

# The Gospel Witness

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

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## "What Do Ye More Than Others?"

One of the challenging enquiries of our Lord in the Sermon on the Mount was this: "If ye salute your brethren only, what do ye more than others? Do not even the publicans so?"

Obviously the Lord expects His disciples, not only to believe more, but to do more, than others who do not know Him. A Christian must out-work, out-walk, out-run, out-give, out-love, other people. If you assemble all the virtues which, blended, would compose a solid moral character, those virtues in a Christian should all be of a higher quality, a rarer beauty, a heavier weight, more enduring, outclassing, the virtues of others. But though that be the standard, how far "short" have we all come!

It is interesting to observe that this quality of super-fineness with good measure is especially to characterize a Christian's social relations. It is to affect the tone of his, "Good morning", and determine the persons to whom his cheerful salutation is to be addressed. He will not be a bore at home. He will not be unloved by his relatives and familiars. But he will especially exhibit the transcendence of Christian virtues before those who are not his brethren.

That "more than others" quality should regulate the scope of his social interests. How many professing Christians seem to have no interest in anybody but themselves, or those to whom they are immediately related! Now many people seem to shrivel up for want of an objective interest in life! (We suppose that is why some women carry dogs about.) On the pretext of minding their own business, of which exercise they boast with a Pharisaic,

smug, complacency, they appear to assume that it should be no concern of theirs whether other people have any business to mind. Like the Levite and the priest they have no eyes for the victims of others' selfishness, but "pass by on the other side".

There is an orthodoxy that salutes its brethren only, and refuses to be on speaking terms with those whose terms cannot frame to speak their Shibboleth. We cannot be too true to the Word of God, nor too faithful to its precepts and principles. But it is wrong to suppose that such fidelity requires us to limit our interest and communications to such "brethren" as agree at every point with our views and interpretations, and refuse even to say "Good morning", to anyone who lives beyond the favoured circle of our little conventicle. We do not necessarily credential, or even condone, the errors of others by treating them with Christian courtesy and consideration. We should put a sufficiently high value upon the soul of every man to inspire us to salute him with genuine Christian interest.

If this principle could be incorporated into a Christian soul in such a way as to become the spring of all its actions, in all the social ramifications of life, how it would transform the face of society! It would thaw out the ice in every Christian assembly. It would fill every Sunday School class with new scholars. It would crowd all the prayer meetings. It would fill every church and missionary treasury even in hard times, and reinforce the army of Christian missionaries throughout the world by thousands of Christian witnesses eager to live and die to do "more than others".

# The Jarvis Street Pulpit

"IF I WERE HUNGRY I WOULD NOT TELL THEE."

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, January 10th, 1932.

(Stenographically Reported)

"If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof."—Psalm 50:12.

A little boy sitting on his mother's doorstep, and blowing soap-bubbles from a tea-cup, has no capacity for the conception of an immeasurable and unfathomable ocean, or for the myriad myriad shining stars which Omnipotence has flung into the infinite spaces, and whose related systems men vaguely call the universe. And when that boy has grown to be a man, with a man's mind, with all his faculties developed, let us assume, to the highest possible degree of perception and exercise, when he has learned to magnify the infinitesimal, and bring it within the range of human vision and understanding, and to reduce the immeasurably great to terms of human comprehension—when thus he has exercised his utmost powers, and has driven the great First Cause back as far as it may be possible to human intelligence, when he has given his life to the study of the things about him, and beyond him, he is forced to recognize and to acknowledge that above, and beneath, and beyond, and through it all, there is an Intelligence, a Power, a Will, a Person, which transcends his utmost understanding, that goes beyond the reach of his maturest thought, even as the stars outshine and outlast the soap-bubbles of his boyhood days.

And when the lamp of human knowledge burns low for want of oil, and the voice of human understanding becomes speechless before the infinite mystery, the humbled and reverent spirit welcomes a ray of supernatural light, and listens in wondering acquiescence to the voice of Revelation: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

No stronger claim could be made for the inspiration of this Book as a whole, or for any part of it, than this Psalm makes for itself: "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined."

The Psalm is addressed to two classes of persons, and all creation is summoned to bear witness. It is addressed to the saints who have made a covenant by sacrifice, on the one hand; and, on the other, to the wicked who know not God. And the same complaint is registered against both, that God has been misunderstood and misrepresented. It is charged against the people of God that they have misinterpreted the divine speech; and against the wicked, that they have misinterpreted the divine silence. It makes little difference to the principle, whether God speaks or is silent, men are apparently determined to misunderstand Him, and to misrepresent Him.

In the text I have announced, the Lord speaks for Himself. He addresses those who foolishly have as-

sumed that they have some ability to minister to Him. To whom He answers, "If I were hungry, had I need of anything, I would not come begging at your door. I would not even tell you, for the world is mine, and the fulness thereof."

Thus there is set out in this text the great doctrine of the sovereign independence of Deity—that God is above all, and is not "worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things"! It is a great text. My only regret is that I have no ability to expound it. With fear and trembling I take it, to speak to you of that independence which would keep silent, and of that great love which, by its own nature, is forced to utter itself.

## I.

THERE IS A DIVINE INDEPENDENCE THAT WOULD KEEP SILENT. That is the great principle here enunciated, that if God were in need of anything He would not condescend to ask it of us; that if He were hungry, Heaven would maintain an unbroken silence; we should receive no communication from Him; He would not tell us.

First of all, look at the *absurdity of that conception of Deity*, a hungry God!—One Who is so related to His creatures as to be in need of their ministration. That was the common pagan conception of God. They thought of their gods as those who did "eat the fat of sacrifices and drink the wine of their drink offerings." They conceived of God as one, or many, to whom they, of their littleness, might somehow minister.

That is characteristic of human thought to-day as it ever was. That concept lies at the basis of all pagan philosophies. Men naturally assume that it is within human power to do something to please God. Without a divine revelation, men picture God as being hungry, and think of Him as being altogether such an one as themselves.

I heard a Jewish Rabbi speak from New York this afternoon on, "Faith"—not faith in God, however, but faith in one's self, in one's ability to do things, to overcome all obstacles, to meet all requirements; and thus to do God's work in the world.

Ancient Israel had imbibed that pagan conception of God as truly as the Israel of to-day believes it; and had allowed themselves to think that they too could do something for God. There are multitudes who still think the same thing. No degree of intellectual enlightenment will rid the mind of that false conception of Deity. When Paul spoke to the philosophers at Mars' Hill, he spoke to them with a view to correcting that, saying, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things." What he said in effect was,

"You have no power to do anything for God, but God, in His grace, stands ready to do something for you."

I say, that pagan conception of God is abroad to-day. It masquerades under the Christian name, for that is the doctrine that is almost everywhere preached, the doctrine of salvation by works. Look at the splendid architectural creations of Rome; their magnificent cathedrals reared by art and man's device; look at all their elaborate ritual, their purple and fine linen, with the gilt and glitter of her priestly array,—all the merit-earning elements of that sacramentarian system. It is all based on the assumption that God is hungry, and that men have power, of themselves, to satisfy something that is in God.

But it makes no difference whether that doctrine is preached inside or outside of Rome. The doctrine of salvation by human effort, by human works, is the same everywhere. When the man has paid for his beefsteak, and for the other things that enter into his daily menu, and boasts that the coat on his back is his own, and that he owes no man anything—when thus he has catalogued all his virtues, he seems almost like a waiter in a restaurant, as though he would hold them up to God and say, "There is the menu; surely there is something there that will satisfy. What more can even God require than that which I stand ready to supply?"

The insolence of it! The sacrilege of it! I had almost said, the blasphemy of it! Think of the grotesque idea of God that lies at the basis of that whole philosophy of salvation which is nearly everywhere preached. It is amazing to me, utterly amazing, to discover the number of men called Christian preachers who, in season and out of season, preach nothing but that, that somehow men may minister to God.

My friends, if God had needed anything, if there were anything true at all in that conception of a hungry God, He would not have asked you for a meal. Had He needed an earthly dwelling He could have made the everlasting hills the pillars in His temple, their snowy peaks the emblems of His holiness, their rocky and inaccessible heights the symbols of His power. He would have made the stars the lights in His temple; the rippling brook, the roaring cataract, the majestic ocean, had been His organ; the wind His master organist; the birds had been His choristers, a myriad flowers had filled His temple with fragrant incense, and as for His sacrifices, saith He, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry—if I, the Maker of heaven and earth, were hungry, I would not tell thee: for the world is mine, and the fulness thereof." The pearls of the ocean, the gems of the mine, the silver and the gold, are all His.

What can you offer to Him, I should like to know? Said He, "I have spoken to you, but do not put that interpretation upon my speech, and allow yourself to be persuaded that I have called to you because I am hungry." He has spoken. Ridicule Genesis! There is no explanation of the great lie which somebody has told about God, and which all mankind have believed, of the universal misconception of God, of the fact that no man, of himself, knows God, or can ever dream what God is like—there is no explanation of that fact of all history and of present-day universal human experience, apart from the story of Genesis, and of that great adversary who instilled into the human mind a false idea of God, of which it has never been delivered but by the direct operation of the recreat-

ing Spirit of God. Verily darkness has covered the earth, and gross darkness the minds of the people.

But God has spoken. Whatever be the explanation of the divine speech of that initial question, "Where art thou", of the fact that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets", whatever be the reason for His giving to men line upon line, precept upon precept, here a little and there a little, sending prophets unto them, rising up early and sending them—whatever be the explanation of the thunders of Sinai, the gracious whispers of Calvary, whatever be the solution of that greatest of all miracles and mysteries, the mystery of godliness, "God manifest in the flesh", whatever be the solution of the problem presented by the fact that One Who was Incarnate Deity said to an outcast woman, "Give me to drink", whatever, I say, be the explanation of those voices from Sinai and Calvary having called to the sons of men, one thing I know, it is not because God is hungry and in need of anything that you or I can give to Him.

Our glorious Lord is independent, not only of us as individuals, and of the whole world, but of all worlds. He is over all, blessed for ever.

## II.

But He has spoken: HIS IS A LOVE THAT MUST SPEAK. This Psalm is the very word of God. And if He has not called to us because He is hungry, why has He spoken at all? What, then, is the explanation of the fact of divine revelation? Why has God written to us the great things of His law? It is a fact that Heaven, notwithstanding its greatness and independence, has spoken to earth. Blessed be God, He has spoken: "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined."

Why? Why have we a Bible? Why the truth of which the Bible speaks? Why Bethlehem, Nazareth, Capernaum, Calvary, and the open grave? What is the reason for it?

It is charged here that the divine silence has been misinterpreted: "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself." You must not misinterpret the divine silence. If God does not interfere with the life of iniquity, if God does not break in upon the world's sin, we must not conceive of God as being indifferent to it. You must not think of Him as of the Levite and the priest who, seeing the wounded man, passed by on the other side. That is not the reason.

There may be some man here this evening who says, "I have heard preachers talk about sin, and the wages of sin, and all that kind of thing—but I have gone on my own sweet way a long time. I have had a good time doing as I like, and God has not bothered me. He has not specially called to me." Has God kept silent? Has He sent you no communication? Have you had no letter from Him? Has He permitted you to go on in your iniquity without check or restraint at all? Is there any man here who will say, "My conscience has not troubled me in many a day"? I heard of a man of whom another man said, "He chloroformed his conscience twenty years ago, and it has not wakened since." Is there any man here who has allowed himself to feel a measure of satisfaction because he is no longer disturbed by conscientious scruples?

You can go on and do as you like, and be untroubled?

My dear friend, do not misunderstand the divine silence. That is the most terrible judgment of all. Do you not see that the worst judgment that could befall any sinner, considered as an individual, or any community, or the world at large, would be for God to keep silent, never to interfere?

Suppose there were no providential government of this world? I wonder is my friend here who talks about "the ethical implications of the Old Testament"? He says, "I do not believe in the story of the extermination of the Canaanites; at least, I do not believe it was done by divine decree. I do not believe God could be so cruel as that." Suppose this world were without a Divine Surgeon? Let me put it another way: suppose there were no restraint put upon men, and iniquity could increase, and ever increase, and abound and superabound, and no divine hand were put upon us, and no voice were to warn us of the consequences of sin? I tell you, my friends, there would very soon cease to be any discussion of the reality of hell, for it would be here. We should be in the midst of it. Men would create their own hell.

I heard our friend, the New York Rabbi, talk about war as "the supreme folly"; and say that if people were sufficiently enlightened they never would go to war again. How shall I describe it? What drivel that is! War is folly. Human hatred of any kind is folly. These are but expressions of inbred sin, and I tell you that you do not need Krupps', or other mighty engines of war, to let hell loose on the world: you need only to leave men alone, and the natural human heart has enough hell in it to make this earth a hell at any time if it were not for the restraints of grace.

That is the philosophy of this text, "These things hast thou done, and I kept silence. I let you alone in your sin to see what would become of you."

There in the night an express train is plunging along at a terrific rate, with a load of living freight. Yonder there is a gap which was formerly bridged, but the bridge has been carried away by fire or flood. The engineer does not see; he has not slackened speed; he sits at the throttle, plunging along at sixty or seventy miles an hour. What have you to do to destroy the life of everybody in that train? Nothing! Nothing! Keep silence! Say nothing! Do nothing! Leave it alone! And it will reach the gulf and plunge to destruction.

A ship is battling its way through the storm. There ought to be a light; there ought to be a buoy ringing its bell in the storm. If you would wreck that ship, what have you to do? You do not need to touch the rudder—silence the bell! put out the light! Let the ship take its own course, that would be all.

There is a man who takes a glass in his hand. He is going to drink to the health of his friend. He pours into it what he thinks is good old wine. He and his companions are going to eat, drink, and be merry. He takes the cup and asks his friends to drink to the health of another. What if somebody knows it is deadly poison? What must he do? What have you to do to become a party to his death? Nothing! Keep silence! Let the man drink—and it will be the end of him.

The giddy world that is without God takes its cup of pleasure, and argues that because sentence against an evil work is not executed speedily, therefore it may drink with impunity; no judgment will fall. What have you to do?

What does God need to do? Nothing! "Thou thoughtest that I was altogether such an one as thyself. Thou hast interpreted my silence as indifference."

God is never indifferent to moral evil. He is never indifferent to anything that concerns you and me. Whatever be the explanation of His silence, it is not that.

But this is the voice of mercy: "But I will reprove thee, and set them in order before thine eyes." Are you not glad that God has spoken? ("Hallelujah!") My friends, what I want to make clear—it is measurably clear in my own mind, and I should like to communicate it to you if I can—is that the teaching of this Psalm is to the effect that whenever God speaks, He speaks in mercy. No matter how severely He speaks, no matter how searching, how terrible, may be His rebuke, the fact that He speaks at all is proof of His concern for us. It is the expression of a love that cannot keep silence, that cannot see men go to perdition without stretching out the arm of grace to save them.

That is the philosophy of the gospel. That is the explanation of this Book, and of the coming into the world of Him of Whom the Book speaks. That is why the "Word was made flesh, and dwelt among us"—because God would not permit us to go to the precipice without interference.

If that principle be accepted, what new light it will throw upon many of the experiences of life. When a man resents something that has happened to bar his progress in a certain direction, he says, "Well, I could not accomplish my will that time, but I will do it yet." Thank God, dear friends, for every time God comes into your life, for every time He speaks to you, for every time He touches you, for every time in which He interferes with your natural purpose to do evil. He does it because He is moved by a love that will not let you go.

What about you who are Christians? Why are you Christians? Because God—I say it reverently—pursued you; because the Son of man sought and saved that which was lost. Not because you sought Him, but because He sought you. What the little Scotch boy said, when asked by the elders when he wanted to join the church, what he had done toward his own conversion, was profoundly true, "I kicked all I could, and God did the rest." That is true. Those of you who are Christians here to-night, if you look back over your Christian experience, will have to say, as we sing sometimes at our communion service,—

"Why was I made to hear Thy voice,  
And enter while there's room,  
When thousands make a wretched choice,  
And rather starve than come?"

"'Twas the same love that spread the feast,  
That sweetly forced us in;  
Else we had still refused to taste,  
And perished in our sin."

Think of God as One Who seeks, Who will not be denied, and Who seeks us for our own sakes, that He may save us.

As for you who came in here this evening—we always have a stranger-or so here, and sometimes a good many—you who came in without religious interest, you have already said while I have been preaching, "I do not think I shall come again. That man

speaks about God as though He were not shut up to the church, as though He might go home with me to-night, as though He might go with me to work to-morrow morning, as though I might expect to hear His voice every day. I do not mind listening to a little religion on Sunday, but I do not want to be bothered with it on Monday. I do not want to listen to a preacher who upsets me Sunday night, and makes me still more uncomfortable by Saturday night."

If God did not love you, He would not have spoken to you. And He has spoken to somebody here this evening. If He had no regard for your soul's salvation, if He could not see the end of the road, He would not trouble you. If He were not determined to save, He would not have watched over your path, while Satan's blind slave, you sported with wrath. If He did not love thee He would leave thee alone!

If, when you leave this building to-night, you should see a drunken man staggering along the street, crossing and recrossing, and barely escaping being run down by passing cars, what would you do? You would take him by the arm and say, "Come on, my friend, I will take you home." But were he to shake off your grip, and if, when you had tried a second time, he were to strike you, would you not be inclined to say, "Well, if that is the way you feel about it, I will let you alone." Then you read in the morning paper perhaps that a man, crossing Jarvis Street while in a drunken condition, at ten-thirty last night, was injured by a motor car; he was taken to a hospital, and died a little later. You would probably say, "I am sorry, but I did the best I could. He would not let me save him."

That, my unsaved friend, is a picture of yourself. That is what God has been doing. Do you know what the Cross was? From the divine side, it was God's estimate of the value of your soul. On the other hand, it was man's reaction to God's appeal. It was man, not only striking God in the face as they struck Jesus Christ, but chasing Him out of the world, saying, "Let me live without God. I do not want God"—putting a crown of thorns upon the brow of Deity, and nailing the hands of Omnipotence to a cross of wood.

But "our God shall come and shall not keep silence". He says, "These things hast thou done, and I kept silence—but I will reprove thee, and set them in order before thine eyes." And it is love which cannot view the ruin of a soul in silence that reproves us for our sin. It was love for the human race which forbade the eating of the fruit of one tree of the garden. It was love for the race which sent the deluge. It was love which swept the cities of the plain, like plague spots, from the earth. It was love that thundered from Sinai, and made the earth to quake. It was love which inspired the song of the angels at Bethlehem. It was love which stripped Sin of her disguises, and at the place of a skull disclosed her true and hideous aspect—a grinning death's-head. It was love which let the darkness out of hell to cloud our skies at noonday. It was love which planned to paralyze the sinner in his frenzied race to hell by the cry of a forsaken Soul, "My God, my God, Why hast thou forsaken me?"

It is love which, having frightened the sinner from the ruin of presumption, would woo him from the equal ruin of despair. It is love which tells thee that the debt is paid; that that satisfaction which the law

of God required has been rendered, as was only possible, by One Who was His equal. For had He in this respect been hungry, He would never have told thee, nor expected satisfaction at thy hand. Love has filled the void.

And every voice that speaks from heaven, in nature, in providence, in grace,—every voice that would disturb thee in the pursuit of pleasure, or that interferes with thine own plan of life, is but the echo of that one Voice which from the throne of redeeming love is crying, "Turn ye, turn ye, for why will ye die?"

Had He been hungry, we should have had no Bible, no message from the skies: He would have reigned in eternal silence; He would not have told us! But we have the Bible. We have the story of the garden without a grave, and of the earth that is full of human graves, and of the garden with a cross and a grave that is empty—God has spoken to us in His Son. Our God has come, and has not kept silence, because we thought we were rich and increased in goods, and had need of nothing, and knew not that we were poor, and miserable, and blind, and naked. Oh listen; God has spoken to the world because we are hungry, and he wants us to tell Him! He wants to set His wealth against our poverty, His righteousness against our sin, His light against our darkness. He would overwhelm our emptiness, our helplessness, our utter loss, by the infinite fulness of His redeeming grace.

Ah, sinner, He sent His Son to die for thee. He established His church that it might proclaim His everlasting gospel for the saving of thy soul. He has sent the Holy Ghost to quicken thee, and to make thee a new creature. You have heard a Voice crying in the wilderness, ringing from the Cross, and echoing from the empty grave; and you have never been able to silence that Voice. It is a Voice from another world, a call from somewhere beyond the stars. Are not all His ministering angels spirits sent forth "to minister for them who shall be heirs of salvation"?

"Still through the cloven skies they come

With peaceful wings unfurled,  
And still their heavenly music floats  
O'er all the weary world;  
Above its sad and lowly plains  
They bend on hovering wing,  
And ever o'er its Babel sounds  
The blessed angels sing."

Oh, hear the Saviour as He calls thee from sin and want and wretchedness, to tread the shining way within the gates of light, where the Lamb which is in the midst of the throne shall feed thee, and lead thee unto fountains of living waters, and God shall wipe away all tears from thine eyes. Redeeming Love is waiting for thine answer. Oh, prodigal in the far country, if thou art hungry, tell Him!

Let us pray:

We thank Thee, Lord, for the condescension of grace. We have no skill, no persuasive art, by which to induce men to come to the banqueting-house. But we believe that when Thou dost call, Thou Good Shepherd, Thy sheep hear Thy voice, and they follow Thee. We trust that Thou hast called someone to-night. Perhaps Thou hast thrown a flood of light upon many mysteries. Oh, help many to say this evening, Because thou dost say to me, Seek ye My face, my

soul answers, Thy face, Lord, will I seek. Bless our meditation to the edification of Thine own people, and, above all things, to the salvation of such as are hungry, and need the Bread of Life. For Thy name's sake, Amen.

### THE EXECUTION OF THE PATTERN SHOWN IN THE MOUNT.

A Lecture by Dr. T. T. Shields.

(Stenographically Reported)

*Tenth in a Series of Thursday Evening Lectures on Biblical Theology, which are included in the Curriculum of Toronto Baptist Seminary.*

Our lesson this evening is in the book of Exodus, from the thirty-second chapter to the end of the book.

We shall first of all, glance at *the material* we have to consider. In the thirty-second chapter is the story of Israel's lapse into idolatry, and Moses' condemnation and correction thereof. In chapters thirty-three and thirty-four, the Lord renews His covenant with His people through Moses, and gives a further revelation of Himself. Chapter thirty-five contains an account of the offering for the tabernacle. From the thirtieth verse of the thirty-fifth chapter to the end of the thirty-ninth there is given an account of the execution of the work; and in the fortieth chapter we have the story of the setting up of the tabernacle.

#### I.

In the thirty-second chapter we have the story of *Israel's lapse into idolatry*. The object of our study of these chapters is to learn what they teach us about God, and about His human creatures, about the whole science of theology—and that embraces, of course, all the doctrines of the gospel.

In this story there is a disclosure of the truth of *natural depravity*. The people have been brought out of Egypt, and have been instructed, in large measure, in the ways of the Lord. But as soon as Moses turns his back, and is delayed in the mount, the people make for themselves an idol, and worship it instead of God.

It passes my comprehension how anybody should find any intellectual difficulty in accepting that teaching of the Word of God, that we are all, by nature, sinners. There is not one of us who does not know from his own experience how easy it is to turn aside from duty, to leave the right undone, and to do that which is not right. We need not be other than we are to understand this. There is a natural tendency in everyone of us toward the doing of that which is wrong.

It may be seen in the youngest child—and it is still quite apparent even in the most aged saint. "The body of this death", the natural man, remains with us, notwithstanding that by God's grace the spirit is quickened by the regenerating power of God.

#### II.

Then very especially for you who are students, I would call attention to the suggestion here as to *the penalty they must pay who are called to leadership in spiritual matters*. In some respects, the principle applies to leadership in any realm, but it is especially applicable, I think, to those who are engaged in the leadership of spiritual activities.

I call to mind at the moment a man who had a store some years ago, not a very large store, but still he did

a considerable business, and had several people working for him. I have not forgotten his philosophic attitude toward the difficulties that arise in the everyday task. At the time there was a good deal of discussion about trouble in labour circles. And I said, "Mr. So-and-So, how do you get along with the men who work for you? Do you have any difficulties?" "Lots of them", he replied. "But", said I, "do your men serve you satisfactorily?" "Not one of them. I do not expect them to", he answered. "Why not?" I continued. "If any man working for me were able to do the job I want done as well as I could do it, he would not be doing it for me: he would be doing it for himself. I therefore make the best of things, and smile, and go on." I thought there was common sense in that observation.

I know that the American Declaration of Independence says that all men were born equal. But they were not,—for some are only five foot six, and some are as tall as Brother Jennings! Nor are our physical proportions more varied than our mental capacities. People are not born equal. Some people love music, and can play and sing well. Other people—well, they cannot, that is all. They haven't it in them. Some people are mechanical, and some are not. Some people are called to one form of service, and some to another.

Moses was particularly called to be the leader of God's people, to lead them from Egypt into the promised land. I suppose no man ever lived except our Lord Himself, who was so generally misunderstood as Moses. The people did not know how to do without him—and apparently they did not know what to do with him. When he was present with them, and did everything in his power to serve them, all that he did was wrong. And when he was absent from them, his absence was made the justification for all the wrong they did. It made no difference whether he went north, south, east, or west, he always encountered contrary winds.

And you may expect the same. As pastors of churches, or leaders in Christian work at home or abroad, responsibility will rest upon you to afford leadership to others who have not had your experience, who have not had your training, and who are perhaps without your natural capacity; but if you are fitted to be leaders at all, your ability to lead will consist in your being able to see things that other people cannot see, and to plan things which other people cannot plan. That will be your justification for assuming to be a leader. If every member of the church could plan as you do, they would not need you. If everybody could see all that you see, they would not need your guidance. If everybody knew as much about the Bible as you do, they would not need your instruction. If you are called to be a leader you must know more than others respecting spiritual matters; otherwise, you will not be fit for your position of leadership.

Because of that, you will find great difficulties—as Moses did. Do not complain of them. Do not become cynical. I have known preachers to become cynical, to permit a "root of bitterness" to grow within their hearts. I feel like telling them a story. A little boy asked his father, "Daddy, what is a cynic? Is it a man who is tired of the world?" "No, my son", the father replied, "it is a man of whom the world is tired"!

Go on about your work, and pray the Lord to give you sweetness of spirit. When you go up into the mount and stay a little longer than some people think you ought to do, do not complain because they do not understand.

These people complained because they had not seen Moses for a little while. And you will find people who will complain because the Pastor has not been around to visit them for some time! That was why the deacons were appointed in the long ago: certain widows murmured because they were being neglected. Murmuring is no new thing. Even in the apostolic church, with such ministers as Peter, James, and John, it was impossible to please everybody. It always will be. Do not be discouraged if you meet some failure at that point. Keep on with your work.

Moses exercised a *ministry of intercession*. That will be your biggest job as preachers and missionaries. You will have to preach, and be a Jack-of-all-trades, especially if you are a missionary. You will have to listen to everybody's troubles, give counsel for all sorts of things—in fact, you will be looked to as a sort of Solomon who is competent to give advice on everything, and to discourse on all subjects from the cedar in Lebanon to the hyssop on the wall. But the chief thing you will have to do will be to pray for the people you are to lead, and who persist in misunderstanding you. Do not tell other people about them and their peculiarities: tell the Lord. And you had better begin now while in the Seminary.

However, with that story, in the main, we are familiar.

### III.

I call your attention to the principle that in that ancient day *revival came about only by repentance and confession*. The people had made the golden calf, and when Moses come down he burned it with fire, ground it to powder, strawed it upon the water, and made the people drink of the water. They had to confess their sin, and then judgment was stayed.

There never will be revival without repentance. Blessing comes by way of confession. Bear in mind that these great truths of the gospel are imbedded in the Old Testament, that the Old Testament is just as much the word of God as the New, that God sees the end from the beginning, and that it is impossible that God should say one thing in the Old Testament, and contradict it—as some of the Modernists would tell us—in the New.

In chapters thirty-three and thirty-four there is a *renewal of the covenant, and a fuller revelation of God to Moses*. It is very interesting to observe that, while God renews His covenant with His people, He promises them the presence of an angel instead of His own presence. He said in effect, "In their present condition, were I to go among them, I should consume them. I will keep my covenant. I will take them into the land. But I will send an angel before them."

When the people heard that, it is said they heard "evil tidings". The worst news that could come to any one of us as Christians would be that God should withdraw His presence from us. That would be evil tidings indeed.

*The people again repented*. They put off their ornaments, and humbled themselves before God, when they knew that He had threatened to withdraw His presence from them.

Then Moses went to appear before the Lord, and the cloud came down upon the tabernacle. That was not the tabernacle made after the pattern shown in the mount, but apparently one that met their need until the tabernacle was erected. When Moses went in to commune with God, the people stood awe-struck, and worshipped. Thus *Moses was vindicated*.

You need not trouble to vindicate yourself. Do not waste time trying to explain your own conduct. Do that which is right in the sight of the Lord, and leave the vindication of your course to God. He will look after that. It may be some time before He does it. You may have to rest under the imputation of wrong-doing. But if you are really in Christ, then "rest in the Lord, and wait patiently for him", and "he shall bring forth thy righteousness as the light, and thy judgment as the noonday."

When the pillar of cloud covered the entrance into the tabernacle where Moses entered, surely the people knew that Moses was on God's side. If we go on about our work in God's way, we need not trouble about what other people think about us. The supreme business for us is that we should be well-pleasing with Him. "Wherefore we labour", said Paul, "that, whether present or absent, we may be accepted of him." He will justify us in due course.

Moses went in to *intercede for the people*. How often Moses appeared as a type of Christ! "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." How much of Moses' life was spent in prayer for the people whom he was to lead into the promised land! "If any man sin, we have an Advocate." As Moses went into the tabernacle and appeared before God for the people, so our glorious Lord has entered into the presence of God where He constantly appears in our behalf.

In a certain sense, *Moses is an example for all of us, for it is ever God's way to call us into fellowship and co-operation with Himself*. He talked with Abraham, and told him what he was about to do. The word of God inspired Moses to pray. When we go into the presence of God, and He speaks to us, we shall be led to intercede in behalf of others.

Then, Moses very especially *prayed for the presence of God*. "And he said, My presence shall go with thee, and I will give thee rest." To which Moses answered, "If thy presence go not with me, carry me not up hence."

### IV.

In the conclusion of the thirty-third chapter God further reveals Himself to Moses. "I beseech thee, shew me thy glory", said the great man. Can you think of a New Testament passage which is almost parallel to that? Do you remember how one said, "Lord, shew us the Father, and it sufficeth us"? What was the answer to Moses' prayer? The Lord said it was impossible that he should see His face: "Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."

How Moses longed to see the glory of God! And how many others have longed to see the glory of God, right down to New Testament times. You remember the answer of our Lord to the one who said, "Shew us the Father, and it sufficeth us"? "He that hath seen me hath seen the Father." You will recall too that great saying of Paul's, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face

of Jesus Christ." Thus we are permitted to see the glory of God in Him Who is "the brightness of his glory and the express image of the Father's person". He is the Rock that was cleft for us. In Him we hide, and through Him we see God and learn what God is.

## V.

In the thirty-fourth chapter we find that *the people of Israel were to be a separated people*, entirely separate from the people of the land. That has always been God's plan, in the Old Testament as well as the New. How different is the principle upon which many churches of our day are fashioned! Ministers must learn to associate with men of the world. They must be what are sometimes called "good mixers". They must mix up with people, and get to know them.

I remember a certain small town some years ago where there was a minister who joined nearly everything in town. He belonged to everything. He was a great "joiner". I do not know whether he was a carpenter, but he was a joiner! He belonged to all the clubs and all the lodges. He was known in all the stores in town, for it was his habit to visit around and talk with the people. It was his chief axiom that the preacher should be a good mixer. He mixed so well that there was scarcely anyone in town who wanted to hear him preach. He was succeeded by a man who belonged to nothing but his church and his family. He attended to the Lord's business. He ministered to people in the things of God. When he walked in, many tongues instantly ceased to move. The people respected him. He was not clerical; he did not wear clerical dress. He was simply a man of God, and all the people sent for him when they were in trouble. They all went to hear him preach, so that it was impossible for everybody to get in. They knew he was separate from them, and wanted to hear about the salvation which he proclaimed.

I warn you against the mistake my "mixer" friend made. I do not mean that we are to insulate ourselves literally, and pass by on the other side—and I do hope that you will never be so insignificant as to have to put on a clerical dress! There are some people you would never dream were preachers unless they are dressed up. There ought to be something about you that will stamp you as a minister of God without a distinctive dress; there should be a savour of Christ about you. That should be true of every child of God. We should be so shut up to Christ that wherever we go, we should, by our manner of life, remind people of another world than this, and thus lead the people to think of God. God's people were here exhorted to maintain a life separated from the people about them, just as in the New Testament believers are said to be "separated unto God".

Then there is *the story of Moses' shining face* at the end of the chapter. When he came down from the mount the people had to put a veil over their faces. You will recall the significance of that in the New Testament, that when Moses is read, that is, when the law is read, there is a veil over the people's eyes,—not only Jews, although they are specifically mentioned, "But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart." Nobody can see the divine glory in the Old Testament until he sees it through the medium of Jesus Christ.

I do not wonder the Modernists think they discover some contradiction between the Old Testament and the New. It is because they do not understand either. But if these great verities are viewed through the medium of Jesus Christ, we shall find that the revelation of God in this Book is one, that from Genesis to Revelation it is the "record that God has given to us of His Son". Whenever you find a difficult problem in the Old Testament, refer your problem to your great Professor "in whom are hid all the treasures of wisdom and knowledge". Find out what Jesus Christ says about it. See what the New Testament says on the subject. In other words, if you go back into the Old Testament with the light of the New, you will find that it is illuminated by the light that shines in the face of Jesus Christ.

"Moses wist not that the skin of his face shone." I have known some people metaphorically to say, "See how my face shines?" They advertise it—but nobody seems to be able to discover it but themselves. There are other people who do not know that their faces shine. They are as humble as can be. But they dwell in the Lord's presence, and it is impossible to come where they are without becoming aware that they have been in His presence.

Let me put beside that a New Testament passage. It was said that Jesus Christ was dead. There was a man called Peter who had proved, in his time, a bit of a coward. You know the story. After Pentecost, Peter and John stood before the very council by whose decree Jesus Christ had been condemned. This man Peter who had been afraid of his shadow almost, stood up before them and said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." I have no doubt they had heard all about Peter. They had heard that he had denied his Lord. But something had happened, and the Book says that "when they saw the boldness of Peter and John"—not the namby-pamby attitude, not that! Not the mushiness of them! How I shrink from all this "blessed" and "precious" talk! Please do not do it. You do not need such adjectives with which to describe God. You need not be handing out honey even to the people of God all the time. There are some people who want us to live on dessert, with no meat and potatoes—sweet nothings all the time.

All this soft talk is just froth! That is what you get sometimes for religion, a collection of frothy, sweet-sounding adjectives.

That is not what the people observed about Peter and John. They were so bold they were ready to die for their faith—and they said so: "When they saw the boldness of Peter and John . . . they took knowledge of them, that they had been with Jesus." Their faces were shining. They had all eternity in the very tone of their voices, and in their heroic bearing toward all the ills of life. The people who stood by said, "There was only One Who could teach a man to live like that. We know where they have been." They "wist not that the skin of their faces did shine", but it did. So may it be with us.

## VI.

Look very briefly at *the execution of the pattern* as recorded in chapter thirty-five, verse thirty, to the end of chapter thirty-nine. I should like to read a verse or two in this connection: "Moses said unto the children of Israel; See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and he



hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass; and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work."

Let me remark that *God is never wanting in power to execute His plans.* God never plans anything without providing a way whereby He may fulfil the plans He has made. Solomon once said, "Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart; who has kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day."

There are some people whose tongues are a great deal longer than their hands. They promise much, and perform little. But whatever God plans, He performs; whatever He designs, He executes.

We have seen that God gave Moses the pattern for the tabernacle, but there is no one who knows how to execute it,—all the cunning work in gold and silver and brass, the elaborate curtains of scarlet and blue and purple, and fine twined linen, required workmanship of the highest order, men who were thoroughly skilled as artificers in order to execute the plans God had made. These people had learned only how to make brick—and the tabernacle had not a brick in it. They could not carry bricks around with them. It was made of other things: boards and curtains, fabricated with tenons and sockets of various sorts. And God provided men who knew how to do what He had planned should be done. Thus by supernatural endowment He qualified Bezaleel and Aholiab for the execution of His plans for the building of the tabernacle.

Very literally, I think we may ask the Lord to help us in everything. You may ask the Lord to help you in your studies. You may ask the Lord to help you put on a tire—and sometimes to take it off. I believe He helps us. I have greatly misunderstood and misinterpreted the Word if our gracious God does not condescend to that. I believe He will help you to sweep the floor. I believe He will help us to do anything.

But, very especially, Jesus Christ came and offered Himself as a sacrifice, and *He announced to His disciples a programme.* He said, "I will build my church." We have ecclesiastical experts now, from the Pope down, who can tell you how to do anything in religious matters. But when Jesus Christ said, "I will build my church", He had a company of men who were only fishermen. They did not belong to the intellectual class particularly. They were not trained scholars of the schools, by any means. They were just ordinary, common, folk like ourselves. Yet He announced a world-programme. What is He going to do? He is going to build that of which the tabernacle was but a type and pattern. He said, "I am going to build a church against which the gates of hell shall not prevail." He bade His disciples go "into all the world, and preach the gospel to every creature"—and

they had never travelled outside of Palestine, and I suppose there were parts of Palestine with which they were not familiar.

Was not that a daring proposal? Did it not seem impossible of execution? They would not have been afraid had He consented to remain with them, could He have done so. But remember He said, "I will not leave you orphans." The Holy Ghost came on the day of Pentecost. The Holy Ghost is the Executive of the Godhead. He is here to execute the plans of Deity, to carry out God's plans—not to carry out yours or mine. We can depend upon the help of the Holy Ghost only as we are in the will of God as instruments for the execution of His plan. He will not help you carry out your plans, but He will execute His own.

Remember that it is written, not only that God made Bezaleel and Aholiab wise in themselves, but it is said, "He hath put it in his heart that he may teach, both he, and Aholiab." There is Toronto Baptist Seminary in the Old Testament! There is a principle that is worth study. You remember how the apostles sought out men who could teach, and how Paul enjoined Timothy to find men who could teach. That was his business. He was to remember that he could not live always, and that he must find other men who were qualified to teach, so that when Paul was gone, and Timothy was gone, they would not be without successors.

What for? To erect the tabernacle, to build the church. Thus when our Lord ascended on high, and led captivity captive, He "gave gifts unto men . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers"—what for?—"for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (the building up of the church): till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

What He did in Old Testament times in type and symbol, He has done in New Testament times. That is why you are here as students. You believe God has called you to teach and to preach, do you not? Very well, you must seek wisdom from Him, so that first of all you may be taught yourselves, and then as you go out to be leaders, pastors and teachers, it will be part of your duty to be ever on the alert to find other people whom you can train and teach, and thus together to build the body of Christ, the glorious house in which God will dwell.

Observe, however, that the Lord did not send down the material from heaven,—the fine linen and the purple, the boards and the gold. He told Moses to take an offering for the tabernacle, to let the people provide the material themselves. Thus God always calls His people into co-operation with Himself.

Some time you will be pastors of churches, and will need supplies for the Lord's work. It may be you will require some money. It may be that you will need another teacher. It may be you will need some church officer, some assistant of some sort, a Sunday School superintendent, a pianist, or a deacon. You may say, "I do not know how to carry on the work. Here I am charged with the leadership of this work, but I have no superintendent"—or you recognize some other lack. Do not be so sure you have not got the man you need.

Suppose you take up a collection. A church needs a sum of money, and it holds several prayer meetings; the people pray, and pray, and pray—but the money does not

come. If you could hear God speaking you would probably hear Him say, "Why ask Me for it? You have it—give it."

Many people pray to God to work miracles when it is not faith that leads them so to do. It is presumption. It is useless for me to ask the Lord to feed a hungry man if I have it in my power to feed him. It is vain for me to ask the Lord to send money for His work if I have it in my power to give it and will not. It is God's way to provide materials for His work, and all the workers for His work, from His people. When you have a tabernacle to build, make sure God will use what material you have, just as He used the loaves and fishes, multiplying it where that is necessary after we have done our best.

I desire you to keep as far away as possible from that foolish notion that possesses many people to-day, that we can fold our arms, and ask God to do miracles. Christ does not work apart from us: He works through us. If we are doing nothing, then we need not expect blessing. The material for the tabernacle had to come from the people.

Let me point this out too. We pray at our prayer meetings that God will save the unsaved. That is well. But I wonder sometimes if He is not saying, "If you will go out after them, and bring them in, I will save them. There are thousands of them in this city, whom you have never asked to go to church. But if you will go out after the material, the boards and fine linen, the gold and silver, I will show you how to make a church of it." God never puts a premium upon indolence. He blesses us as we work.

In the forty-third verse the work was all passed under review: "And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them."

One of these days when our work is ended there will be a judgment-seat. There will be a judgment-seat for Christians. We shall not be judged as to our sins. They were for ever put away by the Sacrifice of the cross. They have been blotted out. And as often as we confess our sins, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We shall be saved by His abounding grace. I am as sure of salvation to-night as I shall be when I have been a million years in heaven. I know that God has kept His word—and will keep His word—and that of His free sovereign grace He has saved me in Christ Jesus. But over and above that, He will reward His servants. Paul said, "Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

Over and above the gift of eternal life, it is our privilege to work for reward. For example, it will be examination-time in a few weeks. Suppose somebody should fall down to sixty per cent.? Well, he would not pass, that is all. But he would not be expelled. Of course, the ladies will not fail! Our place in the kingdom of God does not depend upon whether we pass the examination or not: that depends on His grace. But the reward will de-

pend upon our faithfulness, and He will say, "Well done", only to those who have done well.

In the fortieth chapter you have the story of the erection of the tabernacle, and after each detail you will find it said, "It was done according as the Lord commanded Moses." Thus in every detail of life we must seek, as God shall help us, to know the will of God; and, knowing it, to do it.

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## Baptist Bible Union Lesson Leaf

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No. 1

REV. ALEX. THOMSON, EDITOR.

Lesson 5 January 31st, 1931  
FIRST QUARTER.

## THE FOOD FOR HIS SERVANTS

Lesson Text: Leviticus, chapters 11, 12.  
Golden Text: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:6.

## Daily Bible Readings:

Monday—Deut. 3:1-20.

Tuesday—Deut. 3:21-29.

Wednesday—Psalm 141:1-10.

Thursday—Psalm 119:97-112.

Friday—Dan. 1:1-21.

Saturday—I Pet. 5:1-14.

I. CLEAN AND UNCLEAR FOOD,  
(11:1-23).

In this lesson we come to a part of Scripture which is generally looked upon as containing only that which is of a ceremonial nature, and consequently without much importance for the present day. It therefore receives little consideration, and is hurriedly passed over for something that is deemed of more importance. Such an attitude is not proper, inasmuch as every law of God is given for a distinct purpose, has a definite reason underlying it, and proceeding from Him is always important. On this basis our lesson deserves careful study, and proceeding in this manner we discover that there are several aspects to the laws herein described. There is the ceremonial, which is the outward aspect, the hygienic, denoting the purpose, and the religious, the motive. Studied in this threefold way these laws are of interest historically and hygienically, being based on the divine sanction.

In these laws and others of a like nature scientific knowledge of a high order is manifest, transcending the knowledge of that time, in some aspects reaching beyond our time, and attributable only to divine revelation and inspiration. They show the care exercised by God on behalf of His people in guiding them in their life habits, and guarding them from disease. Obeying His commands they would retain their physical health, disobeying, they would suffer the consequences in their bodies. In relating to the food laws two reasons would operate to their obedience; first, the divine command, and second, the nature of the food. The commands of God are never capricious, and in this case He was directing them concerning the beneficial, and warning them of that which would harm. Reference is made in this respect to beasts of the earth, (vs. 1-8), inhabitants of the waters, (vs. 9-12), and flying things of the air, (13-23). These are each divided into two classes, clean and unclean, the former permissible for food, the latter prohibited. In the first class are found the beasts which parted the hoof and chewed the cud, (v. 3), the fishes having fins and scales, (v. 9), and the flying

things having "legs above their feet to leap withal upon the earth", (v. 21). In the second class are those lacking such distinctions.

The reason for this twofold division is not stated, but it is of interest to note that in these days there is such a division in relation to food, although not corresponding exactly with that of scripture. Much has been written as to the reason for the Mosaic distinction, some ascribing it to the design of God to provide His people with moral discipline in self-restraint, others interpret it merely as a mark of separation, while some explain it allegorically, as illustrating in antithesis life and death, or as setting forth that which is acceptable and repulsive to man. The proper explanation, as already intimated, undoubtedly lies in the region of hygiene and sanitation. The living things permissible for food bear, in each case, a practical designation, observable by all, rather than a scientific one, yet accompanying the outward distinctions mentioned, are certain characteristics which favour on scientific grounds their allocation as food.

It is a well-known fact that certain diseases are liable of communication to man from the food which he eats, and some animals, fishes, and fowls, are more prone than others to pass on such infection, due to the food they eat, and the habits they manifest, therefore care is at present used in their consumption and some are entirely rejected as food for man. Those mentioned by Moses belong to the class remarkably free from parasitic disease, and consequently safer as food. Their habits and food are in general cleaner. It is not difficult to understand why the swine is designated as unclean, when we remember its filthy habits, or the shell fish, which exists so often in unclean surroundings, or the birds of prey which feed on carrion. Their characteristics condemn them from the standpoint of cleanliness. Other living things included in the condemned class, not so unclean in their habits, are possibly under the ban on account of a similar tendency to spread disease among men. A learned scientist has stated the matter as follows: "The idea of parasitic and infectious maladies, which has conquered so great a position in modern pathology, appears to have greatly occupied the mind of Moses, and to have dominated all his hygienic rules. He excludes from Hebrew dietary animals particularly liable to parasites; and as it is in the blood that the germs or spores of infectious disease circulates, he orders that they must be drained of their blood before serving for food." Obedience to the dietary laws of God has produced a beneficial aspect on the life of the Israelites throughout the ages, and the Gentiles would do well to study carefully the present-day application of these laws.

## II. UNCLEANNESS THROUGH CONDUCT AND CONDITION, (11:24-12:8).

At death decomposition sets in, and the danger of disease contagion is increased, therefore warning is given concerning the touching of the dead body

of an unclean animal. Should this be done the individual was accounted unclean until the evening, and he was instructed to wash his clothes, (vs. 24-28), remaining segregated during the time of his uncleanness. This was a wise precaution, as is duly recognized in the present day, to prevent the spread of disease, but it is only within comparatively modern times that such recognition has been given to this principle. The ancient Israelites practised it under the direction of God, so even scientists may learn very useful things from this old Book. Certain of the smaller animals are designated as unclean, (vs. 29-31). The contagion from unclean bodies may not only affect man directly, but may be communicated through raiment and utensils, therefore if a carcass came in contact with such, they were also accounted unclean, and direction is given concerning the treatment to be accorded them. A vessel of wood, or raiment, or skin, or sack, was to be put into water, and to remain unclean until the even, (v. 32), an earthen vessel was to be broken, (v. 33), as being impossible of thorough cleansing. Meat coming in contact with the carcass through water was unclean, and rendered unfit for food, (v. 34), and anything touched by the carcass was likewise affected, (vs. 35, 36).

There is a distinct connection between physical habits, such as eating, and contact with the unclean, and the service of Jehovah. If such habits are unclean the life cannot be holy. It is not true absolutely that we are what we eat, but it is true that we are in a measure influenced by such food. Note the cannibal and the gluttonous flesh eater. Both find it very hard to live a self-controlled life. Incidentally fasting has its beneficial uses, physical, mental, and spiritual. God is holy and He desires the whole life of His people to be of a like nature. A certain procedure is prescribed for a woman in childbirth, (12:1-8). If the child was a male it was to be circumcised on the eighth day, this for health reasons relating to the prevention of possible disease, as well as for a mark of separation. And at the end of the time of uncleanness an offering was to be presented unto the Lord to "make an atonement for her".

Several things are worthy of note in relating to this lesson. Note the care of God over the bodies of His people, the need of carefulness concerning the nature of our food, the recognition of the relation of the physical to the spiritual, and of the necessity of holiness manifesting itself in every action of the child of God. We are also reminded by this of the need for carefulness in the matter of spiritual food. In this realm there are two classes of food: the clean and the unclean. Some professed Christians feed much on the latter, in the shape of trashy novels, false teaching, movie shows and other worldly provisions, when, in order to be spiritually clean they should feed on the word of God, and on our Lord Himself. Emphasize the necessity for this and the effect of bad and good feeding on the spiritual system; some weak and sickly, some strong and robust.

# The Union Baptist Witness

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## HODGE PODGE.

"Hodge Podge" is the name given to one of those puddings into which is put this and that and everything, all the odds and ends, bolstered up with nuts, raisins, currants, prunes, crumbs, sugar and "what have you", to cover up its foundation of left-overs and offset the rather dubious addition of fermented fruit juices, or stale cake.

There may be those who like Hodge Podge and there are evidently one thousand and there are evidently one thousand and people in this world, or rather nine hundred and ninety-nine, who do, for does not the sample of the pudding we have before us state that it is but one of a thousand and that it is welcomed into fifty-one places?

As for us, we are more interested in examining its contents than in sampling it and while doing so we are convinced that there are "a large number" of reasons for it and that one should be "encouraged" to appreciate it for such a dessert is rare and is "light" by reason of its inflation and is a "wonderful" accomplishment.

Just think of the pudding and its ingredients—there are nuts, toasted nuts, that have hopped for many a day, on a hot griddle; there are raisins, somewhat wrinkled and withered, but doing their best to mix well for the time being, but not promising that they will not swell and work havoc in the future; there are the little currants, striving to make themselves seen, acting for all the world like the big prune, but tactfully relegated to the space between the nuts and the crumbs, so that they may have the crumbs of comfort and enjoy the sweet spirit of the sugar.

Who would believe that a few short days ago the fermenting fruit juices had been forgotten on the pantry shelf? But apparently it is assumed the mould and the nip will not be detected in the hodge-podge. As for the cake which everybody wanted, and therefore would not consent to its being fairly divided, having grown too stale for use in other ways, is now reduced to crumbs and thrown into the pudding, to make the hodge-podge which is now described as a "great success"—made "great" by the soda-fervour added to puff up the conglomeration so that it might be divided among one thousand.

What a pudding! It seems to minister the same modest satisfaction which was so noticeably the result of the eating of little Jack Horner's famous pie. If any desire the recipe for making this hodge-podge pudding, the name and address of the compounder will be furnished on application.

## A LITTLE NONSENSE.

Now and Then.

While we cannot claim kinship with the "wisest men", we do occasionally

enjoy a little nonsense, but if that is not permissible, well, we shall be happy to "repologize". \* \* \* \*

## A GLIMPSE FROM OUR MISSIONARIES.

En Route.

Last week we published the good news of our missionary-party reaching Liberia and this week we can share with the readers excerpts from a personal note received from Miss Stacey:

"So much has happened since I have been able to write you that I scarcely know where to commence.

"Our voyage from Montreal was very nice, only a little rough at times. Mrs. Hancox and myself came off well, for we escaped being sick. Mr. Hancox, however, has a different story to tell, for he was indisposed part of the time. He has, on the trip from Liverpool, redeemed himself and should be congratulated for he has been able to keep pace with us women, which is, of course, quite an achievement.

"Our stay in Liverpool was very nice indeed. I enjoyed every moment of it. Mrs. Hancox' friends were so kind and seemed to feel that they could not do enough for us. How good the Lord has been to us all along the way! He has certainly gone before in answer to your prayers and has prepared the way.

"We were able to do our shopping and get everything we needed just at the right time. MacSymonds were wonderful to us, so gracious and helpful in every way. They sent a man down to the boat to see us off and to make sure that everything was all right. Nothing seemed to be too much trouble for them.

"It does not seem possible that we are nearing Liberia, but it is really true, for we came to Madeira yesterday and how we did enjoy going ashore there. It was indeed beautiful and fascinating. Many of the women were in native costume, but there were some in the most modern dress. We were quite unprepared too, to see so many American cars, even Fords.

"We were escorted by a self-appointed guide, who spoke English quite well, and who took great pride in showing off his town. We visited the flour mill, the sugar factory and the wine distillery. At the distillery we were offered samples of their product and evidently they could not understand our refusal of such hospitality. I should not wonder if we go down in history as the only ones who did.

"We certainly fell in love with Madeira and I was entranced by the roof-gardens, but there is always something to spoil the most lovely earthly things and there were beggars, beggars everywhere. They would follow one for hours if they thought that eventually

they would get something. They were poor judges, however, when they expected much from three poor missionaries.

"Boys came out to us in boats offering to dive for a six-pence. Mr. Hancox threw them a penny, but they let it sink.

"How I wish you could have seen the beautiful fancy-work done by the native women. If I were rich you would get a beautiful bed-spread of Madeira work, but since I am not, you shall have to do with a handkerchief.

"How often I think of you folks and your kindness to me . . . I do not think that there were ever missionaries who were so well cared for. I know that all was done as unto the Lord and He will reward you.

"As for Mr. and Mrs. Hancox, I hardly know how to be thankful enough for them. They have been so good to me and Mr. Hancox has attended to everything in the business line and has handled everything so efficiently that it has made it very easy for me.

"I am most happy and can hardly wait until I get to Liberia. Wishing you all a very prosperous New Year, I am,

"Joyfully yours in His service,

"Florence."

\* \* \* \*

## CALVARY, OTTAWA.

From a member of that great missionary church, Calvary Baptist Church, Ottawa, we have the following news:

"We have had some glorious times these past three weeks or more. Some have come out for salvation and some for baptism each Sunday. The church has been well filled and last night it was full, many who were strangers were there. A large number of young people were present and Mr. Hall preached a powerful sermon and four were baptized before the sermon. After the sermon, seventeen responded to the invitation and went forward to be dealt with by Christian workers. It was a wonderful experience and there were many others who appeared to be under conviction but who did not respond to the invitation. We are praying that the Holy Spirit will continue to convict them and that ultimately they will surrender to Christ."

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## BAKER HILL.

We learn that four responded to the Pastor's invitation at the Baker Hill Baptist Church last Sunday and that at the Mount Albert Mission, on the previous Sunday, there were two who signified their desire to follow the Lord in baptism.