

The Gospel Witness

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

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The Old and the New

With Canaan in prospect Israel were given certain laws for the regulation of their life after they entered the Promised Land. Among other requirements they were to give the land a sabbath every seventh year; but they were promised, "Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years, and ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store."

In further promise of abounding blessing as a reward of obedience, it was said, "And ye shall eat old store, and bring forth the old because of the new."

The principle of these promises still obtains. Prospective and anticipatory obedience, which means a sanctified attitude of will, a readiness to obey when the sabbath occasion shall require, triples our blessings, and enables us to meet the fallow hours or days with a surplus of grace. Elijah received the ministrations of the Angel of the Lord "and went in the strength of that meat forty days and forty nights unto Horeh the mount of God." Thus does Jehovah Jireh load the obedient spirit with the old corn of the land to the extent of "enough and to spare." We are saved by grace, but faithfulness never fails of its reward.

But the great principle here enunciated is that the believer need never husband his spiritual supplies. Although the fruitless fallowness of a sabbath rest be immediately in prospect there need be no frugality in the use of the old store: "And ye shall eat old store, and bring forth the old because of the new." The son who regularly receives a liberal allowance from home, even when he is nearing the end of the last remittance, brings forth the old because of the new, for the new is just as sure as the old. So may the believer rest in the assurance that tomorrow shall be as this day, but yet more abundant.

Spiritually those who are in Christ are multi-millionaires. Canaan's land of promise, with its continuous conflicts and glorious triumphs, was a type, not of heaven—for there will be no fighting there—but of the believer's inheritance in the heavenlies in Christ, to which we are raised up by the power of His resurrection. God in His grace brings

believers into His rest. The land of promise is ours. We are blessed "with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

Let us appropriate the wealth of our Christian inheritance. Let us expect the fruit of three years in one. And when we have it, let us live luxuriously on the "old store". Why should we hoard it? Why should we hesitate to use it? Let us in faith "bring forth the old because of the new". "Joy cometh in the morning." We shall be anointed with fresh oil. The heavenly milkman will not fail to call. Neither will the supply of bread be lacking. The "new" is certain. In the Lamentations of Jeremiah, in a chapter filled with such words as "gail and travail", "a bear lying in wait", "a lion in secret places", "bitterness", "wormwood", "gravel stones", "ashes", the prophet of tears pauses to cry, "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord."

Therefore let us bring forth the old joy, and call to remembrance our songs in the night. Let memory tune her harp, and sing us one of the songs of Zion. And all this "because of the new". We shall find new occasions for rejoicing to-morrow, new reasons for thankfulness, new inspirations to praise. There is to be no cessation of the music, no parsimonious rationing of heavenly provender. The manna will not fail until we eat the "old corn of the land". And this we may enjoy with a holy prodigality "because of the new" which is sure to come; for this is ever the divine programme, "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely."

The Jarvis Street Pulpit

HOLY VIOLENCE.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 21st, 1932.

(Stenographically Reported)

"The kingdom of heaven suffereth violence and the violent take it by force."—Matthew 11:12.

All thoughtful men and women who have any concern whatever for the world's weal must read the news of the day with deep anxiety. There was a time when national conflicts were largely confined to the two original belligerents, or to others who might more immediately be concerned. The last Great War served to show us how very complicated human life is, and how very close are our interrelations in spite of differences of race, of language, and religion.

A few weeks ago when the thirtieth anniversary of Marconi's great triumph in transmitting electric signals across the Atlantic was celebrated, in common with many of you, I heard men speak from many parts of the world. I was particularly impressed with the brief address delivered from Warsaw, by one of the officials of the Polish Government. He spoke of the intimate relationship obtaining among men, and of the mastery by science of physical forces as illustrated particularly in the radio, and said that all these things might become mighty powers for good, but that sometimes he trembled to think of the potentiality for evil which inhered in these human triumphs. He spoke of the possibility of the world's being set on fire, of the passion of men being inflamed by one human voice, and of millions of people being engaged in mortal combat.

These considerations make us rather afraid of the news from the far east. There are parts of Toronto in which, if a fire were to break out, it would do little intrinsic damage. There are old shacks that are eyesores, and that might well be removed were it not for the danger, the menace, to other worthy property roundabout which would be involved in their destruction.

On natural grounds, the Anglo-Saxon race I suppose would be likely to have little in common with the races of Japan and China. People who are selfish and self-contained might fold their arms and say, "It is none of my business. Let them fight it out. A few thousand less Japanese or Chinese would not greatly disturb me." But we have learned that that sort of philosophy is the philosophy of fools. "No man liveth to himself." And no nation liveth to itself. No properly constituted man or woman—I mean no man or woman whose moral constitution is what it ought to be, who has a clear sense of what is right and wrong—can ever afford to be indifferent to wrong-doing anywhere, nor to allow himself or herself to be unrelated to righteousness the world around.

I do not think we need to be informed in all the intricacies of diplomatic exchanges in order to form a fair judgment of the present situation in the Orient. We were shocked by the wanton attack upon a nation's neutrality at the time of the Great War on the part of Germany, but the difference between Germany and Japan

is just the difference between a refined robber and one who is openly a brute. Japan has played the part—and is playing the part—of an outlaw among the nations.

Only last week we received word from the far north of the bringing to justice of a man who, in his madness, had slain an officer of the law. When you read it, why did you not say—or did you say—to yourself, "The Arctic wastes are wide, and but sparsely populated, why should men risk their lives, spend time and money, in apprehending a mere mad man? Why not let him go and find the North Pole—and freeze to death if he wants to?" Did anybody say that? No! A wrong had been done. Murder had been committed. And every right-thinking man, because of his sense of the oughtness of things, approved of the pursuit of the murderer. The Royal Canadian Mounted Police found their man, and he paid the penalty of his crime.

It is reported that the late Queen Victoria said that the Bible was the explanation of Britain's greatness. I believe she was right. Alas! alas! that everywhere, even in Britain, men should have set aside the Word of God so largely. Yet there is an indirect effect of the gospel. Sometimes a nation acquires a certain moral momentum, as Britain has, by the teaching of this holy Book; and even after the inspiring cause of its morality has been set aside, for a while its moral momentum continues. When you shut off the gas in your car, it still goes; but you are not foolish enough to say, "I at last have found a car that will move without power. My engine is not running but my car is moving." You know very well it is the momentum of that power resident within that has sent it on its way, and unless the application of that power is continued that momentum will die down, until at last the car will come to a standstill.

Thank God that moral momentum, so far as Britain is concerned, has not ceased. There remains still in our statesmen some sense, some love, of that righteousness which exalteth a nation. There are some who are not indifferent to principles of righteousness.

I do not see how it is possible for Britain and the United States to keep out of the conflict that is just beginning. You say, "We have no money." No! There is a man yonder who has no money; he is economizing in every direction. He has a little bank account—not much—or a little property, or, failing that, a few friends. Suddenly sickness arises in his house; a life highly prized is threatened with disease. It requires medical skill and careful nursing. Suddenly the man begins to spend money like a millionaire. Why? A very keen observer—who is no friend of the human race—long ago observed, "All that a man hath will he give for his life." And all that a nation hath will it give for its life.

We shall do well not to rest falsely and insecurely on the assumption that the universal distress will prevent war. God grant that some means may be found to avert it. Sometimes we are disposed to think statesmen, or near-statesmen, know more about it than we do ourselves. But that is not always so. Men in high places can sometimes act very foolishly. It seems to me if this matter were taken in hand early by powers that have the right, the terribly devastating conflagration, if it cannot be averted, might be confined to a somewhat restricted area.

There is a significant word in Scripture concerning the people of God who went into Canaan, a passage which says, "These are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan." They were deliberately left that, by the discipline of divine providence, they might be taught the limitations of human power, and learn to trust in God.

My friends, we live in a peculiarly godless age. True, this is a city of churches. There is plenty of religion. But the religion is largely humanitarianism—and very often mere humanism. It is something that has no God in it, that does not bring men to a recognition of their responsibility to God. Was it Gladstone who responded, when asked what was the most solemn reflection that had ever engaged his mind, "A profound sense of my personal responsibility to God." I tell you, men and women, when that sense of personal responsibility to God declines in the state, in business, in education, in religion, there is bound to be distress.

We need in these days to face life heroically. The time of easy living is past for the men of this generation. Soft and luxurious methods of getting through life, I venture to believe, will not be known again within the lifetime of men now living. How can it be otherwise? Somebody said before the outbreak of the Great War that what the world needed was the moral equivalent of war. It has always had the moral equivalent of war. The proper appraisal of the content of the revelation of God in Christ would provide every one of us with the moral equivalent of war. Life at its best is a struggle. Witness the universal distress. Witness the condition from which the world has sought to eliminate God.

Have they found peace by so doing? Not by any means. Life was never more difficult than it is to-day. Ever since our adversary the devil, at the beginning of human history, set afloat the original lie that none but timorous and credulous and unambitious souls would ever believe in, and be guided by, the will and word of God, men have allowed themselves to be persuaded that it is a manly thing to say, "I do not need God." Those who believe in the heaven-sent Prophet and a divinely inspired Book are usually classed as being somewhat inferior, immature—at least intellectually, and perhaps morally too, if not something worse.

When the Prophet of Nazareth walked this earth there were some who asked, "Have any of the rulers believed on him?" Oh yes! If the rulers condescended to believe on Him that would constitute a credential for the great Prophet! It is not always so. When Sir John A. Macdonald was Premier of this Dominion it is said he attended a little and obscure church in Ottawa. Often you will find the best things in a small church. He was asked upon one occasion why he went to that small church, to which he replied, in effect, "I have so much to

think about during the week that I want to go somewhere on Sunday where I shall not have to think at all!" That seems to be a common human propensity. How in the world men with their heads put on right, who have what Dickens would call, "Good headpieces", can bring themselves to give ear to what many of the modern pulpits give out to-day passes my understanding. It is destitute alike of religion and of intelligence.

When they came to our Lord with their questions. He dealt with them in rather a heroic fashion. He knew what they were thinking about, "and as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet?"—Just a prophet?—"yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist"—that was a high encomium, was it not? That was the divine estimate of a man's moral stature. Of all men John was the greatest that had yet appeared—"notwithstanding he that is least in the kingdom of heaven is greater than he."

From the days of John the Baptist until now "the kingdom of heaven suffereth violence, and the violent take it by force". Our Lord Jesus said in effect, "It means something to be a Christian. It is not something that can be attended to with half your energy."

Will you forgive me if I say that I have a kind of contempt for this Lenten practice? Perhaps I ought to be thankful that some people do get busy and pray once a year. But what a libel upon God that is!—as though a few weeks of intense religious observance would satisfy the Holy One! What a pitiful misapprehension of the whole content of the Christian religion lies at the base of that conception! The man drifts along in the placid water of some undisturbed lake in his easy canoe, with a blue sky overhead, and the birds singing roundabout. Life is one long picnic, and he says, "Do not let anybody disturb me or I will not go to church"! Well, do not go then. Stay at home. The doors are wide open. I would not cross the street to multiply the number of these religious milk-sops.

What does it mean to be a Christian? "The kingdom of heaven suffereth violence, and the violent take it by force." Jesus Christ says that the worthiest employment of all the powers of a man is to take the kingdom of God by force.

I.

HOW ARE OTHER KINGDOMS TAKEN AND POSSESSED? Is there anything easy in life?

The first gate which a human soul finds locked against him in the beginning of his pilgrimage is *the gate which leads to knowledge*. The child's father may be a learned professor, the author of a standard encyclopaedia, but he comes into the world as ignorant as the child of the man who cannot write his own name. And as the flower in the peasant's cottage window, and that in the conservatory of the prince's palace, each obey the same laws of assimilation and growth, so these children find the laws which govern growth in knowledge are alike to all.

The kingdom of knowledge suffereth violence, and the violent take it by force.

Like the Alpine range of varying heights, the cloud-capped peaks of the mountains of knowledge yield their secrets only to the patient and persevering climber. There is still no magic elevator suddenly to project the aspirant for knowledge into the possession of his coveted treasure; and there is always some towering Mount Blanc challenging, if not defying, the most ambitious climber. Faint hearts may long for a royal road to learning, but they will long in vain. The most they may reasonably hope for is better boots to keep the road as they climb the mountain-side. From the mastery of the alphabet to the latest discovery of science, the price of knowledge is patience, perseverance, a determination to win—in one word, force.

The principle which governs mental development operates also *in the realm of physical endeavour*. Children do not learn to walk by dreaming of winning races, nor by studying elaborate theories of human locomotion: they learn to walk by walking. And I, at least, did not learn to walk without incidentally learning to tumble—though of course that is so long ago I do not quite remember the particulars!

The same is true of all physical achievement. I have heard Paderewski play, have you? I do not suppose his musical taste was wholly acquired. The soul of a musician was his by birth; it was God's gift to him. But his knowledge of the science, or, if you like, of the theory of music, was acquired only by long study; and his world-renowned skill as a performer is the result of years of painstaking practice. Paderewski took the musical kingdom by force.

I may go farther and remark that *the doors which admit to industrial and commercial success turn on their hinges only in response to the application of force*. The bricklayer, the carpenter, the plumber, and men of all trades, do not become masters of their respective handicrafts—if masters they be—by hereditary expertness, or by idle dreaming, but by the mastery and application to their art of those principles whose practice makes perfection. The most successful merchant or manufacturer in this or any other city, whoever he may be, did not attain to his position of local pre-eminence by anything short of hard work. Edison was called a "wizard"; but he was less a wizard than a worker. He took the electrical kingdom by determination, "by force."

And you will find the same principle to be true if you survey *the wider field of state interests*. What made the British Empire industrially, commercially, morally, politically? The practice of her artisans of all classes and ranks established her industries, and commanded the confidence of the world. The enterprise of her little shopkeepers who grew to be merchant-princes, made her the merchant princess among the nations. The self-denial and self-sacrifice of her Christian citizens have made her one of the leaders in all Christian and philanthropic enterprises. The mature sagacity of her statesmen, the gradually and painfully developed skill and courage of her soldiers; the incomparable seamanship of her sailors which is the last product of generations of a seafaring race,—these are the national powers which have won her universal recognition as "The Mistress of the Seas". The British Empire is the result of centuries of intellectual, physical, moral,

and religious, strenuous endeavour. The British flag flies proudly over a world-wide empire which, in the noblest and truest sense, with but few exceptions, has been taken by violence and established by force.

II.

All this, however, is but introductory to my purpose to tell you HOW THE KINGDOM OF HEAVEN WAS ESTABLISHED, and how we may enter in.

The term "kingdom of heaven" is a variable phrase of more than one meaning. In one place our Lord says, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." But on another occasion He likened "the kingdom of heaven" to a field in which there were both "good seed" and "tares".

In our text "the kingdom of heaven" represents that state into which the soul is admitted who passes from death into life. In other words, it is a state of grace—in one word, it is salvation. How then was that state established? How was salvation made possible?

I need hardly tell you that *it was established by the King Himself*. "The kingdom of heaven" represents that state, those priceless privileges to which believers are admitted by the work of our Lord Jesus Christ. But did not His work require force?

Lord Kitchener had to build a railroad across the desert before he could deliver the captives of the Mahdi from Khartoum, and admit them to the liberties of British citizens. Hannibal crossed the Alps by the Little St. Bernard Pass in his determination to conquer Rome. But Jesus Christ did more than build a railway, or cross the Alps. The world's sin rose like some great mountain, separating all places of human habitation from the glories and blessedness of the kingdom of heaven, and confined the souls of men in the pit of corruption on the hellward side. But He Who "weighed the mountain in scales and the hills in a balance", has, as Hezekiah puts it, "loved our souls back from the pit of corruption;" and, with an almighty fling, hath "cast all our sins behind his back", making it possible for sinners to enter the kingdom of heaven. But in that mighty work He was moved by the resistless force of an undying love.

We have read of the great Simplon tunnel, a triumph of engineering skill of a quarter of a century ago, which unites Switzerland and Italy; and of the engineering triumph, the bridging of the Zambesi, intended as a link in the Cape-to-Cairo railway, fastening a large part of Africa to the British throne;—but these things are as nothing to the bridging of that great gulf between earth and heaven which has made our planet a province of the kingdom of heaven.

Other kingdoms have been established by force of arms, and at a price of blood. We are justly proud of British institutions, but we must not forget that our liberties are less the product of evolution than of revolutions which have been accomplished in blood.

And the liberties of the kingdom of heaven are blood-bought. Cromwell's fight against the monarchy, England's struggle against Napoleon, the Civil War in America, the Great War, these, and other historic wars, if measured by the forces engaged, the courage displayed, the objects sought, or the results achieved, all fade into

nothingness in comparison with that long war which culminated in the battle and glorious triumph of Calvary,—

“O loving wisdom of our God!
When all was sin and shame
A second Adam to the fight
And to the rescue came.”

“O wisest love! that flesh and blood
Which did in Adam fail,
Should strive afresh against the foe,
Should strive, and should prevail.”

It was Napoleon who said of Jesus Christ, “Between Him and whoever else in the world, there is no possible term of comparison.” Men little dreamed that the humble Carpenter was the mighty Founder of an everlasting kingdom. How meekly He submitted to the Cross, and, in so doing, forged a weapon for the destruction of principalities and powers. The Cross is the mightiest thing in history, or in the world to-day, because it is stained by the blood of the most resolute, the most irresistible, and, if I may so say, the most sovereign Man in the universe. It took the mighty power of God to fling wide the door into the kingdom of heaven. It needed a soul that could face the rage of a deposed archangel—of the devil and his myriad fiendish allies, who was not afraid to do battle with all hell unchained. It needed a soul who, while facing this, could also brook the ingratitude, the treachery, the unbelief, of the very world He came to save. It needed a soul inspired by a deathless love, which could brave the flaming anger of an outraged God. It needed such a soul to open the kingdom of heaven to you and me—and it was such a Soul that was poured out unto death on Golgotha.

But more than this. It required a power greater than the aggregate might of the combined armies and navies of the world, a greater power than was manifest in the earthquake of San Francisco, the ruin of ancient Pompeii, all the earthquakes of history, to roll back the stone from the door of the sepulchre where the invincible conqueror of all the world's conquerors, grim Death, stood guard.

After Waterloo the victorious Wellington was loaded with honours by all the governments of Europe because he had conquered Europe's scourge, Napoleon. What honour therefore is due to Him Whose mighty power has slain in battle the conqueror of the world, Who has become the plague of death and the destruction of the grave; and has opened the way to a kingdom where “there shall be no more death, neither sorrow nor crying; neither shall there be any more pain”? What greater honour can we pay Him than to press our way into the kingdom which has been established by the violence of a love that will not be denied?

III.

Let me therefore tell you WHAT IT MEANS TO TAKE THE KINGDOM OF HEAVEN BY FORCE.

And here we must be careful to avoid a common error. This does not mean that we are to work for and earn our own salvation. It does not mean that you are to save yourselves by “works of righteousness” which you may do. There is nothing in this teaching contradictory of the truth that salvation is all of grace.

Our Lord has just received the disciples of John who was then in prison. They came with a great question, “Art thou he that should come, or do we look for an-

other?” And they were given a great answer: “Go and shew John the things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me—whosoever shall not find the terms of my discipleship too hard.” Then He points to John in prison, like Paul, counting not his life dear unto himself so that he might win Christ—and He says that it is men of like determination who take the kingdom of heaven by force, men who are determined at all costs to be saved.

It means that it takes more than one-seventh of a man's time to be a Christian; more than a tithe of his energy to do the will of God; that the kingdom of heaven opens its doors to the man who is willing to leave the world behind him; who, like John, makes it the supreme ambition of his life to please God.

But always bear in mind that salvation is an obtainment, not an attainment. It is God's free gift to the soul who “violently”, that is, with his whole heart, seeks for it. We are to “strive to enter in at the strait gate.” And I conceive it to be the glory of the gospel, that while it stoops to man's helplessness, it ministers to his wholeness, or, holiness, which is the same thing.

Jesus Christ did not help the impotent man of Bethesda by deputing a number of angels to carry him about in a litter as a pet to be cared for by celestial nurses. He said to him, “Wilt thou be made whole?”—and then gave him power to take up his bed and walk. Conversion is more than getting a ticket for a through Pullman-sleeper to the skies. They whose religion is no more than that will be accompanied by black porters all the way.

When God created man, He made him in His own image: a person, not a puppet; not a machine, but a man. When sin entered, it made him what God did not make him to be—a slave. And the glory of this divine redemption is that it redeems—makes a serf a sovereign, subject only to the King of kings. It gives the soul a title to an incorruptible inheritance, and puts him to school to make him worthy of his high estate. When a man is converted, the understanding is enlightened, the reason is clarified, the judgment is informed, and the will is enfranchised—all the powers of the whole man are brought into free and harmonious exercise, energized by the Holy Ghost. And because this strenuous endeavour, which is in perfect harmony with the law of faith and the principle of free grace—I say, because this law of strenuous endeavour is the law of growth in the kingdom of heaven, it meets us on the very threshold of the kingdom, and decrees that the kingdom of heaven be taken by force.

And that “force” is the aggregate of your soul's desires. It is the force which presses an almost fainting woman through the crowd, that she may touch the hem of the Healer's garment, which gives her courage to fall down before Him, and, in the presence of the multitude, tell Him all the truth. It is the force which leads the leper to put his whole soul into the cry, “Lord, if thou wilt, thou canst make me clean.” It is the force which inspires the blind man, when men charge him to hold his peace, to “cry the more a great deal, Thou son of David, have mercy on me.” It is the force which inspired Zaccheus to throw caution to the winds, and challenge his enemies' scorn, by climbing the tree in his determination to see Jesus. It is the force which led a poor woman to brave the Pharisee's contempt, and press into his house and

anoint the Saviour's feet with precious ointment and penitential tears if only she might hear His word of forgiveness and peace. Aye, the "violence" to which the kingdom of heaven opens its gates is the violence of that vehement desire which moved a man whose body was nailed to the cross, to take the side of the Nazarene against the world, and cry, "Lord, remember me when thou comest into thy kingdom." The thief of Calvary was saved by grace, though he entered the kingdom by force.

I therefore appeal to you young men to set before you an object worthy the bestowment of the sanctified powers of a true manhood. Seek the forgiveness of sins through the blood of Jesus Christ; seek deliverance from its bondage through the power of the Holy Ghost; seek conformity to the image of Christ through the knowledge of His word and an experience of His indwelling power—labour, love, live, if need be, die, to be without fault before the throne of God; for thus to take the kingdom of heaven by violence is the only employment worthy of a man.

RELIGIOUS FEASTS.

A Lecture by Dr. T. T. Shields.

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, February 18th, 1932.

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

(Stenographically Reported)

For our lesson text this evening we begin at the twenty-third chapter of Leviticus and continue to the end of the book. We have not attempted, of course, to treat any passage in this course exhaustively. Our main purpose is to learn what the Book says about God, and His relation to His human creatures; and to make it clear to you that God's revelation of Himself does not change: He is always the same.

The teacher who teaches the kindergarten class may be a university graduate, and competent to teach higher mathematics, or science, or physics, or languages; but he or she is guided in the presentation of the truth to be taught by a knowledge of the capacity of the scholar. Hence, dealing with young children, the truth is made as simple as possible. With those who are older, and whose minds are developed, it may be possible to teach that which is more profound. But in each case the mind of the teacher is the same, and that taught to the kindergarten class is in perfect harmony with that taught to maturer students.

Our Lord in the days of His flesh said, "I have yet many things to say unto you, but ye cannot bear them now." So we have in this chapter line upon line, precept upon precept, here a little and there a little; but inasmuch as it is in the Book of truth it is true. Truth is never out of harmony with itself, it never contradicts itself. It is not true that the Old Testament is at variance with the New. The Old Testament, if you like, is the multiplication table: the New is the application of it. The Old Testament is the alphabet of the truth: the New is the literature. "The Word was made flesh, and dwelt among us."

I have endeavoured to combat the popular notion that this Book anywhere, at any time, justifies the principle

of evolution. It is true that it is designed to meet the requirements of ever-increasing knowledge. There is a progressive development in the Old Testament. But we are finding that the gospel of the New Testament is clearly revealed in the Old. It is not an afterthought. It is not the product of the human mind, but the revelation of God in Christ. Paul says, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." I believe there is nothing that will strengthen our faith, and tend more surely to establish us in the finality of the Christian revelation, than to find that all that is disclosed in the New Testament is germinally involved in the Old. The Lamb was slain from the foundation of the world, and this is the unfolding of the gracious purpose of the Eternal respecting the salvation of men.

I.

The twenty-third chapter lays down certain rules for the observance of the feasts of the Lord. That, in itself, is significant. We cannot too strongly emphasize the truth that the religion of Jesus Christ is one of joy and gladness. Christ comes, not to take away, but to give. The only thing which He ever takes from any of us is our sin. But He daily loads us with benefits, and has come for our temporal and eternal enrichment: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sake he became poor, that ye through his poverty might be rich."

We must not, of course, ignore the principle of the offence of the Cross. There is an offence of the Cross. Christ crucified is to them that perish foolishness, and there are many who stumble at the preaching of the Cross. The passover was to be eaten "with bitter herbs", and the day of atonement was to be observed with affliction of soul: "For whatsoever soul it be that shall not be afflicted in that same day he shall be cut off from among his people" (v. 29). There is an element of bitter herbs in Christian experience. Jesus Christ said, "Blessed is he, whosoever shall not be offended in me, who shall find no occasion of stumbling in me, who can accept my programme." There is that side of the gospel, the severe, the forbidding side—that which at least seems to be severe and forbidding to our little knowledge.

But while we do not ignore that principle, I think it is important that we should endeavour to make the gospel attractive, to present the happy side of the Christian life, and to make men to understand that it is really a glorious thing to be a Christian. To the same effect are several of the parables of our Lord. The prodigal son came home to find a banquet prepared. The calling of sinners to Christ is likened to the invitation of people to a wedding. In another parable the feast is spread for the hungry, and the servants are sent out to say, "Come, for all things are now ready." Coming to Christ does mean coming to a feast, coming to a royal banquet. Jesus Christ is the complement of life. He comes to make life not segmentary, but complete. He does not come to strip us and impoverish us, but rather to fill out life's deficiencies, to restore the years which the locust hath eaten. Thus it is written, "And ye are complete in Him."

Thus as we preach, young men and women, let us see to it that we ring the joy bells. Seek the grace of

God that you may never represent the religion of Christ as a long-faced, joy-destroying, experience. Let us bid men come to the feast.

You will find the programme of the gospel typified in the feasts here enjoined upon the people of God. There was first of all *the feast of the passover* celebrating the deliverance of God's people from the bondage of Egypt, finding its antitype in the sprinkling of the blood of the everlasting covenant and in the memorial feast by which, as oft as we do it, we remember Him Who died for us. "Christ our passover", the New Testament says, "is sacrificed for us."

Then, immediately following, was *the feast of unleavened bread*. We should learn how to plumb the depths of spiritual joy, and to find satisfaction for our souls without the leaven of the world, without those things which minister to carnal pleasure. I believe that the religion of Christ creates within us a new appetite, that it gives us a new palate spiritually.

There are certain things which some people like for which they had to acquire a taste. Did you ever see a man try to eat olives for the first time? What a wry face he makes! I used to think that tomatoes were the outstanding hypocrites of the vegetable world—or are they fruit? Perhaps a little of both. I have seen them in the window, and thought them so attractive to the eye and yet so unpleasant to the palate. For years I could not endure even the odor of them, and felt uncomfortable when other people were enjoying them,—not that I envied them, of course, but simply that they were not my sort. But some years ago I was at a home at a certain season of the year when this red vegetable was not particularly common, and it was put on as a delicacy. In order not to give offence, and not to be peculiar—do not try to be peculiar. Do not wear your hair long to attract attention, nor do any odd thing to make people think that you are a little extraordinary—I tried to be as one of the family. I did not know how I was going to manage it, but I summoned all my courage and made a brave attempt to eat the things which had always been so disagreeable to my taste—and, to my utter astonishment, I suddenly acquired a taste for them. I cannot say that we were altogether in love with each other the first time we met, but they were at least passable, and I learned after a while to like them.

I do not think you can acquire a taste for heavenly things, for the unleavened bread of the kingdom, by the exercise of the will, by resolving that you will like spiritual things. But new tastes and desires are given us with a new birth: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." With our new birth there comes a new nature, with new desires, and new tastes, and a new spiritual palate. Then we can share the joy of the angels, and eat angels' food. We can actually enjoy a prayer-meeting, and find delight in singing the hymns of Zion, and at least once a week endure a sermon—and that is progress, is it not? It would be for some people! So much for the feast of unleavened bread.

Then there was *the feast of firstfruits*. This did not apply in the wilderness, because there were no firstfruits. There was neither plowing nor reaping. The children of Israel lived supernaturally upon the manna sent down from heaven. But they were directed that when they should possess the land, they were then to offer to the

Lord a sacrifice of the firstfruits. "Christ the firstfruits; afterward they that are Christ's at his coming." Our Lord Jesus, the second Adam, the quickening Spirit, the Federal Head of a new race, was the Firstfruits of the harvest.

Then you will remember that from the Passover to *Pentecost* there was to be a week of weeks, forty-nine days, and on the fiftieth day was another feast, the feast of the wave-loaves: "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord. Ye shall bring out of your habitations two wave-loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the Lord."

You will remember that "when the day of Pentecost was fully come,"—fifty days after the crucifixion—Peter preached, and three thousand were converted. The church was established, and the typical significance of this feast of Pentecost found its realization.

There was also *a feast of trumpets*. It may be a little difficult to determine what that typified. It was an occasion of gladness when the trumpets were blown. You remember Paul's use of that?—"If the trumpet give an uncertain sound, who shall prepare himself to the battle?" It seems to me that it may illustrate—let those who are sure of its antitypical significance be as dogmatic as they like, I shall not be; but I am inclined to think it is representative of the testimony of the church. We are to blow the trumpets. "Ye shall be witnesses unto me", our Lord said, "both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." It may have some millennial significance, but I think you will do well to have a feast of trumpets sometimes, and make known the gospel of the grace of God.

Next after the feast of trumpets was *the day of atonement*. This was to be a day of affliction and mourning; of fasting rather than feasting, in harmony with the fact that atonement is made necessary by our sin. The significance of the day of atonement we have already considered.

Then followed *the feast of tabernacles*, prophetic perhaps of the day when the tabernacle of God shall be with men, and "he will dwell with them".

II.

There is to be *a sabbath of the land*. I have several times suggested to you some things which are perhaps not susceptible of logical proof: that there is always a reason for the laws of God, and that His laws are never arbitrary. Thus the Lord here directed that the land was to be given its sabbath. Any farmer will tell you that it needs it. Any good farmer will tell you that periodically the land has to be allowed to lie idle, fallow, without a crop, so that it may recover itself. It needs rest as much as we do.

There are some men who are not particularly religious, who perhaps would not subscribe to the principles of this Book, who yet observe them. When travelling one day I saw a man with rather a peculiar toilet set. He did not use a safety razor: he used the old-fashioned razor. And he had seven razors. He used a different one each day. He had a Monday-Tuesday-Wednesday-

Thursday-Friday-Saturday-Sunday outfit. I asked him what he meant by that, and he replied, "Razors always do better work if they are given time for a good rest."

Sometimes one hears the remark, "I am not made of steel." Even if you were made of steel you would need a rest. The law of the sabbath inheres in the nature of things. Everything needs a rest. "There remaineth therefore a rest to the people of God."

In this connection a very important principle is laid down in chapter twenty-five: "Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee. And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat. . . . Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store."

Thus it will be seen that the principle of the distribution of the manna was to be perpetuated in the sabbath law in the land of promise. They were to gather on the sixth day sufficient manna to last them over the sabbath, and on that day alone did the manna remain sweet. So we are here taught that if any should fear to observe the law of the sabbath, and enquire, "What shall we eat the seventh year? How shall we leave the land fallow without produce? Is not this law arbitrary and impossible of observance?"—if any should thus argue, they were to lean upon God's promise, "I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years."

The same objection is often raised by those who do not regularly support the Lord's work. They say they have other creditors, and they must deal honestly with them. What is the answer to such an objection? Merely that the Lord is their chief Creditor, that He is to be put first; and that if we really, in our hearts, are ready to set aside His portion, whether of the land in the sabbath principle, or of our income, He will see to it that we shall not come to want: "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." This is seen to be possible only as we learn the principles of the arithmetic of faith.

III.

In the twenty-fifth chapter there is also THE PRINCIPLE OF THE JUBILEE. Obviously I cannot go into that at

length; but I must first point out to you that there are *certain economic principles involved here whose application would save us from a great deal of trouble.* Economists tell us that all wealth comes originally from labour and the land. Here is a book, the paper of which may have been made from wood pulp. If so, it came from the land. The paper of this book is of a better quality, and was probably made from rags. It contains perhaps some cotton and some wool. But it makes no difference whether cotton or wool, it came from the land. If wool, it came from the land through the sheep's back—but it came from the land. It was worth something as wool, but it was not worth much in rags. It went back to the mill, and was ground into paper. The actual material in this book, that which came from the land, is worth very little. But when the farmer—the man who plowed, and sowed, and reaped; and the man who planned the mill; the chemist who superintended the mixing of the ingredients that go to the making up of the paper, the engineers who made the machines that made the paper; the people who dug the lead out of the mines; and by and by the men who made it into type; the men who made the machines to make the type; the men who set the type; the men who made the ink—thousands of men have worked on the production of that book. By the time all these craftsmen have made their contribution to it, that little bit of material that was of little value in the beginning becomes a valuable book. There is the original material that is produced by the land, and its value greatly multiplied by the labour that is put into it.

But the labourer could do nothing without the land. You cannot grow wheat in the middle of the Atlantic Ocean: you must have the land.

A few years ago there was a great furore in England about a few people having such a large proportion of the land,—thousands of acres, while other people had none. There is a man yonder who buys a piece of land in the city, gets a deed for it, and does nothing more. Then somebody else increases the value of the land by opening a street and building houses, until by and by that piece of land that was not worth much in the beginning becomes a valuable piece of property. But the owner did nothing: he benefited by someone else's enterprise. That is what men call "unearned increment".

Mr. David Lloyd George made himself very unpopular by proposing to tax that unearned increment in England, in the interest of the general public. Then came the war, and the land is now taxed so severely that the great estates have had to be broken up, divided and subdivided, because there was only so much land. You cannot make more land. Oh yes, I know you can pump in some sand from the lake and drive the water out a little, but that does not make much—and even that was already there. "In the beginning God created the heaven and the earth." God made it: you cannot. The land is for production.

When the children of Israel went into the land of promise it was divided to them by lot, and each tribe was given a share in the land. But nobody really owned it. It was allotted to the tribes. A man might sell a portion of his land, but what they called selling was only leasing. It could be leased up to the year of Jubilee. If a man bought a piece of land to-day, and the Jubilee were forty-five years ahead, he would pay a certain price for it, because he would have tenure of that land for forty-five

years. But if he were to buy that land five years hence, he would get it at a lower price, because he could have it then for only forty years, and so on. When he was within five years of the Jubilee he could get it for a small price, and when he came to one year, it was just like renting it, because when the trumpet of the Jubilee sounded the land went back to the original owner. That made land monopoly an absolute impossibility.

Going through Hyde Park in London some years ago, I heard a Socialist discourse upon the economic evils of the time. He spoke of the slums; and of the squalor and poverty obtaining there; and then denounced the economic system under which this was possible, and propounded his theory for the building of an ideal city. It sounded very plausible. When he had about completed his address he paused and asked if there was anybody there who would like to ask a question. To my amazement, a woman spoke. She said that there was very much in what the speaker had said that was of interest, and very much that was true; but she feared that he was arguing from defective premises. He said, "Perhaps the lady would come and take my place, and expound her views?" "With pleasure", she replied.

She stepped forward, and was helped upon the chair upon which he had been standing. Evidently she had thought a good deal about these subjects. She pointed out that cities were made of something more than bricks and mortar, that there was a very important element in them that the speaker had utterly ignored, to which he had made no allusion, and that it was really the thing that determined the character of any city or community. She raised our expectation to the point where, with bated breath, we waited for the sequel, and then said, "And that one thing is human nature. The speaker has offered no suggestion for changing man's nature. I believe", said she, "in the possibility of an ideal city. I live in expectation of some day seeing such a city. But when it comes, it will come down from God out of heaven." The people applauded, and the Socialist and his arguments were utterly demolished.

My dear friends, the ideal home, the ideal business, the ideal church, the ideal city, the ideal nation—all these will be realized in the measure in which the principles of this Book are made actual in human life and experience. These are the specifications of the Divine Architect. No one else can build an ideal house, or an ideal city, or an ideal nation.

Study that chapter of the Jubilee. It applied not only to the land, but to a form of servitude; the value of a servant was determined by the length of time to elapse from the date of his purchase to the Jubilee. His value was increased or diminished as the years were many or few.

It was possible, however, to buy back the land, to redeem it; and to redeem the servant. You will instantly recall the sweet story of Ruth and Boaz—Boaz the kinsman, the redeemer.

If that be so, what price was required to redeem us from bondage, from the everlasting servitude to which our sins had condemned us? I shall not attempt to exhaust the implications of that chapter on the Jubilee. When you have studied the Word of God for twenty-five years, and added another twenty-five—yes, and in all the

eternity to come, you will understand that Jubilee principle better, but only as you know Him Who has redeemed us "not with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." The height and depth and length and breadth of it I shall not presume to attempt to expound; nor what is really involved in that great phrase in the New Testament, "the times of restitution of all things".

What is the Jubilee? Study it. Keep on studying it.

IV.

In the twenty-sixth chapter, by implication, we have another enunciation of the great doctrine of divine providence, with its corollary, that of divine sovereignty. The people are admonished to obey the laws of the land; to walk in the divine statutes, to keep God's commandments, and to do them. For thus living obediently to His law, they are promised great rewards. But even if they transgress, they are still to be the Lord's people; for though He cast them out of their land, and visit them with chastisement for their sins, He says, "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God."

Which is to say, that the children of Israel were saved by grace, as we are. They were the people of God because they were in covenant relation with Him, a covenant He had made of His own sovereign pleasure. But they were to be rewarded for their obedience, or chastised for their disobedience.

The same is true of believers of the New Testament dispensation. The doctrine of grace, and of salvation by grace alone, is here clearly set out; and the doctrine of rewards for faithfulness is with equal clarity expounded.

But throughout this chapter, by implication, the Lord declares He has power over all the forces of nature, and over all the enemies of Israel. Indeed, it is but an anticipation of the great saying of our Lord's,—“All authority is given unto me in heaven and on earth.” Thus God reveals Himself as an interfering God Who personally regulates the lives of His children: hearing them when they pray, blessing them when they obey, and afflicting them when they depart from His commandments.

V.

In the twenty-seventh chapter we have certain teaching in respect to devoted things,—which is to say, that that which is devoted to the Lord, which is set apart for His service, given up to Him, becomes a final act which cannot be amended: "He shall not alter it, nor change it, a good for a bad, or a bad for a good." So of all land and other things (v. 28).

The principle of the concluding chapter of Leviticus finds full expression in the Psalmist's resolution, "I will pay my vows unto the Lord now in the presence of all his people."

Our study next week will be in the book of Numbers, chapters one to six, inclusive.

Baptist Bible Union Lesson Leaf

Vol 7

No. 1

REV. ALEX. THOMSON, EDITOR.

Lesson 11 March 13th, 1932.
FIRST QUARTER.

THE FEASTS OF JEHOVAH.

Lesson Text: Lev. 23; Deut. 16; 17; 26.
Golden Text: I Cor. 5:7. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."

Daily Bible Readings.

Monday—John 19:16-30.
Tuesday—I Cor. 15:1-20.
Wednesday—I Cor. 15:21-50.
Thursday—I Cor. 12:13-31.
Friday—I Cor. 15:51-58.
Saturday—John 14:1-21.

I. THE PASSOVER, (Lev. 23:1-8).

The feasts of Jehovah found in this chapter are six in number, including the day of atonement. They form a most interesting and profitable study, historically and typically. The feast of the passover is the first mentioned, (vs. 4-8), being preceded by instruction concerning the sabbath, (v. 3). This feast was instituted in Egypt, (Ex. 12) prior to the departure of the Israelites for Canaan, and it was enjoined upon them to observe it annually in commemoration of their deliverance from judgment in that land, (Ex. 12:27). In respect to this observance, instruction was given to take a lamb out of the flock on the tenth day of the first month, (Ex. 12:6), and slay it in the evening of that day, (Ex. 12:6). In Egypt the blood of the lamb was sprinkled on the lintel and two side-posts of the door, (Ex. 12:7), then the lamb was roasted, and eaten with unleavened bread and bitter herbs, (Ex. 12:8). The first and last days of unleavened bread were observed as days of holy convocation, (Ex. 12:16).

The typical teaching of this feast is quite clear, as we are informed that Christ is our passover, (I Cor. 5:7). It speaks therefore of our Lord in His redemptive work. Several things, although referred to in a previous lesson, are worthy of recalling to attention. First, the lamb was definitely chosen. Any lamb would not do; this one must be without blemish, (Ex. 12:5), typifying our Lord, the sinless One. Second, the lamb was taken out on the tenth day of the first month. Ten signifies testing as in the commandments, (Ex. 20:1-17). The changing of the beginning of the year, (Ex. 12:2), signifies the beginning of the new time reckoning for Israel, as the coming of the Lord, the real Passover, has meant the change of time reckoning for the whole world. Typically the taking out of the lamb may be taken to represent our Lord's earthly life up to the time of His public ministry. Third, the lamb was kept up from the tenth to the fourteenth day of the month. All eyes were then upon it as the passover lamb. Typically this

is related to the period of our Lord's ministry, when all eyes were on Him. In the fourth place the lamb was slain, typifying our Lord as the Lamb slain from the foundation of the world, (Rev. 13:8), Who was led as a lamb to the slaughter, (Is. 53:7), and redeemed us with His precious blood, (I Pet. 2:19).

The fifth thing of note is the sprinkling of the lamb's blood. Salvation depended not on the feeling of the Israelite, nor upon his condition, but on his position behind the blood, as in Christ there is salvation, while outside of Him there is judgment. In the sixth place the lamb was eaten, roasted with fire, a symbol of judgment, "not at all sodden with water", implying freedom from all contamination, and no bones were broken, it was to be eaten whole. The Christian must feed on a whole Christ, not a divided one as in Modernism. See also the fulfilment in our Lord's death, (John 19:33).

II THE FEAST OF FIRSTFRUITS, (vs. 9-14).

In the observance of this feast a sheaf of the firstfruits of harvest was brought unto the priest. This was waved before the Lord, and a lamb without blemish was offered as a burnt offering, along with a meal offering, and a drink offering. In significance this implied an acknowledgment of the fact that the harvest had come from God, and in the sheaf the whole was presented unto God. It meant putting God first, a vital principle which all must learn in order to please God. The firstfruits were holy unto the Lord, (Ezek. 48:14). The Lord was to be honoured with the firstfruits, (Prov. 3:9, 10), and these were to be brought unto the house of the Lord, (Ex. 34:26; Deut. 26:1-11). Typically this feast speaks of our Lord's resurrection. He was the "firstfruits of them that slept", (I Cor. 15:20), the fruit of the corn of wheat which died, (John 12:23, 24). The testimony to our Lord's resurrection may be noted, in the empty tomb, (John 20:2), the angels, (Matt. 28:5-7), the soldiers, (Matt. 28:11), priests, (Matt. 28:11-15), and the various personal appearance of the Lord. The nature of our Lord's resurrection may also be pointed out, as bodily and not spiritual, (Luke 24:39), and its significance, in reference to our Lord, in His victory over sin, Satan, death, and the grave, and in the accomplishment of His work of reconciliation. In reference to men, it means spiritual victory now, (Col. 3:1-4), and physical resurrection later, (I Cor. 15:22, 23). The truth of our Lord's resurrection is a fundamental of the faith, (I Cor. 15:14).

III. THE FEAST OF WEEKS OR PENTECOST, (vs. 15-22).

In this feast a new meal offering was offered unto the Lord, with certain other offerings, and two wave loaves. The latter was made of fine flour with leaven, and constituted firstfruits of the grain made into flour, and baked. This observance signified the termination of harvest, as the wave sheaves solemnized the beginning of harvest, and manifested thanksgiving to God for His goodness.

Typically the feast relates to the firstfruits of the church on the day of Pentecost. Several things are worthy of note in this respect as the inception of the church, (Acts 2), the firstfruits, (James 1:18), the composition of the church, in union with Christ, (Gal. 3:28; Eph. 1:21, 23). Note the particles becoming one in the loaves. (See also I Cor. 10:16, 17; 12:12, 13, 20). The evil in the midst, as leaven, early manifests itself in Ananias and Sapphira, (Acts 5:1-11). The purpose of the church may also be noted, (Eph. 1:4; 2:10, Acts 1:8).

IV. THE FEAST OF TRUMPETS, (vs. 23-25).

The feast of trumpets was a memorial of blowing of trumpets with certain other rites attached thereto. Trumpets in Scripture were used to summon into God's presence, (Ex. 19:6; 20:18), to sound an alarm, (Num. 10:9), to prepare for a journey, (Num. 10:2), to express joy, (Ps. 98:6; 2 Chron. 29:27), to announce the accession of a king, (2 Kings 9:13), to announce judgments, (Rev. 8:2), and for other purposes, (Judges 7:22; 2 Sam. 2:28; 8:16-20). Typically it relates to our Lord's return when He shall descend with the trumpet of God, (I Thess. 4:16), the dead will be raised at the last trump, (I Cor. 15:56), and the Lord shall send His angels with the great sound of a trumpet, (Matt. 24:31). Note the nature of our Lord's return, (John 14:3; Acts 1:9-11), and the time, (Acts 1:7; Matt. 24:44), the purpose, (I Thess. 4:13-18; 2 Thess. 1:7-10), and the practical aspect of the teaching, (I John 3:3).

V. THE DAY OF ATONEMENT, (vs. 26-32).

This has been discussed but recently, therefore requires but a reference thereto in relation to its typical teaching. It shadows forth our Lord in His great redemptive work, dying for our sins and thus bearing them away. He is also seen in the high priest entering into the holy of holies with the blood of the sacrifice. Our Lord, as the great High Priest, has entered into the holiest of all with His own blood, (Heb. 9:12). The sin question has therefore been settled and now for the sinner it is the Son question. Salvation resides alone in Christ. The inadequacy of the early offerings may be pointed out, as seen in their repetition and the adequacy of our Lord's offering in that He died but once, (Heb. 9:28).

VI. THE FEAST OF TABERNACLES, (vs. 33-44).

During this feast the people dwelt in booths, (v. 42), in remembrance of the time when they dwelt thus on their journey from Egypt to Canaan, (v. 43). At this feast all the males appeared before the Lord, (Deut. 16:16). They kept this feast in Ezra's time, (Ezra 3:4), in the time of Nehemiah, (Neh. 8:14-17), and in our Lord's day, (John 7:2). And the typical prophetic significance is probably indicated in the statement of Zechariah that during the millennial blessedness of Israel, nations shall go up to keep the feast of tabernacles at Jerusalem, (Zech. 14:16-19).

The Union Baptist Witness

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FIRST IMPRESSIONS.

A letter from Mrs. Hancox, started January 7th, 1932, and finished on the thirteenth is full of interesting news; we are happy to publish it knowing that news is awaited with much anticipation:

"Dear Folks:

"Just fancy, this is the first letter I have written this year. We have thought of you so many times a day since we arrived, but it has been impossible to write with so much to do and so many about. We have had so much to talk about. The Mellishes were here, but have now gone back to their Station and we are gradually getting straightened out.

"All our boxes are here with the exception of the one with the stove and the one containing sugar and a runner is going down to the coast for them to-night and will be back to-morrow.

"We had a lovely trip up to the Station; it was not so warm as usual, but warm enough. The sun was hid by clouds and it threatened rain, but Praise the Lord it kept off and we arrived without getting so much as a sprinkle.

"On the way we stopped in a native village and had a drink of lime juice—Miss Stacey had brought this with her. Then it was tramp, tramp, tramp, again. We finally came to the road where we turn off to the Mission and just before we came to the river Mr. Mellish met us with a lovely thermos of hot tea. Was it good? It certainly was.

"We were welcomed by quite a crowd who came to see the new white people that they had heard so much about. Then we started the hard climb. The boys had made nice steps for us at the river. This they did without suggestion from the missionaries and we did not have to scramble down the slippery bank. Across the river, we had the thrill of a native canoe ride and on the other side many of the school children were there to meet us and together we sang choruses and received their well wishes. I could not sing for a long time—my heart was too full. These children have been well taught and it was wonderful to hear them sing. They had heard so much about the Hancox's coming that they were all eyes to see us.

"It was a hard climb up the hill to the Mission, but when we got there, we were rewarded. Minnie, Catherine and Mrs. Davey had the children in their best dresses and they were all lined up to greet us. A big welcome sign was up and everything was immaculate. Again I wished that the people at home could see them and realize how happy they are because we have come. We had another sing-song and then we visited the Church, the children's houses, etc.

"Approaching the Mission there is a gorgeous row of palm trees and they will make an imposing row some day

when they are fully grown. The hill is all cleared of grass, just the bare earth and this is why there are very few snakes about. I have seen but two since I arrived and they were small. The children get three pieces of sugar for cutting the head off a snake.

"We had an impromptu church service on Friday and the place was packed. Natives came from a long distance to see the new 'Misses and Master'. Ed gave the message and Charles Deans interpreted in Bassa. They promised to come on Sunday too. There were two hundred and thirty-six present on Friday and about the same on Sunday.

"On Saturday, we started to open the boxes and there was some excitement. The box containing the organ from Miss McIntee was the first one opened. Mr. Davey was the first to play it in Liberia, but after he was through we all took turns. The children sang until they were hoarse. It was marvellous. We had a glorious time and the organ was played continually. Mrs. Davey could not get Mr. Davey away from it. Sunday we had it at church.

"Monday was wash day and there was plenty to be done. The girls do it well and everything is folded beautifully and looks as if it was returned from one of our laundries at home. The children are well trained indeed and do their work well. At present some of them are home on vacation and there are not as many as usual around to do the many chores.

"Just now two of the little folks came to see what I was doing and are watching me while I write. They are chattering something that I can't make out. They like to hear the bell ring when I come to the end of a line. Some day I will be able to understand them.

"This is the dry season and yet it rains almost every day and sometimes it is no gentle shower, but it soon dries up again. So far we have not had an experience with driver ants but have seen many of them. The night watchman is supposed to ward off the ants if they should come. The huge hills of the white ants provide the mud for the houses we live in.

"Almost every day women come to the Station to sell stuff—cassava, plantains, rice, limes, peppers. In payment for some of this, they are given a baby's shirt, or a string of beads. Just now there is a craze for the babies' shirts. The mothers come with the babies on their backs and the trade is made and the shirt worn away. The babies are darlings and they look sweet in the little stocking-shirts which are invaluable to us. The woollen ones are prized most.

"The girls look so nice in their little dresses. They are proud of them and just like the white children swank when they have them on. They wash, mend and iron their clothes, but Mrs. Davey

keeps their Sunday dresses and each Sunday morning they line up at the door and have their dresses handed out to them. Almost anything can be used here. The children love to have old towels and these they wear on their heads. When sending parcels address them to Mr. Davey with our names inside. It makes them easier to get. If a mark is put on the outside, an 'X' in a circle, it will be seen that it is for the Hancox.

"Mrs. Mellish gave me a wee dog. I call him 'Chubby'.

"Each morning we rise at six and at six thirty we have prayer in the church for all the believers.

"So far we have been 'chopping' with Mr. and Mrs. Davey, but when our stove arrives, we will start to keep house.

"January 13th, 1932.

"I have been hindered since starting this letter, so it is written in relays.

"The other day I had a lesson in Bassa in a village which we visited and when we came to the close of the lesson, or rather when the teacher began to get tired, he asked us if we were going to pay. We had not taken anything with us, so we had to promise something when we came again. The fellow did not wait for our visit but made a personal call to collect and I gave him a string of beads and a safety pin together with a Christmas card. It looks as if he will be my friend for life and he has promised to teach me more 'country' as they call it.

"We are getting quite used to Liberia. It is not as warm as I thought it would be and so far it has been quite comfortable. The other day I had my first jigger pulled. I thought that there was something wrong with my nail and one of the girls looked at it. She pronounced it to be a jigger and with a needle dipped in iodine soon removed it. They are funny things and you get them if the floors are dirty and the dust gets into your shoes. The children have a great many of them and Saturday is their regular clean-up day. Some one is appointed to pull the jiggers out. All have a bath and clean clothes are donned.

"Ed has had presented to him two chickens and a rooster and in return has had to give a dash. This business of 'dashing' is burdensome. We have already given away those two umbrellas.

"Our kitchen is beginning to look ship-shape. We have had the floors carbolined and by now we could be doing our own cooking but when the stove arrived and was ready to put up, we found that the pipes were there but that no elbows had been sent. We have had to send to England for these.

"In the meantime our kitchen will be built and we shall do with the pipes straight up. We must be very careful of the thatched roof and are having zinc put where the pipes go through.

"The stove was so heavy that it had to be re-packed in smaller and lighter packages to be brought out. Ed. tramped to the beach and back and his journey was undertaken on one of the warmest days we have had. He enjoyed it; nevertheless, because he preached all the way, stopping in each village. He had Charles with him to interpret, and although he got home foot-sore and weary, he was one of the happiest boys who ever lived.

"I will have to close now for the man is here to take the mail. We never forget you in our prayers and thoughts."

VISITING.

After reading a letter such as the one received from Mrs. Hancox, one feels that Liberia is nearer and that we have been permitted to drop in on a visit to the Station.

How good it is to know that the little garments that the children of the Mission Bands make are so useful and appreciated! We are quite sure that little fingers will diligently strive to make them nicely when they know how charming the babies are dressed up in the only garment they possess.

And when we talk of visiting, we think of the work among the Canadian children and how important it is also. How much many adults, who are not in the habit of attending Bible School, would learn if they but visited a Beginners' or Primary Department on the Lord's day!

It is the writer's privilege from time to time to visit these departments and what the consecrated teachers and leaders are accomplishing is wonderful. The testimony of some of these leaders is that they were brought to Christ through the interest taken by a Bible School worker in their children.

At the Waverley Road Bible School on a recent visit, one was impressed with the perfect behaviour of the children and their interest in all that was said and done. Their responses to the questions of the Superintendent were intelligent and their Memory Work test showed splendid training—a training that is always invaluable.

While the pictures of our missionary work in Liberia were shown, there was perfect attention and one praised the Lord for such a Primary Department exercising in its neighborhood a great influence for good.

Then a visit to the Jarvis Street Bible School's Beginners' Department was an adventure. To talk to one hundred and twenty-three little ones, ranging in age from three to five years, and keep them interested is an accomplishment, but that is what the Superintendent does from week to week. The singing of the choruses; the sweet echo of the words:

"I am Jesus' little lamb,
Happy all day long I am;
He will keep me safe from harm
For I'm His lamb.

"By His staff I'm led along,
Guarded by His arm so strong;
I'm so happy all day long
For I'm His lamb."

brought tears to our eyes, as we realized how dear the little lambs are to our Saviour and how often those who should love them best put hindrances in their way.

Never will we forget the dear little lamb who came in importantly carrying a Bible. She could not have been more than four years old, but she carried God's book. We heard one of the workers murmur, "Bless her little heart" and then she turned to us and said, "Her shoes are right off her feet". How many shoes those workers and those teachers have supplied will never be known this side of the glory land. Will we remember every such effort and the little lambs in prayer!

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NEWS FROM ALBERTA.

Rev. Morley R. Hall recently had the privilege of visiting Crossfield and while there assisted in the organization of a Regular Baptist Church with twenty-five charter members. At the close of the meeting the church gave an unanimous call to Mr. Charles S. McGrath, who has been in charge of the field since last September, to become its permanent pastor. Mr. McGrath accepted and on February 7th the first communion service of the church was held. It was a time of precious spiritual fellowship.

REV. W. J. H. BROWN RESIGNS FROM MR. FETLER'S COMMITTEE.

We are authorized to announce that the Rev. W. J. H. Brown, Pastor of Annette St. Baptist Church, Toronto, one of the Vice-Chairmen of the "Canadian Board of the Russian Missionary Society", has resigned his membership on the Board.

This "Board" is the latest creation of the genius of the Rev. Wm. Fetler. Mr. Fetler's Boards are like the street

car conductor's collection boxes—they collect money but have no voice in the spending of it. Mr. Fetler's Canadian Board will probably go the way of all his other boards—they will become bored and then will either bounce or be bounced.

A copy of THE GOSPEL WITNESS of February 11th was sent to each person named as associated with Mr. Fetler in his latest attempt at revamping. We predict that most of them will soon resign and a little later all the rest will wish they had. Who will be next?

FRIENDS OF JARVIS STREET AND ITS ENTERPRISES

ARE REMINDED THAT

MARCH 31st

WILL CLOSE THE FISCAL YEAR

FOR JARVIS STREET CHURCH
FOR "THE GOSPEL WITNESS"
FOR THE TORONTO BAPTIST SEMINARY