

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

\$2.00 Per Year, Postpaid, to any address. 5c. Per Single Copy.

Editor: T. T. SHIELDS

Associate Editor: ALEXANDER THOMSON

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.

Registered Cable Address: Jarwitsem, Canada.

Vol. 10. No. 44

TORONTO, MARCH 17, 1932

Whole No. 513

The Jarvis Street Pulpit

THE WORLD-WIDE REVOLUTION EPIDEMIC.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 13th, 1932.

(Stenographically Reported)

"And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

"So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem."—II Samuel 20:1, 2.

The Lord Jesus said of Himself, "I am come a light into the world." Again He said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." All light is from God. He is "the Father of lights, with whom is no variableness, neither shadow of turning."

The Christian religion is a religion of light. Ignorance has never been the mother of true Christian devotion. The religion of Christ is for the whole man: for the mind, as truly as for the spirit. God has given us a "sound mind". We ought to pray in these days for religious sanity, for spiritual poise, for a clear perspective in viewing the movements of our time. Perhaps there never was a day when people were more tempted to turn aside from the main track, and to go off at religious tangents. Every kind of religious charlatan may be sure of a hearing to-day, and the more extravagant he is, the more likely is he to obtain a following.

Few people are governed by their reason. None of us are reasonable all the time. The majority of people are easily swayed by their emotions. It is sometimes difficult to reason with emotional people. I suppose we are all emotional, but some, like shallow lakes, are more easily stirred than others.

I met with a statement by a Modernist which I have frequently quoted—for Modernists sometimes tell the truth. This man said, "That which is essentially irrational cannot be disproved by reason." The man or woman

who arrives at a position, who accepts a certain statement irrationally, without reason, simply because there is an emotional reaction to the thing itself, will hold to that thing however false it may be. Though you pile the evidence of indisputable facts as high as the tower of Babel they cannot see it. They do not reason. They answer you, "I don't feel led."

I believe the Bible is intended to enlighten us: "The entrance of thy word giveth light." The truly instructed Christian, the man or woman who views life through the medium of divine revelation, ought to be of all men the most intelligent, even in respect to mundane affairs. There is no warrant in the Word of God for that view of the Christian life which would shut a man up to the realm of his own domestic and business relations, and teach him to shut his eyes and close his mind against the great movements of providence the world around.

Did you not say Amen this evening as our Brother Brown gave thanks that the God and Father of our Lord Jesus Christ is *our* God and *our* Father? The Lord Jesus was never out of Palestine save when He was taken down into Egypt as a babe. The days of His flesh were spent in a very limited area geographically. And yet He spoke in universal terms. He was not a Jew only: He was the Son of man. He spoke of the whole world, and of all time, because He was, and is, God.

We ought to learn from the Word of God how, with comfort and satisfaction, and without alarm, to read the

news of the day. There ought to be implanted within us a profound conviction of the truth of that glorious hymn our Brother Syme sang, "Thy God Reigneth". I am sometimes afraid of—shall I dare to call it so—an ultra-spiritual view of the Christian religion. We cannot be too spiritual. "God is a Spirit: and they that worship him must worship him in spirit and in truth." But in the name of intense spirituality I have known not a few people to justify the grossest selfishness and the densest ignorance at the same time. I have profound respect for the spirit of devotion to the Word of God manifested by the people who call themselves Brethren, but I have no sympathy with that segmentary, fragmentary, view of things that would lead a man to be indifferent to the affairs of the world about him. We are separated from the world, and yet we ought to be the keenest students of all world-movements, and we ought to cherish an ambition to be possessed of an intelligent view of the ordering of God's providence in the history of the past, and in our own day.

Such freedom as men enjoy to-day in the temporal sense has come to us, not by evolution so much as by revolution. We have had to fight for everything. And it is the rule of history that the new wine, politically as well as religiously, always breaks the old bottles, and requires new containers, and a new plan of life in order to conform to the principles which have become regnant.

We who are Britons look back with gratitude to Runnymede. (We have a street in Toronto called Runnymede.) It was there men who were revolutionists—but who accomplished a revolution without blood—obtained the *Magna Carta*, the great Charter of Freedom upon which British rights have from that day been broadly based.

But in this world of human affairs, deterioration is the law of life, hence there must be one revolution after the other, even when principles are moving toward the accomplishment of a better day.

No doubt there was much to be regretted, and not a little that could not be justified, in the days of the Commonwealth in England under Cromwell; and yet he was God's instrument beyond all peradventure; he was God's man. I remember going into a little Baptist Church—a "Strict and Particular" Baptist Church—in Devizes, in company with the pastor. There was a hole in the wall, and out from it a shelf that was called a pulpit. The minister climbed up an outside stairway to enter the pulpit. This dear man of God, a Cambridge man who was the master of eleven languages, and was then studying Chinese for recreation, took me out into the churchyard and showed me the names on the grave-stones, centuries old. He said, "This church was founded by Cromwell's soldiers." And as we walked among those ancient tombstones he said, "Ah, but there is a lot of godly dust there."

Oh yes; God has had His instruments in days gone by. The British Empire is no accident. God is the "King of nations". "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all."

The history of the American Revolution, is imperfectly understood by Americans and Britons alike. Some Britons do not like to talk about it! A friend told me that he was once a volunteer—I do not know what his rank was, but he was on duty at the citadel at Quebec when a company of American tourists were being shown over the place. He said, "Very proudly I showed them a gun that was taken at Bunker Hill, and one of them

sagely remarked, 'Yes, you have the gun, but we have the hill'."

Some of the greatest speeches recorded in British history were delivered by outstanding British statesmen, in defense of the American Revolution. I will tell you who made the United States of America: men of English blood who would not suffer the tyranny of a German king. It was all of a piece with the struggle toward larger political liberty in Europe, in England, and the world around. Chatham and Burke were among the most eloquent defenders of the American Revolution, in the British House of Lords and House of Commons, respectively.

The French Revolution was an inevitable human reaction against unjustifiable tyranny. Every revolution has a counter revolution: Witness the Restoration after the Commonwealth in England; the reversion to autocracy, after the French Revolution, under Napoleon.

But, of all the days that have passed, I suppose no period in human history has witnessed quite so many revolutions as, say, the last twenty years.

Portugal had a revolution. During the war I was entertained in a great castle in Ireland. Our hostess, wife of a peer of the realm, wakened her children that we might see them. She was proud of her little family. One little boy, the youngest, coming down the great oaken stairway—King John had been entertained there by the Irish barons, so old was it—rubbed his eyes and began to cry. His mother playfully said, "You must not do that. The king is coming to-morrow, and I will tell him about you." Turning to me she said, "We are entertaining ex-King Manuel of Portugal to-morrow."

Ex-king! There are many of them to-day. The question soon will be, What shall be done with all the ex-kings?

But since that time came the Russian Revolution, which has been greatly misunderstood because of subsequent events. If Kerensky had had the strength of Mussolini he would have been one of the world's greatest benefactors. He effected a bloodless revolution—and it was time for a revolution of some sort in Russia. But again there was a counter revolution, there was a reaction to a condition that was worse than the first. That is invariably so. When the house is swept and garnished, if it is not occupied, instead of one evil spirit there will be seven. Russia is an example of the principle.

I grow very tired of some of my orthodox friends who continually prate about Mussolini. To me, Mussolini is one of the world's benefactors, and has not the first mark of the Antichrist about him. He is a fine business manager who has saved Italy from a revolution like that of Russia. And who knows but he has saved Europe too?

Germany has had her revolution, and we shall know in a day or so whether she is going to have another. China has had hers, and is now in a state of disintegration, with no stable government. There have been rumblings in Finland, and Spain also has taken the revolutionary road. As for Mexico and South America, revolution is always epidemic there! They live in a chronic state of revolution. These revolutionary states have had their individual counterparts. And now the Irish political pot is once again at the boiling point!

What has that to do with us? What an extraordinary thing it is that if you call the roll of the nations of the earth to-day, the majority of them have had some kind of revolution within the last twenty years—and most of

them within the last ten years. Is that unusual? No! It has been the way of the world.

There is the record of a revolution in the passage I have read to you. The people of God rebelled against theocracy, against direct divine rule; and asked for a king. They were given one in the person of Saul. He was removed, and David took his place; and Israel enjoyed a stable government for many years under the wise and godly rule of King David. Then Absalom lifted up his hand against him, and suddenly the whole kingdom seemed to crumble under him. Professor Ahithophel, A.M., D.D., LL.D., and all the rest of it, a man who was a kind of oracle, turned against the Lord's anointed. One after another turned until David left the city, apparently not only defeated, but utterly routed. But the tide turned, and he came back again. Scarcely had he returned, however when there happened to be a man there who blew a trumpet. Sheba "blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel."

Somebody says "There they are, contending again." Yes! wherever there is life there is sure to be movement. Sometimes it is legitimate, and sometimes otherwise.

There have been religious revolutions; such was the Reformation. It was a rebellion against the authority of the church and of the Pope. If you read the history of the Reformation you will find that within the ranks of the reformers there were other reformers and rebels. Luther had more trouble with his friends than he had with his foes. So had George Washington. They have a street called after him in every town in the United States now, but in his day he was the best hated man, as well as the best loved.

What is Modernism? In principle, it is a religious revolution; a rebellion, not against human authority, but against the authority of God. That is what it is. Long ago from this pulpit, before it was as apparent as it is to-day—I know it is very cheap, and not a very brave thing to say, I told you so. Yet sometimes one is justified in recalling what has been uttered—long ago this pastor said that that which repudiates the authority of God will repudiate all authority at last. The fruits of Modernism are beginning now to show themselves. By the infinite mercy of God, England has been saved. The Socialist Government of England was the direct fruit of Modernism. Our Baptist papers have boasted of Mr. So-and-So being in the Cabinet, a local preacher, a Baptist local preacher. But some of them did not preach the gospel. Rather at their Pleasant Sunday Afternoons they propounded revolutionary economic theories, and they were propounded by amateur economists devoid of capacity to deal with the subject. Thank God, the British Socialist Government is ended, and by the mercy of God England has returned to political sanity.

You will find in China to-day that the books of Fosdick and other leading Modernists are the books that are popular among those who have imbibed the doctrines of Bolshevism—because that sort of thing is Bolshevism; it is anarchy. It will destroy the home, the state, and the church, when it is finished.

I read an article in *The Toronto Star* last night. I read it, and sometimes think of a passage of Scripture which says, "One star differeth from another star in glory." For which I give thanks! But this is an article by the Can-

adian religious iconoclast *par excellence*, known as Dr. Salem Bland. Sometimes he says some good things, of course. If you go far enough you are bound to stumble on truth occasionally. In that article last night he actually admitted that the Puritans had some good on their side, and that perhaps the larger liberty accorded the youth of to-day is likely to do some harm, and that it might be a wholesome thing to go back to some of the standards of the past.

I say, the thing that rejects the Lord's Anointed, that blows a trumpet and says, "We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel, every man do that which is right in his own eyes"—I say, that thing will destroy the home; it will destroy the state; it will destroy the church.

But God reigneth. He rules and overrules, and corrects our blunders. We muddle, and God sees that we "muddle through"; the muddling is ours; the getting through is of God.

Mr. Brown read to us a fundamental principle to this effect, that the carnal mind, the mind of the natural man, is in itself, in its very constitution, in its very warp and woof, in its essential nature, enmity against God—not at enmity with Him, but is itself enmity against Him. Sin has so corrupted us, depraved our every faculty, that we have no more sense than to rebel against God. The "old man" is a revolutionary. He is a Bolshevik. He is a rebel. And the only proper thing to do with him is to nail him to a cross. If Kerensky—you will be shocked at what I say—but if Kerensky had had the strength to put Trotsky and Lenin before a firing-squad, he would have saved Russia, and saved countless millions of lives.

Are you a revolutionary? What shall we who are Christians do in the premises? Amid all that turbulent sea of diverse interests and views of David's time, the men of Judah "clave unto their king". It was but a few days ago when David came back after Absalom's rebellion, and the men of Judah were chiefly responsible for his return. Then the men of Israel said, "We have ten parts in the king, and we have also more right in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? We love him just as much as you." So they did for a little while! But as soon as Sheba blew the trumpet, every man of Israel was off again.

How many men there are like that—"off again, on again"! They answer every trumpet blow. Like children, they are "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive". How few there are who are planted, and established, and who grow up into Christ! We are not to be like chaff, driven-hither and thither by every wind that blows; but in the midst of these revolutions of all sorts—political, religious, domestic, and educational—there is solid ground. The choir sang, "He is our Rock". (Thank you for that hymn, Brother Hutchinson.) He is our Rock.

I would like you to go away from here this evening, (you who are Christians, saying, "There is one kingdom that is established. There is one throne that

will never totter. There is one crown that will never be removed from the royal brow that wears it." Our God reigneth! Let us abide by the Lord's Anointed, those of us who are Christians, for we are on the winning side. David came back again.

You will remember that Joab went out with his army after the leader of this second revolution, and he came to a city and besieged it. And there was a wise woman in that city. Some women are wise!—and some, of course, are otherwise! But this woman was wise. From a wall she talked with Joab and said, "I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the Lord?" There are some people who, because Sheba runs amuck and blows a trumpet, say, "I am done with everything." Anybody can say that. The wise thing is to fight through to the end.

This woman said, "You must not suppose that everybody is on Sheba's side. I am not. What do you want?" Said Joab, "We want Sheba." "Well, will his head do? I will let you have it—Behold, his head shall be thrown to thee over the wall." And it was not long until she threw his head over the wall. When a woman goes after a man's head, she is likely to get it! Then Joab "blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king." He said, "The revolution is over. Sheba is done for. There is peace in Israel once more."

What I am calling your attention to is this, that there was that saving remnant, the men of Judah, to whom was given the fine discernment to recognize in David the Lord's anointed, and to say, "No matter what comes, we are David's men." They were the people who saved Israel.

There is a little group of people here, and a little Regular Baptist Church there. There are not many members. There are not many cars outside at the church hour—and those that are there are Fords! Pretty small! Pretty small! What are they standing for? For the Lord's Anointed. They will have no compromise in respect to the authority of the Book, no compromise in respect to salvation through the blood, no compromise where the great verities of the faith are concerned. Are you succeeding?

I went over the battle-field in France while the war was still on, and I saw one British machine-gun emplacement, a "pill-box" they called it. Just one! A little handful of men had been there! But in front of that, men were busy burying three hundred of the enemy who had tried to take it—and could not do it.

I remember reading an account of the Welsh revival, written by a great preacher who had gone through Wales. In that account there was this exclamation, "Oh, those little chapels in the Welsh valleys and on the Welsh hills!" How God used them! Just "pill-boxes"! A little company here, and a little company there, and a little company somewhere else, standing for the faith,—the men of Judah who "clave unto their King", and would not admit for a moment that anyone else should share His glory.

Let us take heart. Our Lord taught us to pray, and in that prayer there is, among others, this petition,

"Thy kingdom come. Thy will be done in earth, as it is in heaven."

"Jesus shall reign where'er the sun
Doth his successive journey run;
His kingdom stretch from shore to shore,
Till moon shall wax and wane no more."

The King will come back again with revival blessing. He may come in that way: He may come as the Rider of the white horse in triumph down the skies. I am not very particular how He comes, so long as He comes. My heart cries, "Even so come, Lord Jesus." Let Him come, that is all. And He is coming. ("Hallelujah!")

How many of you are not Christians? How many are carried away by the foolish philosophies, the godless philosophies of the times? Are there any here? They are very clever, I know; quite up-to-date. Let me admonish you: get right while it is possible to get right. Get back to God, to His gospel, to salvation through the blood of our Lord Jesus Christ, to the old-fashioned standards of living set up in the Book, to a daily recognition of the supreme authority of Jesus Christ in human life. You will make a larger contribution to the solution of all the economic problems of the day, you will do more toward smoothing out political difficulties,—if, indeed you are called to exercise influence in these directions—but above all, you will do more to bring men and women into right relation with God, by getting right yourself, and bearing simple witness every day to the great fact that our David lives and reigns, that His blood still cleanses us from all sin, that His Spirit still quickens men into newness of life, and that the principles of His gospel are still reducible to practice and transmutable into Christian character, if we take them, and absorb them, and live by them. Take Jesus! Why not say, Yes, to Him to-night?

THE PILLAR OF CLOUD.

A Lecture by Dr. T. T. Shields.

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, March 10th, 1932.

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

(Stenographically Reported)

Lecture Text: Numbers, Chapters five to nine.

We turn this evening to the fifth chapter of Numbers. The camp has now been set up, with the tabernacle in the midst. Directions have been given, and in the opening of the fifth chapter a regulation is set out for maintaining the cleanliness of the camp, on the ground that God is dwelling in the midst of the congregation. Therefore those who are unclean—the leper, such as are defiled by the dead, and so on—are to be separated from the congregation because God is dwelling in the midst of His people.

What an argument that is for holy living! The tabernacle was a type of the New Testament church, beyond doubt. The church is called out from the world, to be a spiritual temple in the midst of which God Himself is to dwell. What manner of persons therefore ought we to be

who are ourselves the dwelling-place of the Divine Spirit! Let us keep that principle clearly in mind.

Then you will find from the fifth verse certain regulations are given with respect to offences committed against man, that is, a breach of the second table of the law, the violation of any principle of the Decalogue respecting our obligations to our fellows. When one, for instance, inflicts injury upon another; or when he becomes the occasion of pecuniary loss to another, then it is required that he should make restitution for his wrong.

I think we do not sufficiently emphasize that principle as a requirement of human conduct. You remember when our Lord came to Zacchaeus, saying, "Make haste, and come down; for to-day I must abide at thy house"; he "made haste, and came down, and received him joyfully . . . And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." When God really comes into a human life, when He takes up His dwelling in the human heart, and the man becomes conscious of the presence of God, he becomes specially sensitive in respect to his obligations to his fellows.

I remember the case of a man, years ago now, in a place where I was conducting evangelistic services. He was very angry on a Tuesday night when his wife professed conversion. I talked with her in one seat, and he sat storming in another, declaring he would never come back. On the way home he told his wife not to ask him to go again, for he would not go. Wednesday night it stormed, and they did not come; but Thursday night he harnessed the horses (it was before the days of motor-cars), and, without being asked, announced that he was going to church; and that night, before I could finish giving the invitation he rose, indicating his desire to know Christ.

On the Friday night we had a meeting of converts—it was my last night—to arrange for baptism. This man said he intended to be baptized, but that he wanted a little time, because he was the only man of his name in all that countryside who was a Christian. He said he had a large family connection, and if he were baptized that Sunday it would be all over before his relatives could know. He wanted his friends and neighbours to know that he had been saved, and was going to witness for his Lord in baptism.

I left the place, and heard nothing of the man for years. One evening when I was in London I saw a deacon of that church in the congregation, and asked him to come up to the house and tell me about the state of affairs in the place where the Lord had blessed so marvellously. I enquired about that particular man. I could not remember his name, but described him as best I could. "Oh", said my visitor, "you mean Deacon So-and-So." "Is he a deacon?" I enquired. "Yes; and one of the most highly respected men in the neighbourhood."

Then he told me this man was very well off. Beside being a farmer, he was a cattle dealer on rather a large scale. While this convert did not tell us at the time, my informant told me that he would not be baptized until he had adjusted certain matters with his neighbours. He drove all around the countryside making restitution where wrong had been done. He would go to one man and say, "You remember that deal we had five years ago? Well, I beat you by fifty dollars. Here is your money." When the neighbour would protest that he knew nothing about

having been cheated, the converted man would reply, "But I did, and it has been on my conscience ever since. Now I am saved, and I want you to take the money." Sometimes it was more, and sometimes less, but his conscience was very quick and sensitive; and he went through all the countryside adjusting things until his conscience was at rest. Then—and not until then—did he come forward for baptism; when the place was packed with people to see the baptism of this man who had witnessed such a confession.

If there should be a revival in this city, what restitutions there would be! How it would transform society. I heard Dr. Conant preach on one occasion, and I shall not forget the simple principle of his argument. It was good to hear him, if only for his association of two texts. The one was, "Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?" As though He had said, "I am not here for that. I will not be an arbitrator in that matter." Beside that Dr. Conant put the text I have quoted, "If I have taken any thing from any man by false accusation, I restore him fourfold." It was an address on Christian socialism, in which the preacher said when the man became a Christian he did not sever all relations with his fellows; he still had to do business with them; he still had to live with them. He had an opportunity of showing what sort of Christian he was by his relations with other people.

While in the one case the Lord refused to arbitrate, in the other He came into a man's heart—and that settled the problem. When a man really gets right with God, he inevitably gets right with men so that he may live peaceably with them—that is, insofar as it is possible to live peaceably. There are some people with whom one cannot live peaceably,—but, "if it be possible, as much as lieth in you, live peaceably with all men"—and all women!

We are to make restitution where restitution is due. At the same time, there is a *recognition of the unity of law*: where a man offends against his neighbour, he sins against God. He is to present a sin-offering to God. He has sinned not only against his neighbour. We cannot sin against God without affecting our neighbour, nor can we sin against a neighbour without sinning against God.

The regulation further requires that if the man against whom the injury was done "have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the priest". But the restitution must be made. After all, whatever may be said about the mechanical view of the atonement which is represented by that great word "substitution", a tit for tat, a *quid pro quo*, an eye for an eye, and a tooth for a tooth—whatever may be said about that principle by some of the critics, here it is. The scales must be balanced. Even though he could not find the kinsman of the injured, he was not to retain the restitution price. If he could not make restitution to his neighbour, he was to make it to the Lord.

Have we outgrown the Old Testament? These statutes admit of present-day application.

The sixth chapter has to do with the Nazarite vow, the man who was entirely separated unto God. Of course, we, as Christians, ought to be spiritual Nazarites, called out, given up entirely to the divine service. Surely that, in principle is what Paul implied in that great word in which he says he is crucified unto the world, and the world unto him. Between him and the old life lies the

grave of the Lord Jesus, and he stands on resurrection ground. We ought to be spiritual Nazarites, yielded to the Lord. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect, will of God." We prove the blessedness of the Lord's service in the measure in which our devotion to Him is complete.

In the twenty-second verse, at the close of the sixth chapter, there is a wonderful benediction pronounced. Aaron and his sons are directed to pronounce a benediction, a blessing, upon the people. We are the spiritual sons of Aaron. Our Aaron came into this world, not to condemn the world, but to save the world: "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Jesus Christ came, not to rob us of blessing, but to bestow blessing upon us. He came to be a Benefactor to the world. We who are His spiritual sons—for said He, "Behold, I and the children whom thou hast given me"—are a spiritual priesthood, as I have tried to explain to you, chosen "to offer up spiritual sacrifices, acceptable to God by Jesus Christ".

We ought to be a blessing. I wonder if we are? Even Jacob, mean character as he was, when he was going away received this testimony from Laban, "I have learned by experience that the Lord hath blessed me for thy sake." I wonder is it a blessing for people to be associated with us? Do we convey blessing to others, confer blessing upon others? Have we, in any measure, the power of benediction? We ought to have. Here it is: "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them."

That benediction finds its fulfilment, its realization certainly, in the Christian dispensation, and in the face of Jesus Christ. God *has* lifted up His countenance upon us, and He gives us peace.

Now we come to the seventh chapter. After the tabernacle was set up, anointed and sanctified, and all the instruments of the altar and the vessels put into place, the princes of Israel, the heads of the houses of Israel, brought certain offerings unto the Lord.

I do not know whether we are too democratic in our day to believe in princes or not. South of the line they do not like the idea of the monarchy. They have no real king, so they make them—"pork kings," and "oil kings," and "steel kings," and every other kind of king. I am not speaking disparagingly of our American friends. I say far more than that to them when I am there. I say to them, "You profess to be democratic, but there is no body of people on earth that has such a passion for titles as the Americans." Every little town can get a university charter. Anybody can issue degrees. You can have fifty universities in one town—and make everybody in town a doctor—if you want to. Even the barber is a "professor"! Though we passed a law in Canada that there should be no hereditary titles conferred, we are just as bad. Questions of precedence do weigh very often—not only in political life, for there are still people even in religious assemblies who love the chief seats in the synagogue. The fact is human nature is the same under all

flags. No one is wholly indifferent to rank and position.

But princes are princes by birth. Thank God for the life that is given to you. We may improve upon nature, we may develop it; but if you did not bring something into this world with you when you were born, there is not much hope that the Seminary can give it to you. There is no school on earth that can enlarge a man's brain capacity. Notwithstanding the American Declaration of Independence, the contention that all men are born equal is all "bosh"! They are not. They never were. They never will be. Some are short, some are long; some are black, and some are white; some are medium; some have large brain capacity, and some have not very much. I am always amused by these advocates of the evolution theory when they find a little piece of skull, and estimate its brain capacity. I could tell them of many people who have no more than that! It would not take them very long to bring their evolution down to date by examining skulls of no greater antiquity than their own.

There were princes in Israel. The kingdom of God provides a place for princes: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." The best way to be a prince is to be a good servant.

These princes were the leaders of Israel. That is what you students aim to be, and properly so. When you become the pastor of a church, if you do not become the leader of that church, you are not worth your salt—and I hope your deacons will kick you out before you have been there six months! If you have not got it in you to lead the people of God, you have no business in the ministry. You must be a prince in the sense that you know a little more than other people, and that you exemplify what you know.

The princes brought of their offering: "The princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered; and they brought their offering before the Lord." They came first. Remember, you who are planning to lead in pastoral or missionary service, whether at home or abroad, you cannot have the privileges of leadership without bearing the responsibilities of it. The officer ought to be where the fight is fiercest. He ought to be first, readiest to take up the burden. He ought to outdo everybody else in zeal and real service.

Certainly when it comes to presenting offerings to the Lord, those who lead ought to be first. Do not wait until somebody else does it: do it yourself. When you become pastors of churches, whoever else fails in regular, systematic, giving to the Lord's work, see that you do not fail in it. Put yourself in a position where you will be able to talk to everybody in the house, in the confidence that you have done your part. Do not be behind in presenting offerings to the Lord.

Furthermore: they did not bring silver and gold merely, but wagons and oxen. I do not know whether they had been instructed what to bring or not; it does not appear that any specific directions had been given to the princes what they should bring. Will you mark this principle: *the room that the Word of the Lord always provides for the exercise of spiritual discretion.* The broad outlines of the church of God are given to us in the New Testament. It does not say, "Thou shalt put a burglar-proof safe in the office of the church." It does not say that. We did not have one until the burglars tried to get all we had, then we exercised a little common sense and put one in.

There was no prohibition against the use of wagons, and those princes had sense. They said, "Look at this tabernacle, with all its heavy boards and hangings. We are to carry it through the wilderness. We ought to put it on wagons." Let us get together and present wagons to the Lord; then we can be organized, and when the cloud moves, and we have to take the tabernacle with us, we can put it in the covered wagons and carry it through the wilderness." They exercised common sense, and there is room for that in the work of the Lord. The Lord accepted their offering of wagons.

Do not despise people who cannot sing or preach, but who can bring wagons. I remember when cars were scarce a young fellow came to me and said, "I have a Ford car"—and he was a bit of an aristocrat to have a car of any kind. A car of any make was wonderful in those days! When I had a Ford car I used to drive along so proudly and say, "There was a time when even the king would have counted this a luxury." So do we change our standards! This young man came along and said, "I cannot do much, but I have four wheels, and I should like to set apart a half day a week to drive you around." He had sense enough to see that four wheels might be used in the service of the Lord.

Sometimes very literally we can bring wagons. I saw Mr. and Mrs. Hewlett loading up outside the church the other day. Did you ever see them? There was one row standing on the back seat, a row sitting in front of them—they were piled in until there were twenty-two in one car. That was presenting a wagon to the Lord! If they were not moving the tabernacle, they were moving the tots anyhow.

As the wagons were presented, they were divided by Moses between two of the principal families of the Levites, the Gershonites, and the Merarites, because certain duties were assigned to those families. But he gave no wagons to Kohath: "But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders." The Kohathites had to carry the ark, the golden altar, and all the instruments of ministry. They were forbidden to put those things on wagons. There are the golden rings through which they put the staves, and then they carried them upon their shoulders. No matter how far they travelled, they were not allowed to put the ark upon wagons: they were to carry it.

You remember what happened when certain people did put it on a wagon long after that. They got into a great deal of trouble because they put it on a new cart.

That principle obtains in the Lord's service. There are some things you can do by machinery, there are some loads you can carry upon wheels, there are some things you can depute to an organization: there are certain other things that you must do yourself, there are some burdens that must be carried upon the shoulder, and upon the heart. We are all ready to do things by proxy, to deputize somebody else to do our business.

How often people come to me to speak about those in whom they are interested. They think I should have great influence with them. If only I would do this or that! "Have you tried yourself?" "No." They want to put their burden on a wagon—and I am the wagon!

When the Lord sent Philip toward the south, to the place that was desert, to preach the gospel, and he met the Ethiopian, the Spirit said unto Philip, "Go near, and join thyself to this chariot."

At Christmas time or at some other time when gifts are given, someone who has plenty of money may write a cheque and say, "I gladly make a contribution." That is fine. But what if, instead of sending the gift by proxy, that person were to invest his money himself, put his purchase in a basket, and go to the house of the needy, knock at the door and say, "I should like to come in and talk with you", then go in as a friend and read the Word of God, and perhaps offer prayer, and leave the gift with his own hand,—that is to say, give himself with the gift? How much better that would be than to leave the parcel on the door-step by the hand of a deputy! How much more welcome is the parcel personally delivered than one left by a wagon!

Remember that in the Lord's work there are burdens to be borne upon our shoulders. No matter how big the organization, we cannot escape our own personal responsibility. You must do your own praying, your own giving. We have an adding-machine in the office. I have wished they had had things with wheels like that when I went to school. If I had had one I could carry in my pocket, I could have been at the top of the class! Do you not wish you had a machine that would do your Greek exercises? If we could only do our work by wheels, with wagons! But we are all Kohathites, in respect to certain duties: we must do our work with our shoulders—or the heads that are upon our shoulders.

That principle operates in the Lord's work, and you will find many applications of it, when you cannot transfer to wheels burdens that are intended for the human heart.

In the eighth chapter *Aaron lights the lamps*: "When thou lightest the lamps, the seven lamps shall give light over against the candlestick. And Aaron did so." Remember the word of our Lord, "I am the light of the world." He said also, "Ye are the light of the world." Both are true. He is our Aaron, and He lights us. We shall be bright and shining lights as He trims the lamps. You remember the vision of the seven golden candlesticks, "and in the midst of the seven candlesticks one like unto the Son of man". The high priest trimmed the lamps, and we must have the presence of our great High Priest always if we are to give light to the world. The church that does not enjoy the perpetual presence of the great Head of the church will not be a witnessing church. For this let us constantly pray, that our Aaron may trim the lamps, and make us true witnesses. Make application of it individually and to the church.

There is a remarkable word beginning at the seventh verse: "Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean. Then let them take a young bullock with his meat offering even fine flour mingled with oil, and another young bullock shalt thou take for a sin offering. And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together: and thou shalt bring the Levites before the Lord: and the children of Israel shall put their hands upon the Levites: and Aaron shall offer the Levites before the Lord for an offering of the children of Israel."

The Levites were to be dedicated to be the representatives of the whole congregation; and together they were presented to the Lord as a definite offering unto the Lord. There is a scripture which says, "Thus saith the Lord;

If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me. This is a further illustration of the principle that those of us who serve—and we ought all to serve if we are Christians—must be wholly dedicated to the service of the Lord. I must hasten, but study that at your leisure.

In the ninth chapter we have an account of *the first observance of the passover on the anniversary of the departure of Israel out of Egypt*. It is significant that, according to the record, it would appear that the passover was never again observed until they entered the promised land. Through all the years of wandering in the wilderness which followed this, they did not observe the passover. It was observed once, and not again until they had crossed the Jordan.

It may have been because the full complement of feasts was impossible of celebration until they had entered the promised land. The feast of firstfruits could not be observed until they entered the land of Canaan. But here in the leisure of their wilderness life the directions which had been given before are carefully carried out.

There is a further significant principle enunciated here. Certain men came to Moses stating that in the exercise of their duty they had become defiled by contact with a dead body just at the time when they ought to have been separated and sanctified for the observance of the passover: "And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day: and those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel? And Moses said unto them, Stand still, and I will hear what the Lord will command concerning you."

I commend to you first of all *Moses' caution in answering that question*. Some people have a phrase they use very much. I knew a man once who used it in every address. He was accustomed to say, "I have no hesitation in saying." It was a form of emphasis—"I have no hesitation in saying." Certain people have no hesitation in saying anything! If you ask their opinion about anything, they have "no hesitation whatever" in answering. One could wish they would hesitate occasionally: Do you observe that in class sometimes? Some students have "no hesitation whatever" in giving an answer—even though it be the wrong one.

"Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." He was God's representative in the camp of Israel; but when they submitted this question to him he said, "I will enquire of the Lord about it. I will not give you an answer at once. I will think it over, and get divine direction on the subject."

Do not be too ready to answer questions. Take time to discover the right answer before you give one. Do not be too impulsive. The learned judge on the bench listens to all the evidence. The litigants are very anxious to get the court's judgment; they are on the alert. But his

lordship says, "I will reserve judgment." The client asks his lawyer, "When will he tell us?" "I do not know. We shall have to wait his pleasure." One week, two weeks, four weeks, five weeks—perhaps a longer period will pass before the bench's decision is given. The judge takes time to consider the matter.

If Moses took time to consider, we had better take time too. When you become pastors, you will have plenty of interrogation points call upon you. There are many people who are full of questions. They will come and ask your counsel in many things. You ought to give advice: that is what you are there for. Moses did not refuse to counsel with them, but took time to consider the whole situation, and to seek guidance of the Lord.

There are problems that emerge for which we need to take time to consult the oracle. We have no Urim or Thummim such as they had, but we have the law and the testimony, and to this Book we must go. Although you are a preacher, when you have preached for a few years, and you are supposed to know a great deal, do not be ashamed to say, "I shall have to take time to ponder that question. I will examine the Word of God and see what it teaches on the subject." Put that down in your memory; it will save you from much trouble by and by, if it leads you to refrain from too hasty an answer to people's enquiries.

Then Moses received his advice. The Lord told him it was important that these men should observe the Lord's ordinance, but that they must observe it in His way. In effect He said, "The passover will be observed on the fourteenth day of the first month, but for you, inasmuch as you cannot now observe it, there will be a special observance arranged. You will wait a month, and on the fourteenth day of the second month you will observe it according to the prescribed order."

In your experience as a pastor you will very often have a discussion with people about the ordinance of the Lord's Supper. Some will say, "Why should not I observe the ordinance of the Lord's Supper? The rest of you are going to observe it—why should not I?" Why not? If anybody says that, you say, "I do not know." "It is the Lord's Table." Answer them, "If it is the Lord's Table we had better find out from the Lord what are the prerequisites to the observance. If it is His, He ought to have the right to say who shall come, and who shall not. Let us enquire of the Lord about it."

A man came to me some years ago, and said, "I heard you speak this morning about the importance of observing the Lord's Supper. If I am not present as usual next Sunday you may know that I have gone to a neighbouring church to observe the Lord's Supper." "But why are you going there? Have you ever attended that church?" I enquired. He replied, "No." "Why are you leaving us?" I asked. "You do not invite unimmersed believers to the Lord's Table," he said. "We do not invite anybody," I replied, "we teach what we believe to be the teaching of the Word of God. Why do you want to observe the Lord's Supper?" He then said, "Did you not teach us this morning that it was the command of God?" "Certainly," I answered; "but why do you not want to be baptized? That is equally a command." "I never thought of it in that light." "Well, is it not a commandment?" "I believe it is," he said. "Then, what right have you to pick and choose between the Lord's commandments?" I demanded. He was baptized, and then came to the Lord's Table. Let us abide by the teaching of the Word.

From the fifteenth verse to the twenty-third we have an account of the tabernacle being reared up, and of the cloud covering the tabernacle; "And at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was always: the cloud covered it by day, and the appearance of fire by night." Thus *the presence of the Lord with His people, in the midst of the camp of Israel, was symbolized by the pillar of cloud and of fire.*

How many of you have been to London? How many have seen Buckingham Palace when the King was in residence? The infallible sign of the king's presence is the royal standard flying from the masthead. You need never ask a guard whether the king is in London: all you have to do is to look at the flagpole over the palace. If the royal standard is flying, you know His Majesty is in residence. Wherever he is, in Buckingham, Balmoral, or any of the royal residences, the royal standard flies over the house.

When the Lord was present in the midst of His people everybody knew it. The pillar of cloud and the pillar of fire were there. Do you not think it ought to be apparent to everybody when the Lord is present in a church? I think it ought to be impossible for anybody to come through those doors, no matter how cold or how hot the weather, or what the conditions may be—it ought to be impossible for anybody to come where God's people are assembled in His name without being made to know that the Lord is in the midst of His people: "Where two or three are gathered together in my name, there am I in the midst of them." So ought we to pray for the pillar of cloud and of fire, the divine presence with us.

And surely *it was an indication of the Lord's acceptance of their offerings.*

And especially *it was given to guide them in their wilderness journey.* As long as the cloud rested, the people rested, whether a day, a week, a month, or a year. They stayed where they were until the cloud moved.

I am going to give a bit of advice to you young preachers. Try to remember it, will you? A few years from now, when you are settled in a church, and you have been having a fairly good time, you will work hard some week with the expectation of unusual blessing on Sunday, you will put more thought than usual into your sermon. But when you deliver it, it will fall as flat as the proverbial pancake. You will feel—as I have felt very many times—like running out the back door.

I remember preaching once—or trying to. I have been trying a long time now—but I have a very vivid recollection of that Sunday. It was not a long sermon, but it was long enough for me! I managed to announce the closing hymn, and pronounce the benediction in regular form, and then somehow or another get out the back door of the church. I was afraid to go down the street all that week. I really was. I had no appetite for anything. When duty forced me on the street I imagined everybody on the street was saying, "Do you see him? There is a man who thinks he can preach!" I felt so mortified, so humiliated, that I wanted to hide away where nobody could see me.

You will have times like that. And other times when some awkward member of the congregation will make trouble for you—for you will have awkward members, make no mistake about that. A man came in here last Sunday morning and said, "It is like home here. I used to come to this church when Dr. Castle was here. I re-

member where the Honourable William McMaster used to sit. He had a special seat." "He had?" "Yes. I will show it to you. It was not like any other seat in the church, for the seat in front was farther removed. He was a tall man, and had the seat in front moved forward so that there might be room for his feet." Walking to a certain spot he said, "The Senator sat here", but the seats must have been adjusted since then.

You will find some people who will need a special seat—but not for the reason Senator McMaster needed it, he was one of God's noblemen. I know you will rise above it! But after a while they will "get under your skin", as it is said. You will go home and sit down at your desk, and write your resignation. You will say, "I am done. I will not stand this any longer." I have done it hundreds of times (laughter). I remember twelve or thirteen years ago, before our great revolution, I used to write my resignation every day—not literally always—and I used to spend my nights dreaming about it. That was my nightly recreation! I could feel the thrill of getting it off! I had sense enough to keep it in my study! When you have done all that—I do not object to your doing all that if you keep it to yourself—get down before the Lord and wait for the pillar of cloud. Stay where you are while the pillar of fire is on the tabernacle. Reflect a little: "Yes; somebody was converted only last week. I have many evidences of the Divine Presence with me." When and while that is so you had better stay there until the cloud tells you to move, enduring hardness as a good soldier. Do not run away from difficulty. Some day it will help you when in the practical work of the ministry, and you feel as though everything is tumbling down on top of you, to remember the Lord still abides with His people. Wait for the moving of the cloud.

I was going to speak on the tenth chapter, but that is too much to begin to-night. We will leave the trumpets of silver for next week.

BAPTIST PUBLICATIONS WANTED.

The American Baptist Historical Society is eager to secure and preserve all associational minutes, reports of missionary societies, Baptist newspapers, early Baptist pamphlets, other such Baptist publications, photographs and letters, all these being highly important as sources of Baptist history. The older such publications, etc., are the more important they have become. Anyone having such materials, or knowing where they are preserved, will perform a distinct and lasting service by writing to the American Baptist Historical Society, Chester, Pennsylvania. Letters will have immediate attention.

BOOKS BY DR. T. T. SHIELDS

"CHRIST IN THE OLD TESTAMENT."

A series of Thursday evening Bible Lectures from Genesis to II. Samuel.

"THE MOST FAMOUS TRIAL OF HISTORY."

A series of sermons preached in Jarvis Street Church, on "The Trial of Jesus."

Price Fifty Cents a Volume Postpaid.

Baptist Bible Union Lesson Leaf

Vol. 7

No. 2

REV. ALEX. THOMSON, EDITOR

Lesson 14

April 3rd, 1932

SECOND QUARTER

THE CONDITION OF BLESSING.

Lesson Text: Leviticus 26, Deut. 12:28.

Golden Text: "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." Lev. 26:5.

DAILY BIBLE READINGS:

Monday: Deut. 11:13-21.

Tuesday: Deut. 11:22-32.

Wednesday: Joshua 8:30-35.

Thursday: Isaiah 1:10-20.

Friday: Rom. 6:15-23.

Saturday: 1 John 3:13-24.

I. THE BLESSINGS OF OBEDIENCE, (Lev. 26:1-13)

In this lesson the justice and mercy of God are evident in the clearness and faithfulness with which He sets before the Israelites the blessings of obedience to His commandments, and the penalties attached to disobedience thereto. It is always true that whatsoever a man soweth that shall he also reap, (Gal. 6:7), and this applies nationally as well as individually. The walk of the obedient is blessed, and the way of the transgressor is hard, (Prov. 13:15). Such results are not arbitrary, but are part of the constitution of things, blessing always accompanying a righteous life, and a penalty in some form an unrighteous walk. God is righteous. He has made us for Himself. Sin is an offence against Him, affecting His nature, and evil consequences are bound to ensue when we do that which estranges us from God, and correspondingly good results when we act in union with Him.

In this section the Israelites are again warned against idolatry, (v. 1), which is spiritual adultery, (Hos. 1:2), a heinous offence in God's sight, and they are enjoined to keep the sabbaths of the Lord, (v. 2). The promise then follows that if they would walk in God's statutes and keep His commandments they would receive definite specified blessings (v. 3). First, respecting the land, (vs. 4, 5), they were informed that the rain would come in due season, the land would yield its increase, the trees of the field would yield their fruit, they would have an abundant harvest, they would eat their bread to the full, and they would dwell in the land in safety. Israel's blessings were earthly, while those of the Church are spiritual, yet the same principle affects both, in that fully to enjoy them there must be obedience to God. Explanation requires to be made in relation to this. The nature of Israel's blessing may also be pointed out. Second, respecting their enemies, (vs. 6-8), there would be peace in the land, they would lie down and none would make them afraid. God would rid the land of evil beasts, and they would chase their enemies. In the Promised Land, as on their journey thither the Israelites, were in the midst of enemies,

and the Divine assurance of protection was assuring. The Christian also has enemies, (Eph. 6:12), and is likewise assured of victory through the Divine power, (1 Cor. 15:57). God is for Him, and he need fear no one who may oppose him, (Rom. 8:31). The wicked flee when no man pursueth, but the righteous are bold as a lion, (Prov. 28:1). Righteousness exalteth a nation, but sin is a reproach to any people, (Prov. 14:34).

The Israelites are further promised increase in numbers, (v. 9). This was in line with the previous promises in relation to their multiplication, (Gen. 12:2, 13:16, 26:4). They would also "eat old store, and bring forth the old because of the new", (v. 10), significant of the fact of any abundant harvest in that they would still have the old when the next harvest brought an additional supply. God is the giver of all good things, and the Lord of the harvest. And the greatest blessing of all was promised them. God would dwell among them, (vs. 11-13). He promised to walk among them and be their God, and He reminds them of that which He had already done for them in liberating them from the bondage of Egypt. He was well able to care for them, and to protect them from their enemies. Note the blessedness of God in the midst, in guidance, power, and fellowship, and explain the way in which His presence may be realized.

II. THE PENALTY OF DISOBEDIENCE, (vs. 4-46).

The verses of this section contain warning of the penalties associated with disobedience, each penalty being of a drastic nature, and significant of God's view of sin. A light view of sin gives us a light view of the penalty, which should be meted out to the same. In these days there is great need of viewing sin from the Godward aspect. Five distinct groups of penalties are mentioned, each increasing in severity. The first of these relates to physical suffering, (vs. 16, 17), where the Lord informs Israel that He would send upon them bodily affliction, and permit them to be ravaged by their enemies, so that fear would possess their hearts, and they would flee when no one pursued them. This was indeed a contrast to their happy physical state in the wilderness where, during the time of their obedience, they were preserved by God from physical ills, and were given the victory over their enemies, (Ps. 105:24, 37). Disobedience to God means spiritual weakness, and defeat for the Christian, for without our Divine Lord we can do nothing, (John 15:5), while in Him we can do all things because He strengthens us, (Phil. 4:13).

The second group of penalties relates to increased suffering, (vs. 18-20), "And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins". This intimates that the first punishment was remedial, in the form of chastisement, and not for the destruction of the nation. It was intended to bring Israel back to God, but if it did not result in this, then this more severe penalty would be exacted of them. In this there is evident not only the justice of God, but also His mercy. It would not be a manifestation of love on His part to permit His people to continue in sin without reproof; they

would then destroy themselves by their iniquities. It was in mercy therefore that He chastised them to bring them to repentance. Application of this principle may be made to the Lord's people these days. The increased suffering depicted in this second group was to proceed from famine conditions; their heaven would be as iron, and their earth as brass, and their strength would be spent in vain in their land. God can give and God can withhold, for He has absolute power over nature.

The third group of penalties relates to the sending of wild beasts among the people, (vs. 21, 22). Seven times more plagues would be brought upon them; and wild beasts would be sent among them, which would rob them of their children and destroy their cattle, make them few in number; and make desolate their highways. In a land where famine was most severe as depicted in the previous verses, the wild animals would also suffer, and would, therefore, most likely be possessed with the tendency to attack human beings. God had power over them, and could restrain them, but on account of Israel's sins, He would permit the natural tendency to manifest itself, and would send them among His people. His power over all realms of nature is supreme, and from time to time He has exhibited this, as in the case of the thunder against the Philistines, (1 Sam. 7:10), the hailstones against the Amorites, (Josh. 10:11), and the plagues upon the Egyptians, (Ex. 7:12).

The fourth group of penalties relates to the sword, pestilence and famine, (vs. 23-26). The reference to the ten women baking bread in one oven, and delivering the same by weight depicts famine conditions, implying that the scarcity would be "so great that one oven would be sufficient to bake as much as ten women used in ordinary occasions to provide for family use; and even this scanty portion of bread would be distributed by weight." Such a condition would mean severe suffering, and as in the previous cases the knowledge that it was the result of sin against God would add to the bitterness of the occasion. Emphasize the foolishness of sinning with its consequent suffering here and hereafter.

The fifth and last group contains the most drastic penalties of all relating to the scattering of Israel, but containing provision for restoration, (vs. 27-46). The statement is made that the Lord would walk contrary to Israel in fury, (v. 28), and fearful indeed is it to fall into the hands of the living God, (Heb. 10:31). So dire would be the suffering of the people by famine that they would descend to cannibalism, (v. 29: Deut. 28:52, 53). This took place during Nebuchadnezzar's siege of Jerusalem, (Lam. 4:10, 11), and again at the overthrow of the same city by the Romans in 70 A.D. It was predicted further that the land would be desolate (vs. 30-32), and the people would be scattered among the nations, (vs. 33-46). In the land of their enemies there would be a faintness in their hearts, the sound of a shaken leaf chasing them, (vs. 36-39). Provision is made for their restoration, however, (vs. 40-43), and the promise is given that they would not be utterly destroyed, (vs. 40-46).

The Union Baptist Witness

Is the Official Publication of the Union of Regular Baptist Churches of Ontario and Quebec. Send all communications to the Office Secretary, 337 Jarvis Street, Toronto 2, Canada

GLIMPSES.

From week to week, the reports of church activities and the news that is given through the pages of the *Union Baptist Witness* may be looked upon as a sort of glimpse which may reveal much. The old saying, "a wink is as good as a nod" has an underlying meaning which can in a sense be applied to "a glimpse" for oftentimes more is revealed in a glimpse than in a long report. Surely all have experienced times when a glimpse has proven a revelation and the brief reports, or outlines concerning the work among our churches, reveal the fact that a real work is going on and that the Lord is answering prayer and saving souls.

It is a joy for us this week to give a glimpse of the work being carried on among the Indians on the Medina field where Rev. Melchie Henry labours faithfully, and give reports of progress on other Home Mission fields, as well as general news and a letter from one of our Foreign workers.

The Medina Ingathering.

The result of two weeks of special services on the Medina field is as follows—seventy-eight homes visited; thirty-two souls making a profession of accepting the Lord Jesus Christ as Saviour; twelve backsliders finding restoration; one person applying for church membership by letter.

The method used when calling upon a home is described by Pastor Henry. "First a hymn is sung, then one or two lead in prayer. The members of the household, if Christians, are asked to give their testimony after which one of the visitors brings a short message and invites those outside of Christ to personally accept Him as Saviour. The visit is closed with a hymn and prayer." Who can measure the influence of seventy-eight such visits?

Following the visitation and the special services, the church has had capacity congregations and at the service held on February 21st, fifteen responded to the Pastor's invitation.

The Medina Church is grateful for the prayer that has been made on its behalf and asks that the Lord's people continue to remember in prayer the work in its midst.

The St. Amedee Field.

Those who are familiar with the demands of the St. Amedee field and are aware of the blessing which the Lord has given there will rejoice greatly in the knowledge that for the first time in its history, services have been held throughout the winter months. The Pastor's heart has been gladdened too that blessing has continued throughout the difficult winter season and that services have been so well attended. The Sunday evening services are conducted in the different homes of the people in-

terested and between forty and fifty gather. It is necessary that a long trip be made by sleigh that some get to the services, but they come.

The services held on February 14th and 21st were especially blessed and manifested the presence of the spirit of God on the St. Amedee field. On the first Sunday, at the close of the evening service, five walked forward signifying their acceptance of the provision made for them through the death of the Saviour and on the twenty-first, when Pastor Lorne Hisey exchanged fields with his brother, Pastor Roy Hisey, two more souls were saved.

Prayer is asked for these new converts many of whom are living under difficult circumstances, not conducive of growth in the Christian life.

The Emmanuel Church, Verdun.

The Lord is blessing the ministry of Pastor Roy Hisey at Verdun and on February 14th, he had the joy of seeing three souls surrender to the Lord. On the 21st of February when his brother, Pastor Lorne Hisey, supplied the Emmanuel Church, one other accepted the Lord.

East York Mission.

Have you visited the East York Mission where Mr. Bernard Jeffrey and a group of faithful workers proclaim the gospel in a needy district? If you have an opportunity to attend one of the services and share with the workers the thrill of teaching the Way, it will be a visit worth while. The East York Mission will, we believe, be a strong Regular Baptist cause in the future. Pray for the ministry carried on there.

Beneficent, Montreal.

Upon a recent visit to Montreal, Rev. W. E. Atkinson learned much of the work carried on by the Rev. Jules Danthony, Pastor of the Beneficent Regular Baptist Church. Since the month of November, twenty have openly confessed Christ in the waters of baptism and have renounced their allegiance to their former religious tenets. Great was the rejoicing when it was learned that such was the interest in the services that the meeting place has become entirely inadequate. This, however, conveys a new responsibility. The Pastor was quite frank in saying that upon various occasions he had to request his morning congregation to remain at home in the evening in order that those who desire to come for the preaching service at seven o'clock might find room to enter. The seating capacity is not large, but when it becomes necessary for one of our pastors to invite his morning congregation to remain at home so that there is room for the evening audience, it ought to be very clear that their greatest need is for a larger and better place of meeting.

God has been very good to this splendid group of people in the Pastor whom He has given unto them. Mr. Danthony is not only a well-educated man but a man of a deep spiritual experience and a passion for the lost which makes him beloved by all who hear his messages and work with him in the same great endeavour.

The opportunity for service is large, while the location of their present quarters is advantageous, being situated in the midst of a large area populated by French, nevertheless, they are at a loss to know how they are to go forward unless they are to receive outside assistance. The people are poor and have not much to give and like the disciples of old of whom it was said, "They first gave their own selves", so it can be said of this section of the French people in the city of Montreal. They are yielding themselves to the Lord and looking to Him for blessing upon their work. A personal visit to the Mission hall at 2440 Notre Dame East would readily convince even a casual observer that something must be done in the near future for this congregation in assisting them to procure a larger meeting place so as to carry on their testimony in this section of Canada's metropolis.

The Northern Field.

The First Baptist Church, Timmins, is a self-supporting work located many miles from another church of like faith and order, but a great testimony is given in that Mining town and the Lord gives souls. On February 28th, the Pastor, Rev. H. C. Slade had the great joy of seeing a stalwart young man humbly give himself to the Lord.

When receiving reports of blessing at Timmins, we are always reminded of some remarks of the Rev. Morley R. Hall who for so many years served the church as Pastor. He said, "It seems so much easier to draw the net and catch the fish in Southern Ontario, at Timmins, it is a great victory when one responds". Of course, it is always a real victory when men accept the Lord and a soul is wrenched from the power of death and the evil one, but Mr. Hall spoke by way of comparison, the atmosphere of a Northern mining town and the type of people with whom one has to deal makes the work especially difficult, but it is a great work nevertheless and readers will remember the Timmins Church and its Pastor.

The lantern slides, showing the Home and Foreign Mission work of the Union were presented by Pastor Slade to his people on two evenings recently and much interest was manifest as some for the first time realized the extent of the work which the Lord has given to the Union fellowship.

14 DAYS TO MARCH 31

The End of the Fiscal Year In All Jarvis St. Enterprises

TO GOSPEL WITNESS SUBSCRIBERS
Have You Answered the Editor's Letter Yet?

PLEASE TRY TO HELP
THE GOSPEL WITNESS FUND
BEFORE THAT DATE

To All Interested in Training Young Men and Women
For Ministerial and Missionary Service

PLEASE HELP THE SEMINARY FUND

TO ALL JARVIS STREET MEMBERS

DO YOUR BEST BY MARCH 31