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

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The Jarvis Street Pulpit

TWO THINGS THE LORD KNOWS HOW TO DO.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 17th, 1932.

(Stenographically Reported)

Broadcast over CFRB 690 k.c.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."—II. Peter 2:9.

Prayer before the Sermon.

We come, O Lord, this evening, a company of Thy believing people, to worship Thee. We have loved the habitation of Thy house, and the place where Thine honour dwelleth. We delight to sing Thy praises, and we desire now to render to Thee the glory that is due unto Thy name.

We beseech Thee to make us aware of Thy nearness, for Thou hast promised ever to be in the midst of Thine assembled people. We worship Thee this evening for what Thou art. We thank Thee that Thou hast come to us in the person of Thy Son, that 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. We thank Thee that we have learned that Thou art the same, yesterday, to-day, and for ever; that in this changing world where everything is perishing, where things slip from our grasp, and even our friends are taken from our side, there is a fixed centre, One Who always abides, and Who is always the same. Thou art the same, O God, and Thy years do not fail. Therefore do we worship Thee.

We bless Thee that Thou hast given us Thy Spirit to enlighten our understandings, to enable us to render to Thee a service which Thou canst accept. Assist us, we pray Thee, in the exercises of this hour, that as we sing these hymns of praise, and as we listen to the proclamation of Thy truth, our hearts may be in our worship, that we may not approach Thee with our lips only while our hearts are far from Thee. Help us in all these things sincerely, heartily, with all there is within us, to bless Thy holy name.

Look, we pray Thee, upon us this evening as a company of needy people. We thank Thee that like as a father pitieth his children so the Lord pitieth them that fear Him. He knoweth our frame; He remembereth that we are dust. We remember Thy gracious words, Lord Jesus, to Thy weary disciples, The spirit indeed is willing but the flesh is weak. Thou knowest how often Thy people desire to do better than they do, to serve Thee more faithfully, but when we would do good evil is present with us. Oh, come to us in fuller measure! We thank Thee that Thou hast come that we might have life more abundant. So may every avenue of the soul be thrown open to the divine Energy this evening, that the Spirit of the Lord may fill and flood the souls of His people, that so we may live luxuriously, that we may ever be found

in exuberant health, strong in the Lord, and in the power of His might.

Not a few of Thy people are troubled on account of the things of this life. We are living in difficult days, and there are many that find the way very rough, and the burdens very heavy. We beseech Thee, O Lord, to draw near to all the members of the household of faith to-night, wherever Thy people are bowed down, perhaps with some measure of doubt and despondency. We beseech Thee to be their glory, and the lifter up of their heads. We remember how often Thou didst say to Thy disciples in the days of Thy flesh, Be of good cheer. May we hear Thy voice thus speaking to us this evening; for if God be for us who can be against us? Thy word declares that all things work together for good to them that love God, to them who are the called according to His purpose. Help us to believe it in such measure that we may be able to say we know that these things are so.

Look upon those who are in sorrow this evening. Some are in very deep sorrow. Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows have gone over them. Help them in the midst of their trouble to look to Thee, and to rest in the Lord and wait patiently for Him.

We think of a great company of people who are away from home, some in Muskoka, and other places remote from any place of public worship, who yet worship Thee this evening, some of them perhaps sharing this hour with us. Let Thy blessing rest upon them. Draw near to them in all the fullness of Thy saving and uplifting power, that so Thy people may be blessed. Bless them physically; give them rest of body and of mind, and prepare them for larger service on their return.

We pray for the stranger, for the man who does not know God, who has never seen God in the face of Jesus Christ; for those who have no consciousness of sin, and know nothing of the need of a Saviour. May the quickening Spirit use His word this evening to bring conviction of sin, of righteousness, and of judgment.

Come to us as we open Thy holy word. Give us light, we pray Thee. May the Spirit of truth be our teacher, that we may this evening be made to sit in heavenly places in Christ. May some who came into this place not knowing Christ, go out with Him, and abide with Him for ever. Hear us in these things, we beseech Thee, for Jesus Christ's sake, Amen.

We sometimes speak of God as being omniscient, as knowing all things. But the very word involves a conception that is really beyond the measure of our finite minds. What an idea that is, omniscient, nothing reserved from His view, nothing unknown to God, of the past, the present, or the future, anywhere in all the universe! We use the word, but really it is impossible that we should have any adequate conception of what it means.

Sometimes we speak of God as being almighty. We say that His power has no limit, that with God all things are possible. And again I fear we use a word which we do not understand. We ourselves are subject to so many limitations. We so soon reach the end of our poor abilities, that it is well nigh impossible for us to think of One, or to conceive of One, to Whom everything is possible, Whose power is adequate for every emergency, Who can create, and Who can destroy.

But the text before us brings God within our understandings. Of course, it is true that He is omniscient; it is true that He is almighty. But this verse tells us of certain particular things which the Lord knows, and which the Lord is able to do. In a word, He advertises Himself as a Specialist, as knowing how to do two things: "The Lord knoweth how to deliver the godly out of temptation", that is one thing; and He knows how "to reserve the unjust unto the day of judgment to be punished", that is the second thing. I propose that we think a little while this evening of these two things which God advertises Himself as knowing how to do.

I.

"HE KNOWETH HOW TO DELIVER THE GODLY OUT OF TEMPTATIONS." Obviously, our first enquiry must be: *Where are the godly to be found?* Who are they? Where shall we find a people who have found in their lives a place for God? There are many people who live moral lives, who walk circumspectly, who live respectably, who pay their debts, and who are fairly agreeable to live with. They have found within the circle of life a place for men and for all human, earthly interests, but they have no place for God. How many people there are who are utterly ungodly! The fact is, we are all so by nature: men have not liked to retain God in their knowledge. So anxious, indeed, are men to be rid of God, and of even the idea of God, that now there are to be found people who propose a substitute for religion, for any kind of religion, because religion of any sort postulates God. But by and by we are to have in place of it a kind of humanism from which God is entirely excluded. What a godless world this is!

But our God is able to find a place for Himself in human life. He is able to make men godly. There are many in this congregation this evening who are surer of God, of His existence, of His grace and power, than they are of anything else in the world. I am sure, were I to give you an opportunity to speak this evening, I should hear from a great number of you who could say, "I know whom I have believed." You may be doubtful about some things, but you are sure of God, because He has made a place for Himself in your life. He has entered your heart, He has taken possession of your spirit, He has engaged your affections; and you have become godly. What a marvel that is, that God can convert the ungodly into the godly!

Being thus changed in nature—for so are we made to know Him by being quickened by His Spirit—being thus

changed in nature, He knows how to deliver the godly out of temptation. *Even the godliest people have their temptations.* They always will have. Let nobody suppose it is possible once and for all to receive such a supply of divine grace as will render us entirely immune to the assaults of the evil one. There has never been but One Who was able to say, "The prince of this world cometh, and hath nothing in me." When the "prince of this world" comes, he finds a response within us because there is a good deal of the "old man" about the best of us. That is the teaching of Scripture, that even the godly are tempted, that even within the heart of the godly there are tendencies toward evil. There is always someone within ready to open the door to the tempter from without.

What temptations we all have! How busy the devil is assailing, assaulting, the saints of God! I am sure all of you have had many a conflict with him. I wish it were more difficult to believe in the reality of Satan's existence, but most of us find it comparatively easy to believe in that—not to believe in him, of course, but to believe that there is such a malignant personality that is constantly endeavouring to spoil the lives of such as have been made godly by divine grace.

What temptations many of you have had during the past week. The world is no friend of ours. I know that the material world is full of beauty and of witness to the God Who loves us. But when I speak of the world I mean the spirit of the world that is enmity against God; therefore whoever will be a friend of the world cannot, at the same time, be a friend of God. We are being troubled on every side, tempted everywhere; in our own minds, in our own hearts, on the street, in the place of business—everywhere we are provided with opportunity to turn aside from God.

Let us be frank about it. Is it not a rather difficult thing to live righteously and godly in this present evil world? Well do I know that if we look for excuses we can find plenty of them. It is never difficult to find some justification on natural grounds for the mistakes we make, and the sins we commit. The Bible recognizes that. It does not introduce us to a fool's paradise. It is a hard thing to live a godly life. It is not only hard: it is impossible by human power. But my text says that notwithstanding all the temptations that may befall us, "the Lord knoweth how to deliver the godly out of temptations."

That is the programme of grace, not merely to give us a ticket for heaven. The religion of Christ is something vastly more than an insurance policy providing certain sick benefits, and salvation after death. The religion of Christ is of present value. It undertakes to help us every day we live, and wherever we live: "The Lord knoweth how to deliver the godly out of temptations."

I am speaking possibly this evening to some men who feel that the battle is altogether against them, that the forces arrayed against them are so great, so invincible, that they might as well surrender. I may have the ear of some man in a solitary place, who is about ready to give up. He has tried again and again, but his trying has only plunged him deeper than ever into the mire. Did you ever get your car stuck in the mud in a soft road, and try to get it out? You know that the faster the wheels go round, the deeper they go, until by and by you discover that all your efforts to get out of trouble have had the effect only of plunging you more deeply into it, until at last you said, "I shall have to get a power that is outside of the car itself. I shall have to get somebody or some thing that

will lift me out of the mire. Although I thought I had a powerful engine here, it uses all its power to make the situation still more difficult."

There are some people to whom I speak this evening who are like that. It may be a man and his wife who hear me, and perhaps they are scarcely on speaking terms with each other. How many domestic tragedies there are! How many places that are called "home" ought to be given another name! Each of these two has resolved that he or she will do better, and yet somehow or another as soon as the resolution has been made the situation has seemed to be aggravated by some special temptation—and down they go deeper than ever into trouble. How are you going to convert that home into a little bit of heaven? How are you going to lift them out of their difficulties? I cannot do it. No man can do it. But I tell you of a Specialist Who knows how to come into a home that is all but wrecked, and mend it, and change it, and transform it, and make the birds to sing, and the very atmosphere of heaven to fill the place. I preach to you the power of a great Specialist Who knows how to come to your help.

I wonder if I have the ear of somebody this evening who is almost despairing? Many people are on the edge of the precipice to-day. The minds of some of them reel under the stress, and they are unable to withstand the temptation—and they go over. It may be that God in His mercy has given me this opportunity of speaking to some man who is all alone at home. His wife and family are away, and he is not sure that he will ever see them again. All his affairs are in a fearful tangle, and he sees no possibility of extricating himself from his trouble. Sometimes he has been half-minded to end it all. Half-minded? Yes; people who do that sort of thing are half-minded. Do not do it, my friend. If you have reached the end of yourself, there is One Who can help you: "The Lord knoweth how."

He knoweth how to come into your situation, I care not how difficult it is. No matter how complex, no matter how many conflicting interests may be involved, the Lord can untangle the skein; He can bring harmony out of it all if you only yield to Him: "The Lord knoweth how to deliver."

You say, "Sir, I have tried so many things, and have tried so many people. I have been a church member, and a church worker, and I have tried to be better and to do better." I do not refer you to some other thing, or to some other human person: I tell you of One—and there is only One. There is not another who is able to deliver: "He knoweth how to deliver the godly out of temptations"; I care not what your difficulties are.

Perhaps you would like to know *how He qualified for this service*. I was in a doctor's office one day, and about the wall I saw ever so many diplomas which he had earned by his work in several universities; they were given in recognition of his proved ability. Has this Specialist any diplomas? Where did He study? How did He learn how to help poor, sinful, weary, human nature? The Bible says that He took on Him our nature, that He is touched with the feeling of our infirmities, that He was tempted in all points like as we are, and therefore He is able; He knows how to succour them that are tempted. He needs no diplomas. His hands indicate His training: there are wounds in His hands! His feet show what road He has travelled, for He has been by way of the cross. They did not crown Him with laurels, but they

did crown Him with thorns: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." He has gone to the end of the road for us, even to the place of a skull; into the grave, and out on to resurrection ground. He knoweth therefore "how to deliver the godly out of temptations".

If you look into my context you will find that *His record is here written. Certain notable examples of His skill are cited.*

We are carried back to *the days of Noah*, and we are told that in a day of special darkness, of exceeding wickedness, when the imaginations of the thoughts of men's hearts were only evil continually, and when the world was so bad that there was nothing to do but bring it to judgment—in the midst of all that corruption, God found a man, and preserved him through all the years, saved him by His sovereign grace, made him different from all his contemporaries, made him and kept him a godly man unto the end. The argument of my text is that if God could save Noah, He knows how to save anybody. If He could save Noah, He can save you.

It may be there are some who hear me to-night who say, "But, sir, my circumstances are especially difficult." You may be like a man whom I knew once who told me, "I am the only man of my name in all this countryside, so far as I know, who is a Christian. On nearly every concession you will find people of my name, we are all blood relations; but they are all ungodly. Now God has snatched me as a brand from the burning", he said on that occasion, "I do not want to be baptized until I have had opportunity to go and visit all my relatives, and tell them that the Lord has saved me, and invite them all to come and witness my confession."

Yes; he had a difficult situation. And perhaps yours is even more difficult than that. You may tell me that all the tides are against you. Down in the shop where you work there are no Christians. The people by whom you are employed know nothing of God. It may be, indeed, that even in these hard times you are engaged in some form of occupation that is not legitimate. It may be that you know if you received Christ you would have to give up your job—and that is a difficult thing for a man to do nowadays. If that be so, the Saviour Whom I preach, Who saved Noah in the midst of an ungodly world—if God could do that then, He can do it now. He can come into your life and lift you out of the horrible pit and the miry clay, and set your feet upon a rock, and put a song in your mouth, and establish your goings: "The Lord knoweth how."

Then there is another case instanced here, and that is *the case of Lot*. *Lot is a type of the solitary man*. We cannot regard him as one of the most exemplary characters. He was certainly a man who had many faults, and yet the New Testament tells us he was a "just" man. He is spoken of here as one whom the Lord saved, even out of Sodom itself. What a hotbed of iniquity was there! It is difficult to conceive of anybody's being saved in a place like that.

Lot was a man who had special difficulties. He had no help from his wife. A man's wife can either make or break him, as a rule, unless God intervenes. I do not know of any situation more difficult than when a man seeks to live a godly life, when he wants to follow the Lamb whithersoever He goeth, and has, as a partner, a worldly woman who refuses to open her heart to Christ.

I have been a pastor a number of years, and I have seen many, many men who had their fortunes in their wives. I do not mean fortunes of money, but who were helped, and inspired, and largely, under God, made what they were by the influence of a godly woman at their side. Man, if you have a godly wife, take time to thank God for her! The man who is sure that he will never, in his holiest aspirations, find any let or hindrance on the part of his wife, though he may have other difficulties, has much to praise God for.

But, on the other hand, the man who is married to a woman like Lot's wife has a hard time. The men in the shop can give you plenty of trouble. The man for whom you work, if you are an employee, may worry you sometimes. If you are an employer of labour, you may often have your hands full with the people who work for you. But of all people in the world I think the man most to be pitied is the man who has a wife who is not a real helpmeet.

There is some man who hears me to-night who is an honourable man, a gentleman, and because of that no living soul has ever heard a whisper of his difficulty. Nobody knows what he faces, for he has wisely and honourably kept that within the doors of his own home. But in his heart of hearts he knows that he has to go his way, if he would follow the Lamb, alone.

Let nobody mistake my meaning, for there are women who have husbands who are enough to break the heart of anybody. I think I will tell you a story. A few years ago a finely dressed young fellow came into my vestry to tell me a story of his wife. I said, "My friend, there are two sides to every story, and I have no inclination to pay any attention to what you have to say unless you repeat it in the presence of your wife. Will you do that?" He said he would, and I agreed to advise him when to meet me in the presence of his wife. She had put him out of the house. That is rather a hard thing to do, but her mother owned the house.

The time came when these two met in my study, and she told her story. She was an interesting little thing of about twenty-one or twenty-two who needed somebody's care. And he—I will not tell you what he was. He was finely dressed, rather a handsome fellow; but when he told his story in her presence, and her presence angered him, I did what I had never done before in my life—nor since. I was bigger than he, and I got up from my chair, picked him up bodily, and threw him into the corner of the room and said, "If I had a horsewhip I would thrash you to within an inch of your life." Turning to the wife I said, "How long will it take you to get to your mother's house?" She told me, and I said, "All right; he will stay here until you are safely home." I sat with my watch in my hand, and said to the cowering wretch, "Sit there, and don't dare to move until I tell you you may. Be thankful, if you were ever thankful for anything in your life, that I have no legal right to thrash you."

What a brute he was by his own confession! God pity the woman who is married to a man like that, or the man whose wife is no spiritual help. Poor Lot! He had a hard time at home. His wife was very reluctant to leave Sodom. You remember how she looked back, and became a pillar of salt. But even though Lot's wife was not saved, marvel of marvels, God knew how to save Lot! He saved him without his wife, and in spite of his wife; and a

salvation that can come to a man in such circumstances is a salvation indeed.

But such is the Saviour I preach to you: "The Lord knoweth how to deliver the godly out of temptations." If we trust Him, He will forgive all our sins; He will wash us in His cleansing blood; He will renew our natures, make us new creatures; He will give us His Holy Spirit to dwell within us, His Book to be our guide, and thus will He minister to us here all along the way, delivering us from all the temptations of this evil world, and at last He will present us faultless in the presence of His glory with exceeding joy. The salvation that is in Christ is a real salvation. I offer it to you in His name.

II.

But there is A SECOND THING HE KNOWS HOW TO DO. I would gladly pass it over, but faithfulness demands that I bring it to your attention. If there be those who will not accept the ministrations of His grace, who are resolved to remain in their ungodliness, then equally He knoweth "how to reserve the unjust unto the day of judgment to be punished." I know that is old-fashioned. According to the Modernists, there is to be no day of judgment. What sheer nonsense that is! If a man, with no theological knowledge, and even with his Bible closed, will use his head—if he has one to use and will look about him, he will inevitably be driven to the conclusion that *there must be a time of reckoning*. There is bound to be.

We see it in life round about us. The man goes on, and on, and on; and "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The man says, "Other men are taken, but I am not." He thinks he is perfectly secure. But at last the day of reckoning comes, and he is called to account, and he has to pay the price of his wickedness.

I do not recommend you to go to the police court or to the assize court. I do not know that it would be particularly edifying. One can read enough of it in the daily papers. I merely call your attention to the principle of it. You have only to look about you in nature. There is a time of sowing, and inevitably there is a time of reaping: "Whatsoever a man soweth that shall he also reap." There is no escape from it. There is a day of judgment. If there be any moral order in the universe, there must be a time when God will take account of His servants.

And the Bible affirms there is such a time, a day of judgment coming.

I do not suppose there is anybody who would face that prospect—I said, *I do not suppose*: I know there is nobody, let me put it positively—who would face that prospect without fear. Our sins cry out against us, every one of us, and unless we get rid of them, and settle this matter out of court, the verdict is a foregone conclusion. Unless we come to Him Who is our Advocate, and accept His offer to pay the price for us, so that we shall have no fear of that judgment day—in other words, unless we accept all that is involved in the cross, the implications of the cross, and the cleansing of the blood, we shall have to face that day of judgment.

Some man perhaps at this moment is sitting in a restaurant and hearing my voice, or sitting in a garage while his car is being adjusted, and even the car may be stolen!—and he thinks nobody knows of his sin. He thinks he is perfectly safe. I tell you, my friend, Somebody does

know; and God will bring every work into judgment beyond all peradventure, with every secret thing.

A day of judgment is coming, and the Lord knows "how to reserve the unjust unto the day of judgment." He does not need a Sherlock Holmes: He is His own detective. We never escape His observation, no matter where we are:

"Awake, asleep, at home, abroad,
I am surrounded still with God."

"All things are naked and opened unto the eyes of him with whom we have to do." From Him no secrets are hid. It may be possible for prisoners to escape from penitentiaries and prisons, even in this land; but there is no possibility of any sinner's escaping from divine custody: "He knoweth how to reserve the unjust unto the day of judgment."

Here is the terrible argument: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked"—if He did all that, the text says the Lord knoweth "how to reserve the unjust unto the day of judgment to be punished."

I do not understand upon what ground modern preachers promise sinful men universal escape, immunity from punishment. Go into the hospitals: they will teach you. Visit the jails: they will teach you. Go round about the slums of any city: they will teach you. It is written everywhere, that judgment comes at last, and that the wicked do not go unpunished.

I shall not further emphasize that. I never attempt to be explicit as to the literalness of the flames of hell of which the Scripture speaks. I know if they are not literal fire, they are something worse. There are some places in this world that I do not want to visit. I have read about them, and I have made up my mind if I could go anywhere I desired, I would avoid certain places; they have no attraction for me. I should never go to see them. There is one place in the universe I am determined, God's grace being sufficient, never to see. I do not want to know any more about hell than I know now. I do not care what is there, for myself I am not going. I know that the righteousness of Jesus Christ, and the power of His cleansing blood, will save me from it. And I beg you to make sure work of this, that you may know the saving and not the punishing power of this almighty Personage of whom I have been speaking. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

Let us yield to Him to-night if we have not done so; and if we have, let us yield to Him more completely than we have ever done before, and pray that He will enable us to experience a larger measure of His delivering grace.

O Lord, we thank Thee for a salvation that is adequate to every human need. Bless the testimony of Thy word to-night. We thank Thee that Thou art able to snatch men as brands from the burning. Speak, we beseech Thee, to despondent and almost despairing souls this evening. And speak to those who are hardened and defiant, and who would even challenge God to do His worst. Break

their hearts, we pray Thee, and bring them in penitence to Thy feet. Fain would we yield ourselves to-night to the wounded hands. May we be sure, ere we sleep, that all our sins are blotted out, and that we are eternally safe in the keeping of the sinners' Saviour. We ask it in the name of Jesus Christ our Lord, Amen.

MORE ABOUT GOD'S PROMISE TO ABRAHAM.

A Lecture by Dr. T. T. Shields.

Delivered in Jarvis Street Baptist Church, Toronto,
Thursday Evening, July 14th, 1932.

*Sixth in a Series on the Place of the Jew in Relation to
the Second Coming of Christ.*
(Stenographically Reported)

We are this evening to continue our examination of what the Bible teaches concerning the promise of God to Abraham. In these studies I have endeavoured to urge the importance of an examination of the Bible itself. I think we ought by this time to be able to say of this Book, "It is of age; let it speak for itself."

The translation of the Bible which immediately preceded the Authorized Version in popular favour was known as the "Geneva Bible". It had been made by certain reformers in Geneva, who had fled thither from England to escape persecution. When Queen Elizabeth ascended the throne, and liberty was accorded English Protestantism, these reformers returned to England, bringing their new version of the Bible with them. But the Geneva Bible contained certain marginal notes which were, in fact, interpretations—of the text. The notes were, as one writer says, "as might be expected from Geneva, of a strongly Calvinistic bias". When King James, who was himself a man of considerable learning, and of some theological knowledge as well, summoned the various scholars of England to collaborate in the production of what has now for some centuries been known as the "King James Version", he insisted that it should be published without note. Hence the only notes that were put in the margin were such notes as were necessary to explain a variant reading of some Greek or Hebrew word. It was said the Puritanical character of the notes of the Geneva Bible had made it "the Bible of a party", and in that respect had impaired its usefulness. For generations we have had therefore the Authorized Version to speak for itself.

As I have said to you before, my special objection to what is known as the Scofield Bible is not grounded *per se* upon its particular views, or the particular views to which it gives expression and currency: it is to the principle itself we object, that there is bound up with the Word of God a school of interpretation that runs from Genesis to Revelation, and which inevitably must bias the mind of every novice who, coming upon passages of Scripture which, in the nature of the case, must be, to one uninstructed in the Word, obscure—and, indeed, in the case of many passages, may be obscure to one who has given a lifetime to study, for this is the word of God. But anyone, coming upon such passages, will be sure to take a short cut to the notes below; and, once opening the mind to that interpretation, thereafter always reads the Bible through that medium, and finds it difficult and almost impossible to see anything but that interpretation, and therefore refuses consideration to any view which even varies from the

Scofield Notes. Indeed, the Scofield Bible, like the Geneva Bible, has become "the Bible of a party".

Thus our paedobaptist friends, reading about baptism, simply read into it their assumption of the practices of the churches to which they belong, and only by an almost miraculous intervention can they be persuaded to let the Bible speak for itself.

I urge you again to become students of the Book, so that you may be true prophets and not mere parrots, that you may be voices and not echoes.

Many people have said to me, "But I do not take Dr. Scofield's notes as being inspired; of course I do not. I know that they are uninspired comments on the book." Notwithstanding, I find that many of those who thus declare they have not taken it, have absorbed the entire system from "A" to "Z", and can see nothing else.

Strangely enough, the right way to read the Bible is to read it backwards. I mean, to read the Old Testament through the medium of the New, and in the light of the New.

I will read you a passage from the New Testament, and I want you to put it down beside the theory that the Word of God teaches that God is to set up an earthly Jewish kingdom, that the temple is to be rebuilt in Jerusalem. Incidentally, I printed in THE GOSPEL WITNESS a little while ago a letter from Mrs. Robertson of California, a very discerning and logical presentation of the case as far as her letter carried us. But in a later letter she told me that she went to hear one of the foremost Bible teachers of America, so-called, and he told them that the temple was to be rebuilt in Jerusalem, and that Antichrist was to sit in the temple of God in Jerusalem, showing himself that he is God. At the close of the service she went to him and asked him where his scriptural authority for saying the temple is to be rebuilt in Jerusalem could be found. To which he replied that he had none except inferentially, but that if Antichrist is to sit in the temple, then there must be a temple for him to sit in! And that sort of thing is called "Bible teaching"!

Now you have that before you—what I had almost called a crass materialistic conception of the future. Then turn to that great chapter in Hebrews, written by an inspired pen, which carries us back to the beginning, right back to Abel. This is the great faith chapter, "Faith is the substance of things hoped for, the evidence of things not seen."

Our discussion properly begins with Abraham, for to him was the promise made in principle when he was called in Ur of the Chaldees, and then further elaborated at a later time. Let me read to you what the New Testament says about that:

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God."

You must not forget that the Jews said to Christ, "Thou art not yet fifty years old, and hast thou seen Abraham?" To which he replied, "Before Abraham was, I am."

"Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable."—Mark this passage carefully—"These"—from Abel to Abraham and Sarah—"all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country"—What is it? What sort of country?—"now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

You remember the conclusion of that great chapter, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Then in the twelfth chapter we come to that great verse, "Ye are not come unto the mount that might be touched . . . but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

I say, we need to keep that spiritual interpretation of things clearly in mind as we read the Old Testament, that we may read it in the light of the New.

You will recall that in the fifteenth chapter of Genesis God said to Abraham (verses thirteen to sixteen):

"Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."

In our last study we reached the concluding chapter of the book of Genesis. Exodus opens with a record of the literal fulfilment of that promise to Abraham. Jacob and his family went down into Egypt, and there they were greatly increased and multiplied, and when the king of Egypt saw their prosperity he sought to devise means to retard their progress. "But the more they afflicted them, the more they multiplied and grew." So you will find the children of Israel in Egypt exactly as God had predicted to Abraham. There they are in bondage, a subject people, until the fulness of time should come, until the iniquity of the Amorites was full.

In the second chapter of Exodus you see God moving to prepare an instrument for the fulfilment of His purpose: "In which time Moses was born." The Psalmist wrote, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." There is nothing, I think, more inspiring to faith than to see how men set themselves in opposition to God, prior to its prediction in the second Psalm, and subsequent to that prediction: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." It has been

so since Abel's day: it will be so until the end. Yet we say it is inspiring to faith to see how God puts His sovereign hand upon His worst enemies and compels them to fulfil His word to the very letter.

This raging king of Egypt, determined upon the destruction of the male children of the Hebrews, by his wrath led this wife of a son of Levi to make an ark of bulrushes that she might save her child. Thus the door was opened into Pharaoh's palace, thus Moses became "learned in all the wisdom of the Egyptians, and was mighty in words and in deeds", and thus he became trained, disciplined, and prepared to be an appropriate instrument in the hand of a sovereign God determined to fulfil the counsels of His will.

You cannot read this record without your mind immediately leaping forward to the New Testament where it is recorded, "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king." Herod repeated Pharaoh's blunder, and, because of that, Joseph took Mary and the young Child down into Egypt; thus was fulfilled that which was spoken, "Out of Egypt have I called my son." God is never at a loss to find an instrument for His purpose.

Why do I lay emphasis at this time upon the principle of divine sovereignty? Because I apprehend that is necessary to a sovereign God. A God Who is limited in any of the qualities of His being, a God Who is limited in wisdom, knowledge, or power, could not be God. And such a God He must be if ever, at any period in the world's history, He arranged for Himself a tentative programme, the fulfilment of which was dependent upon the caprice of the human will. Not at all. When God wills to do a thing, there is no power in the universe that can stay His hand, or say unto Him, What doest Thou?

Thus Moses was prepared to be God's instrument for the carrying out of His gracious purpose. You will observe in the third chapter of Exodus, at the seventh and eight verses, when God appears to Moses and communicates to him His commission to be the deliverer of Israel, He specifically mentions the covenant which He has made:

"I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows"—What a blessed truth that is! We have a God Who always knows the sorrows of His people—"And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."

How many of you read last year's newspapers? The other night I turned on the radio and heard a man read from a newspaper twenty-one years old, nineteen hundred and eleven. I listened for a little while. It was the story of a railroad wreck—but I soon turned it off; it was out-of-date. I wonder how many people are interested—I had almost used an ugly word—how many people are gullible enough to try to remember the promises politicians make just before an election? They are interesting enough before the election, but they are soon forgotten; or, if not forgotten, in other

instances those who made the promises discovered they had made with their lips promises which their hands could not fulfil.

Glance back at Genesis again. God called Abraham out of Ur of the Chaldees. He visited him again and again, and repeated the promise; and Abraham had his faith confirmed. But with God the promise is fresh; it is not yet fulfilled. He comes to Abraham and says, "I have not forgotten it; the promise I made to you I will fulfil." And Abraham "staggered not" at the promise. By and by we see Abraham buried in the field of Machpelah, and Isaac carries on. The promise is repeated to him. Then Jacob and Esau come to bury Isaac, even as Isaac and Ishmael buried Abraham. Jacob takes the helm, and we see him grow old, until by and by his sight becomes dim. Then Joseph comes to prominence, and Jacob is promised that Joseph shall put his hands on his eyes in Egypt. Even Joseph passes away, and he is promised that his bones shall not remain in Egypt, but they will carry them up hence.

Generation after generation passes away, until the book of beginnings is closed. You turn to Exodus, but you find the same Voice speaking. You find Somebody Who is contemporary with all ages, Who belongs to all generations, Who does not pass away. His promise is still fresh in His mind. He appears to Moses and repeats the promise which He made to the fathers, so long ago. God's word can never become stale, for He is always the same.

Observe also that when Moses goes to the children of Israel he goes with this message:

"And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God."

Look now at chapter six, verse eight:

"And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord."

Look again at chapter thirteen, verse eleven:

"And it shall be when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, that thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast."

They were to consecrate the firstborn, when they should come into the land which God should give them.

Then look at Moses' song in Exodus fifteen, particularly verses fifteen to eighteen:

"Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall

be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever."

Lok now at Exodus nineteen, verses three to six:

"And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."

You remember a word in Jeremiah which is carried forward into the epistle to the Hebrews, where the Lord says He will make a new covenant with the house of Jacob, not after the covenant which He had made with their fathers. It was to be new and different, and of that covenant which He made with their fathers He said, "Which my covenant they brake." There is a covenant of grace into which no human element enters, a covenant made before the foundation of the world, between Father, Son, and Holy Ghost, a covenant that is without condition. This is a covenant that has a condition, and a covenant of which it is later said, "Which my covenant they brake."

Follow me as I read Exodus twenty-three, verses twenty to thirty-three:

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgression: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images", etc.

Exodus thirty-three, one to three:

"And the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: and I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way."

Look also at Exodus thirty-four, ten to seventeen:

"And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee. Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee."

He then directs them how they shall destroy their images.

I have read to you what Exodus says about the promise which God made to His people respecting the land. We come now into the book of Leviticus, and I will name a chapter which I should like you carefully to read, it is

the twenty-sixth chapter. You have there what is sometimes called the Palestinian covenant. Read that chapter—in fact, read the whole book, and find out what it has to say about the promise of God to His ancient people.

Again we have been mainly assembling material. I have quoted these passages so that they may go into the record, because I am hearing—I had almost said from all parts of the world—from Europe, Australia, New Zealand, and from all parts of this country, from people who are diligently studying this question, following these lectures week by week. Hence, you see the important thing is to give the Scripture itself, so that people may examine the Word of God for themselves. Please try every comment I make, every observation, of any sort, by the Word, and accept nothing that is not unmistakably supported by a "Thus saith the Lord."

My dear friend Dr. Pettingill—he is my friend. I love him. I should love to have Dr. Pettingill and Dr. Gray here at the same time, to let people see that men can disagree on some matters, and yet be one on the great essentials of the Christian faith. But Dr. Pettingill in "Just a Word," refers to Mrs. Robertson's letter in which she speaks of certain errors in the Scofield Bible, and to some of which she called Dr. Scofield's attention when he was still living. She suggests the possibility that Dr. Scofield now knows better, and may even now be praying that his errors may be corrected. That is a pretty fancy for which, while there is no explicit scriptural support, I do not know that it is unscriptural. If I have the privilege of praying here, and moving the hand of God, I do not see why, when at last we are face to face with Christ, intercourse should not be possible to us. But that is a legitimate fancy although it has no authority in the Word. But Dr. Pettingill says, "Then we should have Scofield versus Scofield."

What if we had? Did you never contradict yourself? Did you never disagree with yourself? Did you never change your mind? Ability to change one's mind is a proof of sanity. The only people who never change their minds, who are always of one mood, are insane. Insanity is oneness of mood. The people in asylums are always of the same mind; they never change. I used to preach occasionally in the Asylum when a pastor in Hamilton. (I have been thankful for that training many times since!) There was an old lady there who always came up to me to shake hands. It was quite evident that she made her own hats—though perhaps they were as good as the things you now buy at the stores. But she always said the same thing: "How do you do? I am her Majesty, Queen Victoria. I am going to be married next Wednesday. Will you come to my wedding?" She never changed her mind or her announcement.

Do not be afraid to change your mind. Progressive men and women, in the nature of the case, will come at some time to see that they have made mistakes. I hope you are not foolish enough to claim infallibility. Those who are learners, who are continually learning, must occasionally say, "I did something yesterday that was wrong. I made a mistake." Progressive men and women will sometimes find it necessary to change their minds, and honest men and women, when they change their minds, will be frank enough to acknowledge it. There is no doubt that we have all said things which, at the time, we believed, but which we have later learned were erroneous. As Mr. Spurgeon once said, to confess our mistakes to-day is only to acknowledge that we are a little wiser

than we were yesterday. Do not be afraid to acknowledge a mistake.

I do not mean to commend to you that attitude which doubts everything and is sure of nothing, which is ever learning and never coming to a knowledge of the truth. We may know Christ. I give it as my testimony that "I know whom I have believed". I have not a shadow of a doubt about it. But I am looking forward to an eternity of fellowship with Him, that I may know Him better. I know Who He is, and what He has done for me. I know He is my Saviour. But I do not pretend to know all that is in the Book: it is the word of the Infinite. We must be willing to revise our opinions. But go to the Book! Go to the Book! Believe nothing that cannot be supported by a, Thus saith the Lord.

Is that fair? Is that perfectly fair? I do not want to prejudice your minds. I hope I shall ever be of this attitude: That when my attention is called to a mistake I have made, or when for myself I discover I have made a mistake; that, for instance, I have entertained erroneous views of certain passages in the Word, I shall have the grace—not to say, the simple common sense—to be grateful for the correction, and to be honest enough frankly to acknowledge my error. When you arrive at finality I recommend you to go to St. Michael's Cathedral—and they will take it out of you there by telling you that that delightful condition of repose appertains exclusively to the See of Rome!

THE HOME-GOING OF REV. HARRISON ROE, B.A.

One week ago this evening, July 13th, Brother Roe departed "to be with Christ, which is far better". Mr. Roe was a graduate of McMaster University and of Chicago University, the son of a lawyer, and a grandson of Chief Justice Harrison of Ontario.

Thirteen or fourteen years ago Mr. Roe had a fruitful ministry in Midland. It seemed likely, at that time, that he would soon be recognized as one of the foremost preachers of the denomination. He later went to Nassau Street Church, Winnipeg, and his brief ministry there also prophesied great usefulness in the future. But about that time, 1918 or 1919—we have not the exact dates—influenza became epidemic, and Brother Roe was among its victims. From that time he never regained his full physical vigour.

He became a member of Jarvis Street Church in 1921, and during the strenuous experiences of that year Brother Roe proved himself to be a true soldier; and although his health never permitted him to resume the pastorate of a church he exerted a most wholesome and inspiring influence in the church to which he belonged. He was regular in attendance at all its services so far as his strength permitted. No church ever had a more loyal member; no pastor ever had a truer friend. Sunday evenings whenever it was possible, when the day's work was over, he accompanied the Pastor home, and rare hours of delight we spent together. He had a well furnished mind, but it was not like some, a faucet attached to a reservoir, letting nothing out that had not first been poured in: his mind had all the freshness, and spontaneity, and bubbling brightness, of a mountain spring that never runs dry. We have known few men so apt in defining an intricate situation in one brief, original, telling, phrase.

But Brother Roe had a real delight in the Lord. With some men one can converse about the church, religion in general, and theology in particular; but with Brother Roe it was the most natural thing to talk about the person of Christ.

A year ago he underwent a critical operation, and it seemed inevitable then that he would immediately leave us. But he tarried for a while, and it seemed as though he were likely completely to recover. But the disease which had been doing its deadly work for more than ten years became active again, and at last the once splendid tabernacle was dissolved on the evening of July 13th. The body, as was fitting in the case of one who so loved the house of the Lord, rested in Jarvis Street Church from Thursday evening until Saturday at

two o'clock, when the funeral service was held, conducted by the Pastor of Jarvis Street Church, assisted by Revs. David Alexander and Alex. Thomson. Interment took place at Barrie, near to the woods he loved so well, later in the afternoon. The bearers who carried him to his last earthly rest included three of his brother ministers, Revs. W. E. Atkinson, David Alexander, and Alex. Thomson.

THE GOSPEL WITNESS extends its deepest sympathy to Mrs. Roe and other mourning friends.

BLESSING IN THE OTTAWA VALLEY.

It was the privilege of the Editor to attend one session of the Eastern Association of the Union of Regular Baptist Churches, held the 6th and 7th of July in the Dalesville Baptist Church. The Dalesville Church is one of the oldest Baptist churches in Canada. It was organized one hundred and seven years ago, and the building was erected one hundred and two years ago. It is still a country church, standing apart in a beautiful countryside, a mile or so from the nearest village.

During its long career this church has made a great contribution to Baptist life. Among others, it gave to the Baptist ministry the famous Dr. R. S. McArthur, for more than forty years Pastor of Calvary Baptist Church, New York City. But it has made an equal contribution in the quality of the lay members it has produced. They have always been Baptists who believed something, and who had the courage of their convictions.

On arrival there in the late afternoon we found a fine spirit pervading the place. It was evident the brethren and sisters had been having a good time together. At the evening service, notwithstanding a good deal of rain, the building was crowded. We cannot give an account of other sessions, as we were not there, but that evening Mrs. Davey, one of our returned missionaries, gave an interesting and inspiring account of her work in Liberia; and the meeting closed with an address by the Editor of THE GOSPEL WITNESS on, "What Regular Baptists Stand For."

We spent a delightful and restful night in the home of Rev. and Mrs. Fred Dyson, and the next afternoon were driven, by Mr. and Mrs. Campbell, of Runnymede Road Church, Toronto, to the Gore, near Thurso. The work there is under the pastoral charge of Mr. Lorne Hisey, one of our Seminary students.

The exact geographical situation is not clear in our mind, except that the general district belongs to what was once known as the North Nations Mills Church, on the St. Amadee field. The North Nations Mills Church had become all but defunct through removals, Brother Hisey had had much blessing in his work at the Gore, and has baptized twenty-one converts. These, with the remnants of the North Nation Mills Church, are forming a new cause—or reorganizing an old one, which you like. Through the generosity of an Ottawa brother a new church has been erected, and on the evening of July 8th the building was crowded to capacity, with a congregation coming from many miles around—a 'bus load from Ottawa, and carloads from other places.

Present at this service was Mr. Bruce Hisey, a brother of Pastor Lorne Hisey, with a company of people from Avoca, where Brother Bruce Hisey has been preaching this summer. In response to the invitation at the close of the sermon one young lady came forward, who was of the Avoca group, and joyously received Christ as her Saviour.

We were told that the driver of the Ottawa 'bus in its trip to Dalesville on the 6th had been happily converted. This is as it ought to be. When the Lord's people come together, even in Association and Convention, we ought to expect conversions. Our brief visit to the Ottawa Valley encourages us to believe that a strong Baptist testimony is being maintained in that district.

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Baptist Bible Union Lesson Leaf

Vol. 7

No. 3

REV. ALEX. THOMSON, EDITOR.

Lesson 32 August 7th
THIRD QUARTER.

THE APPOINTMENT OF JOSHUA.

Lesson Text: Numbers, chapters 26 and 27.

Golden Text: "Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd."—Numbers 27:16, 17.

DAILY BIBLE READINGS:

Monday—Josh. 14:1-15.
Tuesday—Josh. 18:1-10.
Wednesday—Deut. 31:1-8.
Thursday—Deut. 32:44-52.
Friday—2 Kings 2:1-15.
Saturday—Gen. 41:37-46.

I. THE CENSUS, (26:1-65).

For the second time Moses was commanded to number the children of Israel. The first numbering took place in the wilderness of Sinai, a short time after leaving Egypt, (1), this second census was carried out on the eastern side of the Jordan River, toward the end of the forty years' wandering in the desert. Much had taken place between these two events. The Israelites had reached the border of the promised land at Kadesh Barnea, but due to their unbelief, they had failed to enter therein, (14:4), and they were compelled to remain in the desert until every adult had died, with the exception of Moses, Caleb and Joshua. On the occasion of this second census therefore, only those three remained of all those who before had been counted, (vs. 64, 65). Sin had been the cause of such evil consequences, and it is well to note this in passing, for there are many who seem to be oblivious of the fact that reaping follows sowing, and it is in exact accordance with the same, (Gal. 6:7).

The directions governing this second census are similar to those given on the first occasion. All the males twenty years old and upward, able to go to war, were numbered, the numbering being recorded according to tribes and families, (v. 2). The total of the whole shows a slight decrease from that of the first census, (1:46). The Levites being exempted from war, and not sharing in the inheritance of the land, were numbered separately, their total showing an increase from that of the former occasion, (v. 62; 3:39). Instruction is also found here concerning the principle governing the division of the land. The location of particular sections was to be decided by lot, and the extent of territory allotted was to be in accordance with the number of the people in each tribe (vs. 52-56). Such an arrangement avoided any semblance of favoritism, and made more probable the uncomplaining acceptance by the people of the portion assigned to each family. Note the justice of God's laws,

their fairness in every respect, and their carefulness in detail. It may also be noted that no one was overlooked in the distribution. In the spiritual realm the same principle holds good, no one is overlooked in blessing and God desires each one to possess his spiritual possessions.

II. THE LAW OF INHERITANCE, (27:1-11).

At the time of the giving of directions concerning the division of the land by lot, certain daughters of Zelophehad came before Moses and the princes of Israel by the door of the tabernacle of the congregation, and made request that they be given a possession among their brethren. Their father had died in the wilderness, leaving no son, and inasmuch as he had not taken part in the rebellion of Korah, which would have forfeited all claim to such a possession, but had died in his own sin, they reasoned that his name should not "be done away from among his family" (vs. 1-4). Such a consequence would ensue if no inheritance were granted to them. Evidently these women were loyal to the memory of their father and desired to perpetuate the same, a worthy desire, indeed. Their request was reasonable and "Moses brought their cause before the Lord, (v. 5). The necessity for this is apparent from the fact that no previous instruction had been given relating to their principle of inheritance. Note here the additional fact that Moses received directions from God concerning the laws recorded in his name. Such laws denote, not the groping of man after God, but the revelation of God unto man. The modernistic conception of the Pentateuch as a compilation of basic documents made by a redactor, or redactors, is clearly contrary to the plain sense of the record, and confuses rather than clarifies the meaning of the same. It is more difficult to accept the higher critical assumption, than to believe in the orthodox view, inasmuch as the testimony of the whole of scripture is against the former, and in favour of the latter. The divine answer favoured the cause of the young women and the Lord set forth the principle of inheritance to govern all future cases, (vs. 6-11), additional directions being given later, (36:1-13). Note the consideration, care, and justice of God in respect to His people.

III. MOSES' SUCCESSOR (vs. 12-23).

With Israel at the border of the promised land, the time had arrived for the departure of Moses, as had before been intimated, (29:12). He had not sanctified the Lord before the people at the water of Meribah, therefore he was refused permission to enter with his people into Canaan. He would see the land, but would not set foot therein. This must have been a hard blow to him, but there is no record of complaint. The sentence though heavy, was just, and he accepted the same calmly. His failure to glorify God led to his failure to receive the anticipated blessing of God. Sin always brings evil consequences. It severs fellowship with God, hinders the work of God in the heart and life, and not only prevents increased blessing, but deprives us of the enjoyment of any blessing we may be at the time experiencing. Sin always brings disappointment, and failure, and is ever heinous in God's sight. Its real nature requires explanation and

emphasis, affecting as it does both saint and sinner. The command is given by the Lord to Moses to go up into the mount, and see the promised land, after which he would be gathered unto his people, (vs. 12-14). Note here the gracious act of God in permitting His servant to see the land. He might quite justly have deprived him of this privilege, but His judgments are merciful, and not spiteful. God deals with man better than he deserves, and is ever ready to grant blessing. The phrase "gathered unto thy people" is suggestive, meaning, as it does that which is termed death, and implying continuation of being after that event, also identity of personality, and an intermediate state.

After the divine announcement concerning his departure Moses requested the Lord to set a man over the congregation who would go in and out before them, and lead them that they "be not as sheep which have no shepherd" (vs. 15-17). Moses is seen here as one who is thinking about others, his people lie very close to his heart, and he desires them to be provided for before he leaves them. Others under similar circumstances might have been so full of their own thoughts that they would not have had time or place for others, but the true leader puts his people first. Our Lord is the great example of this, dying for His own, and in the last moments of His pre-resurrection life giving directions concerning the comfort of His loved ones, (John 19:16, 17). Each child of God should manifest the same spirit, and consider others before himself. The necessity for leadership in all realms of human activity requires attention, particularly in relation to the church, in connection with which the same is not always appreciated. Leadership here should be recognized, and when in harmony with the word of God, honoured, and followed, (Eph. 4:11; I Tim. 5:17-19; Heb. 13:7, 17).

A man in the position of Moses may have presumed to appoint his successor, but such was not the desire of Moses. He requested God to set someone over the congregation, implying in this his wisdom, humility, and knowledge of the real nature of the work committed unto him, and to be carried on by his successor. It is a dangerous thing for a minister to appoint his successor in the pastorate. Better let God do that. In answer to the request of Moses, the Lord gave direction to induct Joshua into the office. He was a man in whom was the Spirit, (v. 18). He was therefore the one divinely chosen and in accordance with the directions from the same source he was solemnly set aside to his arduous duties, (vs. 19-23). In connection with him it may be noted that he had some experience in leadership in connection with the army, (Ex. 17:9, 10). He was therefore not a novice, (I Tim. 3:6). He was a man of experience, and of a good age, having left Egypt as an adult. "Too old at forty," did not apply in his case, and is absolute nonsense, anyway. Moses was quite an elderly man when chosen to lead the Israelites, being eighty years of age, but when he died he was alert in every way, (Deut. 34:7). Ability to serve depends on the individual himself, and not on his age. Note in addition that Joshua was obedient unto the call of God, and empowered by God for service.

The Union Baptist Witness

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HAVE YOU SAID SO?

A few weeks ago, it was advised that a revision of the mailing list of the *Missionary Bulletin* was being made. Those who had been receiving the *Bulletin* and wished for its continuance were asked to send their address to the Union Office, 337 Jarvis Street, Toronto. In response to that request many letters have been received. It has not been possible as yet to check them all, but they contain requests representing hundreds of names. If there are those who have been receiving the *Bulletin* and have found it interesting and useful, but have not as yet forwarded their names, the Union Office would appreciate hearing from them without delay.

From many points have come letters which tell of prayer fellowship and interest in the Home and Foreign work. Gifts have come to help with the expense of mailing the *Bulletin* and for these we are deeply grateful. What a joy it is to hear from Christian friends and know that ours is a common cause—that together we oft-times sow in tears and then again, come rejoicing bringing in the sheaves.

Letters have come from many points in the provinces of Ontario and Quebec; from the Pacific coast; from the Western provinces and from the United States. There are letters from some who are young in years and young in the Faith and there are expressions from some who are aged and unable to meet from Lord's day to Lord's day with the church assembly. And because these letters have given so much cause for thankfulness to those who prepare the *Missionary Bulletin*, excerpts from them are shared—

A word from two sisters, whose letters always contain a helpful message, comes concerning the *Bulletin*—

"We certainly do enjoy every word of its interesting pages by which we learn at least a little of what other Regular Baptist churches are doing. We thank you very much for each copy of the *Bulletin*."

From Fort William—

"Kindly continue to send the *Missionary Bulletin*. We always enjoy receiving the latest news of the work at home and abroad and remember the different places mentioned in prayer as we gather for our regular missionary prayer meeting."

From one whose heart is in the Mission field, but who patiently serves at home because circumstances have made it impossible for her to go, we have the note:

"I have been receiving our *Bulletin* and enjoy same very much. I desire it to be continued to the above address."

Other letters from far and near are at hand, only a few of them can be quoted, but so often a few words reveals volumes.

"Will you please continue to send me the *Missionary Bulletin*, as I enjoy it so much, especially the news of our missionaries."

"This is to express my hearty appreciation of the *Bulletin* and a hope that it will be continued for I have a hearty and prayerful interest in the Eastern work."

"I look forward to these *Bulletins* telling of the gracious working of the Holy Spirit in these days of sin and depression."

"We have been receiving the *Missionary Bulletin* and would like you to please continue sending it."

"I would greatly appreciate the continuance of the *Missionary Bulletin*. I usually share it with friends and then by letter to friends at a distance who greatly appreciate reading it."

"I am sending you my new address. I am very much interested in the *Bulletin* and the progress of the Union Baptist churches and would be pleased to have the *Bulletin* continued. You have my prayers for the upbuilding of this glorious cause and for the ingathering of souls."

One who has sent in some fifty names for the *Bulletin* list writes—

"They all like it very much. I just devour everything in the *Witness* and in the *Bulletin*. If you should give up the *Bulletin* how would we get news?"

Families in isolated places have not withheld their expression—

"Please continue to send the *Bulletin* of Missionary news, etc. We are all delighted to receive it and read the copies eagerly. Especially does the *Bulletin* give us something definite to pray for."

"We desire to express our appreciation of the *Missionary Bulletin*, copies of which have been coming to us for some time now. We wish to take this opportunity of thanking those responsible for its preparation, for their timely words of exhortation, as well as the very interesting items from the churches of the Union and last but not least, for furnishing us with information concerning those away in Liberia whose hands we have promised to hold up.

"Our prayer continually is that the Lord will continue to bless the Missionary efforts of the Union and we are confident that this will be so, if our people desire it above every other thing."

"Regarding the continuing of the *Bulletin*, words fail to tell my appreciation of it and I would very much like to have it continued."

Please send in your name for the new Mailing List, if you have not already done so.

FRENCH EVANGELIZATION.

From the Rev. Arthur St. James comes the happy news item that on Sunday, July 17th, four believers were baptized at the morning service of St. Paul's French Regular Baptist Church.

ST. PAUL'S ENGLISH SERVICES.

For many years, under the able leadership of Rev. Arthur St. James, a bilingual work has been carried on in the city

of Montreal. The French and English work has not always been a success, but in connection with the St. Paul's Church, it has prospered. There are many French people who understand English and Mr. St. James is primarily a missionary to the French people and whether they speak French or English, he serves them.

In the vicinity of St. Paul's Regular Baptist Church, Montreal, there has been growing during the past few years a constituency which is not French, but is entirely English-speaking. This represents a class of people who should be reached by the Gospel message and St. Paul's Church is again grasping the opportunity and an English Regular Baptist Church with regular services, conducted by supply preachers for the present, has been organized. A Bible School is held also and the prospects of the growth of the English work are encouraging.

VISITING WITH THE STUDENTS.

It would not be wise at this time to report definitely concerning some of the efforts of the students in the places where they are located, as any public report might lead to more bitter opposition than they are now facing, but as a prayer reminder, it is well that some news be passed on. "I have called on two hundred homes," writes one student. "At each home I left a gospel tract and have spoken to the people who would hear. Last week, I called at a home and asked the lady of the house if she were saved. Her answer was that she did not think she was saved. Upon her invitation, I went into the house, explained the way of salvation and she accepted Christ as her Saviour. The next night I called to see if I could be of help to her spiritually and I met her husband. When asked if he were saved, he said, 'No'. I explained the way of salvation from God's Word to him and we got down on our knees and he asked the Lord to forgive his sins, and to save him."

The work is not easy. This young man had more than one hundred people promise to attend a cottage prayer meeting and of that number only one came.

EMMANUEL, VERDUN.

Pastor Roy Hisey baptized two believers recently and he reports that amidst difficulty there is much blessing. It is expected that others will follow the Lord, whom they have confessed, in believers' baptism in the near future.

RUNNYMEDE RD., TORONTO.

During Pastor P. B. Loney's absence from his pulpit, owing to the necessity of his having a complete rest for several weeks, the church has been privileged to have splendid supplies. Rev. Alexander Thomson brought unforgettable mes-

sages on Sunday, July 10th, and at the evening service a troubled one asked for prayer. On Sunday, July 17th, the Rev. A. Penman, of the Long Branch Regular Baptist Church, ministered acceptably to this people. For the remaining Sundays of Mr. Loney's vacation, the church will have other Pastors from churches within the Union. Rev. David Alexander preaches on Sunday, July 24th, and Rev. W. E. Atkinson on Sunday, July 31st.

* * *

HILLCREST, TORONTO.

A series of Tent meetings begin on Sunday, July 24th, under the auspices of the Hillcrest Regular Baptist Church, where Pastor James Forrester ministers. An intensive soul-winning campaign is planned and the fellowship of Christian friends is asked. The Tent is located at the corner of Oakwood Avenue and Vaughan Road and assisting Mr. Forrester during the full two weeks will be the Rev. William Fraser, of Ambassador Regular Baptist Church, Windsor, Ontario; Mr. Harry Bundy, soloist, and Bobbie Peganaut, of Kitchener, the boy pianist.

Visitors in Toronto will find real fellowship at these meetings and to them is extended a cordial invitation.

* * *

ORDINATION AT BOBCAYGEON.

On Wednesday, June 29th, there assembled at Bobcaygeon, thirty-two delegates representing sixteen Regular Baptist Churches, and these messengers met in council at the invitation of the Bobcaygeon Regular Baptist Church to consider the advisability of ordaining Pastor Maurice B. Gillion, to the gospel ministry. It was indeed a time of blessed fellowship in spite of the fact that many had had unpleasant trips owing to a heavy down-pour of rain.

The Rev. C. M. Carew, of Fenelon Falls, was appointed Moderator and the Rev. Arthur Lee, secretary of the Council. After the roll call of the churches and the acceptance of the Council by the church, Brother Gillion proceeded to give his statements of conversion and call to the ministry. To hear the simple testimony of how the influences of a Christian home and the faithful teaching of a Sunday School teacher bore fruit in his life and of the Spirit's impelling him into Christian service was indeed inspiring and, no doubt, brought to many, sweet remembrances of such a surrender in their own lives. The day must have been a happy one for the parents of the candidate as they saw their labours rewarded.

Brothers Gillion's statement of doctrine was clearly given, it assured all who heard that he stood on solid ground. Many questions were asked that there might be no doubt concerning the candidate's grounding. All questions were answered satisfactorily and a fine Christian spirit was manifest throughout all the proceedings. It was unanimously agreed to proceed with the ordination service. The ladies of the Bobcaygeon and Scotch Line churches provided a splendid supper and at the evening service the ordination took place. The even-

ing service was carried out as follows: Scripture reading and prayer by Pastor John Cunningham of Scotch Line. The charge to the candidate was given by Rev. Alexander Thomson, followed by the charge to the church by Rev. Clifford J. Loney. The closing address was delivered by Rev. W. E. Atkinson, the Secretary of the Union of Regular Baptist Churches of Ontario and Quebec, and it was a challenge to reconsecration of life and all we have, and are, in such times as these, for the spreading of the Gospel. Throughout the day the services were times of spiritual refreshing.

* * *

SOUTH LONDON REGULAR BAPTISTS.

The Regular Baptists who have been having splendid meetings in South London, Ontario, are rejoicing in the Lord and the power of His might. Rev. Robert Guthrie is ministering to this people and their Tent at the corner of Briscoe and Cathcart Streets is a place where men and women are finding the Lord. The Rev. Hilmore Cedarholm has been assisting Mr. Guthrie for the past two weeks.

* * *

THE GOSPEL PREACHED TO LIBERIAN PRISONERS.

A letter received from Rev. Edward Hancox, dated June 9th, and received in Toronto, the 11th of July, tells of a visit made by himself and Charles Deans to the jail at Upper Buchanan. "Among the nine prisoners", he writes, "were two men under sentence to hang for murder. As we presumed before going, no one had visited them with the purpose of telling them of Christ, so it was our privilege to bring the message. What the results will be will only be revealed in the last Day, but we trust that the seed sown will bear fruit. Just as we were leaving the jail it began to rain so we took shelter on a near-by piazza and learned there was a sick man in the house; here again we brought the message of salvation."

* * *

ON THE SHORES OF LAKE COUCHICHING.

An assembly of possibly three or four hundred people, on the shores of Lake Couchiching, witnessed the burial of seven believers in baptism, on Sunday, June 26th, and afterwards listened to a sermon preached by the Rev. John Byers of Bethel Regular Baptist Church, Orillia, Ontario, on the subject of "Baptism".

The following Sunday, these baptized believers were added to the church.

The Open Air work of the Bethel Church is a source of much encouragement to the workers and meetings are carried on regularly.

* * *

SUNDAY, MAY 1st, IN LIBERIA.

A letter from Mr. and Mrs. Hancox tells of their services on the first day of May. "We had lovely services yesterday," they write, "Sunday School in the morning and Communion Service between Sunday School and Church. There were eleven present, the three mission-

aries and eight black folk, all one in Christ Jesus. For the church service, the building was full and in the evening we went to a town nearby and held a gospel service. We got a great reception, but could not help but think of the first time Mr. Lewis and Charles tried to hold service there. Mr. Lewis had to talk and argue for a full half hour before he obtained permission to speak and here were we receiving a real welcome and given an attentive hearing."

* * * *

Mr. and Mrs. Hancox then tell of the people trying to imitate the motions of the children as they sing their choruses in Bassa. One can imagine that it would be almost overcoming at times to see the grown men and women quite intent on putting their hands over their hearts and pointing to Heaven as the children do and yet, we are reminded that not one of us enter the Kingdom unless we become even as little children.

* * * *

BUILDING THE WALL.

Dollars stretch and stretch and accomplish a great deal when invested in the building of the York Road Mission in Guelph. Not a cent of debt is incurred but many hands are employed on Saturday afternoons and on holidays, and rising up on the lots so recently secured is the building so sorely needed.

The morning of the 1st of July was so wet that it put an end to the plans for work during the early part of the day, but with the first promise of clearing skies, the Pastor, Mr. H. H. Chipchase, and Mr. Earl Frid, were on the job and by one o'clock there was plenty of activity. Every child from six years old up had a shovel and helped shovel sand, or mixed mortar, and in that one afternoon a wall was built, a wall forty-five feet long, eighteen inches thick and five feet high.

Picks, shovels, hose and all the needs of the workmen have been borrowed and many have been the kindly offers of assistance.

And is there need of a building, one may ask? Well, on Sunday, July 3rd, there were one hundred and sixty-six at Sunday School. One year ago when Pastor Chipchase took charge there were but forty-seven. At the evening service eighty people attended. At present the services are held in a house which formerly served as the office building of the linen mills. Yes, a building is needed and with the eleven dollars received on Sunday last for the Building Fund considerable more work will be done. Remember the Guelph work and the twenty-five who recently openly confessed Christ.