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

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The Jarvis Street Pulpit

THE ANGELS' HALLELUJAHS.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 28th, 1932.

(Stenographically Reported)

"There is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15:10.

Prayer by Rev. W. Gordon Brown.

O Thou Whom every eye shall see and every ear shall hear, for Whom the kindreds of the earth shall beat their breasts, we come to Thee to-night, and we rejoice in Thee. We have not seen Thee, yet we believe and are blessed. We have not seen Thee, yet we love Thee, and rejoice with joy unspeakable and full of glory. The eye of flesh hath not seen Thee, O Christ, but by faith we have seen Thee, risen afar at God's right hand, our exalted Prince and Lord. We have looked to Thee, the Crucified One, and found life in a look. Now we are looking unto Jesus, the Author and Finisher of our faith, that we may not be weary and faint in our souls.

As we come to Thee, we pray Thee to come to us, according to Thy promise. Make these hymns we have been singing messengers of grace to every heart. This Thy Word we have been reading illuminate. Thy messenger who will bring to us Thy word to-night, mightily empower and gloriously use that Thy Spirit may touch the heart of each of us by the word which Thou wilt give to him. The printed page that goes out from this church graciously remember, and be pleased to use such humble means as paper and ink in Thy kingdom. Bless all who witness for Thee here, elsewhere, and everywhere, in order that Thy Kingdom may come, and Thy will be done on earth as it is done in heaven.

Graciously come to those who do not know Thee as Saviour. Show to them their need,—

"Now, Lord, the gracious work begin,
Let them no more lie down in sin."

It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. O God, shew mercy! Thou Who hast predestinated men to eternal life, gather them to Thyself this night. Visit us with Thy mighty power, and to Thee we shall ascribe all the glory and honour and blessing, both now and ever more. Amen.

Although not every one of us may know as yet what sin in the sight of God really is, I feel certain there is not one of us who does not recognize some departure from the principles of righteousness. Hence there is not one of us here who does not know that he has some sin to confess: "All have sinned and come short of the glory of God." Though we may not know the height and depth and length and breadth, and the full content of that word "repentance" as used in the Bible, yet we all have some idea of what it means.

I suppose I should still carry your judgment were I to say that inasmuch as we all have sinned, we ought all to repent of our sins. There is no exception to that rule.

I think it is recognized too, in principle, that there can be no forgiveness without repentance. If a man has offended against you, if he has committed some wrong, inflicted some injury upon you, upon your reputation, or has occasioned you pecuniary loss, however generously disposed you may be toward him, if you know that his heart is set upon repeating the offence to-morrow, it is not likely that you will be disposed to forgive him to-day. But if his mind is entirely changed toward his wrong-doing, if now he is sorry for it, and sufficiently sorry to lead him to confess it, and to resolve that so far as it is in his power, the wrong shall never be repeated, then perhaps even men may sometimes find it in their hearts to say, "We will let by-gones be by-gones, and begin all over again."

At all events, that is the principle of the gospel, that there can be no forgiveness without repentance. I ven-

ture to believe that there is no true faith without repentance. There must be repentance toward God before there can be faith in our Lord Jesus Christ.

But I fear there are comparatively few people who have learned to look upon moral evil, in all its varying degrees, with repugnance, with positive antipathy toward it for its own sake, apart from the person who is guilty. How few there are who have learned to hate wrongdoing because it is wrongdoing! I read of One of Whom it is said, "Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed thee with the oil of gladness above thy fellows." But comparatively few have learned to hate sin for its own sake, and to long to be delivered from it. I mean, of course, those who have been untouched by the Spirit of God.

Too often men feel a measure of gratification when sin is discovered in other people, when the white light is turned upon somebody else's record, and it appears that he is in very truth a sinner—and a flagrant sinner. Too often people look upon it and say, "Oh yes! There are many men, if the light were turned upon them, who would be in the same position." Very probably, my dear friend—yourself included! It is exceedingly difficult therefore for many men publicly to acknowledge their sin. Perhaps we ought to try to make some allowance for Nicodemus who came to Jesus by night. He was a man in an official position. He knew that his visit to the Prophet of Nazareth would be much talked about, that his name would be discussed among the religious leaders. Therefore he sought a private interview.

I wonder what would happen if we could see each other in the light which shines from heaven? If we could estimate our own character and read our own record, and estimate the characters and read the records of others, as they are estimated and read by Heaven itself? I have been told that some people become uncomfortable by attending this place of worship. But after all there is but one end to all our preaching, and that is to lead men to face whatever there may be which interferes with a proper relationship to God.

I remember when our late friend, now in the glory, Professor Keirstead, used to worship with us frequently here. One evening I was coming along Gerrard Street, and I overtook him. Putting my hand on his shoulder I said, "Good evening, Doctor. It will be a joy to have you with us to-night." "Oh! Oh! Is that you. Good evening! Good evening! I thought I would come down and hear a little about the divine side of things. We do not hear very much about the divine side of things, and I thought I would come down and hear about it."

We have not faced life's problems until we have faced "the divine side of things", until we are able to say as did our Brother Syme in his appealing song this evening, "I walk and talk with the King." That is the main consideration.

I have read to you a very familiar text, and yet perhaps we may view it from a less familiar angle. I call your attention to this principle, that it is a subject of remark by our divine Lord that the one earthly thing in which the angels of heaven are particularly interested is not, for example, the stock market, nor the condition of trade, nor the result of elections; that is not the thing in which they are supremely interested,—but our Lord Jesus says they are interested when a man really repents. He tells us that the relationship between

earth and heaven is so real and so sensitive that whenever a sinner repents the angels in heaven rejoice.

What is there therefore about repentance that distinguishes it from other emotions or motions of the soul, commands the attention of Heaven, and leads the angels to sweep their harp-strings and make Heaven echo with their music? What is it? What would happen in Toronto if certain men were to take an interest in other things than business or their families? If God by His Spirit should so lay hold of a man here this evening that he should be brought to recognize that there is nothing in all the universe so important as that he should be brought into pacific and saving relationship to God through Christ; if he should resolve that no matter what it costs him in friendship, in association, in prestige, in dollars and cents, that salvation, being the great desideratum, it is the one thing for which all other things ought to be sacrificed, and to which all other interests ought to be subordinated, and that therefore he will get right with God, and be right with Him, so that he can walk and talk with the King, such decision would make the vaults of heaven ring with the angel's Hallelujahs.

I.

Why are the angels so supremely interested? I rather think it is because **THEY KNOW, AS WE DO NOT, THE TRUE NATURE OF SIN ITSELF.** Who knows what it is to sin? Who knows the potentialities of a single sin? It was but one solitary act apparently which brought death into the world, and all our woe. If that be so, how terrible a thing sin is!

The angels know *what sin does to God the Father.* For mark you, we shall never see and understand the nature of sin until we discover that it is something that disturbs our relationship with God. When David had come to see his own sin in God's light he brushed aside, for the moment, in contemplation of it, all human relationships and said, "Against thee, thee only, have I sinned, and done this evil in thy sight." Sin is an offence against God, and the angels know what sin does to God. The dwelling of God is infinitely holy. It is written of the heavenly city, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." The seraphim veiled their faces and cried, "Holy, holy, holy, is the Lord of hosts."

And yet—will you follow me?—there must be a sense in which sin intrudes itself upon the presence of the Holy One. There must be a sense in which the influence of our sin—yours and mine—gets past everything to God, and disturbs God. Some of you live in apartment-houses. Did you ever have a neighbour with a radio? Did you ever have a neighbour with a taste for jazz, and for everything that is objectionable, who keeps up the din all day—and sometimes well on into the night? It was in his own apartment, but the sound came into yours.

You remember that word in Tennyson?—

"But when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates
And hear the household jar within."

Somebody is standing at the door, hearing all the discord and contention within. How the conflicts of life—

this moral eccentricity—disturb the divine dwelling-place until it becomes obnoxious to the angels!

Putting aside everything else, I could spend many hours with you discussing that one aspect of things, of how sin goes on and on until it disturbs the repose of Deity. It is a something that God hates, and because of that the angels hate it too.

Then *the angels knew of the long preparation for dealing with sin.* I suggest an interesting subject of study: turn the pages of your Bible and mark the places where the ministry of angels is recorded, and see down through the unfolding centuries as God was bringing to His people line upon line and precept upon precept, gradually disclosing His purposes of grace formed in the mind of the Eternal before the worlds were made, see what place angels had as divine messengers. For example, when the angels came to Abraham, and went down to Sodom; when they came to the sleeping Jacob, and ascended and descended upon the ladder set up upon earth, whose top reached to heaven. How often the angels came with a message, speaking of Somebody,—of Somebody—of Somebody spelled with a capital "S", bringing the glad message that Somebody some day would come! They knew that there was serious wrong upon the earth, and were witnesses of the long unfolding of the divine purpose of grace. They knew—and know—what sin does to God the Son.

A thought comes to me—yes, it is more than a fancy; for I am sure it is based in the reality of things. We conceive of Jesus as God the Son, and, being God, He is omnipresent, ubiquitous, everywhere. Can you localize Him? "The Word was made flesh, and tabernacled among us." That was a miracle when the Infinite, so to speak, almost—I speak thus because of the poverty of our language, or of my knowledge of it—I was going to say, the Infinite almost rendered Himself finite that He might come and live in our human flesh. I know the danger of that suggestion, but my point is this: Jesus Christ said, "I came down from heaven . . . I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." There must have been a sense in which there was a time when God the Son was absent from the glory.

A year or so ago when His Majesty the King was very ill and the Prince of Wales was somewhere in Africa, there was general anxiety that he should come home. He hastened his return, using every facility afforded by modern science for rapid transit.

Have you ever thought of what heaven must have been while Jesus Christ was upon earth? He was here,—He had always been here, but He was here as He had not been before, tabernacled in flesh. While He was here, there was a sense in which He was not there. What a place heaven must have been when Jesus was absent! It belongs to the realm of infinite conceptions—or conceptions of the infinite. It is beyond us. But how the angels must have felt His absence! How they must have mourned the transfer of His glorious presence from heaven to earth! They knew that He had come in fulfillment of the long expectation to deal with the fact of sin.

So, following Him through His earthly ministry, coming at last to His passion in the garden of Gethsemane where an angel ministered to Him when His soul was "exceeding sorrowful, even unto death", a heavenly messenger was sent from heaven to stand by the Son

of God as He passed through that indescribable agony. The angels knew all about it,—how sin grieves the Father, wounds the Son, and offends the Holy Ghost. Heaven never looks lightly upon sin, even the smallest sin.

In one of the Lord's discourses there is a disclosure of conditions obtaining beyond the grave: He spoke of the rich man and Lazarus. He did show us—and does show us—in that teaching that even heaven itself can look upon hell. So that I suppose the angels know what sin does to men as men never have yet learned themselves.

We see a man drinking his life away, or see a young fellow plunging into all kinds of sin. We see him trampling the Decalogue under his feet, and by and by reaching the penitentiary, and an editorial in the press tells of the "end of the trail." People are taught that crime does not pay. But if we could see far enough we should see that every sin is a crime, if not against human governments, then against God's government; that sin never pays, and that sooner or later every sinner is brought to account, and every sin dealt with in the economy of God. There is no escape.

The angels know all about it, and have an abhorrence of sin to which even the most devoted saint is a stranger; for the farther we go on with God the intenser does our abhorrence of sin become.

II.

THE ANGELS KNEW—AND KNOW—THE SIGNIFICANCE OF REPENTANCE. You have seen someone pursue a foolish course. He has been advised by all his friends not to do it, but he is wiser than all of them; and he persists in his course. Friends say, "What shall we do? What shall we do to keep him back from the precipice?" How often I have had mothers come to me and say, "I wish you would persuade my son not to do a certain thing." Or a wife, "I wish you would see my husband, and see if you can do anything with him. He will do nothing for me." Everybody else can see the precipice ahead but the man himself. On he goes to certain ruin—but he will not be advised by any or all his friends.

But what lies beyond that precipice the angels know better than we do, and they are far more concerned than we are. Heaven bends an attentive eye and ear to the things of earth.

But at last you get the news that this man you have been trying to influence has changed his mind. The question is asked, "Is he really going to turn back after all?" What good news that would be, that a gleam of sense has entered his darkened understanding! His friends begin to hope that he is going to turn to paths of righteousness and wisdom again.

But when a sinner repents, do you know what happens? A light from heaven shines into a man's heart and conscience, and suddenly he is awakened. The thing which he called a pleasure, which he believed to be profitable, he sees at last in God's sight, and discovers that it is indescribably horrible. He changes his mind about it. He says, "I do not want any more of it." When the angels see that a man's mind is changed toward sin, that is good news in heaven. That is better than news of the stock-market. If to-night you were to go home and listen to the news over the air, and hear of some great revival somewhere of trade, indicating the return of prosperity to this impoverished earth, you would say, "What good news that is!" It would not make a stir in heaven. But if one sinner—one sinner, not many,

but one sinner, only one—made originally in God's image and likeness, the image marred and defaced, and the soul ruined, condemned, and all but damned, when at last on the edge of the precipice light shines, and the man turns back, a great Hallelujah rings through the arches of heaven because a man has seen and repents of his sin.

Oh, that God Who commanded the light to shine out of darkness would shine in our hearts "to give the light of the knowledge of the glory of God in the face of Jesus Christ".

The angels know, too, that *repentance is the first symptom of recovery from the disease of sin*, it marks the passing of the crisis. How often have I been in homes where there was serious illness! Upstairs there is a patient who is unconscious, who knows nothing of what is going on about him or her. The physician comes. He steps quietly about the house and presently comes downstairs and says, "I am correct in my diagnosis. I know what is the matter, but I can do nothing. The disease will have to take its course. It is now a question of nursing. The disease will reach the climax in two or three days."

Friends come quietly and ask, "What is the news today?" "There is not much change", says the nurse, "we are just waiting for the crisis. We minister as carefully and tenderly as possible, but that is all we can do." There is sadness on all faces; deepest anxiety is manifest throughout the family. The doctor comes again, and at the hour expected he sits and watches. The question is, Will the fever abate or increase? Will the patient grow worse or better? After a while the doctor heaves a sigh of relief and says, "It is all right, nurse."

The patient has said nothing. He has not spoken. But the doctor knows that the great divide is past; life is coming back again; the tide is coming in. Now watch that dainty nurse as she comes out of the room smiling. Still the patient has not spoken, but she says, "We are all very happy. The crisis is past. The disease is checked; the patient is on the road to recovery."

How the angels watch to see if there is any sign of repentance, for they know that without repentance, there is no turning back from the edge of the pit. It means an everlasting descent apart from that. But when at last sorrow for sin steals into the stricken heart, the conscience awakes from its long sleep, and begins its ministry, and by and by the tears start as the man begins to weep for his sin. I can almost fancy the leader of the angel choir saying, "Come; it is time for the Hallelujah Chorus. Let us praise the Lord." That is in the text,—"*Joy in the presence of the angels of God.*"

In some stricken home is a woman, the wife and mother, and the father of the home is ill. How utterly downcast is that woman! But meet her after the crisis is past, and see how happy she is! How full of gladness! I wonder if it be legitimate even to ask the question, Does any shadow ever fall upon the divine glory? Are the angels' harps ever silent? If so, it is on account of your sin and mine. Is there ever sadness in the heart of God? Oh yes; there is sadness in the heart of Him Who is our Redeemer, Who is "touched with the feeling of our infirmities". As He wept over Jerusalem because it knew not the things that belonged to its peace, so must He still be concerned for us. But when we truly repent, what glad-

ness there is in the heart of God Himself—not only with the angels but "in the presence of the angels of God".

I wonder if there is something else here? In that story to which I referred Dives saw Lazarus in Abraham's bosom. He identified Abraham, and he identified Lazarus. I wonder if the spirits of just men made perfect do ever join with the angels in their concern for our welfare? I wonder if, when a prayer is answered and a sinner is saved, when a man repents, and somebody who had long desired that repentance is in the glory—I wonder if there is not gladness "in the general assembly and church of the firstborn that are written in heaven"? I do not believe they have to wait until by and by. I cannot believe that those who have left us are shut out from all knowledge of mundane affairs.

There is "joy in the presence of the angels of God" because one sinner repents, *for that ensures ultimate recovery*. Repentance is the work of the Spirit of God. It is said of our risen Lord: "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." When He lets His light shine, repentance is the issue, repentance is the invariable result. It is the beginning of the work of God. It is like one watching through a glass. He sees that man yonder looking for the lost sheep. He sees him going roundabout, skirting the edge of the precipice until he comes at last to some particularly dangerous spot. The poor silly sheep is almost over the edge—then the watcher sees the strong arm of the shepherd reach out for the sheep, lay it upon his shoulders, and bear it back to safety. I can imagine the watcher crying, "He has him. He has not brought him home yet, but he will." "The counsel of His grace in me He surely will fulfil."

Did we not sing it this evening in both those hymns?—

"'Twas grace that brought me safe thus far,
And grace will lead me home."

And in the other:

"Grace taught my soul to pray,
And made mine eyes o'erflow;
'Twas grace which kept me to this day,
And will not let me go."

I will tell you why I am a Christian. It is not because I wanted to be, nor because I did anything toward it; but because God in His sovereign grace saved me, and because through the years He has sovereignly kept me—and would not let me go. The angels rejoice because they know that when God begins a work He always completes it. Though we may wander far, at last He brings us home.

Shall we join the angels to-night? I am not going to talk to you about joining the church only, I exhort you to join the angels. I am not going to ask you to join the choir, although that would be a fine thing if you are a Christian and can sing. But I offer you a higher honour than that: join the angels; find your joy where they find theirs. If there is anybody here to-night who came into this building out of harmony with God, unsaved, uncleansed, I beseech you in Christ's stead be ye reconciled to God, be ye attuned to the divine will so that you can sing in harmony with the angels.

Will you come? Will you come this evening?

(*Eight confessed Christ by coming forward in response to the appeal.*)

AN ARMY ON THE MARCH.

A Lecture by Dr. T. T. Shields.

Delivered in Jarvis Street Baptist Church, Toronto,
Thursday Evening, February 25th, 1932.

(Stenographically Reported)

*Sixteenth in a Series of Thursday Evening Lectures on
Biblical Theology, which are included in the
Curriculum of Toronto Baptist Seminary.***Lecture Text: Numbers, Chapters One to Four.**

We begin this evening our study of the book of Numbers. The fourth book of Moses is so called because it is occupied, in large part, with numbers. The opening chapters constitute a record of the divine census—at least, a census of the people taken by divine direction.

It is sometimes said that figures cannot lie, but they can be very successfully twisted so as to convey an impression opposite to that of the truth. When the Lord counts, however, or superintends the count, we may be sure of its accuracy. "The Lord shall count, when he writeth up the people." Our Lord said, "The very hairs of your head are all numbered."

It is very difficult to understand just what a million represents,—or a hundred million, or a billion! It is almost beyond our comprehension, because our minds are finite. I suppose these great figures can be worked out on paper, but even the mathematician is scarcely able to comprehend such vast numbers. But with the Infinite it is different. The Shepherd of Israel numbers His sheep. He takes account of them. In one of His parables the Lord spoke of the man who had a hundred sheep, and though he had so many, when one went astray it was missed.

It is very easy for us to be lost in a crowd. I suppose few of us like to be numbered, and tagged, and named. Because we live in a little world of our own of which we feel we are a fairly important member, it is rather humiliating sometimes to discover how small a place we occupy in the world at large. It is very easy in a church for one to be lost in a crowd.

The mere suggestion that the people of God were counted is, in itself, of value to us. Before God, we always count for one. We are never lost in the multitude. God deals with individuals, not with crowds. "So then every one of us shall give account of himself to God."

Great criminals often choose the city in which to hide, and the larger the city the more secure they feel. In a small place, where everybody is known, a stranger is readily recognized, and is in danger of being identified. But if he can get where the great crowds are he may successfully disguise himself, and be lost. Not so in our relation to God: everyone is counted. You remember how, when the disciples returned to the Lord and said that even the devils were subject to them through His name, He replied, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

There is a great deal in the Bible about the books which God keeps, the records which are there. Job found comfort in the reflection, "My witness is in heaven, and my record is on high." He believed that his name was included in the book of numbers up yonder, and that a gracious God would kindly view the record that was written there.

There are people who try to produce a book of numbers of their own. I suggest to you young preachers that you

be careful how you count—especially how you count congregations. I used to know a man who had a faculty of enlarging any church he served. That is to say, it doubled its capacity over night when he became pastor. Fifty was a crowd, and two or three hundred would be a thousand.

I read one day of a great tabernacle that was being attended by five thousand people. I happened to be in the town afterward, and did a bit of investigating. When I am not on wheels I carry a walking-stick, which is exactly thirty-six inches long. Architects allow eighteen inches per person when estimating the seating capacity of a building. Nobody can sit in that space unless he puts his arms out of the way. Of course, if the people are very affectionate, and sit close together, it might be done. But, as a matter of fact, it takes much more space than that to accommodate little people—and some of us require very much more. In order to be fair, I took the architects' estimate, and covered the seats. I found, by putting two people in the aisle, one at the end of each seat in every aisle, and packing the platform so that the feet of those who sat in the outside row would almost hang over—I found, by such squeezing, the building might accommodate two thousand!

That is not unusual. The capacity of Massey Hall is sometimes estimated at five thousand. Its actual capacity is three thousand. I remember asking a deacon of this church, who had been a member of the church when this building was erected, and knew all about it, how many it would seat. He looked about and said, "Three thousand." One of the outstanding preachers of America, of whose great crowds I had often heard—he was not an American, strictly speaking, but a Canadian—once called upon me here, and came into the auditorium. Standing on the platform, I said, "How many does it seat?" The preacher (he had been thirty years in the ministry) said, "About three thousand."

To make sure, I had it measured one day—not with a rule, but with four people, myself being one. We sat over half the building. It was quite an undertaking, but I wanted to be accurate; and we found it seats exactly fourteen hundred and ninety-six people—not fifteen hundred, but four short of it.

I say that to you merely to illustrate how utterly unreliable the average estimate of a crowd is. Unless it has actually been counted, one cannot very often rely upon it. Even if you have a building like this to look full, it is probably only half full, because people make a checker board of themselves—not so much now as when the ladies wore big hats; then it was necessary in order to see the speaker.

In our relationship to God we deal with One Who knows nothing about exaggeration; a God of truth, and without iniquity, just and right, is He. He knows how to count the people.

There may have been several reasons for the writing of the book of Numbers in the first instance. You will recall that long before God had said to Abraham that He would multiply his seed as the stars of heaven; He promised Abraham that he would make him a crowd. You remember that great word in the New Testament, "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable." You will recall that, when many years had passed, and the one had been multiplied, when the sons of Jacob went down into Egypt,

there were altogether some seventy-five souls. Part of the four hundred years had already passed, and possibly from the time the seventy-five went into Egypt until the time this reckoning was taken, something over two hundred years had elapsed, perhaps two hundred and fifteen or two hundred and twenty years. The seventy-five have now become a great multitude.

It is nothing for God to save by many or by few, but He can make one to become a multitude. And in the reckoning of our spiritual mercies, and of the fruits of our labour as Christian men and women, the all-important consideration is that we should be like Abraham and believe God. Though we may be small and few, and be but as one, and him as good as dead, yet the time will come when, as the fruit of our labour, a book of numbers may need to be written.

Special directions were given that only those who could bear arms were to be counted,—not the women and children, nor yet the aged and infirm, but those who were of twenty years old and upwards who were fit for war. What a remarkable estimation that is! Religious bodies are very fond of reports. I remember when Associations and Conventions were a nightmare to me. They are not exactly a delightful dream even yet! But annually, religious bodies take account of their progress, and they reckon things up.

There are many ministers who do not like to revise the church roll. They like to have a real "book of numbers" all their own. The book of Numbers, in their case, is nothing more than a book of names. There was a church of ancient time at Sardis, and it appears from the book of Revelation that the divine Chronicler compared the earthly record with the heavenly roll. When He put the roll-book of the church of Sardis down beside His roll-book He said, "You have a few names down there that I have up here—thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." How would you like God to revise your church-roll, and to reckon up the names there, and determine what names ought to be retained and what names deleted?

If we do reckon, how shall we number ourselves? Years ago I attended a Baptist Association when the church letters were read. The membership of the churches was usually classified in the letter-form as consisting of so many "resident" and so many "non-resident" members. There was one pastor present who was rather a peculiar man. I recall that he was very small of stature. I should fancy Zaccheus could have looked over his head! He had an original streak in him, and when the letter from his church was read the reader explained that the letter-form had been changed. The Associational letter-form had two columns and a place for the total. The two columns were headed, "Resident" and "Non-resident". This pastor had crossed out the heading and substituted the words, "Effective" and "Non-effective". That was rather a good classification. What standard of estimation he employed, I do not know.

I wonder how some churches would look on paper if their membership were analyzed after that fashion, and reported as consisting of so many "effective" members, and so many "non-effective"? I wonder by what standard we should estimate church members? By their prayers? By their gifts? By their attendance at the Lord's house?

Or by their general influence and effectiveness as faithful witnesses of Jesus Christ?

However, the Lord did make a difference in this church letter. He said, "Count only those who are fit for war." That would be rather a good classification for church members, those who are fit for war. That does not mean, fit for a quarrel. There are many people fit for a quarrel. It does not mean those who have proud flesh, and are always getting hurt! It means those who, like David's men, are really "fit for the battle". I wonder how many of us would be included in the "fit" ones? Thus were they numbered here, "Every male from twenty years old and upward, all that were able to go forth to war."

There is a great deal in this book of Numbers, many suggestions of great practical value.

The children of Israel were reckoned according to their tribes. The seventy-five, in the course of the two hundred and fifteen or two hundred and twenty years, had grown to be a multitude of more than six hundred thousand fighting men: "Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty." The one man, who had been "as good as dead", had become thousands by the blessing of God, the father of a great company of people, which, with women, children, and older people included, must have been far in excess of a million souls, if such balance as now obtains obtained in that case.

Perhaps it was part of God's plan that at this stage it should be shown that His purpose was operating, and that He was fulfilling to His servant the word "upon which he had caused him to hope". No doubt He has a plan in relation to His ancient people still. And there is that larger spiritual significance of the promise which is set forth so clearly in the book of Galatians, that those who believe are the children of Abraham: "Know ye therefore that they which are of faith, the same are the children of Abraham." The seer, in the end of the Book, saw a great multitude which no man could number. Do not forget that—no man could number them, but God could number them. Although it was a multitude which was beyond the human mind to estimate, not one of all of them was lost in the divine reckoning.

I wish you would study these dry chapters, and study them very carefully. We live in a day—and it may seem to be rather aside from the subject before us, and yet I think, in principle, it is germane—we live in a day when people are disposed to under-estimate the importance of the church. I grant you it is true that life organizes itself, and that we must be more concerned for the life than the raiment; but I remind you also that the spirit must have a body in which to express itself. And even spiritual work needs to be properly ordered and thoroughly organized.

If you want to know something about the principles of church management, and of the necessity of a perfectly articulated organization, study the book of Numbers. Here was a great army on the march, and the census was taken by tribes, according to their families. A captain of each tribe was divinely appointed. I wonder were any disappointed because they were not appointed? They were not elected: they were appointed by Heaven. They were selected by the Lord. In the church it is so still: "God has set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of

tongues." God does it. He is the great Organizer. If He has made one of us to be a foot or an arm, why should we desire to be the eye to see, or the brain to command?

The secret of happy living is to accept the position to which we are divinely ordained. That does not mean that we are to fold our arms and say, "I am fit for nothing more than the humble form of service into which I stumbled almost immediately after my conversion." The Christian life is to be a life of progress and advancement, but I remind you that the Lord's captains are divinely appointed. Nor does the Lord ever make a mistake. He knows what is in us. And if we have it in us to do a piece of work for Him, and we are at His disposal, we shall not be without our proper commission. We shall find our place in the plan of God as we march from Egypt to Canaan. The officer of the King's army bears the King's commission; and what we need, every one of us, be it a high or a humble station, is to be divinely commissioned for our task: "How shall they preach except they be sent?" Whether we be captain of one of the tribes, or but a lieutenant, or subaltern, or only a private in the ranks, we shall be counted if we are really among the Lord's elect. Let us be content with such things as we have, content with the position to which our capabilities naturally appoint us.

The Levites were not counted first of all: "Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel." The Levites were a separate tribe, and they were to attend at the altar. Their special charge was the sanctuary, the tabernacle with all its furnishings: "Thou shalt appoint the Levites over the Tabernacle of Testimony." For this they were to be held responsible. But the tribe of Levi was not included in the estimation of something over six hundred thousand men. They were the priestly tribe. They were, so to speak, the soul of this national body. "They were specially charged to lead the people in the worship of God.

What typical significance there is in that I am not prepared to say. But, in due course, after the twelve tribes had been numbered—for remember there were really thirteen tribes. When Joseph went down into Egypt he had two sons. There was no tribe of Joseph, but there was a tribe of Ephraim, and also one of Manasseh, so that there were twelve tribes independently of Levi who was set apart for the ministry of the priesthood.

Then the priests were to be counted, but not in the general census; they were to be estimated quite apart.

At the time of the Great War the padres, in the estimation of some people, did not count for very much. Perhaps there was not very much in some of them to count! I am strongly of that opinion, for I met some of them. But those who are really given to the Lord's service, the spiritual Levites, those who have been born again, those who are members of the royal priesthood, do really count for something, after all, in the divine estimation of things. Yes; I can quite believe that those who pray, those who move the arm of God, are reckoned to be of great value in God's sight.

While only the males of twenty years and upward, fit for war, were first numbered, Moses was also commanded to number "all the firstborn males by the number of names, from a month old and upward." The same regulation applied to the Levites, for "the Lord spake unto Moses in the wilderness of Sinai, saying, Number the children of Levi after the house of their fathers, by their

families: every male from a month old and upward shalt thou number them. And Moses numbered them according to the word of the Lord, as he was commanded."

It is a singular thing that while men were counted fit for war at twenty and upwards, the Levites were especially numbered "from thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the Tabernacle of the congregation." That was, I suppose, about the age at which our Lord entered upon His public ministry. I suggest to you young men that the ministry is no sinecure. It is not something that requires only a little training, or only a little ability.

They used to say in England that if a man had several sons he selected the cleverest of them for the law, with a view to his graduation at last into political life. Or perhaps he might be set aside for the state quite independently of any legal training. Another, perhaps of equal calibre, was devoted to the profession of arms in the army or the navy. But if he had one who was a little below standard, who was the dunce of the family, he was set aside for the church, for the ministry! We have all seen ministers who may be presumed to have been selected on that principle.

If you are really to count for anything in the service of God, look upon your task as a big job. The work of the Levites was not reckoned to be inferior to the work of those who were able to bear arms. Apparently it required a larger experience, and a maturer judgment, in order effectively to serve the Lord as a Levite than to serve Him in the army.

When they were thus numbered, the twelve tribes were divided into four groups for the purpose of the camps, north, south, east, and west. One was named as the principal, and other tribes were associated with him. On the east side, Judah, Issachar, and Zebulun; on the south side, Reuben, Simeon and Gad; on the west, Ephraim, Manasseh, and Benjamin; on the north, Dan, Asher and Naphtali. Right in the centre of the camp, surrounded by all these brethren who could bear arms, was the tabernacle of the congregation and the camp of the Levites: "Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp." As they went on the march, two of these groups, headed respectively by Judah and Reuben, preceded; then came the tribe of Levi bearing the tabernacle with all its furnishings; then came Ephraim's group "in the third rank," while Dan and his group were commanded to "go hindmost with their standards."

I do not want to introduce anything especially secular, but it has its lesson. I never attended a circus in my life, but I will tell you what I have done: I have gone at one or two o'clock in the morning to see a circus pack up. I confess I like to see a big job done with ease and precision. It is a joy always to see any workman who knows his task, I care not what it is—if it be a ploughman ploughing a straight furrow; or a man who cannot say with the unjust steward, "I cannot dig," but rather one who knows how to dig, how to use his tools; a woodman with his axe; a carpenter with his tools; a jeweller at his bench; a lawyer before the bar; a salesman behind the counter—I like to see a man do his job well.

I have met men who were so skilled in salesmanship that it was fortunate for me I had not much in my pockets—I should have given it all to them before I got

out of the store. But it is an inspiration to see a man doing a piece of work skilfully—or a woman either. Do not run away with the idea that a woman does not require skill. I used to be instructed, if I took a tool from a certain place, to put it back where I found it. I never could see, as a boy, why I was especially enjoined to put a thing back. But how was anyone else who required that tool to know where to find it if I were allowed to drop it where I finished using it? If I failed to replace it, no one else was allowed to touch it. I was sent for, and required to cart it back!

I remarked to a friend only this afternoon that my books seem destitute of a homing pigeon's instinct! They certainly do not come home of themselves, and I have to rack my brains to remember to whom I lent them. Books and umbrellas do not come back of themselves. In an organized camp Judah, Reuben, Ephraim, Dan, and all the others, must each take his proper place.

But now to my circus story. I saw that circus, at one or two o'clock in the morning, in a part of the city surrounded by houses where people were sleeping, "fold their tents like the Arabs and silently steal away." Even the lightest sleeper could have slept through. There was no noise. Every man had his work; every man knew how to do it, and when to do it. And after seeing that enormous organization spread itself over what seemed to be acres, and then, without waking anyone, pack up and get away on a train, and be at a city hundreds of miles away ready for the next day's performance, I said, "I ought to be ashamed of myself that I should need half an hour to pack my grip.

But here is organization of the highest kind,—and remember, this was an army on the march. They were moving all the time. Every man had a job; every man knew how to do it—and every man did it.

Then, in your experience as pastors, and you ladies as missionaries and mission workers, you will find the need of organization, of ordering your work. It is very, very, easy to get into a tangle. Do you know what a really educated man is? A man with an organized mind. Mr. Spurgeon once said, in effect, that in the beginning of his career, as a very young minister, he threw everything he gathered in glorious confusion into his mind, and that sometimes he found it difficult to get it out again. But he soon learned that he must organize his mind, and he said he developed a sort of mental pigeon-hole system, so that he could put things away where he wanted them; then they were at his command.

I have known some people who are always writing. I knew a man who made so many notes I should think he would have needed a small wagon to carry around his note-books, for he never listened to a speaker without making notes. What he did with them I do not know, but I know what I should have done with them: I should have forgotten them! What good are notes if they are at home on the study table? Store your mind with notes—and you can carry them with you, and your library too. Books on shelves will not be of much use to you when you are away from home. Organize your own mind, and you will be able to organize your own church.

I went into a minister's study once. He was an expert, according to Dr. Norris' definition: "An expert is a very ordinary man away from home"! This man was very important away from home, but not very important at home. He preached to a handful of people in the heart

of a great city. Well, I went into his study. He had a roll-top desk, and it reminded me of a visit I once paid to the house of an old bachelor who boiled a pot of potatoes once a week, and warmed them every day. The potatoes were burned all around, with a hole in the centre where he had been digging out his supply each day. That man's desk looked like that pot of potatoes. It was piled up with papers of all sorts, and his only concern seemed to be that he have room enough to write a letter.

A man who cannot keep a room in order decently is not likely to order anything. There is no excuse for people being as slovenly as that. I was almost going to tell you where that man lived. But he was invited to the United States. They had heard so much about him they invited him to preach in a very important pulpit. I have occupied it myself! But in those days it was looked upon as a very important metropolitan pulpit. It had, at that time, just been vacated by a world-famous preacher. This man who was undoubtedly a good preacher went there for a Sunday, but the people bowed their heads and said, "No! No! No! We do not want that man for a pastor. He is a good preacher, and he may be a great scholar, but we do not want him." Do you know why they would not look at him as a prospective pastor? Because he was slovenly, utterly untidy. He made one feel like taking his coat off and sending it to the cleaner's. They said, "We should be ashamed of him."

Read these chapters and see how every provision was made for perfect order, tidiness, and cleanliness, about the camp. Christian men and women ought to give attention to these little details.

Somewhere I have read of a company of Greeks preparing for the battle. They wore long hair, and they were observed carefully combing their hair, and making themselves look fit,—spick and span. One of the officers of the other camp observed them from a point of vantage, and said, "They are a company of vain men"; but the general said, "Not so, sire; men who are at such pains to make themselves presentable will not lightly bow their necks."

It is no sign of superiority to be utterly careless of these little things.

As the camp itself was organized, so were the Levites. There were three leading families, the families of Kohath, Gershon, and Merari. There were the Kohathites, the Gershonites, and the Merarites, three companies; and each was assigned his task. In the third chapter beginning at the fourteenth verse we have the record. The various parts of the tabernacle were assigned to these three families. We shall see in a later study that some of them were given wagons in which to carry their burdens. One of these sections was allowed no wagons at all. It was the burden of Kohath. It was his part to bear it upon his shoulder. As they were about to move, when the tabernacle was being taken down, Moses and Aaron, the families of the high priest, were required to supervise it, and to throw a covering of badger skin over the ark, and over all the furniture of the Holy of Holies, that no man might look upon it and die. When thus it had been prepared, to each one was assigned his particular burden: the ark, the golden altar of incense, the boards, the hangings; and so the whole tabernacle was divided

(Continued on page 11)

Baptist Bible Union Lesson Leaf

Vol 7

No. 1

REV. ALEX. THOMSON, EDITOR.

Lesson 12 March 20th, 1932
FIRST QUARTER.

THE DARKNESS BEFORE THE DAWN.

Lesson Text: Leviticus, chapter 24.

Golden Text: "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." John 1:4, 5.

Daily Bible Readings.

- Monday—Psalm 119:105-120.
- Tuesday—Matt. 12:22-32.
- Wednesday—Neh. 10:28-39.
- Thursday—I Tim. 1:1-20.
- Friday—Matt. 26:59-68.
- Saturday—Jer. 31:31-40.

I. THE OIL, (vs. 1-4).

The connection between this chapter and the previous one is not quite clear, unless it be in relation to the harvest directions. Instructions had been given regarding the presentation of the first fruits unto the Lord, and now a particular part of the harvest must be given for the use of the lamps in the holy place. In our study of the tabernacle, (Ex. 25), certain things were noted in relation thereto. These may again be stated with the addition of any particular phase of truth which may arise in this section. Certain things stand out here. First, it was the duty of the children of Israel to provide the oil. The priests alone ministered at the lamps, but the people as a whole gave the oil. It was part of their offering to Jehovah, and to that extent they all had a part in the lighting of the holy place. Second, the oil must be pure, free from all impurities, and beaten, that is, "not extracted by heat and pressure, as are inferior grades, but simply by beating and macerating the olives with water—a process which gives the very best", implying that in God's service only the best was acceptable. Third, the purpose for which the oil was to be used is stated. It was "to cause the lamps to burn continually". It was to give light in the holy place. Typically the light speaks to us of our Lord Who is the Light of the world, (John 1:9) in Whom His people shine as lights, (Matt. 5:14; Phil. 2:15), the oil symbolizing the Holy Spirit Who wrought in Christ, (Matt. 4:1), and now works in His saints, (I Cor. 6:19). Note the blessing of light for health, pleasure, and guidance; its necessity for life, and the goodness of God in supplying it, and the privilege and responsibility of the child of God in permitting its manifestation in the spiritual realm.

II. THE SHEWBREAD, (vs. 5-9).

The table of shewbread was one of the three articles of furniture in the holy place, (Ex. 40:22), and upon it were placed, "before the Lord", the twelve cakes referred to in our lesson. The cakes were known as "shewbread" or "bread of the face" or "presence of

God", and typified our Lord as the Bread of life upon Whom His People feed, (John 6:35). There is a resemblance in these cakes to the meal offering previously studied, (21:16), typical of our Lord in the perfect presentation of His works unto the Father, and of the acceptance of His people in this respect in Him. Certain details are given in reference to this bread. First, in relation to the ingredients contained therein. These were fine flour, "two tenth deals" in one cake, or thirteen and a half pounds' weight each, and oil, and salt, (21:13; I Chron. 9:29). Second, the manner of their presentation before the Lord. They were set out in two rows, six in a row, upon the table before the Lord, "one loaf for each tribe of Israel" signifying the collective presentation of the meal offering unto the Lord, as previously the individual aspect had been emphasized, with the further addition that this was the continual presentation, typifying the fact of our Lord's presentation of His work on behalf of His people collectively. Third, the use of frankincense, which, being burnt, gave the name to it, "an offering made by fire unto the Lord", the same reminding us of prayer, (Ps. 141:2), which occupied such a large part of our Lord's life, (Luke 6:12; John 17:1-26), and is still used by Him, (Heb. 7:25). In the fourth place instruction is given concerning the disposal of the bread. After lying on the table for a week, Aaron and his sons were to eat it in the holy place. It was holy bread, made, in all probability, without leaven, and thus typical, as we have seen, of our Lord. Note the privilege of the priests of God then and now in the spiritual sphere, the necessity for spiritual food on the part of all saints, and explain how to feed on Christ, through his word, meditation, and communion.

III. THE CASE OF BLASPHEMY, (vs. 10-23).

The incident recorded in these verses seems an interjection wholly unconnected with preceding or succeeding records, and one is apt to enquire as to the reason for its inclusion here. The simple answer may be that the incident occurred just when this book was being written, and so by Moses was placed in the record chronologically, and not in accordance with subject matter. Other instances of this may be found throughout the books of the Pentateuch, the information concerning the principle underlying this administration of the law found at the end of the chapter, (vs. 17-23), following in a natural manner.

The coming out of the mixed multitude with Israel from Egypt, (Ex. 12:38) led, among other things of an evil nature, to mixed marriages so often condemned in scripture, (Deut. 7:3; 2 Cor. 6:14), because contrary to the will of God, and fruitful of sin and misery. The offspring of such a marriage in the incident herein recorded, strove with a man of Israel in the camp, and during the course of the struggle, "blasphemed the name of the Lord and cursed". It was not an uncommon practice among the Egyptians to curse their idols when they became angry at them for any

reason, and probably this youth whose father was an Egyptian, while his mother was an Israelite, thought to heap the greatest insult upon his opponent by cursing that which he revered most highly. The offence was committed deliberately, and in the midst of the camp, and on account of its nature required immediate attention.

It is to be noted with sadness that the same offence occurring in the present day would most likely be passed over with little or no attention paid to it. In the third commandment the Israelites were forbidden to take the name of the Lord in vain, (Ex. 20:7), a part of the law still binding on men, yet how frequently the Lord's name is used in a disrespectful manner! In some homes the only time the Lord's name is used is in an oath, and many children are brought up to think of God's name in this connection. It was at one time looked upon as an offence to blaspheme the name of God, and men were punished for the same; but now, although the law relating to this is still on the statute book of some states, it is very seldom put in operation, and men are more liable to cause trouble for themselves by speaking disrespectfully of king, president, or flag, than by blaspheming the name of God. Christians should by attitude, act, and word, seek to inculcate reverence for God on the part of young and old. Disrespect for His name shows disobedience to His will, and leads to grave consequences.

The blasphemer in the camp of Israel was arrested immediately after his offence and placed in ward until the mind of the Lord might be made known concerning him, (v. 12). This enlightenment was not long in forthcoming, and the command was given to "take the offender without the camp, and let all that heard him lay their hands upon his head, and let all the congregation stone him", (v. 14). This emphasizes the serious nature of the offence in God's sight, the action of the people denoting the legal enactment of the penalty. Stoning was a capital punishment in Israel, and is referred to as being used on several occasions. The punishment being settled, the second question related to the applicability of the law unto the stranger in the camp, and the principle is set forth that the law applies equally to the stranger as to the one born in the land, (vs. 16, 22). Such a principle is in vogue in all civilized lands. All who dwell in a land are subject to the laws of the land wherein they dwell, and if, as strangers, they do not care for such laws, no one will seek to prevent their returning from whence they came. It is only the citizens who have the right to make the laws. Communists of the foreign type should note this. It should also be observed that it is the duty of all citizens to keep the laws which they make. The concluding verse of the chapter informs us of the putting into operation of the law of God, (v. 23). In Israel laws were not for decorative purposes; they were meant to be operated, and when that nation was right with God, they did operate, and beneficial effects followed. When laws are not put into operation, lawlessness results, and crime increases.

The Union Baptist Witness

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PROVE ME.

In days of stress, when men's hearts everywhere are failing them for fear, and suspicion is paramount, it is a time when saved men and women should demonstrate their confidence and disseminate the verities of the written Word.

"Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality", is timely counsel for times like these and Christians should take stock of themselves, if they are tempted to fall into the "Slough of Despond", or are failing to rejoice in the hope which is theirs.

While it is certainly sad to note the broadcast lack of earnestness and lack of conscientious striving for the things of the Lord among even those who bear the name of Christian, we should praise God that as a Union of churches, we stand for better things. We would not forget our many short-comings and our too careless attitude toward our obligations and our oft-times indifference, nor our need to continually call upon the Lord for guidance, but when churches called by the honored name of Baptist have fallen to such a state that they have for teachers in their Sunday Schools young women who smoke, whose very appearance is grotesque because of plucked eyebrows, carmined lips and rouged cheeks, we thank the Lord that the controversy separated us and that these fruits of modernism are not tolerated in our Union Regular Baptist churches.

The souls of men and women, boys and girls, are precious beyond price, we are in the business of making the Saviour known to them and in these days the testimony of the Union of Regular Baptist Churches of Ontario and Quebec is sorely needed.

Let us bring all the tithes into the storehouse and prove our God that there may be indeed revival blessing and may we be faithful in intercession that our testimony concerning the Scriptures may be kept clear.

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AN IMPRESSIVE COURTLAND CONFERENCE.

The Pastors' and People's Conference of the Hamilton, Brantford, London and St. Thomas district met in Courtland on February 16th. The entertaining church, meeting in the Town Hall, extended wonderful hospitality to the large gathering and the times of fellowship enjoyed at the noon hour and at the evening meal were delightful. Representatives were present from Toronto, Hamilton, Hespeler, Scotland, Simcoe,

Walsh, Otterville, Springford, Browns-ville, Springfield, Shedden, Langton, Straffordville, South Middleton and Courtland.

The morning session opened with a song service and a season of prayer with Rev. R. D. Guthrie, pastor of the Courtland Regular Baptist Church, in charge. Rev. H. S. Bennett, pastor of the Immanuel Regular Baptist Church, Hamilton, was the speaker at the morning session and dealt with Bible Study and Prayer. The afternoon session was opened with a song service led by Rev. W. N. Charlton and following this a few matters of business were attended to. It was announced that the next conference would be held the second Tuesday in April and would meet with the Central Regular Baptist Church, London. In the month of May, the conference will be held at Hespeler. After these matters of business had been dealt with, Pastor Leander Roblin, of Otterville, brought a rousing message from Ephesians, chapter two, which was delivered in the power of the Spirit. A time of prayer, praise and testimony followed and many witnessed to the goodness and faithfulness of God.

The evening session crowned the happy day. Rev. J. K. Yalland, of Springfield, read the scripture message, Rev. C. J. Loney, president of the Union, led in prayer, and Rev. W. E. Atkinson, secretary-treasurer of the Union, delivered the message from James 2:19—"Thou believest that there is one God; thou doest well: the devils also believe and tremble". Mr. Atkinson's address was a powerful exposition of the word of God.

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ESSEX.

The Essex Regular Baptist Church is looking forward to welcoming their new Pastor, Mr. J. Fullard, very shortly. His ministry in their midst begins on Sunday, March 6th.

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YOUNG PEOPLE'S DEPARTMENT, HILLCREST, TORONTO.

On Friday evening, February 26th, the Young People's Department of the Hillcrest Regular Baptist Church, Toronto, profited by an instructive message on "Church Doctrine and Government" delivered by Rev. Alex. Thomson, of the Mount Pleasant Road Church. There was a goodly number present and as they were counselled to keep close to the Book that they might avoid mistakes, the privilege of these young people under such instruction was realized and the message was coveted for all Young People's societies throughout the churches of the Union.

* * * *

CENTRAL, LONDON.

Rev. James McGinlay, after an absence

of several Sundays, returned to his pulpit at Central on Sunday, February 28th. There were splendid congregations throughout the day and at the evening service seven came to the Lord.

* * * *

KENORA.

Those who attended the Missionary meeting held in the Jarvis Street Church on February 5th will remember that the Rev. E. E. Hooper, of Kenora, was present, having motored from Kenora to Toronto, a distance of some eighteen hundred miles. Such a journey in mid-winter was a thrilling adventure and entailed a trip of seventy-five miles across a frozen lake, but the travellers reached Toronto with but a few frost bites as mementos of their long trip.

After a day or so in Toronto, the return journey was started in the small coupe, the first day of the trip they went only as far as London, Ontario, where Mr. Hooper's parents reside; then on Sunday, February 7th, Mr. Hooper supplied at the Chatham Regular Baptist Church. From Chatham down through the States to Minneapolis and nearing the border, the journey was uneventful and Mr. Hooper telegraphed Kenora that he would be home to take the evening service on Sunday, February 21st. The congregation assembled but the Pastor did not come for the service, nor was any word received from him on Monday or Tuesday. One can imagine how anxious his people were and disturbing rumors reached Toronto through a radio broadcast telling of the grave fears for the welfare of Mr. Hooper and his travelling companion, Mr. Nelson. United States planes were finally authorized to endeavor to locate the travellers and, to add to the anxiety of those awaiting some word, the planes first of all found the abandoned car. Later Mr. Hooper and Mr. Nelson were found, safely housed with some fishermen. Mr. Hooper's story is as follows:

"We are back in Kenora, but our trip was rather a hazardous one. We had no trouble until we were almost to Warroad, Minnesota, (Warroad is on the south end of the Lake of the Woods). There we had the misfortune to run into the ditch and our car turned turtle. The deep snow saved both the car and its occupants from serious injury. We proceeded on our journey but had not gone very far, possibly twenty-five miles, when we burned out the condenser. A truck which we were following and which we had aided earlier, undertook to tow us but we finally had to abandon the car and go on with the truck to the first bit of civilization we could find. It happened to be a fishing shack and here were two men. It was three o'clock in the morning when we arrived, but the men got us something hot to drink and gladly sacrificed their beds to us. My, but we were tired and slept for eight

hours. We then began to think about the car. The truck continued on its journey to Oak Island, also an isolated settlement, and we had no communication with the outside world.

"We had some time locating the car. It required a twelve-mile tramp through the snow, and when we found it, we succeeded in getting it started and by coaxing it brought it a couple of miles nearer to the camp. We had to leave it again and go back on Tuesday when we were successful in bringing it still closer.

"While at the fisherman's shack, we listened to a message broadcast from Station CKY, Winnipeg, which stated that we were missing and that fears were held for our safety. It was tantalizing to hear such a message and not be able to advise that we were safe. After the radio message, two planes were authorized to search for us, for by this time most people believed we were dead. The planes first located the car and later they found us. What a relief it was to be able to notify Kenora. They certainly went to a great deal of expense and trouble on our account. Two trucks came all the way from Kenora to tow us back and it took fourteen hours' continuous driving to make the trip. We arrived in Kenora rather exhausted but praising the Lord for a safe return."

MINER'S BAY.

Pastor Boomer writes, "Praise the Lord with us for the veritable spiritual cloudburst that has come to us at Miner's Bay. On February 12th, our first service in the community north of Kinmount was a singularly blessed one. I know that in Jarvis Street and other large centres it is not unusual when four confess Christ at one time, but in a small community such as this, it might be considered a real blessing, and that is the news from that first service. Then on the Lord's Day, February 21st, we had a blessed time. At Head Lake one young girl came out clear for our Saviour; at Dongola four confessed Christ and asked for baptism and church membership. One brother

who had been in doubt for some time told the pastor that all doubts were now dispelled. For all these things we praise the Lord, and the end is not yet. We are looking forward to a great baptismal service when warm weather comes."

"We were saddened last week to be called upon to lay to rest the remains of our brother, Deacon Ed. Brohm. He was the Pastor's friend, counsellor and support. He attended the Sunday evening service, and on Wednesday evening went "to be with Christ, which is far better." We shall not soon forget his faithfulness and loyalty to God's Word, nor an expression which fell from his lips at the last Sunday evening service; we had just told of our meeting on the Friday evening and he exclaimed, "Oh, isn't that great! The Lord sent you there!" The community is poorer, Miner's Bay church is poorer, there is an empty place in the Pastor's heart, but Heaven is nearer and richer because he has gone."

"Union Baptist Witness" readers will praise the Lord for this blessing and pray that it may continue. Remember also those who have been bereaved, that they may be comforted in this trial.

WILLS AND BEQUESTS.

There may be friends of the Union of Regular Baptist Churches of Ontario and Quebec who are in sympathy with the missionary program of the churches who would like to feel that a portion of what the Lord has given to them would be used, after their decease, in His work.

The Lord has blessed the missionary endeavour of the Union at home and abroad and continues to bless. The Statement of Faith of the churches of the Union and the purpose of the Union safeguards gifts. Will you remember the Union of Regular Baptist Churches of Ontario and Quebec in your will and if the Lord tarry, through the missionary work at home and abroad; you may be assured that an aggressive ministry will be carried on in His Name and for His glory.

FORM OF BEQUEST

Date.....
I give, devise and bequeath to the UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC, 337 Jarvis Street, Toronto, Ontario, dollars for Missionary purposes.

Signature

Witness.....

Witness.....

* * * *

OUR FOREIGN MISSIONARIES' PICTURES

A splendid arrangement of the Liberian Missionaries' pictures has been made and copies ready for framing will be supplied to churches, or individuals. A picture measuring eight by ten inches is available at 50c and a large photograph suitable for a school-room or church can now be furnished at \$2.00.

We believe that many of our people will want the smaller picture for their homes, while each church will want two or three of the enlargement. The cost is very reasonable when it is considered that each negative costs at least one dollar and that there are the nine missionaries in the photograph—Rev. A. J. Lewis, Rev. H. L. Davey, Mrs. H. L. Davey, Rev. G. D. Mellish, Mrs. G. D. Mellish, Miss Minnie Lane, Rev. E. Hancox, Mrs. E. Hancox and Miss Florence Stacey.

For your convenience in ordering the picture, the following form is printed:

To the Union of Regular Baptist Churches of Ontario and Quebec, 337 Jarvis Street, Toronto—please send to the undersigned, at your earliest convenience, copies of the Foreign Missionaries' photograph, suitable for framing. I enclose at the rate of 50c each for the 8 x 10 inch picture, and for the enlargement (\$2.00 each).

Name

Address

AN ARMY ON THE MARCH.

(Continued from page 8)

among these three sections of the tribe of Levi, and they were required to bear it forward.

We have a little of that sort of organization in our Bible School. If you are going to get the Lord's work done, you will have to study sound principles of organization, and see to it that every man is given something to do, that every man has a task.

Then, very especially, let us bear in mind the spiritual application of that. To one was given the word of wisdom, to another the word of knowledge, to another gifts of healing, divers tongues, in apostolic days. It will help you ministers a great deal properly to appraise your neighbouring brethren if you will bear in mind that Kohath, Gershon, and Merari, each had his own work to do, and that each was required to do his own work in the appointed way. If you are a Kohathite, do not interfere with the Gershonites: let them do their own work. If you are a Merarite, let the Kohathites alone. Let them do their work. There is a disposition on the part of a great many people to make themselves the standard by

which everybody else is to be judged. We must judge people frequently by the standards of the Book, but because some other man preaches in a way that is different from yours, you must not assume that he is not a good preacher. He may be almost as good as you are! And he may be almost as useful in the end!

Someone who criticised Mr. Billy Sunday once said to me, "Now, Pastor, you would not say a thing like that, would you?" To which I replied, "No—because I could not." Why find fault with a man who does God's work in his own way? As long as he is true to the Book, as long as he is true to the gospel, as long as he really honours the Lord Jesus, as long as he is bearing forward the ark of the covenant, or carrying one of the badger skins that belongs to the tabernacle, give God the praise that you have your own task to do, and endeavour to do it with your might while you pray God's blessing upon all the other spiritual Levites who are serving God after the appointed order.

I think we will stop there for to-night.

The lecture text for next Thursday evening will be chapters five to ten.

“The Feast of Ingathering at the Year's End”

Thus one of Israel's feasts was named. Each of the three main enterprises of Jarvis Street Church needs a “feast of ingathering at the year's end”. The fiscal year for **JARVIS STREET CHURCH, FOR THE GOSPEL WITNESS, and TORONTO BAPTIST SEMINARY**, will end March 31st. God has greatly blessed us in all three departments during the year, but we have not escaped the universally prevalent depression.

This paper will reach **EVERY MEMBER OF JARVIS STREET CHURCH**. We would remind every member therefore of the necessity for every one doing his utmost to meet his financial obligation to the church by March 31st. We are well aware that many of our members are in receipt of no income at all. God does not require us to give what we have not. But in view of this condition those who are able ought willingly and eagerly to do more than usual,—first as a **thankoffering to God for blessings enjoyed**; and, secondly, because of the **special need occasioned by the inability of many to do what they would like to do**. Let us therefore do our utmost, beginning next Sunday.

We have often pleaded

THE CAUSE OF THE GOSPEL WITNESS

in these pages. We believe it ought especially to be supported by members of **Regular Baptist churches**, for the sake of the two pages **The Union Baptist Witness**. **The Gospel Witness** has borne the full expense of printing and circulating these two pages from the beginning. We have not received a cent for doing so. One year we paid considerably over \$100.00 in cold cash for the preparation of the copy, in addition to printing it at our own expense. This has been the contribution of **The Gospel Witness** toward the cause of the Union of Regular Baptist Churches of Ontario and Quebec.

We frankly believe the **Pastors and churches of the Union** ought to share a little with us in “the feast of ingathering at the year's end.” It might not be amiss if pastors would read this announcement from their pulpits; or, otherwise, in some way communicate with such members of their churches as may be able to send a contribution to **The Gospel Witness Fund**. We remind the pastors and churches of the Union that one church has borne the burden, and one pastor has to carry the responsibility.

Next Sunday, Jarvis Street will observe as **Gospel Witness Sunday**, and all loose collections above the average plate collection will be devoted to **The Gospel Witness Fund**. **Why should not other churches do the same thing?**

The two pages of the **Union Gospel Witness** cost **The Gospel Witness fund** between \$1,300.00 and \$1,400.00 a year. Supposing the Union were without

this means of communicating with the churches, what would happen to our missionary causes? We are sure the news published from week to week in **The Union Witness** pages is greatly appreciated throughout Ontario and Quebec, and we appeal to every pastor and every church to do something for **The Gospel Witness Fund between now and the 31st of March**. By that we mean, not only take an offering, but see that the offering is in our hands so that it may be credited to this year's account.

To the subscribers of **The Gospel Witness** to whom we have sent our annual letter we direct this reminder: if you have not sent your contribution yet, will you endeavour to do so immediately. We shall greatly appreciate your help.

TORONTO BAPTIST SEMINARY is doing a great work. Our present student enrolment is about sixty-five, which is a little larger than the number with which we began the Seminary year in the Fall. All the students are good: some of them are especially promising.

We have not a cent of endowment. It requires about \$1,500.00 a month to pay the Seminary expenses. Money is scarce, we know; but there seems to be plenty of it for some purposes. Coming to the office this (Wednesday) night we saw literally thousands of people making their way to the Arena Gardens, a place with a capacity of about sixteen thousand, to witness a hockey match or something of the sort—and the prices range from \$1.00 to more than \$3.00. Surely we ought to be equally enthusiastic about the work of training men and women intellectually and spiritually for the great work of preaching the gospel at home and abroad.

Send us a contribution to **Toronto Baptist Seminary and The Gospel Witness between now and the 31st of March**. Meanwhile, it would encourage us greatly to receive a note or a postcard telling us that it will be sure to come.

And, by the way, **HAVE YOU MADE YOUR WILL?** Whether you have or not, be sure to find a place in your will both for **Toronto Baptist Seminary and The Gospel Witness**. And if in your will you name these enterprises as being under the direction of this Editor, there will be no possibility of mistaking the object you plan to benefit. You could say you “give, devise, and bequeath, to Toronto Baptist Seminary of which Dr. Shields is President”, or “to The Gospel Witness of which Dr. Shields is Editor”. Put that provision in your will at once. The Editor's name will identify the object you intend to benefit beyond dispute.

We shall hope to hear from you within a few days.