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

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The Jarvis Street Pulpit

AN EMPIRE AT PRAYER.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 24th, 1932.

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"For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?"

"And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"—Deut. 4:7, 8.

Prayer before the Sermon.

We bow in Thy presence, O Lord our God, this evening with grateful hearts for the freedom of access we have to Thy Throne. We bless Thee that though sometime we were afar off we have been made nigh by the blood of Christ. We thank Thee for Thy promise that where two or three are gathered in Thy name Thou art in the midst of them, therefore we are assured that Thou art with us this evening. We do not think of Thee as a God Who is far off, but as One Who is nigh, Who bows down His head to hear the cry of the poor and needy; and such are we, and such are all men.

We thank Thee that Jesus Christ is come to disclose the heart of God to us, and to make it clear to all men that God loves the world. We thank Thee for the payment of the infinite debt we owe, for the cancellation of that tremendous bill which we had no power to meet; that He came in Whose blood the wealth of the universe flowed, and gave His life a ransom instead of many. We rejoice in the knowledge this evening that such as believe have been bought with the precious blood of Christ.

But we come especially to invoke Thine aid; for we in this country, all peoples of the Empire, and of the world, are in dire need. We confess for ourselves, and in behalf of others, that we have endeavoured to do without God; that even many of the Christian name now these many years have endeavoured to exclude God from the thought of men. Thou hast visited us with war. Then Thou didst visit us with pestilence. And though the fruits of the field have not been withheld from us, and though Thou hast given us rain and dew and sunshine in their season, yet millions to-day are hungry, millions have no means of sustenance; and men, in their cleverness, seem to have reached the end of their own abilities, and now, out of their poverty, cry out to God.

We thank Thee for anything and everything that will bring us nearer to Thee; for we can better afford to be deprived of everything in life than to lose Thy favour or the sense of Thy nearness to us. We thank Thee that Thou hast spoken. We bless Thee for the evidences that abound that men are beginning to discover the vanity of earthly things.

We especially praise Thee for the official request that this day should be set apart as a day of special intercession for Thy grace, that the illumination of Thy Spirit may be given to the statesmen assembled in Ottawa. How complicated are

the problems before them! How complex has human life become! How many interests conflict one with the other! How difficult it is to find a way of relief for one that will not add to the burdens of another! Only God can extricate us from these entanglements. Only the Spirit of God can dispose the hearts of men to unselfishness, and to a willingness to consider the views and interests of others when they seem to be contrary to their own.

We remember how Thou didst say in the beginning, according to the record of Thy Word, when the earth was without form, and void, and darkness was upon the face of the deep, Let there be light—and there was light. Now that the best minds of the Empire have been gathered to consider all these complicated, and in some cases, apparently contrary interests, we pray that upon this complexity Thou wilt shed light, and bring order out of confusion, and show men, we beseech Thee, how to help each other.

We thank Thee that Thou hast given us men in high places who are not forgetful of God. We bless Thee, O Lord, that Thou hast given us one to rule over us who knows how to pray. This evening we humbly beseech Thee to let Thy blessing rest upon His Majesty the King, and upon all his counsellors the world around. We thank Thee that when other thrones are shaken, and other forms of government have proved unstable, it has pleased Thee to establish the King in the confidence and affections of the people. We pray that the richest of Thy benedictions may rest upon him.

We pray for the Prime Minister of this country who is presiding over the sessions of this Conference. Give him unusual wisdom. Make him responsive to the whisper of the Spirit of God. May all associated with him, the delegates from the United Kingdom, Africa, Australia, India, New Zealand, as well as from the Colonies, be sensible of Thy guidance. So work out Thine own plan, Thine own sovereign purpose, we beseech Thee.

Bless the people, the people everywhere, the multitude of unemployed. Save us, we pray Thee, from disorder, from riot and rebellion; and grant us, if it please Thee, throughout the Empire and the world, peace in our time, O Lord.

Send, we beseech Thee, to this weary and distracted world a visitation of divine power and blessing. Oh, break in upon our darkness, and let there be light! When the Jews sought after a sign, and the Greeks sought after wisdom, then Thou

didst come in the Person of Thy Son. Now that men in these modern days have so generally turned aside from the divine revelation, and the disclosure of God contained in this Bible, we pray that Thou wouldst make bare Thine arm and show to all the world that Thou art a God that hearest prayer. How many pray to-night! Thou hast promised to hear but two or three, now countless thousands besiege Thy throne with requests for blessing. Oh, send us an answer indeed.

We cannot plead our own worthiness, for how terribly have we sinned against Thee! How grievously has the Empire itself departed from the counsels of the Most High! How men have set aside the divine oracles! Wilt Thou not call us all back again. Restore to the professing church Thy word. As Hilkiah found it in the temple, so may there be among those who profess Thy name a re-discovery of the Book, and a re-submission to its authority, so that in every walk of life Jesus Christ may be crowned.

We pray not alone for ourselves, and the British Empire of which we form a part: we pray for the nation to the south of us, and for every nation. We pray for every man and woman who calls upon God. Send to our neighbours all that we have asked for ourselves. Visit them in grace and mercy, as we have petitioned Thee to visit us. So for the continent of Europe, and China, and Japan, and even dark Russia, we pray. Oh, break that yoke of bondage, and in thine own way bring deliverance to the captives even there.

Be with us now, and with those who hear us to-night, who share our meditation in distant places. Bless all our radio hearers, especially those who are shut in, those who hear in hospitals, in sanatoria, and at home. May the Lover of the souls of men draw near and minister tenderly to their need this evening. Vouchsafe Thy blessing to those who are on holiday in the midst of scenes which are restful and reinvigorating. May their souls be refreshed by a heavenly visitation, that they may return to their duties refreshed in soul as in body, and ready to do Thy work.

Make this a night of salvation, we pray Thee. As we consider these wider interests of the Empire may we yet know Thee as God and Saviour, that some this evening may pass from death unto life, and from the power of Satan unto God. We ask it in the name of Jesus Christ our Lord, Amen.

A careful analysis, in any individual life, of the casual factors by which its character and course have been determined will disclose the fact that the most potent of them have been independent of human volition, and manifestly of providential origin and order. The same principle will be discovered, upon examination, to be the determining factor in the course of national life. The Ethiopian cannot change his skin because the pigment is related to his blood and nature. But he is no more to be blamed for his black skin than we are to be praised for our white skin; all that the white skin represents is ours independently of our circumstances, or education, or our own wills.

The British Empire is no accident. But it had no human architect or builder: like Topsy, it just "grewed"! But no one can study its history without seeing the hand of God therein. Nor is it without divine purpose that this distress has come upon us. The Ottawa Conference is not the result of the fortuitous shaping of events. The interest of all the Empire is centred in Ottawa, and because of its possible effect upon world affairs, Ottawa commands world attention.

I believe no one can study the history of what has now come to be called a Commonwealth of Nations, known more familiarly as the British Empire, without seeing on every page of history the hand of God. God has been gracious to us in shaping our course; and therefore it cannot be by accident that the British Empire shares today the universal distress. It is not without some wise purpose that God has permitted us to be brought to our present situation. If only men would read the Word of God they would find the philosophy of our present condition therein clearly revealed.

Men have forgotten God in times past, and now for not a few years even a very large part of the professing Christian church has been engaged chiefly, it seems to me, in teaching men to doubt the word of God, in teaching men that it is useless to pray. A little while ago a company of distinguished, prominent business men in London signed a manifesto calling upon people to pray—but they did it without mention of God. They did it apparently without any expectation that God would make bare His arm and actually answer their prayers. They pleaded the psychological value of prayer, though they did not so state it, that if people would pray it would compose their minds somewhat, and help to steady them in a day of crisis.

But how thankful we ought to be that now in this particular time attention has been called officially to the fact that we have a God. I repeat that to which I called attention in our prayer service last night: I think it was tremendously significant that in the address of His Majesty the King read at the Ottawa Conference assurance was given the delegates of the King's unceasing prayers in their behalf. The King upon his throne is not ashamed to acknowledge that there is a King of kings.

You have heard the story of the great and good Queen Victoria? On one occasion she was in the Royal box when Handel's "Messiah" was being rendered. When the Hallelujah Chorus was begun, and the great audience rose, her Majesty the Queen remained seated. People turned toward the Royal box in some surprise. But when the great choir came to that magnificent passage where Jesus Christ is acclaimed the King of kings and Lord of lords her Majesty rose and bowed her head in worship of Him Whom she delighted to acknowledge as Saviour and King. We have great reason for thanksgiving that the King has set us an example in this respect.

The Governor-General followed, assuring the delegates that he, too, would join with all the people of the Empire in humble petition to Almighty God that He would give wisdom to the statesmen of the Empire, and enable them to solve the problems before them.

But one of the most significant things of all to me was the fact that when the delegates assembled in the Memorial Tower erected to commemorate the sixty-eight thousand Canadians who fell in the Great War, the Right Honourable Stanley Baldwin, former Prime Minister of Great Britain, and leader of the British delegation, did not call upon a "clergyman", if you please, or upon any religious official, but prayed himself; and in his prayer he did not content himself with speaking about "Almighty God", but he prayed that the Holy Spirit might give them wisdom, and guide them to right conclusions. Nor do we forget that our own Prime Minister a year or so ago, in one of his speeches, declared that only the grace of God could help us.

As we look for a little while this evening at these wide interests we ought to endeavour to discern the hand of God in the Empire's affairs. And there are no scales in which the values of life may be weighed like the balances of the sanctuary. Whatever may be the subject of enquiry and estimation in all the vast range of life's varied and complex interests, we shall be saved from partial and non-perspective judgments only as we view them through the medium of the Book into whose judgments the mortal elements of time and space do not enter, but which views the whole plane of human interest in the light of that which is eternally true.

The text I have read to you is part of a summary of Israel's history made by Moses, the father and exemplar of all that is best in ancient and modern statesmanship and jurisprudence. Moses estimated the values of life correctly when he said that the true standard of a nation's greatness is twofold: that a nation's greatness and prosperity must be measured, first, by its religious consciousness, and by its sense of God, by having God Who is nigh for "all things that we call upon him for"; and, further, that its greatness is determined by its moral rather than by its material wealth: "That hath statutes and judgments so righteous as all this law which I set before you this day."

If we are to pray effectually for the success of this Imperial Economic Conference we must pray intelligently; we must know for what we ought to pray.

I.

Observe, then, A NATION'S GREATNESS MUST BE MEASURED BY ITS RELIGIOUS CONSCIOUSNESS: "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?"

We boast of the radio, of the telephone, and all the rest of it. Rudyard Kipling, a cousin of Mr. Stanley Baldwin, once described a Sunday he spent on this Continent. He said, "All that day I listened to men saying that putting down pieces of wood, and nailing strips of steel upon them, and putting up poles, and stretching wires from pole to pole, was progress." He was wearied by the materialistic conception of life expressed by the pulpits of the land.

Moses did not speak of these things. He said, in effect, The thing that make a nation great and prosperous is a sense of the nearness of God, a realization of the fact that over all governors, and governments, and kings, there is a King of kings Who is sovereign of all realms, and Who is able to hear the prayers of His needy people.

It is characteristic of evil men that "there is no fear of God before their eyes"; they have no consciousness of God; they have no thought of His being a factor in their lives; they mock at those who pray. The same will be true of a nation if that be true of the mass of its individual citizens. If the individual citizen loses his sense of God, and fails to advantage himself of the high privilege of addressing Heaven's throne, the nation, as such, will lose its sense of God too. But that nation is great, whatever the extent of its territory or the volume of its wealth, which is conscious that it has "God nigh unto it in all things that it calls upon Him for."

My text means that *the greatest asset of any nation consists in the men and women who know God, and who know how to pray.* Of course, I know that by worldly standards they are seldom so appraised, but the fact remains that every man who prays, who walks with God, whose life attests the reality of the divine presence, whether he be a Prime Minister or a street-cleaner, he is one of the nation's real treasures. You cannot estimate a nation's prosperity by the volume of its wheat production, by its miles of railroad, nor by the multiplication of banks. In the true appraisal of life you must first take account of spiritual elements, including those who know how to pray.

How richly blessed has Great Britain been—and the British Empire as a whole! How favoured still in this respect! Of course, many have forgotten God; but still

many know that God is nigh. When religion languishes the nation's strength is impaired, but we rejoice that there are still many under the Union Jack who know how to pray.

How richly blessed has the Empire been with godly statesmen. I have been reading again some of the great orations of British Parliamentarians from Pitt the Younger down. One cannot read them without being impressed that their noble style, their moral standards, their chaste diction, their thrilling eloquence, are born of a profound sense of the divine presence and purpose in the life of the nation. What a heritage we have in the history of our public men! Not all of them were Christians in the evangelical sense, but all were the product of a Christian civilization from which God can never be eliminated.

The same is true of Canada. It is something to be thankful for that a Prime Minister is not ashamed, in a political speech, to speak of God. I am thankful, too, that notwithstanding all the criticism of Canadian political life—much of it, alas! abundantly justified—no man has ever been able to attain to the position of Prime Minister whose character and reputation were not above reproach.

With grateful hearts, too, as I have already said, we acknowledge the example that has been set us by the King, not only on this occasion, but throughout his reign. We ought to reflect with deep gratification on the fact that every son and daughter, every husband and wife, every father and mother, and every occupant of a position of trust, in all the Empire, can find a worthy example of godly living and faithfulness to duty in the King and the members of the Royal family.

How significant it is that many of the distinctively religious movements which have blessed the world have had their origin in the British Empire! Look at India with its teeming millions, and read the record of William Carey, and the salutary influence of Christian missions upon the life of that great Empire. Is it not significant, too, that one who comes to this Conference, called Moffat, the Prime Minister of Rhodesia, is a nephew of David Livingstone, the great missionary-explorer, and a grandson of Robert Moffat, the great missionary to Africa? The gospel, and the heralds of the gospel, have had a large part in making and fashioning the British Empire.

We heard with delight this morning from a brother who comes from the Republic to the south of us, Mr. Boggs, the International Chaplain of the Gideons, an organization of Christian commercial travellers. But I believe sometimes missionaries are the real commercial travellers. While that is not the primary object of their going, while they go with a view to preaching the glorious gospel of the blessed God, yet missionaries have opened up avenues of trade, and there has been a trade reaction from all missionary lands. While I do not plead it as an argument, I venture to say that the men who give money to missions are doing more to promote commerce among nations than all the political economists. It is God we need. It is a consciousness of God the world needs to-day.

We speak sometimes about our arms. I am not of the number who advocate disarmament. I think that principle should be applied with caution and with reason. When I go from this church to my home I pass several signal lights, and sometimes at the busy hours I find policemen there, even in Canada—and in "Toronto the good"; I observe that they have pistols at their sides.

And when in a civilized country like this we have made life and property so safe that we can afford to disarm our police, we may, with some reason, talk about scrapping our battleships. But while human nature is what it is, we must recognize that defensive measures are necessary.

Think of General Gordon, and Lord Roberts, and many another soldier and sailor of the British Empire who learned to put God first, to put their trust in the arm of the Lord, more than in the weapons of defence they were commissioned to use. No army or navy can give a nation such security as they enjoy "who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for." The privilege of access to the throne is the greatest of all privileges. We Britons glory in our right to lay our petitions at the foot of the throne, if need be; but there is a higher privilege than that, and that is to carry our troubles to the very throne of Heaven, and thus to move the arm of God for our relief.

On Plymouth Hoe, near where Sir Francis Drake was playing bowls when the Spanish Armada came into sight, when he is reported to have proposed that they finish their game of bowls first, and then finish the Spaniards, there is a monument commemorating Drake's victory. But actually Sir Francis Drake did not finish the Spaniards. He had no steam as in our day, to move his ships wherever he willed. His fleet was dependent upon wind. And inscribed on the monument on Plymouth Hoe are these words, "Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters." There is a recognition there of God. Read the story of Wellington, of his marvellous genius, and his astounding military successes, culminating in Waterloo; and you are bound to believe he was God's instrument, raised up for the purpose.

Recently I read a great speech of Pitt the Younger, who died at forty-seven after being Prime Minister of England for twenty years. There were pacifists in the British Parliament who were willing to negotiate with the tyrant of Europe. The speech to which I have referred was delivered in defense of his refusal to negotiate with Bonaparte. The prescient grasp of the whole situation evidenced in that speech, as we now read it from this side of Waterloo, and in the light of subsequent events, is simply amazing. Was he not a prophet, and was not the light of God upon him?

I deplore with you the general departure from God that has characterized our religious life in Canada and in England now for a quarter of a century. There was a time when the Bible was honoured in England, when people in England believed God. Doubtless many still believe the Word, and believe in the God of the Word. There was a time within the memory of some of us who are not very old when the Bible was honoured in Canada. Alas! It is but little honoured in Canada to-day. The editors of papers who publish articles destructive of the faith of the people in the Bible as the word of God are doing more to damage Canada and the Empire than all the enemies from without. The universities and colleges that are teaching young men to doubt the inspiration and authority of the Book are the real enemies of the state, and of the market-place too. They are the men and the institutions that are bringing paralysis upon this nation, upon the Empire, and upon the nations of the world. Who knows but that God will now teach us in the midst of it all that we cannot do without Him?

We have been often told we are evolving into something—well, we have evolved into something without doubt! But to what has all our wisdom and education brought us, even in material things? This pulpit has preached nothing that C. H. Spurgeon did not preach. We preach nothing that was not preached by men like Moody, and Wesley, and Finney, and Knox, and Calvin. Why is it that men who stand for the Bible as a revelation from God to poor, needy men, are now regarded as creatures with hoofs and horns, who are commissioned not from above but from below?

We must get back to the simplicity of the Book. We must get back to the place where men will hear God speak to them. Then we shall have prosperity. I long for better times. I wish it were possible for all the millions of earth to find employment, and to have bread to the full. But I would rather see millions go hungry to heaven than go full of all this world's wealth to hell. I would rather see people trusting in God in their poverty than forgetting Him in the abundance of their wealth. It is therefore a happy augury that in the midst of this distress the King, and the Governors, and the Prime Ministers of the Empire, unite in leading the citizens of the Empire to petition the throne of Heaven to have mercy upon us, and to lead us out of this distress.

II.

Observe, further, that Moses says **THE MEASURE OF A NATION'S GREATNESS IS DETERMINED BY ITS MORAL WEALTH**, by its moral standards which grow out of its religious consciousness: "What nation is there so great, that hath statutes and judgments so righteous as all this law?"

Too often *the test of progress and prosperity is material rather than moral*. We oftener say, "Thank you", for things than for principles. But this nation, and this Empire, will become really great when we are ruled by such standards as our text sets forth. I heard a speech some years ago by a man who was glorifying Canada. He recited all the material gains Canada had made, from the building of a cottage to the building of a railway; and so comprehensive an inventory of our material riches as an evidence of our greatness was put before us, that I heard one cynically remark, "I'm mad. He didn't mention the Galt and Preston Railway"! That was the only thing, apparently, this man thought the orator had omitted. What nonsense to talk thus. We may be rich and wicked at the same time.

And frequently *intellectual progress is measured by material results*. Thus science is said to be a human benefactor. But what do you mean by "science"? There is a science of morals, as there is a science of physics. And the mastery of a moral science, call it "ethics" or "theology"—and there is no true ethical science that has not a theological basis, as the order of the text suggests—but I say, the mastery of moral science is a greater achievement than the mastery of physical science. The latter opens the door to bigness: the former opens the door and discloses the path to true greatness.

But let me point out *the analogous ministries of these two, and their relative importance*. Broadly speaking, the task of the physical sciences is to discover the truth about things in their relation to each other: the task of moral science is to learn the truth about sentient beings, about men in their relation to things, to each other, and to God. The biologist discovers the truth about the genesis and

development of physical life: the ethicist and theologian discover the truth relating to moral and spiritual life. The physicist and vitalist explore the material, the ethicist, the moral, realm.

But progress in the physical alone cannot minister to national greatness. And that is what I am afraid of, that we may grow grossly and crassly materialistic, and become engrossed in markets and money, rather than in men and morals.

Observe how inevitably it operates. When science is science indeed and really knows, in the material realm, it becomes the master and owner; and if an equal knowledge of morals be lacking, it becomes arbitrary and despotic. But where there is a parallel development and cooperation of these two there is true greatness. For instance, a physician masters a disease; he learns its cause and cure. If that be all, he will use his secret for his own profit, and the rich will be healed while the poor are left to die. But if there be a corresponding discernment and recognition of moral relations, he will become the benefactor of the race.

That principle applies in all directions. Science without morality results in a deepening and heightening of the contrasts and social inequalities of life. Science without morality will build skyscrapers—and produce slums; it will invent machinery—and starve the masses; it will isolate the bacillus of some fell disease, and discover a cure—and leave a victim of that same plague to wither away in the foul air of a wretched tenement. Science without morality will build a railroad—and leave poor little children to run barefoot; it will build banks—and train and inspire men to rob them; it will build machines—and break men.

Do you not see that for the true advancement of any nation, the mastery of material forces, resulting in the possession of material wealth, must be accompanied by a growing knowledge of moral laws in their bearing upon man's relation to man, and to his Maker; otherwise, your progress is toward the precipice, and your Goliath is forging a sword for his own decapitation.

But have we not special reason to be thankful in Canada, and in England, that, growing out of our religious consciousness, we have "statutes and judgments so righteous as all our law"? I fear I must acknowledge that we are living and moving largely on the momentum generated by an Evangelical Christianity now so generally denied. If that be so, unless there be a re-application of the Evangelical dynamic we shall fall into the same state to which other nations in time past have descended. And yet I dare to believe that, as yet at least, men are of more value than things where the British flag flies. That is something, when a man is of more value than a sheep. I hope the Australian delegates will think of that when they are trying to sell wool. While they think of the sheep, they must think of the men at the same time. And when Canada speaks of wheat, she must remember that man cannot live by bread alone.

And now, what about the Conference at Ottawa? What shall we pray for? Pray for material prosperity only? Were our prayer answered, that might be the greatest calamity possible. Israel prayed for flesh, and God "gave them their request, and sent leanness into their souls." If the Empire should become rich without God, without the fear of God before its eyes, it might become a danger to itself and to the world at large. But so far how thankful

we ought to be that the principles embedded in this Mosaic economy, which is the basis of all that is best in ancient or modern civilization, still have some place in the framing of our legislation, and the conduct of our public affairs.

We have not much to be proud of, but we have much of which to be ashamed. Notwithstanding I am proud of this, that Britain pays her debts. I am proud that no matter what it costs her citizens, she fulfils her obligations. She does not shirk the burdens of the world. She carries "the white man's burden." It is because of that, very largely, that she is where she is to-day. The British taxpayer, here and elsewhere, is helping to carry burdens that properly belong upon the shoulders of Italy, France, Belgium, and the now traitorous Russia—and others. Britain endorsed the note for these nations, and John Bull, like a gentleman, is paying the bills. Britain's Great War debt to the United States is a debt of honour rather than of equity. Why is Britain determined to pay unless the debt is voluntarily remitted by her creditor? Because Britain still believes that "a good name is rather to be chosen than great riches". Her credit among the nations therefore was never higher than it is to-day.

I am glad that a man is valued for what he is in the British Empire. It is significant of that principle that the Secretary of the Dominions was a Labour man, an engine-driver. He did not belong to the privileged classes. But everybody loves him; they call him, "Jimmy". Even if he does drop his H's, they love him still. I had heard it before, but a story was recounted during the present Conference. When Mr. Thomas was on his way to the House of Commons he met the late Lord Birkenhead, who greeted him with the remark, "Well, how are you to-day? To which Mr. Thomas replied, "I 'ave a 'orrid 'ead." "Oh", said his friend, "take a couple of aspirates"! A man may have an "orrid 'ead", and have a good deal inside of it, and have a great heart at the same time.

I think it is to the credit of—and many of my friends in the United States hear me this evening—I think it is to the credit of our system of government, and to British principle, that the present Prime Minister in England was once the leader of a Labour Government; and that when the exigencies of the hour compelled men to sink their political differences and form a National Government, the Prime Minister laid aside his party politics to form a government of all parties. I have no sympathy with class government at any time. A government ought to be for all the people. I am glad that Britain has set that example in this present hour of stress, and to meet the present emergency has elected a National Government with an unprecedented majority.

I do not suppose any word of mine would have weight, but if it had I would remind the statesmen at Ottawa—and even the opinion of a layman in respect to these matters of statecraft may be of value, especially if that opinion is based on the word of God—I would remind them that one can ask too much, and lose everything. The Ottawa Conference can be a success only as it is dominated by a spirit of consideration and conciliation and legitimate compromise. Where principles of righteousness are at stake, I do not believe in compromise. But all life is based upon legitimate compromise. You men know that! When your wife wants her way, and you want yours, you must compromise,—and if you get one-

third of your way, and she gets two-thirds of hers, call it a bargain, and be thankful! When Brother Fisher was here he gave us a little ditty:

"My wife submits, and I obey,
She always lets me have her way."

That spirit needs to have play in the Conference yonder. The Word of God says, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." No nation can sell its goods in the markets of the world while excluding other nations from its own markets. There must be reciprocity; there must be mutual exchange; there must be mutual consideration.

We may well pray that men's minds may be enlightened, and that they may learn the principle of the scripture "that there is that scattereth; and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." What has the Bible to say about economics? They talk about "experts" in that science, but where are they? Every theory of economics has broken down. Scarcely a year ago the Prime Minister was called back to London from his holiday to endeavour to save the pound sterling. All sorts of attempts were made, but the pound sterling was not saved; it dropped in spite of all the experts could do. England was forced to abandon the gold standard, and it was generally supposed that that spelled ruin. Strangely enough, its effect seems to have been in the opposite direction. As when a disease becomes epidemic, an economic paralysis which is generally called "the depression," has spread itself over the earth irrespective of climatic and other conditions governing the production of primary commodities, in spite of racial tastes and habits, and in spite of tariffs and other artificial barriers designed to conserve and promote the particular country's prosperity. Most of her colonies have now become self-governing Dominions. They are full grown, and are able to say,—

"Daughter am I in my mother's house,
But mistress in my own."

But it was in that little Island the men and principles were born that have become dominant in the governments of a quarter of the world's surface, and of one-fifth of its population.

Was God in it? Of course He was. Queen Victoria said that the Bible was the secret of England's greatness,—and so it is. In the measure in which we abide by the principles of the Book, in that measure we shall prosper; for "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come". That, it seems to me, is the all-important thing for the Conference—not so much that the experts may be able to balance things, and find out what ought to come from South Africa to us, and what ought to go from us to South Africa; or what mutual preferences should be arranged between Britain and the several Dominions. These things are necessary, but when schedules of commodities for mutual preferential exchange are laid on the Conference table, the great task will be to secure the consent of the various countries represented. Only the Spirit of God can make them wise enough to see that by giving they are receiving, and that by losing they gain.

Everything is in this Book. It is the soundest text-book on economics that ever was written, for the reason that the Author was the supreme Economist. He knew what

sort of sun to put in the heavens—and it has not failed yet. Nature has not failed in fulfilling her functions. It is we who have failed, in setting up our judgments against the judgments of God.

Let us pray, not in any formal way, that the Spirit of God may guide our Empire statesmen aright. I know there are many people who will bow the knee in places of worship to-day, as though in prayer for the Conference, who will not really pray. There may be religious officials who will only say prayers. God does not care for robes of office. It is quite probable that that mother yonder whose name is unknown even to neighbours two or three doors away, who will teach her little children to read something out of the Book, and before she closes her eyes will say, "God bless those men at Ottawa, and give them wisdom to solve problems that are altogether beyond me," will do more to move the arm of God than the greatest religious dignitary. I do not mean that religious dignitaries are not sincere, but only that no man is a dignitary of any sort in God's sight.

I suppose this radio is off now, so I am safe! But it will serve as an illustration. The range, or what they call the "coverage", of this radio is dependent upon the volume of power that is "modulated", or put on the air. There is a little station that can be heard locally, but a few miles away nobody can hear it. Another station has a wider range, and still another station that has more power will reach a greater distance, and another, perhaps, will reach across the Atlantic. Everything depends upon the power. Once Solomon prayed, and he was conscious that he had to establish connection with a distant world; and he said, "Hear thou in heaven thy dwelling place; and when thou hearest, forgive." But that radio message reached heaven, because the power of the Holy Ghost projected it. He only prays effectually who prays in the Holy Ghost.

Do not be discouraged because you occupy a very humble station, if such be the case. Do not say, "It is of no use for me to pray." If you know the way to the throne of God and He has answered you, before you go to bed to-night take time to call upon God, and to ask Him that at every committee meeting to-morrow, and in all subsequent days, in every office where experts work, in the cabinet meetings of the Conference presided over by the Prime Minister, and in the plenary sessions of the Conference itself, the Holy Spirit may preside. He can do it. He can use even men who do not know Him.

Would you like to make a contribution to the world's welfare? It is not often I urge such a motive. Travelling from Liverpool to London during the War, I got into conversation with a man who used certain words not usually employed in polite speech; but he was a warm-hearted man, and, apparently a man of some standing in the business world. He told me it was a day when every true Briton must do his duty, and added, "I wish I were young enough to go to the front, but I am not. I have not been a religious man, but I believe we should make use of every available means of power, and so I joined the church." His motive was right. If he had had somebody to tell him that his great need was—as I ventured to try to tell him that day, that he should first of all establish relation with Christ by faith, and join the church afterward, he would probably have responded. At all events, the best contribution anyone can make toward the solution of the world's present problems

is to become rightly related to Christ, first, for his own salvation, and also that he may be able to pray for others.

The Conference is holding its sessions to discuss ways and means of facilitating commerce between the component parts of the Empire. But that which will determine this nation's, and this Empire's, prosperity is our commerce with the Skies. See to it that communication between your soul and God is established, and you may do more than all the experts as humbly you pray for blessing.

Are you a Christian? I do not ask if you are a church member. Tens of thousands of people who are church members know nothing about Christ. Are you a Christian? Do you know Christ personally? Do you know how to pray? Then come to Him for your own sake, for the sake of your family, for the sake of everybody to whom you may bring blessing in behalf of a needy world.

Let us pray: Bless our meditation this evening, we beseech Thee, O Lord. Bring us all to a deeper realization of our need of God. Come to us, Lord. Bless this message as it has been broadcast. May it challenge people to think, and lead them to pray. Bless us as we go to the out-of-door service. Bless the Ottawa Conference to-morrow, and in all the days that are to come, and let Thy will be done so that true prosperity may come to this land, and to the whole Empire, and through the Empire, if it be Thy good pleasure, to the whole world. May there be not only a revival of trade, but a revival of religion, a spiritual awakening, which will sweep multitudes into the kingdom of God. For Thy name's sake we ask it, Amen.

THE PALESTINIAN COVENANT.

A Lecture by Dr. T. T. Shields.

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, July 21st, 1932.

Seventh in a Series on the Place of the Jew in Relation to the Second Coming of Christ.

(Stenographically Reported)

The particular text for our study this evening will be found in the books of Leviticus and Deuteronomy: Leviticus, the twenty-sixth chapter; Deuteronomy, chapters twenty-eight and twenty-nine.

Men who are familiar with the sea, who know something of the ocean's terrible power, never presume upon its moods. I suppose not a few of you have crossed the ocean more than once. If you have, you will have observed what care the experienced captain takes, and how sometimes the engines are stopped, and the ship comes almost to a stationary position, when neither passengers nor crew can see any reason for it. It is only the man of the land, the land-lubber, who does not know the fearful hazards of ocean travel, and who therefore has no care.

The superficial student of the Bible sometimes becomes very dogmatic in respect to matters concerning which more thoroughly informed persons are disposed to be somewhat cautious. Those who have kept company with the Book with some degree of intimacy over an extended period of years, have learned, if nothing else; how easy it is to be mistaken, and how necessary it is often to retrace one's steps and re-examine the beginnings of things.

I do not claim familiarity with the Bible. I think no one who has had a glimpse into its infinity is ever likely to be so presumptuous as to make any such claim. Sometimes

you hear people boasting that they "know their Bible". I need nothing more from them to assure me that they are profoundly ignorant of the Book, because no diligent student, no one who has delved faithfully into the mysteries of the Word of God, will ever dare to say that he knows it. The more we know of it, I am sure, the more profoundly convinced we shall be that the Bible is the word of the Infinite, and that it is infinite itself, like its Author. For that reason I very often wish that I were required to speak two or three times a year instead of half a dozen times a week.

A friend some years ago told me of an occasion when he heard the late Rev. Alexander Grant preach. That morning Mr. Grant was entertaining, but rather elaborate. This friend, who was an intimate acquaintance of his, at the close of the service somewhat playfully said, "Mr. Grant, you had better get your condenser fixed." And the rugged Scotsman replied, with the ready wit that was always at his command, "Get away with you. You know nothing at all. A horse needs hay as well as oats." Therefore if sometimes I seem to fill the manger instead of the oat-bin you will have to take a little longer to masticate it. But you must not press my metaphor too far, because of its inevitable implications!

We have before us this evening a chapter which is really a prophecy. I have already observed that there is nothing that can minister to the strengthening of our faith more surely than the study of prophecy and its fulfilment. I have every sympathy with, and every interest in, any method of Bible study which will lead people to see how surely God performs with His hand that which He speaks with His mouth.

Comparing the various parts of the Old Testament one with the other, we shall find that the Old Testament itself is a record of fulfilled prophecy. The New Testament, of course, is a further record; and even the most superficial student of Scripture will have observed how minutely many of the prophecies of the Old Testament are fulfilled in the New—or, rather, how the New Testament records the minute fulfilment of the prophecy of the Old.

I sometimes think that our Futurist friends, some of them at least, have almost an obsession in respect to this matter; wherever they find a prophecy, whether in Genesis, or Exodus, or Revelation, or anywhere else, they are disposed to date its fulfilment in the future. And I believe by so doing they rob themselves, and others whom they teach, of the inspiration that is bound to come from a clear understanding of how perfectly many of the prophecies of the Old Testament have already been fulfilled.

I do not say that all the prophecies of the Old Testament have been fulfilled. Many prophecies of the Old Testament have been fulfilled, while others have been fulfilled at least in part; but I believe there is good ground for saying that the ultimate fulfilment of some prophecies is yet in the future. But I am persuaded it can be shown that many of the prophecies, the fulfilment of which is dated in the future by that school of interpretation which is called Futuristic, have already been fulfilled; they have been fulfilled, some of them entirely, and some of them in part.

An Incidental Revelation.

One of the advantages of such study as we are now pursuing goes far beyond the confirmation of faith in respect to the divine faithfulness. That is something, to know that God is faithful to His word; but an examina-

tion of the content of these prophecies will show us that they contain a revelation of God that is itself unique. Our modernistic friends, it seems to me, could never be guilty of the folly of suggesting that the God of Israel as revealed in the Pentateuch was a tribal God if they for a moment would give attention to the prophetic element in the first five books of Moses.

Only God Can be Sure of Keeping Promises.

Do you follow me in this principle? You or I may make a promise in respect to to-morrow, or a week from to-day. So far as our moral natures are concerned, in respect to our faithfulness, our readiness to do what we say, we mean that promise. I may make a promise to you that one week from to-day I will do thus and so. But we are admonished in the New Testament to be very careful how we do that: "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that." Who knows whether he will be alive to fulfil his promise, and that if he be alive whether he will have the ability to fulfil his promise, and whether he has been able to anticipate all the exigencies of a day yet future? Who dares to say emphatically that at such a time in the future he will do so and so? We cannot be sure of our ability to do what we promise.

The Divine Contemporary of All Ages.

I called your attention to the fact that this promise made to Abraham, and repeated to Isaac and Jacob, and carried all through the book of Genesis, appears again in Exodus, and that the same Voice is here speaking. Abraham, and Isaac, and Jacob, are dead, and Moses comes upon the scene; but the Voice of this Book is the voice of One Who is the Contemporary of all ages, and is an eye-witness of all things that take place before His view.

The twenty-sixth chapter of Leviticus is literally staggering in its dimensions, in the extent of it, in all that it implies respecting Him Whose voice it is. We are told, and I think it may be germane to the subject to remark it in passing—we are told by some of our very up-to-date gentlemen that the gospel is "outworn", and that they are going to provide us with a gospel that will meet the conditions of life now—and, presumably at least, for a little while in the future. The man who thus speaks cannot even make a coat for himself that will last more than a year or so, nor buy shoes that will last as long as that.

What do we know about the future? Who is it that spans all history, and speaks at this point of time of things that have come to pass, in some measure, up to our time; and which yet reaches into the years that are to be? Oh, that we might get an understanding at least of the—I had almost said, the measure of it. No!—of its measurelessness—of its immeasurability, of its infinity. It is God Who speaks, and what a God!

A Promise of Blessing.

In the first thirteen verses a blessing is pronounced upon the people of Israel if they obey the divine statutes, and keep God's commandments. Will you remember that this word was spoken before Israel had crossed the Jordan? As yet they have not entered the promised land. And yet I would venture the affirmation, which I think subsequent

studies will establish as being true, that you have in these chapters which I have cited to you a prophetic mould into which the history of God's people has been run from that day until this. It spans Israel's history, I think, from then to the end.

I shall read the first thirteen verses hastily, with brief comments, for we have to deal more particularly with the last part of the chapter; for, alas! Israel did not keep the covenant.

"Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God. Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord."

What sort of God was He? One Who could command the rain:

"If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit."

He was a God Who was sovereign of the vital energies of nature, and Who promised as a reward for the obedience of His people that they should dwell in a fruitful land. No man can promise that.

"And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely."

It is a promise of almost continuous fruitfulness, but if not of continuous then at least of continual fruitfulness. They should have no anxiety whatever about the supply of their daily bread.

"And I will give peace in the land, and ye shall lie down, and none shall make you afraid."

He is to be their Protector. He is the Lord of the beasts of the field:

"And I will rid evil beasts out of the land."

He controls other nations as well as theirs:

"Neither shall the sword go through your land."

I hope you are all praying for the Imperial Conference at Ottawa. Some people will say prayers: there are other people who will really pray. We may not be economists, we may not know what to pray for except that the Lord Who gave Solomon wisdom may give to these statesmen of the Empire such discernment as will enable them to reach conclusions which will result in the world's betterment. But what I am reminding you of is that our God is a God Who is interested in national affairs.

There is a view of the Christian religion that is pretty small. "Andy" sometimes speaks about putting things in two or three nut-shells. There are some people who do not need two or three nut-shells: one would be big enough to contain all their ideas. Some seem to assume that God is interested in spiritual affairs, but that He does not care anything about these mundane matters. Sometimes we are told that we ought not to vote, that that is being worldly. On the contrary, it is being stupid and negligent of your duty if you do not exercise your franchise as citizens, and do the best you can as Christians.

A God of All Nations.

But the God Who discloses Himself here is a God, not of one nation, but of all nations; and He promises His people that if they are obedient to Him He will control their enemies, and He will keep the sword from their land.

"And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred,

and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you."

When you read in the paper the record of Toronto's vital statistics do not forget that the Bible teaches us that God is interested in vital statistics, in the birth rate and the death rate. So did He promise Israel that He would multiply and increase them, and establish His covenant with them.

The Blessing of National Confidence.

I wish I could pass this next word on to the statesmen at Ottawa. It has in it a tremendous truth:

"And ye shall eat old store, and bring forth the old because of the new."

Do you know what people are doing with "the old store" now? They are putting it in the bank and leaving it there—those who have any. And many people have plenty. We have not, but there are people who have. There are millions of dollars in the land. The savings banks never had so much money in them as they have today, some billions of dollars are in the savings banks of Canada. I suppose the banks scarcely know what to do with the money, they have so much of it. That is "the old". But everybody is afraid to bring it forth. Everybody is afraid to spend it for fear they will get no more. It is like people being rationed. They have got down to the last loaf of bread, and they are afraid to eat it. It is saved until it becomes staler and staler because they are afraid they will not get another.

The Lord says here, "You shall have such confidence in your national future, you will be so sure of next year's harvest and next year's prosperity, that you will bring forth the old because of the new. There will be national confidence." That is something we have not got to-day.

"I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright."

Such a God as that, dear friends, is our God; and He is still able to do all these things for those who trust Him. He is still a sovereign God.

The Consequences of Disobedience.

But now observe the contrast:

"But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it."

"Do you think God has anything to do with the national health literally?" someone asks. I have no doubt about it. Our divine healing experts tell us that we have no right to be sick; that it is the devil's work, that the devil sends it on us; that all sickness is of the devil. Read your Book and you will find it written, "He will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee." The Lord commands disease when He will; the pestilence is in His hand. When people disobey Him He may release these things upon them.

"I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you."

That is the opposite of what I said just now. To use a modern phrase, it speaks of a sort of national inferiority complex; always on the run; afraid of everything; no confidence. And when that seizes a nation—as it can seize a nation—it is powerless. I think we need, in our studies of psychology to go a little beyond the study of the individual, and beyond the study of a limited community, even beyond the study of what we sometimes call the "mob". We must remember that that intangible something affects nations in their international relationships, puts terror into men's hearts, paralyzes business and everything else. The real things of life are not the material things: the real, abiding, determining, factors of life are the intangible things which have direct relation to God and to the moral realm to which we belong.

An Epitome of Israel's History.

This is an epitome of Israel's history; and if you have any knowledge of Israel's history up to the time of the completion of the New Testament, and to the fall of Jerusalem—if you know anything of God's ancient people from that day until now, I think you will read that scripture in the New Testament with added emphasis, "It is a fearful thing to fall into the hands of the living God." It is a terrible thing for men or nations deliberately to rebel against God, and to ripen themselves for divine chastisement.

"I will set my face against you, and ye shall be slain before your enemies." Over against that set that word in the eighth of Romans, "If God be for us, who can be against us?" If God shall set His face against us, what matters the wealth, or the ability of a man, a nation, or a race?

I dare to say that even now there cannot be found a people on earth of a stronger or more brilliant mentality than the Jewish people. They know how to get rich; they know how to secure for themselves positions of prominence. And yet, as a race, as a nation, even to this day they are impotent. If God sets His face against anybody, it is a dark day.

"And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins."

I am not qualified to tell you the exact significance of that phrase, but I ask you to treasure it in your memory, that we may see later whether the scripture throws any light upon it. It is enough for our purpose that it indicates certainly some severe form of punishment. God will chastise His people little by little, and if, having used their enemies as a rod of chastisement, in making them to reign over them—if they do not then hearken unto Him He will punish them still more:

"And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins."

I remember when, in the beginning of my ministry I began intensively to study the Old Testament, and to try to reconstruct from the historical records the political situations which gave birth and inspiration to the prophetic utterances of the Old Testament; I observed how God sent His prophets, and then how He fulfilled His predictions of wrath, how He delivered judgment upon judgment. Reading through I said to myself, Surely,

surely, they will cry, "It is enough!" But no. Again and again, in principle, it was written, "If ye will not hearken I will punish you. If ye will not hearken then I will punish you still more."

When we have read this, and have studied the chapters in Deuteronomy, which we have not been able to examine in detail this evening—you will find them fulfilled in part as they enter into the land of Canaan, and will see how the children of Israel do the very things that God warns them not to do, and how inevitably punishment came upon punishment: the Babylonian captivity, the Assyrian captivity, and then by and by the awful destruction of Jerusalem, the scattering of the people among all the nations of the earth. Read the story of the persecution of these people down to this very day, and I think you will find it difficult to retain the idea that the great tribulation is to last but seven years, and that it is all still in the future.

Here are the predictions:

"I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies."

Read the story to-day of conditions of life in Germany. There are the Hitlerites to the reported number of eight millions, with a trained army. There are the Communists also numbered by millions, also with a trained army. And everywhere—I shall not discuss the respective merits of these parties, but merely suggest this principle, that historically men have nearly always contended for what they conceived to be their rights. I mean that, under oppression, sometimes after long endurance, human nature nearly always has attempted to break the yoke. Sometimes they have succeeded, and sometimes not; but they have had within them a spirit of self-respect and determination that refused to be content in bondage.

Did you ever know, of recent years—I know in the early Christian centuries, the early part, there was one who set himself up, thinking that he would be looked upon as a Messiah, but failed—but speaking in general terms,

in years subsequent to the coming of Christ, did you ever hear of Jews standing together and defending themselves? Hitler announces, as one cardinal principle of his programme, the alienation, the expulsion, the extermination, of all Jews from the land. Will they rise? They never do. They are clever, but they have ever been as sheep for the slaughter. This principle has been fulfilled in Jewish history. "I will send a faintness into their hearts in the lands of their enemies: and the sound of a shaken leaf shall chase them."

"And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes."

The Great Tribulation.

Has that been fulfilled? Is there any history here? I shall have to direct your attention more particularly to that in later studies, but how terrible has been the historic measure of its fulfilment! In part, of course, in the record of the Old Testament itself. First in a succession of punishments; the Babylonian captivity; the carrying away of the ten tribes who never, as tribes, returned; then the terrible destruction of Jerusalem as predicted by Christ in His Olivet discourse, and the beginning of the Great Tribulation such as never was since the world began, and which is not yet ended.

Please study the twenty-eighth, twenty-ninth, and thirtieth chapters of Deuteronomy. I now call your attention to verses forty-five and forty-six of the twenty-eighth chapter:

"Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkened not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee: and they shall be upon thee for a sign and for a wonder, and upon thy seed for ever."

I believe that one of the mightiest proofs of the divine authorship of this Book, of its inspiration and authority, is to be found in the Jews. They have been, they are still, "for a sign and for a wonder;" for apart from the predictions of the Book no mortal man can explain their history. It is as though God would preserve for Himself a race of living witnesses to prove the truth of His own word.

I think I ought here to say before I close with those concluding verses, that we must remember the threatened judgments are to fall upon Israel if they hearken not to the divine statutes and judgments; but we must recognize, too, that all that God ever spoke unto the fathers by the prophets at sundry times and in divers places. He spoke again in absolute completeness in the Son; and the Son is the divine Ultimatum. It is my conviction that God will never say anything to men, here or hereafter, that He has not, in principle, already said in the person of His Son.

All that is implied we do not now know, and we must await the unfolding of the ages to come for an understanding of it; but even as long as God shall last, through all the eternity of our salvation. He will never say anything or reveal anything that is out of harmony with that which He has already revealed in Him Who is the "express image of the Father's person". He could not without denying Himself.

Very well, when He came, Who was God's last word to the world, the Jews of that generation added to their transgression this crowning sin that they rejected the final testimony of God; and thus the blood of all the prophets, from the blood of righteous Abel, not only to Zacharias, but to Him Who is for ever a Priest after the order of Melchizedek, came upon that generation. "His blood be on us, and on our children," they cried—and it has been. "Ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us"—and they did.

"And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord. These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses."

The significance of these verses we must learn later.

That is the Palestinian covenant. Far-reaching, it is an interesting study, that to examine thoroughly will occupy you for years to come, to see how God implements His promises, and how to the last letter has fulfilled, is now fulfilling, and will yet fulfil His word.

ABOUT A WASP.

It is sometimes wise to say things which are difficult to say at a time when there is no special occasion for saying them. And, viewing life retrospectively, we recall experiences which might have been escaped if someone had said what we now propose to write, and if others had heeded the admonition.

There is a place in life for reproof, and even for rebuke, if kindly given. Indeed, it is often necessary for a genuinely righteous indignation to express itself. A lion may legitimately roar over its prey; and every creature, whether beast or human, has certain natural rights of self-defense.

An entomologist perhaps could tell us what especially useful purpose is served by a wasp's sting. Perhaps it is, in a wasp's world, a weapon of defense. We have no special objection to the wasp, or its sting, for the simple reason that it is a wasp; and when we hear it buzzing around we take certain measures to avoid a visitation.

But why should a human have a sting? And why should the poison of asps ever be found under human tongues? And yet, alas! such is the case. We are thinking just now of the human type that has no right side of the bed to get out of in the morning, and so always gets out on the wrong side; who is always out of sorts with the world; and who spends his or her day seeing how many stings can be administered. What terrible damage can be done by a person who speaks evil of everybody, who spreads suspicion and bitterness in every direction—and all for no reason whatever except for the demon-like satisfaction derived from doing it.

The virus of yellow fever, and other diseases which may become epidemic and destroy the lives of multitudes, is said sometimes to be carried and communicated by mosquitoes. And what a horrible slaughter of innocents is often effected by the human mosquito that just spreads poison everywhere! What shall we do with him, or her?

Sometimes it is all done in the name of religion. Recently we came upon a victim of one of these religious wasps who had stung a young Christian terribly by telling her it was wicked to go to church, or to have her name on a church roll; and that the only true Christians were to be found in certain select "assemblies". The spirit of this young Christian was terribly wounded, and for months she was cruelly crippled, and rendered miserable in her religious life—all by the virus of this wasp's sting.

Of course, where the conversation is "always with grace, seasoned with salt", there will be no poison of asps under the tongue. But where there is no grace, what shall we do? Will someone invent a new kind of fly-tox?

THE UNION BAPTIST WITNESS.

We regret the omission of *The Union Baptist Witness* this week, which is occasioned by the unusual length of Sunday evening's sermon. Perhaps someone will say, "Why didn't you make the sermon shorter?" Our only answer is, We had no time. Short sermons require less time to deliver, but much more time to prepare. As there are twelve months in this Editor's working year, and seven days in every one of the weeks, he can do nothing but plod on. Once we heard someone ask the late Dr. Russell H. Conwell, "How do you prepare your sermons, Dr. Conwell?" To which Dr. Conwell replied, "I just feel ashamed of myself, and go on." So say we.

OUR RADIO MINISTRY.

The response to the radio ministry has been very gratifying. But once more we remind all our radio hearers that the broadcast costs money. If every reader of THE GOSPEL WITNESS who hears the broadcast would send us even a dollar a month it would give our Radio Fund a great lift. The continuance of our broadcast beyond the month of August will largely depend upon the support given this part of our work between now and then. Let us hear from you at once.

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Baptist Bible Union Lesson Leaf

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No. 3

REV. ALEX. THOMSON, EDITOR.

Lesson 33

August 14th, 1932

THIRD QUARTER

THE OFFERING OF SWEET SAVOUR.

Lesson Text: Numbers, chapters 28 and 29.

Golden Text: "For thou desirest not sacrifice; else would I give it; thou delightest not in burnt offering."

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."—Psalm 51:16, 17.

DAILY BIBLE READINGS:

Monday—Exodus 29:38-46.

Tuesday—I. Chron. 23:24-32.

Wednesday—Nehemiah 10:28-39.

Thursday—Romans 5:1-11.

Friday—Romans 5:12-21.

Saturday—Ephesians 5:1-14.

I. DAILY OFFERINGS (28:1-8).

In the section composing our lesson a record is given concerning the offerings of the Lord, to be presented daily, weekly, monthly, and yearly. In previous lessons similar directions have been found, but here they are more systematically arranged in relation to each other. It is of interest to note their number and the frequency with which they were offered. Each one was significant, but their repetition bears witness to their powerlessness to atone for sin. All they could do was to point forward to the one and only Sacrifice which was sufficient for this purpose (Heb. 9:28). They were types prophetically proclaiming the work of the Lord Jesus on behalf of sinful men and women, each one emphasizing some particular phase of that work. In this manner God taught His people the heinousness of sin, the tender regard that He had for them, and the proper way in which to approach Him. These lessons, in a clearer and more emphatic manner, are taught in the sacrificial work of Christ (John 3:16). The fact requires explanation and emphasis that our Lord Jesus is the only way to God (John 14:6). Apart from Him there is no entrance into the divine presence either here or hereafter. All approach to God must be based in the finished work of the Cross, but, coming in that way, no one will be cast out (John 6:37). Note the necessity for coming, and the blessing attendant thereupon.

In giving the command for the sacrifices, the Lord intimated that they were to be a "sweet savour" unto Him (v. 2); implying His satisfaction with them, and His gracious acceptance of them. Such an attitude was no doubt due to the typical nature of the sacrifices in pointing forward, as they did, to the sacrifice of Christ. The first of the sacrifices enjoined was that which was to be offered daily, composed of "two lambs of the first year without spot", for a "continual burnt offering", one lamb being offered in the morning, the other in the evening (vs. 3, 4), and accompanied by meal and drink offerings (vs. 5-8). Several things are worthy of note in respect to this of-

fering. First, as a burnt offering, it signified the dedication of the whole unto God, fulfilled in Christ, Who was wholly submitted to the will of the Father, even unto death (Phil. 2:8), and expected of each of His followers (John 8:46). And it may be observed further that this was a continual burnt offering: on the altar there would always be present this burnt offering, implying continued dedication unto God on the part of our Lord, and emphasizing the necessity for the same on the part of all who follow Him. In too many cases consecration to His service is a spasmodic affair, taking place very often at special meetings, or on some Lord's day; but not lasting for any length of time. Such devotion to God is meant to be a life matter, and to be exhibited seven days each week. In Christ this is possible; it is only in Him that we can thus serve God. We have no goodness of our own (Romans 3:10), and it is only as we accept of His righteousness that we can stand before God the Father (Rom. 3:20-22). Point out the danger and the loss attached to a carnal life, and the obligation and privilege of living devotedly unto God.

II. WEEKLY AND MONTHLY OFFERINGS (vs. 9-15).

In addition to the daily burnt offerings the Israelites were instructed to offer unto the Lord certain offerings on the Sabbath (vs. 9, 10), and in the beginnings of their months (vs. 11-15). These were special occasions in the life of the nation: the one of the time of rest, the others the times of the new moon, being the beginning of time periods of longer duration than a day, distinguished in this manner, without, at first, being observed as special festive occasions. The offerings on these days were in addition to the daily offerings, and were larger than the same, especially in the case of the monthly offerings, when two bullocks, one ram, seven lambs, and one kid of the goats, were offered. This increase gives added significance to the offerings, and denotes their special nature, and possibly bears a relation to the length of time elapsing between the offerings. The lesson may be gained from these special occasions that, while the Lord expects from us a daily consecration, there are also special times of manifesting our devotion to Him. In our time it is the first day of the week which stands out particularly in this respect, although there are also other occasions. In this day there should be a distinct manifestation of devotion to our Lord. It is in a very real sense His day, held in commemoration of His resurrection (Acts 20:7; Matt. 18:20), to give Him worship, and to bear testimony to the world of our union with Him. Not to do so, when the same is possible, is distinct disobedience (Heb. 10:25). Note the blessedness of thus gathering unto Him, the need for it on the part of each child of God, and the danger of neglecting the same.

III. OFFERINGS FOR SPECIAL FESTIVE OCCASIONS (28:29-40).

In a previous lesson the typical significance of the feasts recorded in this section was observed (Lev. 23), but it will not be unprofitable again to note them in connection with these directions relating to the offerings to be offered on these occasions. The offerings already

noted were of a daily, weekly, and monthly character: those now to be considered were offered yearly, as each date arrived. The first occasion was that of unleavened bread (vs. 16-25), when an offering similar to that of the monthly offerings was offered on each of the seven days of the observance. The day preceding the seven was the passover day (v. 16), the whole combined reminding us of our Lord's death, and of the spiritual feeding on Him of His people (John 6:54). We are not enjoined to keep the passover, which along with the others, was a purely Jewish observance, but we are requested to remember our Lord (Luke 22:15-20), who is our Passover (I. Cor. 5:7), and in the bread and wine we do show forth His death. It is particularly fitting that at such privileged times we should manifest our thanksgiving to God and renew our sincere consecration unto Him, keeping in mind before partaking thereof, the self-examination which is enjoined (I. Cor. 11:28). The same number of offerings was appointed for the day of firstfruits (vs. 26-31), the typical significance of this observance relating to our Lord's resurrection, as the firstfruits came from the seed which died (John 12:24): our Lord is the Firstfruit of all who sleep, giving promise by His resurrection of the certainty of a blessed resurrection for all who die in Him (I. Cor. 15:20; I. Thess. 4:16).

On the day of the feast of trumpets (29:1-6) the offering consisted of one young bullock, one ram, seven lambs of the first year, and one kid of the goats, with their attendant offerings, besides the regular monthly and daily offerings. This meant a sacrifice of many animals on that day, all with due significance attached thereto, and setting forth the comprehensive work of Christ in procuring our salvation. The typical significance of this feast relates to our Lord's return when He shall come with trumpet sound to reward and to judge (Rev. 22:12). On the day of atonement (vs. 7-11) a similar offering to that of the feast of trumpets was to be offered "beside the sin offering of atonement" (Lev. 16), "and the continual burnt offering, and the meat offering of it, and their drink offerings". The typical significance of this observance relates to our Lord's sacrificial death, when He gave Himself for the sins of the world.

The last observance referred to in this section, that of tabernacles (vs. 12-40) was the most joyous, the people living in booths in remembrance of their journey through the wilderness (Lev. 23:43), and giving thanks to God for His goodness in bringing them into the promised land. The offerings for this occasion were the most numerous of all, consisting of seventy bullocks, fourteen rams, ninety-eight lambs, and seven goats with their attendant meat offerings. The rams, lambs, and goats, were the same in number each day, two of the first being offered on each occasion, fourteen of the second, and one of the third; but the bullocks were graded from thirteen to seven, the latter being the perfect number, and offered on the seventh day. The great number of the offerings emphasizes the joyousness of the occasion, and speaks of that time coming when Israel shall be ruled by her Messiah, and with much joy shall engage in His service (Ezek. 37; Zech. 14:16).