

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. 45

TORONTO, MARCH 24, 1932

Whole No. 514

Sunrise at the Sepulchre

"They came unto the sepulchre at the rising of the sun." And "they" were moved by Love's mighty impulse. They were looking for their Beloved. And "they came unto the sepulchre." That is where we all must look for our beloved sooner or later. Even the love that beareth all things, and believeth all things, and hopeth all things, and endureth all things, must wend its way to the sepulchre at last. For, that is at the end of all roads traversed by human feet. Roads that lead to the high places, to fame and fortune, we and our beloved may never walk; roads where flowers beautify the hedgerows and make the air fragrant with their presence may be for other feet than ours; roads which run through paradise until they break up into many branches along which little children run to make new discoveries in the fields of life, some may wholly miss; but the way which leads to the sepulchre no one of us can avoid. For that is the end of the way: "It is appointed unto man once to die."

This lies at the end of the transgressor's way. Often the transgressor is lost to view, so that even love cannot find him. He has crossed the sea, he has put long distance between him and Love's enfolding and restraining arms. Mother cannot find him, and father cannot find him, and his wife cannot find him. Or mayhap the transgressor is a daughter, and no one knows her address. And there are reasons why Love should be ignorant of the transgressor's whereabouts. He or she will not be restrained. The road is pleasant, and there is gay company, and the way lies down hill and is easy, and Love would call back to higher levels. Ah, yes! I can only remind you that however long and luxurious, it leads to the sepulchre. And Love will know where to go by and by to find its object. When the end is reached the transgressor will come to the sepulchre like all the rest. And therefore we are glad that He—we need not name Him at this Easter time—we are glad that "He made His grave with the wicked"—we shall see what comes of that!

And the end of what men call virtue is the same. But for what seems like some strange optical illusion by which Love sees flowers in weeds, one might feel like saying it were well for some human weeds to wither and

die. For there are those who seem to be but cumberers of the ground, whose passing would be a blessing to the world. But who would not make the lily, the rose, or even the tiny forget-me-not, immortal if he could? These beauties we would keep with us always in unfading glory. Life is richer and sweeter, and more beautiful because some men and women are in the world. They are as flowers in a King's garden. And what shall we say of the children, the unopened buds, so full of promise, and of unrevealed beauty! But when Love goes into the garden to see its beauty, and to breathe its fragrance, alas, the rose-leaves are scattered, and the lily droops, and it is the old, old story of autumn in the garden, and Love comes to the sepulchre again. Even Jesus, the Rose of Sharon and the Lily of the Valley, was cut down in full bloom. The good and the beautiful among us must fall, and virtue must be laid in a grave. "Man being in honour abideth not: he is like the beasts that perish. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling."

And the same is true of the way of wealth: "He made His grave with the wicked, and with the rich in His death". The rich must dig graves. They may have more than heart can wish. They may own—and their ownership may be legitimate and honourable, they may own estates of thousands of acres, but a very small space will presently suffice for their lying down. They may build great castles to live in, but a tiny dark room will be enough for their dwelling ere long. With trappings of gold and of silver, and purple royal, and flashing gems they may array themselves, but very soon they must come to a house without windows, where the rich and the poor are alike. A sepulchre lies at the end of the way.

And so of all other paths worn by human feet: they all have one end. The intellectually great, whose powers have been trained and disciplined to the utmost; artists who have beautified the world and made it vocal with music; litterateurs who have caught and crystallized ideas in human speech; men of science who have driven back

(Continued on page 9)

The Jarvis Street Pulpit

COMFORT FOR THOSE WHO LOVE GOD.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, March 20th, 1932.

(Stenographically Reported)

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans 8:28.

Prayer Before the Sermon.

We have come into Thy holy presence, O Lord, that we may be numbered among those who render to Thee an acceptable service because they worship Thee in spirit and in truth. We rejoice because it is written in Thy word that Thou art seeking such to worship Thee. Seek us by Thy Spirit's grace and power, and bring us as captives to Thy feet.

We rejoice in Him Who is our Mediátor, Who lived, Who died, Who rose again, and Who has ascended into heaven and is seated on the right hand of the majesty on high. Through Him we have access by one Spirit unto the Father. Thus would we confess our dependence upon the infinite merit of our Lord Jesus, our utter helplessness apart from the grace of Thy Spirit, our longing to be where God is that we may be enriched from His treasures of grace. Come to us now, we pray Thee, in the depth of our need, for who of us here this morning does not need God?

We thank Thee for what we have tasted of Thy graciousness. There are many in Thy presence who rejoice in the assurance of sins forgiven, who know they are the children of God, who have already enjoyed much of the blessing of those who are in Christ Jesus. We thank Thee for the earnest of our inheritance which Thou hast given us until the redemption of the purchased possession. We rejoice that here and now it is our privilege to dwell in heavenly places with Christ Jesus, for therein Thou hast blessed us with all spiritual blessings, even as Thou hast chosen us in Christ before the foundation of the world, that we should be holy and without blame before Thee in love.

So we worship Thee, O God, this morning, Father, Son, and Holy Ghost. We bring to Thee our tribute of praise, the adoration of hearts that have been cleansed by the blood, and quickened by the power of the Holy Ghost. Look upon us this morning as a company of individuals each with his own peculiar perplexity, each subject to special temptations, every one of us facing difficulties which, humanly speaking, are insuperable. Oh, come to us, we pray Thee, and help us! Cause us to triumph over every thing that would retard our progress in the Christian life.

We beseech Thee, O Lord, especially to be mindful of the boys and girls, and the young men and the young women, who are present. We covet them for Christ. We desire that early in life they may know Thee as Saviour, and be wholly given up to Thy service. Be gracious to these boys and girls while they are yet in their school days, while life stretches out before them—thronged with opportunities for doing good, and yet beset with ten thousand temptations to do evil. Oh that they may be possessed of the Holy Ghost because saved with Thy great salvation! And we pray for the young men and the young women, that they may learn to put Christ first, and that they may find in His supremacy their highest and fullest felicity. Bless them abundantly, and help them, by lives that are radiant with joy and gladness, and yet true to all the principles of the gospel of Thy grace, to exemplify something of the possibilities of life in Christ Jesus to those who are still in darkness.

Be mindful of those of maturer years who bear the burden and heat of the day, men and women with family cares, with heavy responsibilities; mothers concerned about their children, and fathers troubled about the necessary provision for their needs. In this time of peculiar distress help those who name Thy name to put their trust in Thee more firmly than ever. Oh, grant them Thy grace that they may be enabled to walk joyously, even in paths beset by much trouble.

Bless any sad heart this morning, any who are subject to some particular grief. Draw near to the sorrow-stricken soul,

if such there be. Bless those who are afraid of to-morrow. Assure them of Thy presence with them on Monday as well as on Sunday. Make them to know that Thou canst be with them in the shop and in the office, in the school and in the kitchen, just as Thou art in the sanctuary.

Help us to put our hands into Thine and to yield ourselves wholly to Thee, to step forward into the future with firm and gladstep, because we are assured that we shall be made always to triumph in Christ Jesus the Lord.

Bless our meditation. Enlighten our understandings. Open our minds as Thou didst in the days of Thy flesh when Thou didst expound to Thy wondering disciples in all the Scriptures the things concerning Thyself.

Bless any, we pray Thee, who are not saved this morning, any who have come into this place with no consciousness of God, with no happy assurance of sins forgiven. Lord, send them out in a little while rejoicing in the Lord, strong in the Lord and in the power of His might.

Remember those who are ill; some are very seriously ill. Be thou the Physician both of body and of soul, and where it is consistent with Thy gracious plan for them restore them to health and strength again.

Now bless us as we continue this service of worship. In the hymns of praise, and in every exercise, may we be conscious of the ministry of the Holy Ghost within us exercised through the merit of Christ Jesus the Lord. We ask it in His name, Amen.

It is almost a daring thing to presume to attempt an exposition of a text like this. One feels like a man setting out to cross the Atlantic or Pacific in a canoe; trying to fathom the depths of the ocean with a yardstick; presuming to measure astronomical distances even without the aid of a telescope. There are some texts which seem to have been given to be quoted; John three, sixteen, for example. Who can preach from a text like that? And this verse which I have read to you has come with its message of comfort, of light, and of music, to many a troubled heart.

There are some things we can experience which we cannot explain. There are things we may know, know beyond all peradventure, for which we have no theory, and no satisfactory explanation: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

I.

This is a text which is restricted in its application to A PARTICULAR CLASS OF PEOPLE. It is a text which speaks of the operation of God in the life of those who love God. And that is my first task this morning, to discover, to identify, those who love God.

It does not necessarily follow that those who are church-members, and professors of religion, love God: they ought to do so. It does not necessarily mean that those who are thoroughly instructed respecting the letter of the gospel do really love God. Here is a mark of identification which differentiates the true child of God from all others. This

is not a rating obtained by human standards. Here is a word which has to do with the nature of things, which is not concerned so much with outward character, with outward seeming: here is something God says about people who love Him, who are really passionately in love with God.

This does not necessarily mean people who talk much about love. There are people who are fond of exhorting others to love God. They inspire in us sometimes a measure of resentment. It is useless to tell a plant in the garden to grow. There must be life within; there must be the heavenly ministry of dew and rain and sunshine if that plant is to grow to perfection.

Now who are they who love God? How many of you Jarvis Street members really love God? You cannot tell when other people love Him: you may only know whether you love Him yourself. There are many people who may seem to love Him, who act as though they loved Him in some particulars, whose hearts are yet very cold toward God as a person.

You know what it is to love people. A mother loves her child. Husband and wife love each other. Friend is beloved of friend. Sometimes you hear one for whom you entertained a deep affection spoken of in an uncomplimentary fashion, or you hear of such an one being in difficulty; and there leaps out from you immediately toward that person a something which you cannot explain. There is a bond of sympathy, there is a union between you of which you are conscious, which makes you to know that that person is something to you. You have not talked about it, but you know that there is a real affection in your heart for that man or that woman. That ought to be true of every Christian toward every other Christian, and we ought to know that we love each other because we are Christians. But, mind you, we shall not love each other the more by talking about it! You remember our motto for the year: "My little children, let us not love in word, neither in tongue; but in deed and in truth."

How many of us really love God, God as revealed in the Person of His Son Jesus Christ? We know nothing of God apart from that revelation. I know there is a revelation of God in nature; but God unveils His glory in Christ: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." He is the only God we know: "No man cometh unto the Father, but by me."

What, then, is your inner attitude, the attitude of your soul toward the God Whom Jesus Christ has revealed? You cannot tell me whether I love Him; I cannot tell you. But we may each know for himself: we may know within ourselves whether we belong to that select, that highly-privileged, divinely-enlightened, company of people who have subordinated everything, not only in this world but in the world that is to come, to the person of God as revealed in Christ.

A world of wonder and of beauty, a world of enchantment, of alluring and fascinating things, is this world. I have a great deal of sympathy with the little girl of whom a friend of mine told me who was visiting an aunt. As this Christian woman was listening to the little child say her prayers at night, kneeling at her bedside, the child stopped in the midst of her prayers, and turning to her aunt, she said, "Auntie, I do not want to go to heaven."

Her aunt said, "You do not! Why?" "Because this is such a beautiful place. There are so many flowers, so many lovely birds, so many nice things, that I do not want to go to heaven." Then her aunt explained that by and by the flowers would fade, the birds would fly away, the snow and the ice would come; and that some day Death himself would come and lay his icy fingers upon our hearts, and that everything would crumble away. "Yes", she said, "I suppose." And then she dropped her head and resumed her prayer, and talked to God as she had been taught about heaven and the life to come.

I do not wonder that children should feel like that. We have all felt like that sometimes. But have we had that visitation from God, that light that never was on sea nor land shining in our heart and introducing us to God in the person of Jesus Christ, so that we can say, "I do love Him"; so that we can say, even as Peter did, notwithstanding all his unfaithfulness, the third time, "Thou knowest all things, Thou knowest that I love Thee"? Can you say that? Perhaps you cannot boast of your faithfulness; you are ashamed to turn the pages of your life's record. There are too many denials, too many failures, too many blots. You confess, "There is not much proof of love to God there. But I will go to One Who knows my heart, Who sees me as I am, and I will dare to tell Him that, notwithstanding all, I love Him." "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?"

Are you included in the list of heaven's aristocracy, numbered among those who really love God? You must answer that question; no one else can answer it for you. But mark you, that is the hall mark, that is the distinguishing feature of the genuine Christian.

There is a man standing there with three or four boys roundabout him. You look for a moment, and then you pick out one of the boys and say, "This is your son." "Yes." "I do not need to be told; I can see his father in him."

Now "everyone that loveth is born of God, and knoweth God." That does not mean that whoever talks in honeyed words, and in sweet nothings, who disguises an intense selfishness by telling other people to love, is born of God. No, no! It means that the person whose heart has been brought into agreement with God, and has become one in nature with God, is born of God. God, by His Spirit, has so changed the man's nature, his disposition, his tastes, his appetites, his desires, his aims, his whole outlook on life, that he has been led to subordinate every consideration of life to the supreme passion of pleasing God. I love Him, and I want to do what He wants me to do. Have you been born of God?

I shall not under-estimate the value, of course, of correct definitions. Our ability accurately to define the terms we use is very often an indication of the clarity of our thinking. It is well to understand the meaning of the words we employ, and to be able to define the things which we believe. But there are things in life which defy definition. There are experiences which are beyond the power of human speech to describe. "Thanks be unto God for his unspeakable gift." Did I ever tell you of an illustration I once witnessed of the profound-significance of that scripture which speaks of the believer rejoicing with a joy "unspeakable"?

I was in Brussels when King Albert returned to his capital after four years of exile during the Great War, just a few days after the armistice was signed. And I was fortunate enough to get a position from which I could view the whole scene, at the top of an office building, out on a balcony overlooking the street. There were hundreds of thousands of people assembled. They had bands and noise-making instruments innumerable, they were there with flags and bunting; the whole capital was prepared to shout itself hoarse in acclaiming the returning king. He had been outside that ring of fire for four years; and for a long time they had not known what was happening. All news was denied them. But now at last the oppressor had been driven off, and the king was coming back.

I was standing beside two or three Belgian ladies and a few men. And they were all waiting with their handkerchiefs ready to wave, and to clap, and all the rest of it. Presently King Albert came on a white horse, with his queen beside him, and his children just behind him; and then contingents of all the allied armies following in order. He came around the corner just below us, as we looked down. And there was a great square over there with hundreds of thousands of people it seemed to me—I do not think I ever saw so many people assembled together. The bands were there, and the bandsmen all ready. It appeared that every organization in Brussels had assembled *en masse*, loudly to acclaim their king. But when the king appeared a great silence fell upon the throng. They dropped their instruments and bowed their heads. The people beside me, typical of all the others, just whispered, "Magnificent!" The tears streamed down their faces as the king, in silence, rode through the assembled multitudes. Glad! It was a "joy unspeakable and"—in the temporal sense—"full of glory".

Ah, there are things too big to be expressed in any terms of human language. And there is a love that defies definition, an experience that is real to every believer. Have you had it? Have you been born again? "I professed faith in Christ, and I joined the church." That does not answer my question. What I am asking you, my dear friends, is, Has that revolutionary change taken place in you, that led you to feel a passionate devotion to the Person of God Himself, above all earthly things, above all religious things, above the church—yes, may I dare to say above the Book? Have you learned to get through the Bible to God? And can you say, "I believe it; I treasure it; I would die for it, because it is the word of God, Whom I love, to my soul"?

II.

HOW WERE WE MADE TO LOVE GOD? "To them who are the called according to his purpose." Why do you love God? Because He first loved you. He "called" you. That does not mean an invitation. This is what theologians mean by "effectual calling." "Whom he called, them he also justified." "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life." The voice of the Good Shepherd calls. Have you heard it, and answered it? I quoted from the Song of Solomon just now. You remember that sweet passage where the spouse is slumbering, and she is awakened from her slumber, and exclaims, "I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my un-

defiled: for my head is filled with dew, and my locks with the drops of the night." Did you hear Him call? Did you hear Him knock? A preacher? Yes; somebody preached. A Sunday School teacher? Yes; somebody invited. A visitor? Yes; somebody showed an interest in me. A book? Yes; I read it in a book, and it impressed me, and I responded. Ah, but of all these instrumentalities did you not say, "It is the voice of my Beloved"? Did you recognize the voice of the Good Shepherd calling His sheep? You remember in the days of His flesh when they heard Jesus preach and teach, the people said, "Never man spake like this man!" True! No one can imitate the voice of Jesus.

I will tell you what "effectual calling" means. There is a grave and a man is buried there. He had two sisters, and one of them has been at the grave many times these four days. When she again leaves the house the neighbours say, "She goeth to the grave to weep there." She had been there before; they knew she was going again. And she did, I dare say, what many others have done, she called his name; but he did not answer. They had called him before they had carried him out from the happy home in Bethany, the erstwhile happy home; but he had made no answer, for Lazarus was dead. But at length another stood at the grave when they had rolled away the stone. And some people said, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" Ah yes, the sister said, "Lord, if thou hadst been here, my brother had not died." But you know the story. This Man had said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." And when He had prayed, He lifted up His voice and said, "Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes."

Did you hear His voice, awakening you from slumber, disturbing your peace, quickening your conscience, making you alert and responsive to moral and spiritual realities, until you came forth knowing, if not saying, "Something has happened"? Then, by faith, you looked into the face of the Son of God, and you said, "I love Him." "Called"!

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

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

"Called"! I wonder why? Was it for anything good in us? Ah, no! Most emphatically, no. Here is the only explanation: "To them that are the called according to his purpose."

I wish I had the man of science here who holds revealed religion in contempt. I should like to go with him into his laboratory and say, "What are you doing, man?" There he is with his microscope. "Oh", he says, "I am just peering into the depths, into the marvels of nature. I think I am on the track of something. I can see the operation of a law that is rather elusive, but I have almost got it." "A law?" "Yes." "You are not trying to make a law, are you?" "No; I am trying to discover

the way certain elements, certain forces, work." And when you have found them—what then?

See Dr. Banting on his bicycle, a young man, about three or four o'clock in the morning after he had been working away in his study. And at last he says, "I have it!" And he cannot wait for dawn, but away he goes to the abattoir to get a carcass, that he may demonstrate the operation of that law in one of God's humblest creatures. But he did not make the law.

A few years ago a company of astronomers met in Spain to observe an eclipse of the sun. They said they could predict an eclipse to a fraction of a second one hundred years in advance; and, as they watched, the shadow appeared as they had predicted. How did they know? Because they were forecasting the operation of a machine that works perfectly, operated by a law that never varies, never needs repair; hence they could predict to the fraction of a second the movement of the heavenly bodies a hundred years in advance. In view of such exactness I feel like saying to the man of science: Apply your principle to religion. Turn your microscope upon the operation of the law by which I was made a new creature in Christ. I was called according to God's purpose, and His will is just as sovereign in grace as in nature.

Do you know why you are a Christian? Because the One Who made the stars, the heavens, the earth, and all that is therein, for some reason known to Himself set His heart upon you and formed a purpose of grace respecting you. And He said, "I will call that soul, and I will include him in my family." That view makes life worth living, does it not?

Ah, the next time you read of a great banquet down town, and you see a photograph of the head table with all the important people there, and you know in advance who will be appointed to ask the blessing—you say, "Well, I am left out." What if you were not included in that plan? Does it matter greatly? I used to be so "honoured" but I am not now! But oh, if we love God, and our hearts have been changed, and we know we love Him, that we love Him because we have been called, and that we have been called because He sovereignly purposed that we should be called—finding that to be the teaching of Scripture, we have a rock to stand upon, and we say to our astronomical friends, "You can predict an eclipse a hundred years in advance, can you? I can surpass your achievement, I can speak with certainty of millions of years to come, yes, of all eternity; and I can tell you with absolute certainty where I am going to be, because I am called according to God's purpose, and whom he called, them he also justified: and whom he justified, them he also glorified."

Now you must have some such foundation as that for any understanding of this text; and I again apologize for even presuming to attempt an exposition. But I say, with that in view we can get a glimmer of light, a little understanding of this great saying: "And we know that all things work together for good to them that love God." Of course they do! They do, because they must.

III.

Our text further teaches THE UNITY OF THE CHRISTIAN LIFE. That means, dear friends, that in the life of the believer there are no superfluities; there are no elements that are unimportant; there are no accidents. There are no things that are merely incidental. There is a perfect

unity in the Christian life. Life is all of a piece. We are not told that *some* things work together for good, or that things *generally* work together for good, or that the *great things* of life work together for good, but that *all* things work together for good to them that love God—How shall I explain what that means?

Look for a moment at the element of time. This is—what is the date? It is some day in March, I think. "March twentieth." Yes, that is the date, March twentieth. Very well, between rise and set of sun all that occurs within that restricted period of time is included in the "all things". But the things of to-day have their roots in yesterday; and the things of yesterday in the days preceding—not only in my life, but in the life of those who have gone before me. And even the apparently trifling things of to-day have a direct relation to all the past; and I am assured that "all things" work together for good.

That is a staggering statement. Viewed only in respect of time, it must mean that there is a power of foreknowledge somewhere. Somebody in the past must have seen this twentieth day of March. I know not what a day nor an hour may bring forth, but the "all things" of to-day are related to my to-morrow and the next day, and the next year, and all the years after. Do you not see that the "all things" even in the matter of time span the eternities? You cannot have all things work together for good unless there be a power of control to which all things are subject.

Make an inventory, if you can, when you go home this afternoon. Take your pencil and paper, and say, "I am going to write down my 'all things'." Your personal affairs, your business affairs—everything! "All things!" Write them all down. Perhaps you had better leave it for the summer holidays; I do not suppose you would have time now! Or, for particular purposes, cast your thought upon the things that are immediate, that are present now in your life, and say, "That is one of them, and this is one of them." And especially when you meet something with clenched fists, with an attitude of complaint and antagonism, exhort your soul and say, "Wait a minute! That is one of the 'all things'." When you are disposed to grumble and growl—as we read this morning: "the whole creation groaneth." That is one thing we know; we can hear it groaning all the time, and when you are disposed to join in the groaning remember the "all things".

All things work—and work together!

The majority of you, I suppose, drive cars, and sometimes you can start your engine, but cannot start your car. The engine works, but the clutch does not, and so engine and car won't work together. But God makes all the events of life work together. Hence my to-days must be related to my yesterdays, and my to-morrows; all the events of life must be systematized, ordered, and organized, and so controlled that they work together—what for? "For good." Can you define that term?

What do you mean by "good"? Shall I send you home to a dictionary? What dictionary? All the dictionaries. Find me a definition of the word "good". On our tongues it is a relative term. "Good!" What is it? This is the word of God, hence this is "good" in the absolute. This is what God calls good. I do not know what that is. You may know a "good" dinner, a "good" suit of clothes, a "good" motor car, or a "good" day. "Good"? "Good"? There are a thousand things that are good; but then it is only a relative term when we employ it. But here is good in the absolute, in the ultimate; what God has plan-

ned for those who love Him. And He says, "I am going to do them good. I shall take all eternity to work it out, but I shall do it, and I shall make all things work together for their good."

And men would shut God up to their programme! You look at your watch, and begin to complain and to grumble because things seem not to fit in with your plans. God says, "I am not working by the calendar; I am making all things in your life work together for what I know to be good. Can you receive that truth?"

IV.

We come back to the place where we began. What is your conception of God? Here HIS UNIVERSAL SOVEREIGNTY IS ASSUMED. If all things work together for good, there must be Someone to Whose sovereign will and wisdom all things, everywhere, in all time, irrespective of the calendar or of geographical considerations—*there must be Someone somewhere to Whom all things, not only in both hemispheres, but in all worlds, for all time, and to all eternity are absolutely subject.*

What an idea of God! Your Modernist God will not fit in there. No! no! But when I read this Book, I see God planning my redemption from the foundation of the world, and I see Him doing here a little and there a little, speaking through the prophets, until at last One comes Who says, "He that hath seen me hath seen the Father. You have seen Me work a little. I have come out of eternity to manifest Myself to you, but My fleshly manifestation is only a segment of My eternal existence. I shall go away, and for a little while you will not see Me. I will leave My Spirit with you; but I shall go and prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also. In the meanwhile, not the slightest detail of your life will escape My observation or control. I will be with you all the days; and I shall make all things work together for good. And by and by, in the long reaches of eternity, you will understand what I mean when I speak of doing you good."

Do you *know* that to be true? You cannot be happy even though it be all true, if you cannot say, I know.

"And we know"! How can we know this? We know by the inspiration, by the illumination of the Holy Ghost; we know by the authority of God's word; we know by that supreme unveiling of Himself at the place called Calvary. That is the argument. Read it. That is the argument: "If God be for us, who can be against us?" "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

When we have thus seen Him emptying Himself that we might be filled, becoming poor that we might be rich, dying that we might live, we can take these inspired words from the apostle's lips, and from his pen, and say, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth"—is anything left unsaid?—"nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Let us pray: We thank Thee, Lord, for the assurance of this truth. We pray that the Spirit of God may minister to every believing heart. And if there be any who up to this hour have not responded to Thy call, may they hear the effectual call of grace, and be numbered among those who, being born from above, have learned to love God. Amen.

THE GREAT DETECTIVE.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 20th, 1932.

(Stenographically Reported)

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."—John 16:8.

Belief in the existence of a Supreme Being of some sort, and of the necessity of men's being rightly related to Him, lies at the basis of all and every religion. One needs no special divine visitation to know that there is some kind of estrangement between earth and heaven. The philosophy of every heathen religion is itself a recognition of the existence of some wrong, of some alienation of the human heart from God. It is one thing, however, to know that one is ill: it is another thing to have exact information as to the nature of the malady from which one suffers, and to be assured of a remedy for that disease.

Every true revival of evangelical religion has brought with it a deepened conviction of sin, a clearer knowledge of what God requires of us all. When the sense of sin is dulled in the individual life there is likely to be a corresponding declension in the life of the community, in the life of the nation.

There are thousands of people who are not, theoretically, convinced evolutionists who, notwithstanding, assume the truth of it. The idea that we are emerging from a lower state colours all our literature, and people imbibe the germ of the thing, so that there are probably many, if driven to a logical analysis of the question, would repudiate the evolutionary hypothesis, who yet quietly, and perhaps without much thought, assume its truth, and adopt as a regulator of human life a somewhat cynical attitude toward the standards of life of former times. "Be not righteous over much,"—do not be "Puritanical"—whatever that is. Do not be too straight-laced. Do not allow yourself to become excessively perpendicular—you know what I mean, leaning backward. Be broad-minded and liberal in the regulation of your own conduct, and in your interpretation of the conduct of others.

Yet surely sin needs to be discovered. It needs to be brought to the light. The moral evils from which the world suffers need recognition and treatment if we are, as individuals, and collectively as a nation, to become better. Our Lord promised that He would send the Comforter, and He specifically defined His mission and ministry, that when He should come He would convince the world of three things. He would discover to men things that are hidden even from their own knowledge—for we need, all of us, a detective who will not only discover things that are hidden from others' view, but who will detect the evil within us of which we have ourselves no personal knowledge. The Spirit of Truth is come to convince the world "of sin, and of righteousness, and of judgment".

I.

That, then, is our first requirement, TO BE CONVINCED OF SIN. In family life, when the children suffer from minor ailments, an experienced mother will readily detect the nature of the illness without calling in a doctor. She has had experience. She recognizes measles when she sees it; she knows something about whooping-cough, croup, and other things that afflict children. She knows

something about their treatment. But there comes a time when some member of the family is ill, and the mother cannot tell what is the matter. A physician is summoned, and he is not quite sure. Now they use X-ray to examine the interior of a man—and when they have done that they are not quite sure. They call in other specialists, and consult one with the other,—not for the discovery and identification of some external ill, but in order that they may discover that thing which is hidden even from the minds and discernment of experts.

Everyone knows it is wrong to steal—except perhaps the Editor of the *New Outlook!* But ordinary people know that it is wrong to steal and to lie. Most of us can discern some rashes when they appear, we can recognize external symptoms, but the Bible deals with something that is deeper than that.

Some of you remember our studying recently the chapters in Leviticus dealing with the disease of leprosy, with the symptoms of the disease, and how the priest was required to examine the person who was under suspicion. Here were two people whose symptoms looked much alike; but one appeared to be “not in sight deeper than the skin”. He was to be shut up for seven days, and at the end of that time he was to return to the priest. Then if the priest discerned that the disease had not spread and was not beneath the skin, that it was superficial only, he should pronounce the man clean. But if it was a leprosy that went beneath the skin, if it entered into the blood, flowed in the blood stream, then he was to be pronounced unclean.

There are evils that seem to be superficial, at least they are external. They may be symptoms of something that is deeper. But the Bible is a radical book. I mean by that that it goes always to the root of things. It never contents itself with superficial treatment. There is a good deal of religion to-day that is only superficial. There are preachers who conduct religious beauty parlours. I do not know what religious cosmetics they employ, but they try to dress up human nature. On the contrary, the Bible goes always right to the very bottom of things.

Thus the Spirit of Truth is come to tell us not only that we are sinners, that we are out of tune with God, but to tell us something of the nature of the disease. Mark I said, *nature*, not *character*. I use the strongest word I know, for it is necessary for us to know something of the malignant nature of the thing that afflicts us,—and only the Divine Physician can accurately diagnose that trouble.

“He will convince the world of sin.” That is something deeper than mere departure from a moral code. What is sin? All infringements of the Decalogue, all violations of moral principles, are sinful—and they are symptomatic of something that is deeper, and more serious. So the Bible comprehends all sins in one sin, and declares that the Spirit of Truth will show men that the sin of all sins, the all-inclusive, comprehensive, damning, sin is the sin of refusing to believe on Jesus Christ.

Somebody will say, “You astonish me. You do not mean to say that refusing subscription to an intellectual formula is a sin? I have grave doubts about a great many accepted positions of Evangelical Christianity. I am not convinced of the divine origin of Jesus Christ, of His virgin birth, or of His resurrection. He was a good Man doubtless, but I reserve to myself the right of forming my own opinions of Him as I do of other people; and I see no special wrong in that.” No! Therein lies the difficulty,

and at that point do we all need the ministry of the Holy Ghost, that we may learn that the sin that will lock fast the gates of pearl against a man, and throw wide the gates that admit to the bottomless pit, is just that thing that is dressed up in the guise of an intellectual affectation.

“Of sin, because they believe not on me.” Why is it wrong to refuse to believe on Jesus Christ? My friends, the rejection of Christ involves a refusal to acquiesce in God’s estimate of that moral evil which the Bible calls *sin*.

Who was Jesus? Why did He come? Sometimes a physician says in certain cases, “Nothing can save this life but a transfusion of blood. The patient’s recuperative powers are so depleted that he has no power to recover from his ailment unless a flood of new life can be poured into his veins.” God’s estimate of this world, and of this race, is that it is beyond recovery; that sin is such a fatal malady that it has brought the whole race to death and destruction, and that there is no hope for the race or for the individual but by the stooping of God Himself from heaven to earth, and the impartation of a new life. Hence, while “the first man Adam was made a living soul; the last Adam was made a quickening spirit”. He came to be the Federal Head of a new race, to give new life to every individual who will trust in Him.

But to refuse to accept Jesus Christ, is to acquiesce in the transgression of Adam, and to approve of all the black record of the human race from then until now. It is to reject the diagnosis of Him Who said that the race is death-stricken; that in Adam all died; and only in Christ can all be made alive again.

The rejection of Christ is the rejection of the divine remedy. “Last of all He sent unto them His son.” What do you know about God? Nothing. What do you know about the divine character? Nothing. “Canst thou by searching find out God? canst thou find out the Almighty unto perfection?” What strange images of God men have made! One of the disciples asked, “Shew us the Father, and it sufficeth us.” Who is God? What is He like? What does He require of me? What will He do for me? What are the terms upon which I may be happily related to Him? Who shall tell me?

Not liking to retain God in their knowledge, men have “changed the glory of the uncorruptible God into an image like to corruptible man, and to birds, and four-footed beasts, and creeping things”.

The rejection of Jesus Christ involves the rejection of God’s disclosure of Himself. Said He, “They will reverence my son.” The man who rejects Jesus Christ rejects God, as in Him God unveils Himself. And to refuse to believe on Christ, as being what He declares Himself to be, the One Who came forth from the Father into the world—refusing to accept all the implications of His deity, and to bow at His feet as Thomas did at last, saying, “My Lord and my God”, is to look into the face of God and say, “I will not have Thee.” Say that, and God will deal with you. To reject His own approved, certified, likeness, His “express image,” the summary of all He has ever said to men gathered up in One, the divine Ultimatum, Heaven’s last Ambassador, the one and only Mediator between God and man—to reject Him, that is *the sin* of all sins. More than stealing, more than lying, more than all other evils, that is sin, because it is the prolific mother of all evils. It is the sin that comprehends all others. May God the Holy Ghost teach us that there is

no possibility of coming into agreement with God until we are ready to yield heart and intellect to God's own estimate of His Son.

II.

"Of righteousness." What is righteousness? An expression of the collective will, or of the collective judgment of a community or a nation? Does the passage of a law in the legislature limiting the speed of traffic on the highway to thirty-five miles an hour make it a sin to travel forty? Does the passage of any human law really determine the intrinsic moral quality of an act? We ought to be obedient to "the powers that be", and yet if it be a sin to exceed twenty miles an hour in the city, and thirty-five on the highway, there are a great many sinners! And some of them are here!

What is righteousness? Where shall we find a norm, a standard? We have weights and measures, and in the hand of the Lord there are just balances. You remember how in one place He asks the question, "Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" The only way by which that man can be represented as being full measure and full weight is to weigh him in unjust balances, with deceitful weights.

But where shall we find the standard? Where shall we find the norm? I know very well there are men here this evening who are not professing Christians, and certainly not members of this church, or perhaps of any church, who will tell me that they are "just as good" as a great many church members. They may modestly suggest that they are better than most—and I should hold no controversy with them on that ground: perhaps it is true. There is a pretty loose idea nowadays as to what constitutes morality. If a certain legislature decides on a certain measure, and the majority approve of it, that is right. No, it is not! What do you call right?

Could we not have an interesting discussion on that?—what is the "right" of any particular question at issue. You have your opinion, and I have mine. Yours is just as good as mine—and mine is good for nothing!

We observed this morning that the term "good" is a relative term. The thing one man calls right, another believes to be utterly wrong. By whom shall we measure ourselves? This is the meaning of the text: the Lord Jesus said, "When I am gone, and ye see Me no more, and My visible presence is withdrawn from the earth, there will be no foot-rule, no yard-stick by which any man may be measured. The world will be without a standard of righteousness." Even if you could find the most nearly perfect man alive, and measure yourselves by him, that would not spell righteousness. Can we find righteousness in the absolute anywhere? Or is righteousness always relative? Can the last word be uttered on this subject? Can anyone be found anywhere to whom we can point and say, "That is God's standard; that is what God means by righteousness"?

Pilate wrote something that he himself did not understand when he wrote that superscription to be put upon the cross, "This is Jesus the King of the Jews." "Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am king of the Jews. Pilate answered, What I have written I have written." Why? Because it was written before Pilate wrote it, indeed as Pilate wrote a sovereign Hand was laid upon his, and he wrote what had been written in the counsels of the Eternal before the foundation of the world.

There were many people about that cross who did and said things not knowing why they said and did them. Pilate not only wrote but said things which had a deeper significance than he ever dreamed. For example, when Jesus came forth before the people Pilate pointed to Him and said, "Behold the man." He is *the* Man! The world has never seen another. He is the only Man Who realized and exhibited in Himself all the qualities of manhood, and was exactly what God had in mind when he said, "Let us make man in our image, after our likeness." Everybody else is short measure. "All have sinned, and come short of the glory of God."

Where shall we see the glory of God? "The light of the knowledge of the glory of God" is seen only in the face of Jesus Christ. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." To what extent must your righteousness exceed the righteousness of the scribes and Pharisees? To the extent, not of approximating, but exactly equalling the righteousness of Jesus Christ. No man will ever come into the presence of God with a lesser righteousness than the perfect righteousness of Jesus Christ.

You say, "There is no hope for any of us, if that be true." You are right. It is true, and there is no hope for any of us. "All have sinned." Yet by faith we can say,—

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

Oh, have done with your nonsensical theories that those who pay their debts, and live decently, and are passably respectable as a husband and father and citizen, must pass muster with God. You are living in a world of midgets, what we call men are but fragments of men. We are not to measure ourselves by earthly standards. Hence, "because I go to my Father, and ye see me no more", said Jesus, "and the world will no longer know what righteousness is, the Holy Ghost will come, and He shall show men the standard of divine requirement."

III.

Then further, "He shall convince . . . of judgment."

How many people misquote that text! I suppose I have heard it misquoted hundreds of times—sometimes in prayer: "He shall convince the world of sin, and of righteousness, and of judgment to come." No! No! Not judgment to come, but judgment that has come.

"Of judgment, because the prince of this world is judged." Do you know that this whole world-system, with everything in it, has come under the judgment of God, and has been condemned: "Now is the judgment of this world: now shall the prince of this world be cast out." "All these things will I give thee, if thou wilt fall down and worship me", said the tempter to Him Who was from all eternity King of kings, and Lord of lords, "I will give you this world-system, with all its temporal, transient, joys, with all its honours and preferments,—you shall have it all if you will fall down and worship me." But Jesus Christ knew that the whole world lieth in the wicked one, and He knew that because of sin the whole world was under condemnation.

The prince of this world was judged at the cross. Sin at its acme, when it is finished, bringeth forth death; and

at Golgotha, which, being interpreted is the place of a skull, sin was judged. That is the judgment that was passed upon your sin and mine. You remember what Paul said about the cross of Christ? He said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. It is judged as a thing unclean, and I am on resurrection ground through the death and resurrection power of Christ."

Shall we accept the judgment of the cross upon our sin? What if two men, partners in a certain act, equally responsible for a certain crime, are brought to judgment before an impartial tribunal, and number one is tried, found guilty, condemned, sentenced to death? Number two might say, "Well, I suppose I must go through the form of a trial, but the verdict is a foregone conclusion. If he died, I must die too." And when Jesus Christ took your place and mine, and was made sin for us "that we might be made the righteousness of God in Him", and went to the cross, a holy God once and for all passed judgment upon all sin, and gave it up to death.

Will you accept the judgment? And will you then believe that God has made to meet upon Him the iniquity of us all? Thus to be convinced of our sin is to have an infallible remedy prescribed; for He Who died and rose again, waits to be our Saviour. Is it not a wonderful gospel, that God in His mercy has made it possible for us all to begin over again, and to be saved with an everlasting salvation through faith in Christ?

Let us pray: Spirit of God, exercise, we pray Thee, Thy special ministry this evening. Let no one escape Thy touch, or be allowed to remain deaf to Thy voice. May every one within these walls this evening be convinced of sin, of righteousness, and of judgment, and thus be inspired to trust in Jesus only. Once again we would breathe this prayer to Thee, God be merciful to me a sinner. Help us all thus to pray, and, like the Publican, to go down to our houses justified through faith in the Lord Jesus Christ, Amen.

SUNRISE AT THE SEPULCHRE.

(Continued from page 1)

the darkness by the lamps of knowledge they have lighted; soldiers who have unsheathed the sword, and wielded it mightily for good or ill; statesmen who have laid hold of all materials to build a state where men might dwell in peace and security: the paths of all these have led at last to the narrow bed.

But *what new significance attaches to the truth* in the fact that the Son of God lodged there? Do men and women come to other graves in other fashion since these women came to the sepulchre looking for Jesus? "When it was yet dark" they came; but they arrived at the sepulchre "at the rising of the sun". And did the dawn of that first Easter morning mean a sunrise for all mourning hearts?

Here is the grave of one who "was numbered with the transgressors", and the dawn reveals the fact that the stone is rolled away and the grave is empty. That means there may be a *new morning full of light, and life, and hope, for the transgressor*. And we are all included in that first class. That is why we put it first. Now we may

come to the sepulchre "at the rising of the sun." Here we may bring the old life with all its disabilities, with all its sin, and we may begin all over again by the power of His resurrection. Whose empty grave the women found. And there is nothing we need more than that, a place to bury our sins, and our old self, to find, with the dawn of a new day that we arise with Christ to newness of life.

It means also that *nothing really beautiful is lost*. The sun will set, and the flowers will be unseen in the dark, but at the rising of the sun they will come back to us. Whatever virtues are cultivated here will blossom over yonder. Whatever development of character is begun here will be continued yonder. Much of the beauty of our spring garden will be but the awaking of that which was planted before the buds were mantled with snow. The Jesus who came forth from the grave was the same that had been laid therein. The bent of His life was the same going on unto perfection. And so all the beautiful thoughts, and deeds, the gracious qualities of mind and heart which come to us with that new spiritual birth from above which we call conversion, do not come to an end with our physical dissolution. They disappear from view in the grave with us, but they will blossom again when the dead in Christ shall rise. The sun will rise upon the grave of the flowers and they will awake into beauty again.

Nor need earthly riches be lost. Joseph of Arimathea did well to consecrate his wealth to the service of Jesus. His rocky sepulchre was thus made the casket of Heaven's most precious Jewel. And for what he gave to Jesus he received a thousandfold.

And it is still possible to make the material subserve the spiritual, so that when the sun rises, new glory will rest upon all that was wrought for Christ; we may, indeed, so give material things to Him that they may be used like Joseph's tomb, to serve as angels' auditories whence the good news of immortality and eternal life may be published to the world.

Thus we may learn in the light which comes with the first Easter sunrise that *nothing that is of worth in human life can be destroyed by death*. Jesus passed through death, and with the sunrise entered upon the larger ministry, the better qualified for having died. And so shall we. When the day breaks we shall go forth to work again. And we shall be free from sin and fit to serve Him day and night in His temple. The Christian artist will have an enlarged capacity for heaven's beauty; the musician be better able to sing, if his heart was cultivated with his mind. So all knowledge shall expand, and all abilities be increased, and all virtues be developed, and graces multiplied, and life shall unfold into its ever-increasing beauty at the rising of the sun.

Only we must know Christ. There is no daybreak for the transgressor unless he go through Christ's tomb. Oh, how significant that beautiful ordinance of baptism! "Buried with Him"—then His resurrection is ours with all His strength, and beauty and glory. Let us but enter into fellowship with His sufferings, being made conformable to His death, and at the trump of the archangel the stone shall roll from our sepulchre, and all that grace has made us shall rise with the sun!

Baptist Bible Union Lesson Leaf

Vol. 7

No. 2

REV. ALEX. THOMSON, EDITOR

Lesson 15 April 10th, 1932
SECOND QUARTER

THE VOW.

Lesson Text: Lev. 25; Deut. 14.

Golden Text: "And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations." Lev. 23:21.

DAILY BIBLE READINGS:

Monday: Numbers 6:1-12.
Tuesday: Numbers 6:13-21.
Wednesday: I Samuel 1:9-18.
Thursday: I Samuel 1:19-28.
Friday: Numbers 18:8-19.
Saturday: 2 Cor. 8:1-12.

I. RELATING TO PERSONS, (Lev. 27:1-8).

The record contained in the preceding part of this book deals in large measure with laws which were of a compulsory nature. In this chapter, while the directions relating to the vow were of that character, the vow itself was voluntary, (Deut. 23:22). It was left to the initiative of the person to make the vow, but having made it he must abide by the divine directions respecting it. The making of vows has been quite common in the history of the race. It is evident to this day among Roman Catholics, and is not unknown among Protestants. Probably the most simple form in the shape of a promise is the most common among the latter, and while it is not looked upon with as much seriousness, as a vow yet it should be just as honourably respected in the sight of God.

In His wisdom God has permitted us the freedom of the will in the performance of our duty to Him, and in accordance therewith we decide and we promise. A promise should never be made rashly, but always after careful consideration, and then having been made it should be sacredly kept. Many treat God dishonourably in this respect. Promises are made to Him, sometimes contingent upon recovery from sickness, sometimes in relation to deliverance from some special trial of life, and other times when spiritual feeling is running high, and all too often they are never fulfilled, or are kept for but a short period. It is quite evident that under such circumstances the serious nature of the promise has not been realized. The study of this lesson makes clear the fact that God expects that promises made to Him shall be kept. If a promise made to a human being is not kept, an apology is in order, and for promises made to God and not kept, confession is in order. God always deals honourably with us, and fulfils every promise, and gratitude and a sense of obligation should lead us to act in a similar manner toward Him.

The nature of that which the Israelite might dedicate to God in the vow is made known in our lesson, and directions are found in relation thereto. First, concerning persons. It is not quite clear whether persons so dedicated, in every case actually participated in the work of the sanctuary, as the Levites were

specially set aside for such duties, although in Samuel's case such service was rendered, (I Sam. 3:1). Provision was made for the redemption of the dedicated one in accordance with an estimated price paid into the treasury of the sanctuary, (v. 2). This price was set in accordance with the age and sex of the person, and in valuation of the possible service of the same. For a male from "twenty years old even unto sixty years old", the estimation was fifty shekels of silver, (v. 3), for a female of the same age thirty shekels, (v. 4). From the ages of five to twenty, a male, twenty shekels, and a female ten shekels, (v. 5). From a month unto five years, a male five shekels, and a female three shekels, (v. 6). And from "sixty years old and above", a male sixteen shekels, and a female ten shekels, (v. 7). If a person was too poor to pay in accordance with the estimation he was directed to present himself before the priest who would set a price upon him according to his ability to pay, (v. 8). It was possible, therefore, for the poor to procure redemption as well as those in better circumstances. In the spiritual realm we are urged to present our bodies unto God, (Rom. 12:1, 2), and thereafter give Him service. And we are reminded that we are not our own, having been bought with a price, (I Cor. 6:20). Such a dedication is therefore reasonable and necessary and is our duty. Explanation may be made of this.

II. RELATING TO ANIMALS,

(vs. 9-13).

In dedicating an animal unto God, the same was thereafter accounted holy, and offered in sacrifice unto Him, (v. 9). Such an animal once given could not be changed, a penalty being exacted if and when such a change took place, (v. 10). If the animal belonged to the unclean class, therefore unsuitable for sacrifice, it was presented before the priest, who set a value upon it, and if the person who gave it desired to redeem it, he paid one-fifth in addition to the estimation of the priest, (vs. 11-13). If unredeemed the animal was presumably used in some way in the service of the sanctuary. We are reminded by this of the giving of property to the Lord to be used in His service. Those who have automobiles, for instance, could quite readily dedicate them to such a service, and use them to take persons to the Lord's house. Too many of these machines are being used in the devil's service, taking people away from the house of God. Animals may also be used to the same end by the owners of them. Property of all descriptions may be used in some way to advance the cause of Christ. It should be noted in this connection that property once given should not be taken back; the dedicated animal was not to be changed, implying that it belonged to God henceforth, so property given to God is His thereafter. An explanation of this and an admonition to treat God honourably may here be given.

III. RELATING TO HOUSES AND FIELDS, (vs. 14-25).

In the dedication of a house the priest estimated the value of the same, and his decision was final, (v. 14). In the redemption of the house, the person added one-fifth to the estimated price of the priest, (v. 15). If the house was not redeemed, it was possibly sold and this

money placed in the treasury of the sanctuary. In the case of a field vowed, a difference was made between land inhabited and that which had been purchased. In relation to both the basis of valuation was the measure of seed sown, "an homer of barley seed shall be valued at fifty shekels of silver", (v. 16), implying, evidently, that the field sown by this quantity of seed should be valued as above. The jubilee was also to be taken into consideration, and the price regulated in accordance with the time intervening thereto, (vs. 17-18). In the redemption of an inherited field payment of one-fifth was made in addition to the estimated price, (v. 19), but if the same was not redeemed it was to be holy unto the Lord in the year of jubilee, and be the possession of the priests, (vs. 20, 21). In the case of a purchased field, not a part of the original possession of the one making the vow, the estimated price was made in relation to the jubilee, and the field was returned at that time to the original owner, (vs. 21-24). A statement is made concerning the ceremony to be used in the various transactions, (v. 25). A shekel was worth possibly from thirty to thirty-eight cents.

IV. THINGS EXCLUDED FROM THE VOW, (vs. 26-34).

Things excluded from the vow were the firstlings of beasts, (vs. 26, 27), devoted things, or things under the ban, (vs. 28, 29) and the tithe of the land, (vs. 30-33). These belonged to God, therefore could not be given to Him. The firstborn of man and beast were His, (Ex. 13:1, 2). He had redeemed the firstborn in Egypt, therefore His claim was just. To them He was both Creator and Redeemer; and to every person now He holds this twofold relation. This may be emphasized inasmuch as God's claim upon men is not acknowledged by a large number of His creatures. Things under the ban were also the Lord's, and could not be sold or redeemed. The full significance attached to these we do not understand, but they were probably things which being associated with idolatrous rites were contrary to holiness, as in the case of certain property, or in relation to men hopelessly and stubbornly opposed to the way of God, and therefore judiciously given over to death.

The tithe also was the Lord's, whether of the seed of the land or the fruit of the tree, (v. 30). In a previous lesson we learned that the land belonged to God, (25:23), and that being so, the tithe of the same was but a recognition of His ownership, and might be looked upon as a fair rental for its use. Provision for the redemption of the tithe was made in the payment of one-fifth in addition thereto, (v. 31). In respect to the tithe of the Lord, or the flock, the tenth animal of those passing under the shepherd's rod was the Lord's, (v. 32), it was not to be changed or redeemed, (v. 33). The serious offence of withholding the tithe is made known later, (Mal. 3:8). The principle of New Testament giving may be explained, (I Cor. 16:2), and the spirit of the same, (2 Cor. 9:7). The tithe is not specially enjoined in the New Testament, but if the Israelite under the law gave that, should Christians under grace, give less? The tenth is too small for some. We should give liberally in remembrance of the fact that we are but stewards of God's property.

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

ADVERSITY.

From an old book which recently fell into our hands, we gleaned much of value. Its sage advice seemed particularly refreshing and in a day when one is supposed to resort to psycho-analysis for the understanding of every emotion, its common-sense is deeply appreciated.

A few paragraphs on "Adversity" are quoted in the hope that their message may bring comfort to some who are passing through days of unprecedented trial and are sorely perplexed.

"The patient conquest of difficulties which rise in the regular and legitimate channels of business and enterprise, is not only essential in securing the success which you seek, but it is essential to the preparation of your mind, requisite for the enjoyment of your successes and for retaining them when gained."

"Adversity is the trial of principle. Without it a man hardly knows whether he is honest or not. Night brings out the stars as adversity shows us truths; we never see the stars till we can see little or naught else; and thus it is with truth. When you feel inclined to cry, just change your mind and laugh. Nothing dries sooner than tears."

"Adversity certainly has its uses, and very valuable ones too. It has been truly remarked that many a man, in losing his fortune, has found himself ruined into salvation. Adversity flattereth no man. Oft from apparent ills our blessings rise. Who never fasts, no banquet e'er enjoys. In prosperity, be humble, in adversity, cheerful. If you have the blues, go and see the poorest and sickest families within your knowledge. To bear the sharp afflictions of life like men, we should also feel them like men. The darker the setting, the brighter the diamond. Probably we might often become reconciled to what we consider a hard lot by comparing ourselves with the many who want what we possess rather than with the few who possess what we want. He is happy whose circumstances suit his temper; but he is happier who can suit his temper to his circumstances. There is a virtue in keeping up appearances. He is a fool that grumbles at every little mischance. Put the best foot forward, is an old and good maxim. Don't run about and tell acquaintances that you have been unfortunate; people do not like to have unfortunate men for acquaintances. If the storm of adversity whistles around you, whistle as bravely yourself; perhaps the two whistles may make melody."

"The men who stand boldly for the defence of the truth, in the midst of the flood of errors that surround them, are not the gentlemen of lily fingers who have been rocked in the cradle of indulgence and caressed in the lap of luxury; but they are men whom necessity has called from the shade of retirement to contend under the scorching rays of the

sun, with the stern realities of life with all its vicissitudes. It is good for a man that he bear the yoke in his youth. The gem cannot be polished without friction, nor man perfected without adversity."

"If thou faint in the day of adversity, thy strength is small". Proverbs 24:10.

"O the depth of riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

"For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again?"

"For of him, and through him, and to him, are all things: to whom be glory for ever."

OMISSIONS.

Last week because of lack of space several items had to be held for later publication. Correspondents are asked to note that news is given space at the earliest possible moment after its receipt.

There have been items which have been forwarded to the Office Secretary which have not appeared. In many cases, they have been prepared for the printer and have been standing ready for insertion, but space has not been available, or more important items have taken precedence. In this way two or three issues may appear without the particular item. When the space is finally available, the article may have lost its value to some extent and must be discarded. With every publication this is more or less true and it is to be hoped that there may be no misunderstanding with regard to occasional delays.

BUCKINGHAM, QUE.

The Buckingham Church recently enjoyed a wonderful lantern lecture illustrative of the Union's missionary work in Liberia. All were deeply interested in the pictured story and it is felt that it will be the means of deepening the missionary interest. Mr. Atkinson presented the work in such a way as to make an appeal to every Christian and the noble work of the missionaries is probably appreciated in a greater way than ever before.

It was the church's privilege also to have Mr. Atkinson take the Sunday services also. His messages were full of timely counsel and encouragement and the church is praying that in due season showers of blessing will fall.

THE MAIL BAG.

A mail bag is always interesting, and the missives which come to the office of the Union are never mediocre. Some of them indeed contain such warm messages and breathe such happy Christian fellowship from their pages that it is realized that the work of the Lord pro-

pers under the prayers of such a kinship and that sharing the burden of prayer for the work at home and abroad is a great joy and privilege.

We are expectant of answer to prayer, as we pray and wait for revival in spite of testing times and the prevailing apathy, for does not our mail bag bring us letter upon letter from writers who are earnestly beseeching the Lord for revival blessing? Is there not a deep desire in the hearts of our people to serve the Lord in spirit and in truth, casting aside every weight and the sin which doth so easily beset them? Who would not be encouraged by this?

* * * *

Stanley Avenue, Hamilton.

Stanley Avenue Baptist Church, Hamilton, has been stirred to its depths during the past twelve days. Roy L. Brown, the great Chart Artist and Evangelistic Bible Teacher of Detroit, has been present with this church at a most inspiring and helpful Bible Conference. Truly has someone said, "Brown can pack a six months' Bible Course into sixty minutes", as might after night he presented the Old Book to a thrilled and interested audience in such a manner as to make its pages live. By the use of twenty-foot illustrated coloured charts made by the speaker himself, the message burned its way into the hearts of the listeners by eye gate as well as by ear gate. A goodly number of souls professed faith in the Lord Jesus Christ as Mr. Brown in a sane, forceful manner gave the invitation at the various services. Mr. R. R. Augustine of Buffalo, assisted his father-in-law in the song services of the campaign and he too found a warm spot in the hearts of the people, as in his own inimitable way he sang the gospel and persuaded others to take part in the song services. Truly, Stanley Avenue has much to thank God for in having had these brethren for what proved to be altogether too short a season. At the last Sunday morning service in response to an appeal to those who would be willing to give full time, service to the Lord should He lead them, eighty persons walked forward.

On Wednesday evening following these services, Mr. James Forrester of Hillcrest Baptist Church, Toronto, was present and assisted in the prayer service, his strong message being much appreciated. During the services, Mr. F. Syme of Toronto, gave two messages in song.

Stanley Avenue has recently lost by death two esteemed members, one in the person of Mr. W. G. Potter, who, although a great sufferer, constantly witnessed for the Lord; also Mr. W. J. Milligan (father of Rev. A. J. Milligan), a quiet but devout Christian. These two brethren were laid away to await the resurrection of the Saints when the trump of God shall sound.

7 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