tells us that on the way home there was no man there and Mr. Davey with great pomp said, "Let me be this steamer's captain". He was allowed, and the raft was pulled across in real professional style, but before Miss Lane was on properly, he started, so anxious was he to show his ability, and sad to relate, she almost fell in, and then, when they were half way over, the good ship, under the direction of Captain Davey, hit a stump and again the missionary was almost pitched off. Miss Lane tells us that it was all great fun and that they laughed heartily. What queer people are missionaries.

Another River to Cross.

"Once we came to a wide river with mossy, slippery tree trunks sunken in the boggy earth and there was but an old loose rope to grasp. If you depended on the rope, you would go into the watery depths at once and as we could not see the bottom, we consented to be carried

over. There was not so much as a part of a canoe or raft and a misstep would have been a disaster. Mr. Davey commanded, "off with shoes and stockings and in we go". Mr. Davey led, but when he got so far he could go no further and he told us we dare not follow. Then we saw another place full of broken twigs and logs and although warned that we could not cross there, we tried it—a missionary has many experiences. Half way across we had to step on other logs and it seemed like a never ending journey to cross that river, but we made it.

"On the homeward journey, we came to a place where we had to climb away up and cross a single tree trunk which gradually sloped down to the water. After such experiences and the many soakings we got, we found it easier to wade through and did not let the men carry us. Once we had to cross a rushing water fall with a solid rock bottom. We held hands and crossed but our poor dogs got washed into the falls three times before they got to safety.

"The big river we crossed on a raft which had to take its passengers away up along the shore side. It was pulled along by overhanging trees until the current carried it down the stream again to the landing place, from there the men paddled hard to bring it across to the other side. Once there we had to climb up a high wall by means of roots of trees and on the return journey we had to descend at this point. It seemed like sitting on the edge of a precipice and then jumping into it.

By way of a change, the Drivers.

After the river experiences and when one's feet are sore and the limbs are so stiff and tired that it would seem impossible to drag along much further, that is just about the time that a band of Driver Ants is met with. They refuse to leave the path and if they are to be passed through, well, tired feet must be forgotten and you must run and jump at a great rate if you are not to become a victim. At one point Mrs. Davey said, "I just can't run through them any more", but there are few things that can give such impetus as Driver Ants and we are of the opinion that Mrs. Davey's weariness would give way if they arrived.

Mealtime on Trek.

Miss Lane tells us that when meal time comes, you go to the native town, put your chairs and table up and get your meal ready—all the town people looking on. They crowd around and make things generally difficult. At sup-

per time you wash your face and hands, have a cup of tea and tell the people that you want a house to sleep in. The place Miss Lane had was a native hut just big enough to accommodate her camp bed and she did not sleep well for there were so many noises and so little fresh air.

Early to Rise.

Three-thirty in the morning was breakfast time and the party was well on its way by day-break. From the New Cess Station the new Station is two days of hiking over rough, stony, hilly and wet pathways, but "we quite enjoyed it all," says Miss Lane.

The Welcome Station.

As reported from Mrs. Davey's letter, the party from New Cess reached Mr. and Mrs. Mellish's Station on Tuesday evening and they stayed with them until the following Monday. It was a great experience for all and following the examination of those who had applied for baptism, a service was held on November 1st, when two converts of the new Mission Station in the Gear Bar Zonda District were buried with Christ in baptism. Others are kept a little longer, some of whom the missionaries are sure have been born again, but who because of legal entanglements due to the customs of the land, must wait awhile.

* * *

Surely, as we read this story of our missionaries' trip, we enter a little more definitely into their life in that country which demands so much of the messengers. Are we remembering from day to day that the climate of Liberia continually saps the strength and is at all times like unto one of our summer days when the humidity makes the least effort almost unbearable and the weight of a grasshopper becomes a burden. With this in mind, think of those who have gone forward to labor in our place and stand and uphold them in prayer.

* * *

CUTTING A FLAG POLE

Growth, with the exception of the vines, seems to be slow in Liberia in spite of the tropical climate and there appears to be no off season. Mr. Mellish tells us that the old leaves seem to fall off while the new ones are coming on. On some trees, however, it is quite often noticeable that the leaves fall off the lower branches and in the woods one will see a tree upon which not a leaf or branch appears until it reaches forty-five or fifty feet in the air. A flag-pole has been cut which will be raised at the

New Cess Mission. This is made from the second tree cut and is forty-seven feet high—the first tree was too heavy and it was found to have branches intertwined at the top and would not come down. One boy overcame the difficulty by going up with a cutlass on his shoulder. He put his head on its side to hold it there and climbed the tree next to the one which had been cut. He went up forty-five feet without a branch to help him and just managed it like a monkey. When he reached the top, he walked the small branches from one tree to another and cut them loose. The tree finally fell and he came down in safety.

Mr. Mellish tells us that the flag-pole is presented by their station to the New Cess Station and that the New Cess Station is presenting the inland station with a flag.

* * *

FOR THE NEW YEAR

What doth the Lord require of us?
"Speak unto the children of Israel, that they go forward." Exodus 14:15.

"Forward! Be our watchword,
Steps and voices joined;
Seek the things before us,
Not a look behind;
Burns the fiery pillar
At our army's head;
Who shall dream of shrinking,
By our Captain led?"

Forward! Flock of Jesus,
Salt of all the earth;
Till each yearning purpose
Spring to glorious birth;
Sick, they ask for healing,
Blind they grope for day;
Pour upon the nations
Wisdom's loving ray.

Glories upon glories
Hath our God prepared,
By the souls that love Him
One day to be shared
Eye hath not beheld them;
Ear hath never heard;
Nor of these hath uttered
Thought or speech or word.

Far o'er yon horizon
Rise the city towers,
Where our God abideth;
That fair home is ours!
Flash the streets with jasper,
Shine the gates with gold
Flows the gladdening river,
Shedding joys untold."

Three Suggestions

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