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

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The Jarvis Street Pulpit

A SEEKING GOD.

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

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

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"And Jesus entered and passed through Jericho.
"And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.
"And he sought to see Jesus who he was; and could not for the press, because he was little of stature.
"And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.
"And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to-day I must abide at thy house.
"And he made haste, and came down, and received him joyfully.
"And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.
"And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.
"And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.
"For the Son of man is come to seek and to save that which was lost."—Luke 19:1-10.

Prayer by Rev. W. Gordon Brown.

O Thou Who art all truth, all goodness and all power, we come to Thee. Thou art the Lord of lords, and King of kings, and God of gods; the heaven and the heaven of heavens cannot contain Thee. Yet we rejoice that Thou hast deigned, in Thy grace, to choose us from among the peoples of the earth,—us who have believed on Jesus Christ,—to be Thine own inheritance. We would worship Thee for Thy mercy unto us. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

We come to Thee, then, with our worship, O God; and we come also with our requests. Wilt Thou make these cold hearts of ours glow afresh with the love of God? Pour it out in our souls, that we who are Thine may be quickened in Thy service.

Come to those who do not know Thy love; come to those who seem to have lost the love they had; come to the perishing for whom Christ died. Save them by divine grace this night.

We pray for the sick and afflicted, for those who are bowed with pain and affliction, for those who are staring very Death in the face. Lift up the light of Thy countenance upon them, and give them peace in the vision of the face of Jesus Christ and the glory of God therein.

We pray especially for those whose old wounds have been reopened in these days, whose former sorrows have been revived. Grant that they may, out of their sorrow, consecrate themselves to the service of God and His Christ, and the advancement of His kingdom, that the day may be hastened when Thy kingdom may come, when Thy will may be done on earth as it is done in heaven; when the security, the peacefulness, and the bliss, of the heavenly world may fill this earth of ours. Send that new heaven and new earth wherein dwelleth righteousness. These our requests we present in the name of Christ, Amen.

Describing the influence of the apostolic preachers it is recorded that certain enemies of the gospel said of the apostles, "These that have turned the world upside down are come hither also." They spoke better than they knew; for sin, in the last analysis, is an inversion of the laws of order. It does really and literally turn things upside down. The natural man invariably views the truth of the Bible in an inverted order. Hence you will find men frequently preaching for the truth that which is the very opposite of what the Bible reveals.

For example: it is common to look upon this book—in our day it has become common—as a record of man's search after God, as a record of the evolution of the idea of God. Men come at last to believe that instead of man's being created in the image of God, man has created a god in his own image.

Here in these verses which I have read to you there is an epitome of the whole Bible, the story of *how God seeks the sinner*, of *how the sinner seeks the Saviour*, and of *what happens when the two meet*. That is the purpose of the Bible, to tell us the story of a seeking God. It offers us this hope, that men may seek Him, and find Him. Then it tells us of the extraordinary revolution that takes place in human life when Jesus Christ is really received.

I.

First of all, is the very simple story of *How THE SAVIOUR SEEKS THE SINNER*. He came to the place

where the sinner was: "Jesus entered and passed through Jericho." I remember in the beginning of my ministry how difficult it seemed to me to give some new expression to the old truths, there was so much of the Bible that was assumed among professing Christian people, so much of its truth that was taken for granted. But we have now come to a day when we need to restate the first principles. These wells of revelation are very much like the wells that Abraham digged in his day. We are told that the Philistines filled them and stopped them with earth, and when Isaac came upon the scene he dug no new wells, but cleaned out the old ones. He was not an originator: but rather did over again what his father had done: "And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them."

The evangelical preacher to-day needs to expound the very first principles of our holy religion, and state them over again, on the assumption that they are entirely new; for there is scarcely one of them that is not now popularly denied by those who are called the ministers of Christ.

The fundamental principle of the gospel is illustrated in this story, that a heavenly Visitor has come to earth, that the Son of God has really come within speaking distance of the sons of men. Once of a day it was scarcely necessary that we should say that, because it was generally believed; but it is not now believed. The record of Jesus of Nazareth by many is dated from Bethlehem. But His life did not begin at Bethlehem. He Himself explained His presence among men by saying, "I came down from heaven." Again He said, "Ye are from beneath; I am from above." That is the literal truth, that God has come to earth in the person of His Son. That is exactly what Jesus Christ said in this narrative, "The Son of man is come to seek and to save that which was lost."

The presence of Jesus Christ on the earth must be explained. His presence cannot be ignored. Nor can it be accounted for on any natural ground. His place in history; His influence, not alone upon His time, but upon all succeeding ages, is the outstanding refutation of the whole principle of evolution. You cannot account for Him on that ground, for there has never been another like Him. The Bible explains His presence on earth, and among the sons of men, by telling us that He is "God manifest in the flesh", and that He came to earth for the express purpose of seeking men.

He came into the city of Jericho—which is but representative of all cities, of the sphere of life in which mortal man dwells—He came to Jericho as a man, *in the likeness of sinful flesh*.

That is an extraordinary fact. The birth of Jesus Christ marked the incarnation of Deity. He clothed Himself in human flesh. The philosophy of the Incarnation is set out strikingly in the Old Testament. I asked our students to write an essay this term on the reason for the Incarnation as set out in the book of Deuteronomy. It is an extraordinary passage which I think I will read to you: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They

have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

In that ancient day the people feared to listen to the voice of God. They actually prayed that God would not again speak to them directly. The Lord said that in future He would speak to them through human lips, and that He would raise up a Prophet like unto Moses; and would put His words in His mouth. The Incarnation is not only a revelation of the abounding mercy of our God, but it is the divine answer to the inarticulate cry of human need. We needed Jesus Christ to come to seek us; otherwise we could never have found our way to God.

He came to Jericho where we live. I would not unduly emphasize the simple historical fact that a curse had been pronounced upon anyone who would rebuild, not Jericho itself, but the walls thereof. The man who rebuilt the walls of Jericho paid the penalty which had been threatened in the curse pronounced by Joshua. I merely cite it as an illustration of the fact that Jesus Christ bore the curse of the law, that "he was made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." He came to the place where we were. He came to the place upon which the curse rested, and was Himself made a curse for us.

"Jesus entered and passed through Jericho, *coming face to face with a man who was in need of His ministry.* There he found a man, not a profligate, not a man who was addicted to any particularly vicious habits: Zacchaeus was a man who was engaged in a legitimate business, he was a tax-gatherer. But obviously he was a man who did a legitimate business illegitimately. He did that which was right in a wrong way. We are not to suppose that men who have fallen into the gutter are the only men who need salvation. The man who operates his business from behind a richly carved desk, and in palatial quarters, may need Him just as much as the man who is in rags and tatters. The fact is, whoever violates the law of God, the principles of His moral government, in any relationship of life, exposes himself to the curse. "We have all sinned, and come short of the glory of God."

I wish I could get the ear of some eminently respectable men this evening, men who are above reproach—as I suppose Zacchaeus was in the estimation of some people, though not of all. I remember some years ago a man who was a member of this church upon whom I called once at his office. He was a very estimable gentleman in many respects. He spoke to me about the difficulty of making application of the principles of Christ to the daily affairs of a legitimate business. He said, "You ministers know nothing about the difficulties which inhere in a business man's situation. It ought to be easy for you to preach the Word, and who are engaged in sacred things, to be Christians. But for us who are in the market-place, and who have to do with business affairs, it is extremely difficult." I said, "I do not know why your situation should be more difficult than mine. We are all human; we all have our temptations. They come to us in different forms, but we all have our full measure. There is a law of averages by which every man has his own share of the battle to fight. What particular difficulty have you?" "For one thing, to be straightforward, and strictly truthful and honest in all matters." "Well", I said, "I suppose you know the amount of money invested in your

building? You are able to estimate the cost of its upkeep, to form some idea of what your maintenance costs are—indeed, the cost of the establishment as it stands, and the cost of overhead, your employees, and so on. You know the cost of the commodities you handle. It must be a simple process of arithmetic to estimate what would be a fair profit on your business."

He sat back in his swivel chair and laughed heartily, saying that view was an illustration of my meagre knowledge of business affairs. I said, "I wish you would explain the joke." "I was laughing", said he, "at your idea of a reasonable profit. The rule of business is, Get all the traffic will stand." "You mean," I said, "that you can pile on the profits without reference to the cost of production? that if you find people in a situation where they are compelled to pay a certain price in order to secure that which you handle, you are justified in charging them many times what the article is worth? Do you call that legitimate?" "Certainly," he said. "You are a member of Jarvis Street Church," I replied, "but in my judgment you are every whit as bad as a highwayman. In fact, I have more respect for him than for you: he takes a measure of risk, but you do legally that which is wrong." I told him to his face that that method of doing business, stripped of all disguise, was sheer robbery. That gentleman, long since, transferred his membership to more comfortable ecclesiastical quarters.

You do not need to go to a gin palace or a gambling den to find sin. The man who outwardly and blatantly breaks the moral law is not the only sinner. You can find him in a legitimate business, but doing his business illegitimately. I do not mean that which is contrary to the laws of the land. I use the term in the moral sense, doing business in a way that does violence to the law of God.

To all classes of men has Jesus Christ come, and to all classes of men is the appeal of the gospel made. Jesus Christ does not enter and pass through our city as considered geographically to-day. We no longer see Him in the flesh. But the Bible admonishes us, "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

"The word is nigh thee." By divine inspiration we have an infallible record of the life of Incarnate Deity, and through the message of this record Jesus Christ comes nigh to us, within reach of us to-day, as He came within reach of Zacchaeus in the days of His flesh. I proclaim that message, that Jesus Christ, in all the fulness of His power, is with us this evening, and that there is no necessity for anyone's leaving this place without seeing and receiving Him, and enjoying everlasting life.

That is true of you, my radio friends; for this Saviour is everywhere present. Sitting beside your radio, you may breathe a prayer to Him, for in the context of the scripture I have just quoted it is written, "For whosoever shall call upon the name of the Lord shall be saved."

II.

I come then to try to show you something of How THE SINNER SHOULD SEEK THE SAVIOUR.

It is said of this chief of the publicans that "*he sought to see Jesus*". That certainly was a most worthy aim. How the multitudes gather when some outstanding public personality is within view! In the Old Country, even in London, along the streets of which he frequently travels, his Majesty the King, or the Prince of Wales, never fails to attract a crowd as soon as the presence of either is known. What multitudes gathered last week, and the weeks preceding, wherever the President of the United States visited, or the one who is now President-elect! It is a great privilege, is it not, to have met some great man, actually to have seen him?

This Zacchaeus was possessed of the same curiosity which possesses us all. Having heard of this great Prophet of Nazareth, and that he was to come to Jericho, he sought to see Him.

It may be there are some here this evening who have travelled extensively, who have seen many parts of the world, who have visited many famous shrines and places of historic interest. One of our drawbacks in Canada, as a country, is that we are so young, and can show only things that are new. Across the sea they always take one to view the things that are old. And with what interest we all have inspected such places around which historic associations gather.

But there never was a worthier aim than this, and I set it before you: to seek Jesus. Whatever else you see, whoever else you come to see or know, resolve in your heart that so far as it is humanly possible, and by all the help that Heaven may afford, you will see Jesus Christ for yourself. How wonderful it is that He may be seen, and that God may be seen in Him!

"He sought to see Jesus *who he was*." Who He was! That is the important matter. You remember Jesus Christ Himself asked the question, "What think ye of Christ? whose son is he?" There are many who exalt the name of Jesus Christ, who describe His virtues, who glory in His achievements, but who reduce Him to the level of a man. We never see Jesus Christ rightly until we know who He is. "He sought to see Jesus who he was." I ask you that question, Who is Jesus Christ? Is He merely a Prophet in the long succession of prophets? Is He merely the highest pinnacle in this mountain range of great personalities described in the Bible? Is that what Jesus is? He is more than that. He is the Son of God: He is God the Son.

Sometimes we are charged with being controversial in this place. Sometimes men say, "Why do you not let other people's beliefs alone?" To which I answer, "Why will not other people let our beliefs alone?" This is the ancient story. This is the truth to which practically every church in this city was dedicated; for the proclamation of this message men sacrificed and wrought in years gone by. I preach nothing from this pulpit this evening which was not preached in the day that it was dedicated. We are not attacking other people's beliefs: we are insisting upon the right to abide by the truths of this divine revelation. And we will hold controversy with any man who denies that Jesus Christ is the Son of God. We refuse to be robbed of the hope that lies within that great truth. That is the central verity, that is the one thing that can never be surrendered, no matter what it may cost. With those who deny that great truth we confess ourselves to have no religious fellowship. We seek to "see Jesus who he is", and seeing Him, we believe and are convinced that He is none other than the Son of God.

Zacchaeus found difficulty in the way. It never has been easy to see Jesus,—it never will be easy. Literally, in that day there was a great crowd, and Zacchaeus could not come nigh for the press. He knew it was folly for one of his stature to try to force his way through such a crowd. He left the crowd, and sought a place of isolation. He learned upon what road the divine Master would go, and he climbed into a sycamore tree, "for he was to pass that way".

If you never receive Jesus Christ until it is easy for you to do so, you will never see Him at all. If you never see Jesus Christ, and learn who He is, until all obstacles are removed, and the devil ceases to put obstructions in your way, you will never see Him. There will always be a press. There always has been: there always will be.

There are some who hear me to-night who cannot see Jesus because their minds are occupied with someone who has made profession of a belief in Christ. I have seen people in church trying to see the preacher, and could not because of the hat that was in front of them. That was a few years ago. Fortunately, for church-goers, hats are much smaller now. But a few years ago it was quite an achievement to see past the edge of those enormous millinery creations which the ladies wore upon their heads. Yet most people find a more formidable obstruction than those creations of ribbon and feathers. They see a person at whose hand they have received anything but Christian treatment. I have seen scores of people who have turned against religion because of the unfaithfulness of some religious person. You might as well say you will renounce your Canadian citizenship because some Canadians live in the penitentiary. What folly it is to judge of the religion of Jesus Christ by certain unworthy men who profess His name! How foolish to allow a mere human to obstruct your view of the divine!

I do not know what stands in your way, but you can make application of the principle of this simple narrative to your own case, and recognize that there are some obstacles in your way, preventing a clear view of Jesus Christ. They must be surmounted. You must find a point of vantage from which you can obtain a clear view of Jesus Christ. It makes little difference where you go, but you must find some place where you can "see Jesus", apart from all professors, apart from all churches. You must get around, and above, and past, all obstacles so that you can "see Jesus" for Himself, and learn who He is. That is the great desideratum.

This man was *little of stature*. I sometimes feel sorry for men who are physically small—and sometimes, especially when I go travelling, I am inclined to congratulate them! I have often wondered why they do not put a few men of six feet or over in the pullman business, so they would learn the necessity of making berths large enough for a full grown man to have a good sleep. Pullman berths are made for the Zacchaeuses, for men of little stature.

I read of a club being formed in the United States, first as a bit of pleasantry, which was called the "Daddy Longlegs Club". No man could join it who was less than six feet tall. There were no limitations set the other way, but none less than six feet could belong. But so many tall men were found that a real club was formed, whose chief aim was to enter a plea with the executives of hotels, railways, and so on, that they consider the comfort of men who were unfortunate enough to be six feet tall or over.

Sometimes I feel like felicitating men like Zacchaeus. It costs them less when they go to the tailor. They have some advantages, although they may have to buy a step-ladder where some of us can do without. But little men are sometimes at a disadvantage, and especially in a crowd. Zacchaeus was: "He sought to see Jesus who he was; and could not for the press, because he was little of stature."

We are all little of stature morally and spiritually. You remember that striking scripture which says, "All have sinned, and come short of the glory of God." You are a small man. You have shrivelled up to the stature of Zacchaeus. The biggest of us are dwarfs. We are immeasurably short of "the measure of the stature of the fulness of Christ"; and it is not possible for us, of ourselves, without divine aid, ever to see Jesus. We should have no chances if He did not pass our way, and put Himself within reach of the vision of our faith.

It may be that some of you, in your endeavours to see Jesus, have discovered your limitations. It is a good thing to engage in spiritual warfare. I once had a deacon who was a good man, but who was very conceited. Even deacons may be conceited—and so may preachers. It is a good thing at any time to have the conceit taken out of you, no matter who you are. This man imagined that he was quite able, that he could deal with almost anybody.

We had a man in our church who attended regularly at that time, but who was not saved. He was an exemplary character, very much like the young ruler who said to our Lord, "All these things have I kept from my youth up." No fault could be found with him; he was a magnificent young man. His mother said so—and she knew him; his wife said so—and she knew him. All who knew him said so. There was but one thing he lacked: he was not a Christian. He was very difficult to approach. He made no profession of religion. But he always came respectfully with his wife to church. (Let me say to you men who are not religious, if you have no respect for religion or the church, you ought to have enough respect for your wife to go to church with her.) Because this man's wife went, and desired him to go, he was always present, morning and evening; and that very fact sometimes puzzled us.

We had a certain lady who was a foreign missionary, who was a member of the church. When she came home from India on furlough, and learned that this young man, Bert, was still unsaved, she made up her mind to speak to him personally about his salvation. When opportunity presented itself, she asked him if he were not yet a Christian. (She had known him since he was a little boy in Sunday School.) He was a gentlemanly fellow, and he turned to her with a bow and said, "Am I wrong? I was under the impression that you were a missionary on furlough?" She could not say another word; he seemed to shut all doors. He told her that she was "off duty", and that he had had enough from her.

But this deacon made up his mind that he would go and see Bert, and he felt sure he would be able to catch the big fish. I met him when he came back from the interview. When he went he was a regular Saul, higher than all the people; but when he came back he looked like Zacchaeus! I must admit he retired without honours from the field.

When we do battle with the prince of this world, with "principalities and powers, and the rulers of the darkness of this world", when we try to break through the press of Satan to see Jesus who He is, we discover that we are very little of stature, mere midgets, tiny men, pygmies,

who cannot see over the shoulders of those who obstruct our view.

But observe, *this man took advantage of the only means at hand to elevate himself above the crowd*, so that he could get a clear view of Jesus Christ. Let me advise you to select some kind of sycamore tree. Some of you who hear me to-night would not come to Jarvis Street, you are so full of prejudice. Then go to the nearest Salvation Army Hall if there is a man there who is preaching salvation through the Lord Jesus Christ. I care not where you go, what your sycamore tree, if you will only go where you can see Jesus Christ. Do something to get above the crowd, that you may get an unobstructed view of His countenance.

We have little to offer in this place—no eloquence certainly, and, according to some who seem to think they know, no learning. We rather rejoice in that, for if it pleases the Lord to use us we care little about our reputation. But perhaps it might not be a bad idea for some of you, who sometimes hear me to put your prejudice aside and cross the threshold of Jarvis Street Church. I will tell you of Somebody Who always comes to church. There is one thing for which Jarvis Street Church is known, and it is always true of her: Jesus Christ always passes this way. If you can see nobody else, and nothing else, I promise you that from this sycamore tree you will be able to see Jesus. That is all we are here for, to help you to see Jesus.

During the Great War I was in London when the first contingent of American soldiers were to be reviewed by his Majesty, King George. They were to pass the gates of Buckingham Palace. Those of you who know that region of London know that just outside the palace gates, with a fairly wide road between the gates and the steps, is a large monument of her late Majesty, Queen Victoria. There is a large platform upon which hundreds of people can assemble, and steps leading up to the platform.

At that time I was a man of leisure for a little while, and I went down early to Buckingham Palace to see the American troops. I crossed the ocean with the first American soldiers who set forth for the World War, but that was a hospital unit: this was a fighting unit, the first that had appeared in London. I took my stand on the top step, for I knew there would soon be dense crowds of people. They assembled in thousands, in tens of thousands, and by and by, in the adjacent streets, hundreds of thousands. I was backed up well against the Queen's monument with hundreds of people between me and the street. Fortunately, I was not a Zacchaeus, and had a clear view of the gates. Presently I saw his Majesty, accompanied by the first Sea Lord of the Admiralty, the then Premier, Lloyd George, and a number of other important men. They walked out together to the gates of the Palace, and the first detachment of Americans passed.

There were many people around me, but they were intensely British. Somehow they did not seem to be interested in the soldiers, but they wanted to know if the king had arrived. They looked up to me as though I were a telegraph pole, and asked if the king had come—and I telegraphed down the answer, "Yes; his Majesty has arrived." They asked me who was at his right, and who at his left. I gave them a detailed description so far as I could. Presently the American soldiers passed with banners flying, and bugles blowing—but the crowd on Queen Victoria's monument wanted to see the king. Many

of them were little people, and I was sorry for them that they could not see the king.

One young lady looked up at me and said, "How I wish I could see the king!" I said, "Is that what you came for?" "Yes", said she, "I came a long distance to see the king, and I cannot see him for the crowd." She looked very longingly at me, as she repeated her request. I ask you gentlemen, What would you have done in the circumstances? At last I said to her, "Do you really want to see the king?" She said, "I certainly do." "It is barely possible" I said, "that I might manage to lift you up so that you could see over the shoulders of the people, if that is what you specially desire." "I should be very grateful, sir," she said. And I did it! She said, "I can see him. I shall be able to say I have seen the king."

But when I restored that lady to *terra firma* there was another who said, "And I, too, should like to see the king"! Presently there was a perfect procession—all of the one gender, you may be sure, asking for my services in order that they might be helped to see the king! I do not know how many I had assisted in that way, when a veritable mother in Israel managed to forge her way through the crowd. I do not think scales that could weigh less than two hundred pounds would have answered in her case. She looked up and said, "And I, too, should like to see the king"! Then I looked around for help! I said to one brave fellow near by, "Do you suppose you could help me in this endeavour?" He said, "I will do the best I can". He took one arm, and I took the other, and we helped her to see the king.

By the time she had been satisfied, I was ready to call it a day's work. But I said to myself, "After all, that is a minister's business, to try to lift people up to see the King." I have no other object in the world, no other reason at any time for occupying this pulpit, than to endeavour to set forth Jesus Christ, and Him crucified. Whatever else you do, I beg of you, see Jesus Christ.

III.

Zacchaeus saw Him—and WHAT HAPPENED?

Jesus came to the place. This is the testimony of the Lord: "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain." No man did ever seek the Lord with all his heart without finding Him. Let any man climb a sycamore tree, or go anywhere to hear the gospel, with a sincere desire of seeing Jesus; let any man open his Bible with a prayer in his heart to High Heaven, "Help me to see the King", and I am sure that Jesus will come to the place. He came where Zacchaeus was.

Some of us remember when that great miracle took place, when that stupendous wonder came to us, when out of the unknown, out of infinity, from somewhere we knew not where nor how, Jesus Christ came to the place; and we knew that we were in the presence of God the Saviour.

Do you know that? Have you found that out this evening? If you have found out nothing else than that Jesus Christ is here, you are rich indeed. "Jesus came to the place." He always does.

My radio hearers, are you really seeking Jesus? Let me tell you, you are not seeking Him half as earnestly as He is seeking you. You say you want to see Him, and find Him? Your desire is not nearly so intense as is His desire that you may come together: "Seek ye the Lord while he may be found, call ye upon him while he is near."

Only last Sunday evening as I preached there was a dear saint of God, not a member of this church, sitting in the audience. She loved the Lord Jesus. She was in her usual health, but she is in heaven to-night; we laid her body away yesterday. I beg of you, remember that "Jesus entered and passed through Jericho". He passes your way. He will not always stay. "Seek ye the Lord while he may be found."

The Lord called him by name, "Zacchaeus"; and bade him make haste and come down,—and then invited Himself to be a guest at his home. The wonder of the Bible is that it finds us out. The wonder of divine grace is that the Good Shepherd calleth His sheep by name. He knows our name, and our address. We can hide nothing whatever from Him.

I remember my father's telling me a story years ago. He said that once at the close of a service in a certain English city where he was pastor, a member of the church brought a stranger into the vestry and said, "Mr. Shields, this gentleman accompanied me to church this evening, and now insists upon having a personal word with you. I invited him to come, and he insists that before inviting him I waited upon you and gave you his whole life's story as I knew it, that I told you about his habits, about his daily practices—in short, that I had given you a complete picture of him; and in preaching this evening you have described him so accurately that he insists I told you all about him.

"I denied it, but although he is a friend of mine, he will not believe me. He insists on hearing a denial from your lips." My father said, "I never heard your name before; I did not know such a man existed. But I know of One of Whom it was said, 'Come, see a man which told me all things that ever I did: is not this the Christ?' It was not the voice of the preacher you heard, but the voice of the Saviour. I know nothing about you, but He knows all about you, and that is why you found yourself described to-night."

"The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." It calls Zacchaeus by name, and commands him to receive the Lord Jesus immediately. You cannot play with the Saviour of men. He said, "Make haste, and come down." I have no promise to give you beyond this moment. I cannot promise you that you may receive Christ at the close of the service, though you may live twenty-five years beyond this service. "Behold, now is the accepted time; behold, now is the day of salvation." "Make haste, and come down." Receive Christ while you are sitting in your pew; receive Him now. It may be with some of you now or never—now or never. Let it be now.

Our Lord Jesus never desires a passing acquaintance with anybody: *He always invites Himself to stay.* He says, "To-day I must abide at thy house." That is the thing I am concerned for, that Jesus Christ should accompany you to your home, that He should go with you to-night, and always; and that from now through all eternity you shall never be consciously out of His presence. Come to Him now. He wants to go home with you.

That is what Christianity is. That is what salvation is, the reception of Jesus Christ. "As many as received him, to them gave he power (authority) to become the sons of God, even to them that believe on his name." Throw open your hearts to Him. And if you cannot open the door,

ask Him to open it. Tell Him you want Him inside. The only salvation I know is "Christ in you the hope of glory". "To-day I must abide at thy house."

"He made haste, and came down, and received him joyfully." I do not know why we should not be happy when we receive Christ. I do not know why we should not shout a little, if it be sincere. I have not much interest in emotional display if it is only emotion. But when the conscience is stirred, the intellect informed, and the intelligence enlightened, when the whole man is touched by the grace of God, when the will is enfranchised, and the heart's door is thrown open, and Jesus Christ does actually come in, I think we ought to sing—

"O happy day, that fixed my choice
On Thee, my Saviour and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad."

Receive Him. Receive Him joyfully. Receive Him now.

Perhaps I ought to postpone the consideration of the rest, and yet I may never get the ear again of some who hear me, so in just a word or two, let me call your attention to this important matter. The reception of Jesus Christ into the human heart involves a moral revolution, it means His entering our whole being; for when He comes into a man He ministers to all there is of him, to his moral and spiritual nature, as well as to his intellectual and physical nature. When Jesus Christ comes into a man there is a readjustment of life always. That is what happens. We are readjusted to the requirements of the divine law. I mean to say that Jesus Christ pays our debts, cancels for us the inestimable, incalculable, debt we owe to the divine law. He pays it—He has paid it. There is truth in the hymn,

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

He does it. He pays the debt we cannot pay, reaching back to the beginning of things. One arm of the Cross reaches back to our birth, and the other forward to the judgment day, and beneath its shadow all our sins are covered. "He is the propitiation of our sins." He covers them. He pays for them. He adjusts us to God, so that there is now no longer any cloud between us and an offended Deity.

I read the other day the grossest caricature of this truth, implying that Jesus Christ had to die to make God willing to forgive! It is sheer nonsense. No evangelical in all the world's history ever said so. That is not the gospel. Nobody ever thought it. It is easy to put up straw men, and knock them down. The gospel is that ours is a holy God, that He is Himself the centre of law and order, and that He is inseparable from His law; that His law must be honoured, and His own outraged holy nature appeased,—not that He takes vengeance, not that in a fit of anger He visits men for their sin, but as the one and only God, He must be God and the moral balance must be adjusted, the moral equilibrium must be restored, or God could not be God. Hence God was "in Christ reconciling the world unto himself". "He died the Just for the unjust, that he might bring us to God."

When Jesus Christ came into the heart and home of Zacchaeus He felt instinctively that readjustment must

be made. Without instruction he said, "Behold, Lord, the half of my goods I give to the poor." That same principle of moral righteousness, and that same principle of readjustment, taught him, by divine intuition, that he must make right that which he himself had made wrong in relation to his fellows, that he must give back what he had taken away, and he continued, "And if I have taken anything from any man by false accusation, I restore him fourfold." Restitution is plainly taught in both the Old and New Testaments.

I wonder what would happen if some who hear me to-night should receive Christ, and begin to make restitution? Some of you would have to put an extra fare in the street-car box for you got past the conductor without paying on one or two occasions; and a tender conscience would tell you that that was not honest. Some of you would have to do some other things. But if your religion does not do that for you, I would not give a farthing for it. Justification before God makes you just with your fellow-men.

When that spirit was implanted within him it also made Zacchaeus generous: "Behold, Lord, the half of my goods I give to the poor." The restoration of what he had taken away was the first mile: his gifts to the poor were the second. Whenever Jesus Christ comes into the heart of a man, he ceases to be regulated by the first mile of compulsion: he always goes the second mile by grace.

When he had given that real evidence of His reception, Christ said, "This day is salvation come to this house." I do not mean that one must make restitution only in money. Did you tell something about somebody that was not true? Then go and confess it, and put it right. Did you wrong someone in some way other than by the appropriation of money? Go and put it right so far as it is possible for you to do so. When thus we are right with God, and we receive grace to be made right with our fellows, then we can witness to the world about us and then shall be brought to pass the saying that is written, "This day is salvation come to this house." May the Lord bless us all for His name's sake.

Let us pray:

O Lord, we bless Thee for Thy condescending grace, for the infinite stoop which Thou hast made in coming to the place where we are. Bless our meditation this evening. May everyone within these walls, and those who have heard by radio, be made aware of the nearness of Jesus Christ. Help them to understand that He is right at hand, and that we may call upon Him.

"Thy touch has still its ancient power;
No word from Thee can fruitless fall;
Hear in this solemn evening hour,
And in Thy mercy heal us all."

THE BOOK OF JUDGES.

A Lecture by Dr. T. T. Shields.

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

*Fifth in a Series of Thursday Evening Lectures on Biblical
Theology, which is included in the Curriculum
of Toronto Baptist Seminary.*

(Stenographically Reported)

The book of Judges is unlike almost any other of the books of the Bible in that, while it is undoubtedly a book of reliable authentic history, it is not a continuous story set out in chronological order. It belongs to a period between the death of Joshua and the priesthood of Eli and the judgeship of Samuel, which immediately preceded the establishment of the kingdom of Saul who was the first of Israel's kings.

It is somewhat difficult to determine the date at which it was written. I shall not go into that, however, in detail, because that belongs to the subject of Biblical Introduction which you students are taking in another class. My task is to discover the theological teaching of this book; but in order to do so it is necessary to have some idea of its historical background.

You will recall that in our concluding study of the book of Joshua, we were told that the children of Israel "served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel." Joshua's influence was projected into the future, and exercised through the personalities of the men who had been his disciples, and had learned much from contact with Israel's leader. How long those elders outlived Joshua, we have no means of knowing, nor how long the influence of Joshua persisted beyond his death.

Samuel was the last of the judges, and yet he was different from all the judges who had preceded him. He was called, not only a judge, but a seer. He combined in himself the office of judge and prophet. It was during the declining days of Samuel that Israel demanded they be given a king like all the nations roundabout them. Just as the book of Judges, therefore, is a record of the transition from that primitive condition of life to which they were introduced when they came as immigrants, as it were, into the land—between that time and the time of their final establishment as a kingdom in that land,—just as the book of Judges is an interim history of that period, so the record of Samuel's life, being somewhat different from all preceding judges, and being written in another book than the book of Judges, marks a further transition from that period to the establishment of the kingdom.

It is quite evident that the book of Judges is not a chronological record. There are parts of it which seem to run parallel to each other. It is not a complete history of Israel as a whole, it deals rather with the history of particular tribes, and of a few conspicuous personalities.

Following the death of Joshua, and during the lives of these elders who seem to have been on a level with each other, and no one of them conspicuous, Israel appears to have been without one outstanding leader who could unify the nation, and lead them forward in concerted action. After their establishment in Canaan they were set up in their different lots, their inheritance in the promised land to which they were assigned by Joshua's wisdom under divine direction. The government of Israel during that period seems to have been very largely a tribal government. It is in this book we are told that "in those days there was no king in Israel, but every man did that which was right in his own eyes." Just as, I suppose, in the early days of the settlement of this country, before Confederation, when it was known as Upper and Lower Canada, and there was not much coherence between the peoples of the provinces, and no proper coordination of their interests, being geographically separated one from the other, and having no one who had equal authority over both, they managed their own affairs. But little by little, as the land was settled, the settled provinces were forged by those whom we call "the Fathers of Confederation", into the Dominion of Canada.

So of the early years of Israel's settlement in Canaan. The tribes seem to have managed their own affairs, co-operating as geographical proximity enabled them to do so; but for some time there was no outstanding personality around whom all the tribes gathered, and to whose leadership all the tribes submitted. The book of Judges therefore is a record of a kind of commonwealth of nations—not unlike the British Empire, but on a very much smaller scale both geographically and racially, for they were all of one common stock.

These people, while they were of common racial origin, and had certain interests in common, and were together heirs of the promise, still had no human head, and were depending largely for their government in those early days upon the leaders of the tribes.

Let us glance at this, and see how they got on. This was not the Union of Regular Baptists: it was an aggregation of Independents! We shall see how they managed.

It looks as though the book of Judges were a compilation, that it is not so much the work of one man as, for instance, the book of Joshua, or the Pentateuch, but a putting together

of many records. That fact does not nullify the principle of divine inspiration. You will find in THE GOSPEL WITNESS, which is at the door to-night, an article entitled, "Rejoice with Trembling". I wrote it. But there are some quotations from *The Canadian Baptist*. I did not write them, but I did put them in THE GOSPEL WITNESS; and I am just as responsible for putting them in as though I had written them. We believe there are portions of Scripture which consist of the assembly of records from other sources, but under divine supervision, and by divine inspiration, because they were true.

I.

"Now after the death of Joshua it came to pass, that the children of Israel asked the Lord"—by the way, as we open this book, keep in mind that as we came to the book of Joshua we found, "Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun", so now that Joshua has passed, the Person Who inspired the human writer is manifestly One Who is contemporary with all ages, and always speaks as an eyewitness of the events recorded.

Do not allow yourself at any time to suppose that you are very important, that you are very necessary—and certainly do not allow yourself to suppose that you are indispensable to anything or anybody, and least of all to God. He managed to carry on after Moses was gone, and He got on nicely after Joshua died; and I think if He could do without Moses and Joshua, He can manage fairly well without us.

It is apparent that the children of Israel had not lost their sense of the divine Presence: they still enquired of the Lord. A man may not be all that he ought to be, but while he still prays, while he still brings his problems to the Mercy Seat, while he still has a sense of the divine favour and presence about him, sufficient of the fear of God before his eyes to inspire him to pray, and to enquire of the Lord, we may have hope of him that better things will characterize his life in the future.

The question was, "Who shall go up for us against the Canaanites first, to fight against them?" We are told here how the Lord made known His will to His people on this occasion, but it is explicitly recorded that the Lord "said" something. I suppose if someone writes me a letter, and I receive it, the manner of its transit is comparatively unimportant, so long as it is a communication from someone, bearing his signature which establishes its authenticity.

There are some things that are not explained in Scripture. At this point the Lord does not say how He communicated with Judah, but He said, "Judah shall go up: behold, I have delivered the land into his hand."

"And Judah said unto Simeon his brother, Come up with me." I hope you will learn that lesson.

Do not try to do too much yourself. Accept your responsibility, but when Judah has to go up against the Canaanites, do not be above asking Simeon to go up with you. You who expect to be pastors, make that the rule of your life. The responsibility rests with you for getting the work done, but spend your time principally in getting other people to do it. I make it the cardinal rule of my life never to do anything that I can get anybody else to do. Moody used to say that he would rather get ten men to work than try to do ten men's work. And let me tell you, if you get everybody to work, it will make you more tired than doing the thing yourself. There are many things I could more easily do myself than get someone else to do them—but I want that somebody to do it. Call Simeon in, and get him to go with you when you go up against the Canaanites.

There are passages here that seem to be without logical connection. The story of this man of the lovely name, Adoni-bezek—he got caught, and had his thumbs and great toes cut off. I do not know whether he was thankful for what was left or not, but he himself admitted that it was a just punishment, for he said, "Three score and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me." There is a law operative in human life always that "with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." There is a nemesis that will overtake the wrongdoer.

Perhaps you have heard the story I heard a preacher tell many years ago, but it is worth repeating. He told of a man

who was taking his father to the poor house. The old man could no longer work and earn his own living, and the son was not disposed to bear the expense of his maintenance; so he decided to commit him to the poorhouse. They started out together. The poorhouse was on an elevation, and as they went up the hill the old man became very tired. The son suggested they should rest on a boulder on the hillside, and they sat down together. The old man began to cry bitterly like a child, and his son sought to comfort him, saying, "It is a good place. You will be dry, warm, and well fed. You need not feel so badly about it, for you will be quite comfortable. Others who have been there speak well of the place; I think you need not trouble about it."

"I am not troubled about going to the poorhouse. I am quite willing to go there," said the old man. "Then why do you cry?" enquired the son. His father replied: "A good many years ago now, so long ago that you cannot remember it, my father was old, and I ought to have obeyed the fifth commandment and honoured my father and mother; but I did not. I thought it would relieve me of a burden if I put him in the poor house, and he and I walked up this same hill. He was old as I am now, and he grew tired as I have—and I sat with him on this very stone, and the memory of my conduct fills me with remorse." "I think we will go back home, father;" the son said, "I do not want my son to take me to the poor house."

This paragraph telling of Adoni-bezek is illustrative of that principle. Be careful of that boulder half way up the hill!

From the ninth to the twentieth verses there are brief accounts of sundry conflicts. I do not know that they are arranged in chronological order; nor do I think it matters very particularly. It is simply a record of fighting in the land of Canaan. It reads as a chapter from your history will read when it is written. You will have all kinds of difficulties as you go along—as we all have. Our Liberian missionaries are troubled with driver ants, ants they call "drivers." Well, if you do not get driver ants, you may get driver uncles; but you will get drivers, whether in Africa or Ontario. When the record of your life is written, it will read much like these verses; it will be a story of conflict after conflict.

II.

I come to the twenty-first verse, and ask you to look, at your leisure, from the twenty-first to the thirty-sixth. Those verses are wonderfully significant. Several paragraphs begin with the word "neither". That is a negative word. It speaks of something they did not do, something they left undone.

You have heard the old, old story of the man who became an Episcopalian? It is said that when a man enlisted during the Great War, and was asked concerning his religious beliefs, if he did not know to what denomination he belonged, they put him down as an Anglican. That is why there were so many of them. One man was asked to what denomination he belonged, and he replied, "To the Episcopalian." They asked him why; what he knew about them. He said he was not much of a church man, but once he did go to church, and he heard the minister pray. He confessed to the Lord that he had done many things that he ought not to have done, and had left undone many things he ought to have done. This man said, "I have got into the right pew; this is my church; that is true of me." Ever afterwards he called himself an Episcopalian—although, by the same token he might have called himself a Baptist.

These people, in that respect, were Episcopalians. Some things they did which they ought not to have done, but they failed to do certain other things; and in these verses we have a record of the things they did not do. "The children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day"—unto the date of the writing of this book, whenever that was.

Observe the twenty-seventh verse: "Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land. And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out."

The children of Israel were enjoined, before they entered the land, utterly to destroy these nations, and to drive them out; to be separate and distinct from the nations roundabout.

Whole Bible Course Lesson Leaf

Vol. 7

No. 4

REV. ALEX. THOMSON, EDITOR.

Lesson 48 November 27th, 1932
FOURTH QUARTER.

THE PRIESTLY INHERITANCE OF JOSHUA.

Lesson Text: Joshua 20 and 21.

Golden Text: "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein."—Josh. 21:43.

DAILY BIBLE READINGS:

Monday—Numbers 35:9-25.

Tuesday—Numbers 35:26-34.

Wednesday—Psalm 71:1-12.

Thursday—Heb. 6:11-20.

Friday—Rom. 8:1-11.

Saturday—Rom. 8:31-39.

I. THE CITIES OF REFUGE (20:1-9).

In a previous lesson directions were recorded concerning the setting aside of the cities of refuge. In this lesson their actual appointment is stated. These cities, six in number, were selected for the purpose of sheltering the manslayer, the one who killed another without evil intent. After such an accident, by divine direction, the slayer made a hurried journey to one of the designed cities, where he was safe from the avenger of blood. His case was examined by the elders of the city, and if he was not guilty of deliberate murder, he remained in the city until the death of the high priest, when he was permitted to return home. Such directions clearly manifest God's solicitude for the welfare of His people. He was interested in every detail concerning them, judicial, economic, social, and religious. He overlooked no great thing, and there was nothing too small to escape His attention. In principle, every department of life was cared for, and directions given concerning all. Observe that this plan of the cities of refuge was characterized by kindness, thoroughness, reasonableness, wisdom, and justice. It was given in the best interests of the people, and undoubtedly was fruitful of beneficial consequences. Note the Lord's interest in the minute things of life pertaining to His creatures, (Matt. 10:30).

The historical aspect of this plan, while interesting and important in its understanding, is yet of secondary interest these days to the typical teaching contained therein. One message runs from end to end of the Bible relating to the redemptive work of Christ, and the same is found here. What is set before us is a divine plan of salvation on behalf of the manslayer, the one under judgment of death, the city of refuge being significant of our Lord Jesus Christ, and the manslayer, of the sinner. This was the manslayer's only possible hope for salvation; and Christ is the only hope for the sinner. Other plans of salvation are futile, such as trusting in good works, church member-

ship, baptism, confirmation, racial or family position, or good living. Only in Christ is salvation possible.

It may be of interest further to note the simplicity of this plan. No one could misunderstand the directions. The whole plan might not be fully grasped at first, but the way of salvation by flight to the nearest city of refuge could and would be understood by the most unlearned. Even so in relation to the plan for eternal salvation. It is profound yet simple in its application. The theological implications connected with it may not be grasped by the seeking soul, but the invitation to put personal trust in the Lord Jesus Christ is not difficult of comprehension, (John 3:16; 5:24). God's commands can always be understood and obeyed. The workable nature of the plan may also be obeyed. This is a characteristic of each plan of God, and is an evidence of the wisdom and practical end inherent therein.

Several additional characteristics may be observed in relation to this divine plan of salvation. Its blessing was for all who sought advantage of its provisions, for "whosoever will". It was not a way of salvation for the classes, whether social or religious, but for all. It held out hope to every needy one, but only those who felt their need took advantage of it. In Christ there is hope for all, and with Him there is no respect of persons, but only the needy ones come to Him. Only those who realize they are guilty sinners in God's sight, having been convicted of sin by the Holy Spirit (Acts 2:37; 16:29, 30), the others, while equally guilty, are not conscious of their need, and fail to come. The salvation offered was of an individual kind, received through personal application. God saves men in these days in the same way. Each individual must apply personally. One cannot receive salvation through another. But whosoever applies in faith receives that which he needs (John 6:37). No one is turned away. This is blessed news indeed to the seeking soul, and gives confidence in coming into the presence of God.

In this plan entrance to the city of refuge was free for the needy one. There was nothing to pay, and nothing to do, only to enter, and make the matter known to the elders of the city. And there is nothing either to pay or to do for eternal salvation, only to enter through Christ. He is the way (John 14:6), and He is the One in Whom we dwell after we are saved (Eph. 2:6). After entrance into the city the manslayer's case was explained by the elders of the city, and if his offence was not that of murder he was justified by those in authority and permitted to stay in the place of safety. The saved person in the gospel dispensation is also justified by One in authority, but not on the basis of that which he has done, but because he is trusting in what another has done for him (Rom. 5:1). Note the blessed condition of being justified from all things.

The similarity between the two plans of salvation is further evident in the fact that the persons benefited under both were equally under judgment. The manslayer was in danger of death at

the hands of the avenger of blood, and the sinner is in danger of eternal judgment (1 Thess. 1:10). There was safety within the city, and death outside, and there is eternal salvation in Christ, and judgment outside of Him (John 3:18). This safety depended on the position of the individual in the city, not in his condition, although undoubtedly the latter was influenced by the former. The Christian is saved because of his position in Christ not because he feels he is saved. Note also the similar condition of the Israelites in Egypt, saved on account of their position in the house (Ex. 12:22). It may further be noted that the person sheltered in the city knew he was saved. He was blessed with assurance of salvation. And such is the privilege of every saved person (1 John 5:13). It was also a present salvation. He did not require to wait for it. He that believeth hath everlasting life (John 3:36), and he that hath the Son hath life (1 John 5:12), we are informed, so we do not require to wait till we enter eternity to know whether or not we are saved. Several further particulars are worthy of note as, the fact that the manslayer remained in the city of refuge until the death of the high priest. Our great High Priest never dies (Heb. 7:24). He entered upon a new life in the city, so to the Christian all things become new (2 Cor. 5:17). Haste was necessary to his salvation so men are enjoined these days to flee from the wrath to come (Matt. 3:7; Rom. 5:9). And the whole plan was purely of grace, as is God's present plan of salvation (Eph. 2:8).

II. THE CITIES OF THE LEVITES, (21:1-45).

The Levites having been set aside as a tribe for the service of God, received no apportionment of territory when the land was divided among the tribes. They were informed that God was their inheritance (Deut. 10:9). They were to minister in the tabernacle service. But they required sustenance, and this was given by the people. A place of residence was needed and this was provided by the tribes in the setting aside of cities as recorded in this chapter. The kindness and wisdom of God are manifest in this arrangement, in the fact itself, the number of the cities, and their location. The fulfilment of the word of God is noted at the conclusion of the record (vs. 43-45). He never fails to keep His promise. His character, disposition, and power are all concerned in His declared attitude toward men, and He may and should be trusted implicitly. He gave Israel the land promised unto them (Gen. 13:14, 15). He gave them rest round about from their enemies, and there failed not ought of any good thing promised unto them. Note the blessings attendant upon trust in God, and the wisdom and duty of patiently waiting for the fulfilment of His promises.

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CONVENTION REPORTS.

There are still available a number of copies of the Report as submitted to the Convention by Rev. W. E. Atkinson. These may be had on application.

The report of the Convention as given in the October 27th issue of THE GOSPEL WITNESS will also be mailed to those desiring it. Remember the nominal charge of 5c per copy when ordering copies of THE WITNESS.

THE MISSIONARY BULLETIN.

For the month of October, Convention news will have served the readers of the Missionary Bulletin, as it was impossible to issue the Bulletin when preparation for the Convention was under way. The November issue of the Bulletin is now in the mails.

NEWS FROM JAMAICA.

The many friends of the Rev. John Knight and Mrs. Knight, both graduates of Toronto Baptist Seminary, throughout our Union will be interested in hearing of their fruitful ministry in Jamaica. Mr. and Mrs. Knight have been supported in their work through the generosity of their friends in the Stouffville and First Markham churches, which support has been sent regularly through the Union of Regular Baptist Churches of Ontario and Quebec.

Mr. Knight writes, "You will be pleased to hear that we had a little baptismal service at Tweedside on the last Sunday in August, when eight followed their Lord's command. We went to the river and by a few minutes after seven a.m., I should think that there were five hundred or more standing on the two banks. We gave a message on 'Repent for the Kingdom of heaven is at hand'. The attention was perfect throughout the service. We started another Inquirer's Class that evening with eighteen attending. A few of these were members of the old class who had been kept back, while several more had made their decision at the close of the morning (11 o'clock) service. We praise God for this working of His Spirit. Much earnest prayer is going up to the Lord in the church of late, for revival. On the other hand, there are many hindrances in all of us, I fear, and so may the Lord prepare us all, if we profess to be His followers so that He can do for Tweedside and for all our churches, through His chosen instruments, what is well pleasing in His sight."

THE HISTORY OF OUR LIBERIAN WORK.

(Continued from September 29th issue)

Living Alone Upon a Deserted Hill.

When the house which had been erected for the Rev. A. J. Lewis had reached the stage of completion which would serve as a shelter, Mr. Lewis moved in. One can imagine with what conflicting emotions, the missionary took up his residence upon that lonely hill and in reviewing the establishment of our Mission, it is not possible to forget the heart-aches which attended it. When Mr. Lewis and Mr. Davey left the shores of Canada, it was necessary for them

to leave their loved ones behind. Mrs. Lewis with her three boys remained in Philadelphia, and Mrs. Davey with John were left in Ottawa. In the month of June, 1929, just prior to Mrs. Davey's leaving Canada, the Union was called upon to cable the sad news of bereavement to Mr. Lewis, for his little son Howard, had been killed in a motor accident.

It is possibly beyond our ability, to realize the shock of receiving such news when oceans roll between and one is separated so completely from one's loved ones. The receiving of the news just when Mr. Lewis had taken up his residence upon the Hill must have added to the loneliness, but the sorrow was borne with the greatest Christian fortitude and the black people to whom he ministered to this day speak his name with reverence. His love to them is not forgotten.

Monotony, Palaver, Perseverance.

After the arrival of Mrs. Davey in Liberia, work began on the second missionary house upon the Hill and it was necessary for Mr. Davey to spend most of his time there. Each morning the coming of the labourers was awaited in suspense for any excuse served as a reason why they should not work that day and much persuasion and many promises were necessary to get them on the job with any measure of regularity.

And while that house was in the course of erection, Mrs. Davey did what her hands found to do. House-keeping in Liberia may be looked upon as simplified from the Western standpoint, but when one must grind flour that has become as stone in the dampness before making it into bread; or sift it many times to insure having more flour than flesh, cooking is at least somewhat complicated. To try to keep one's household well nourished without the aid of butter, milk, meat, fresh fruit or vegetables, is also a task that might try the ingenuity of an expert dietitian, but a missionary's wife must accomplish it. In those early days before the splendid fruit-bearing trees had been started and one was too inexperienced to trade to advantage with the natives, the food problem was a perplexing one. Canned meat, milk, butter, were expensive luxuries and the occasional chicken which one obtained from the natives seemed to be, as Mrs. Davey expresses it, made of hundreds of feathers and two legs, some skin and no meat. Under such conditions house-keeping is not so simplified, especially when one must house-keep in a house located in a dirty, native village, and there is very little equipment with which to work.

Work Among the Women.

Day after day as Mrs. Davey listened to the pounding which never seemed to cease, and watched those native women as they, in primitive way, prepare the rice in the stone mortars, she felt separated from them even though they thronged her, and longed to win their confidence and tell them the story of the Saviour's love. There were many days of observation and there was the

occasional patient to be treated, but it seemed a long time before those women could be interested. The forming of a sewing class was the means of arousing their curiosity and gradually interesting some. What those bright pieces of print sent from the homeland accomplished, and what wonderful garments were made; what sights one could see at that sewing class, and with what amazement those poor women heard for the first time the story of redeeming love!

The Medical Work.

From the occasional patient, the medical work became more and more demanding, even before Mr. and Mrs. Davey left the village and the rickety veranda became a hospital. There was no more monotony for our first lady missionary. There was much to be done and valiantly she gave herself to the task. At times, her only disinfectant was carbolic soap, and for better means, she boiled her rubber gloves in aluminum sauce-pans after the treatment of leper patients.

On the Mission Hill

While the second house was being erected on the Hill, language study was being carried on and Mr. Lewis had begun a day school. Clearing, too, had to be attended to and the road approaching the Station had to be kept in order and bridges built. All this took time and it was several months before Mr. and Mrs. Davey were able to move to their house and, with Mr. Lewis, begin a systematic work.

The Day School plan which is ideal from many standpoints did not seem to be practicable at New Cess. The children were irregular in attendance and there seemed to be much labour with little or no results. The missionaries furthermore had little control over the children as they went back daily to their heathen villages and were instructed in all the superstition of the people.

It must be remembered that the climatic conditions of Liberia make it necessary from May until December of each year, to reach the people, if they are to be reached at all, by some other means than visiting their villages, or bringing them to the Station. For seven months of the year, there are continual rains and the country becomes flooded, rivers become impassable and the people are not to be found in their villages, but are living in temporary shelters upon the ground which they have planted that they may watch the rice and protect it from the birds.

Under such conditions, the missionaries might remain idle for months, but the Boarding School arrangement seems to solve the problem.

From Mr. Davey's report, we quote: "We commenced our school work. We had nothing with which to commence it, no funds, no equipment, no school, no teachers, no children! We asked God to send us those whom we could help and who in turn, after receiving an evangelical education, would go out making known the Gospel of Jesus Christ. Our first scholars were two girls, Maud and Mary, pure bush heathen, without clothing, without Christ!"

(To be continued)

But thus early in their history we are told by the pen of inspiration of their failure to do the very thing that God told them to do. The Jebusites were allowed to remain in Jerusalem—just like some Baptist churches fail to remove the dead wood from their roll. Some people do not attend the regular services of the church, they do not come to prayer-meeting: they don't—don't—don't do anything but keep their names on the church roll. But when there is an issue in the church life, you may depend upon it that these people who do nothing suddenly appear and make trouble.

That is why Jarvis Street drives out the Jebusites. That is why we weed the garden regularly. We are not particular about having a great list on the church roll, but we hold that vital Christians, who are living in fellowship with God, are the only people who are entitled to belong to a church. When you become pastors of churches—you will have to do it wisely, of course, not like the proverbial bull in a china shop—but see that you do not let the Jebusites dwell in Jerusalem.

The children of Manasseh were strong and they said. "The Canaanites are not bad folks; let us get something out of them." It is surprising the people who can get into a church, so long as they can be put to tribute. The maintenance of relations with people who are not walking with God, if they are as rich as Croesus, is too big a price for any church to pay. Gather the Canaanites about you, and you will get into trouble. Here is the beginning of that terrible condition which Hosea saw as it reached its climax, "Thy calf, O Samaria, hath cast thee off." Evil has a way of beginning with the rivulet, not with the mighty river. But it wears away, and gets broader and deeper, until no engineer can dam back its torrent. "There are not many of them", said the children of Manasseh, "and we may as well make them pay for living with us." Manasseh allowed the Canaanites to dwell with them, and did not utterly drive them out.

"Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them. Neither did Zebulun drive out the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries." I suppose the leaders of these tribes said, "What fine managers we are!" Some simple soul may have said, "Do you not know what is written in the law of Moses, what the Lord commanded us?" "Yes, we are aware of that; but see the tribute we get! We could not do without their contributions." It reminds one of the logic of those who contend that the country is enriched by the revenue obtained from the sale of liquor,—not knowing that for every dollar they get, it costs the country a hundred dollars through the broken lives and homes the traffic produces. It is possible to get revenue from wrong sources.

"Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob: but the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out." Instead of being separatists, they became "good mixers". I saw an advertisement once in a religious paper, a church advertising for a minister. They did not say what his theological position must be, whether he must be able to preach, or anything else—but he must be a "good mixer." I heard a Scotsman say once, when I called at his home in company with a friend—he was a large farmer, and kept a great herd of cows. I forget how the subject was brought up, but something was said about the Scotsman's love for porridge and milk, and he said, "For myself, I am easily satisfied; I like it off the top!"

So do I. But you cannot get it "off the top" if you are a "good mixer". If you are going to get it "off the top" you must be a separator; that is the only way to get cream. Hence the church and the minister should be separators not mixers.

These people were all "good mixers". "Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them." They made them envelope contributors, I suppose! They helped to increase the revenue.

"And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley: but the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries."

That principle runs all through the chapter. Do you wonder why that was written? Can you see any purpose in

that? They entered into the land, and God has written down for our learning a record of the things they failed to do. They allowed the forbidden people to dwell with them. Let us see what effect that had upon them.

III.

"And the angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you."

"They shall be as thorns in your sides." I find an illustration here, a suggestion, and I will pass it on to you young preachers, so that you will remember it when you become pastors. In a certain city some years ago a man of considerable strength established a mission. It was not Baptist, nor Methodist, nor Anglican, nor Presbyterian, nor anything else in particular. He was a good man, and a strong man, an able preacher. But he had in his assembly of believers a little bit of everything. Even saints get out of order occasionally, yes, even the "sweetest" people. There are people who are said to be sweet. I do not know how one can find that out, but I have heard it said that some people are sweet. But even the sweetest people get out of order sometimes, and are not always easy to live with. Even in the church you will find people who lose their sweetness. They are very pious—sometimes; and wonderfully spiritual—sometimes; but horribly cranky most of the time.

The Pastors in that city—of which I was one—used to come together occasionally, and we all rejoiced in that mission. When anybody got his toes trodden on in any church in the city, he always went down to that mission. Arriving there he became so perfect it would have been difficult for us to have lived with him—because our people were not perfect. But the cranks and crotchets all gravitated to that place. It was a cave of Adullam. You have heard of the D.D.'s of David's time? Those who had difficulties, those in debt, and those who were disgruntled, resorted to the cave of Adullam; "And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves with him: and he became a captain over them."

Thus these cranky people all gravitated to the mission, and the pastor was wise enough to hold everything in his own hand. He knew what he had—and so did the rest of us. He saved himself only by keeping the reins in his own hands.

I have known people of other churches come to Jarvis Street to draw some people away from us. I do not want anybody to go who loves to stay here, but anybody who does not love to stay, let him, like Old Bill, find a "better 'ole". If you know of a "better 'ole", go to it. I always feel like saying that to members,—and most of them stay, because we love each other, and have interests in common. But occasionally someone is persuaded to leave us, and I have learned that people who were as good as gold here, when they got somewhere else became thorns in the flesh. In most cases it was because they were thorns they left us.

Do not allow the Canaanites to live with you. Even if they are able to pay tribute, you will lay up for yourself trouble if you do not keep up the standard. Abide by the teaching of God's Word: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." Let us take our stand upon solid gospel principles, whether people like it or not. Those who are touched by the Spirit of God, and who know "the joyful sound", will come to us, and will abide. As for the rest, you will be better without them.

The angel of the Lord warned the people, and "the people lifted up their voice, and wept. And they called the name of that place Bochim: and they sacrificed there unto the Lord." That was a sort of Yorkminster Convention, where they did much crying, which was most appropriate,—but they still kept the Canaanites, the Jebusites, the Kitronites, and the Amorites in the camp. It will not do much good to hold a convention at Bochim and weep your eyes out if you do not remove the things that cause the weeping. When the angel of the Lord warns us, we need to do something more than weep. We need to right the wrong.

You will see what I mean by saying this book is a compilation. You have in the sixth verse a reference to Joshua, and then follows words practically the same as those in the book of Joshua, "And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel. And Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old"—We have had that before—"And they buried him in the border of his inheritance in Timnath-heres"—we have had that too—"And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel."

I think there is in that a great principle. I have not time fully to expound it, but the word of the Lord says, "One generation passeth away, and another generation cometh." You who are school teachers know what I mean. You have covered your courses with certain scholars; you have taught them all you were required to teach them in that class. They pass on, and another class comes on—and what do you do? Do you say, "I shall show that I am superior, and will teach them something more advanced"? No! You must teach the same thing over again. By and by you have another class, and what have you to do? Teach each successive class the same lesson.

That is what the Lord does. "One generation passeth away, and another generation cometh." You cannot teach people in advance of their day. You cannot get a man of twenty years to see with the eyes of a man of forty. When the man of forty talks to the younger man, he is respectful, but when it comes to practical matters he has certain mental reservations and says, "He is twenty years behind the time. He does not know." When he gets to be forty—or before then—he will be calling himself many names for not having had the sense to see through that man's eyes. I have told you again and again how my father tried to teach me. I listened. I remember it now, and there is not a day passes that I do not find myself saying, "It has come to pass just as he said it would."

Certain things may be learned only by experience. It may not seem polite to say, "I told you so", but I have almost wearied of these men who talk about making an end of war. Let us prevent war so far as it is possible; but if war were to break out tomorrow, and the bugles were to sound, there are millions who would run to the colours, young men who have arisen since the last war. Some veterans would rally, and some would not; but they would say, "I did it, too." Another generation has arisen.

We have a proverb to the effect that history repeats itself. Why? Simply because people will not learn by other people's experience. They must go through the same class, and take the same course, and be taught by the same bitter experiences by which others have learned.

There will be no end of war while human nature is what it is. I hope war will be delayed. We may well pray, "Grant us peace in our time, O Lord."

The same is true religiously. Let no one suppose that he has once and for all settled a particular problem. In this I disagree with some people of our day. I do not despise prophecy. But there are some people who are so busy studying prophecy they will not read history. If they would read history they would discover that these things have occurred again and again—and will continue to recur to the end of time. "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again"; "The wind returneth again according to his circuits."

There are these cycles in life, one generation passeth away and another generation cometh. Joshua is gone, the elders are gone, the generation that knew all the mighty works of God. "And there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel." The philosophy of the latter part of Genesis, which is carried forward into Exodus, issues from this principle, "Now there arose up a new king over Egypt, which knew not Joseph." Had he known Joseph he would have known how to behave himself, but he did not.

I intended to go much further than that this evening, but I think we must stop with the tenth verse of this second chapter. I hope I have said enough to show you that the book of Judges is an intensely interesting and profitable book.

A MILITANT FAITH.

The study of Modernism and Modern Cults in Toronto Baptist Seminary begins with an examination of the Scriptural injunction to contend earnestly for the Christian faith. Frankly, it is our purpose to train men and women for this great and holy warfare.

On the recent examination in this subject, the following quotation was given from a book by a popular devotional writer:

"Popular preachers to-day are putting Christ down—decrying His claims or denying them. But we can safely leave such to the tender mercies of a suffering Saviour, if only we ourselves preach Christ and Him crucified. We can pray for our Lord's defamers—if Saul of Tarsus, an eminent leader of religion, could be converted to Christ, no enemy—or false friend even—of Christ is beyond hope. But God forgive us in venturing to criticize others!"

The question asked the class was: "Does the above express your view? Justify your answer." We give herewith some of the students' answers, which go to show the type of mind being moulded in the Seminary. (Quotations are, of course, in part only.)

No. 1—"To preach Christ is the essential, but we must certainly show the errors and hypocrisy of those who are taking money for preaching the Gospel and not doing so. If this were done in business, the offenders would soon find themselves in the hands of the law, but because this is in the realm of religion, many so-called Fundamentalists, such as the one cited here, counsel us not to criticize or say anything against such wrong."

No. 2—"There is a time to pray, and a time to fight. God said to Moses and Joshua, 'Why are you crying to me? Get up and do something.' Prayer enables us better to fight for the cause of truth."

No. 3—"It is true that the preaching of the truth is the mightiest power against heresy, but we need also to take a positive stand against error. Our method of argument should be that of the Bible,—'Not that, but this' All Christians, but especially the overseers, have the solemn charge of keeping off these ravaging wolves. It is not a question of God's forgiving us if we venture to criticize them, but rather of God's holding us responsible for the safety of the flock and the destruction of the wolves."

No. 4—"How often we hear it, 'Judge not that ye be not judged'! It seems a shame that someone did not continually whisper just such a warning in the ear of Paul and the other Apostles, for Paul was strong in his denunciations and judgments! He went so far as to deliver some over to Satan 'that they might learn not to blaspheme'."

"It seems very strange to me that those who so often warn us against criticizing are often strong in their criticism of us for criticizing. Let us criticize and condemn all who would rob our Lord of His rights, and let us earnestly contend for the faith once for all delivered to the saints."

W. G. B.

ORGAN RECITAL and SERVICE OF PRAISE

Jarvis Street Baptist Church

Wednesday, November 23rd at 8 o'clock

Miss Freda Badgley, A.T.C.M.

Organ Recitalist

Mr. W. J. Hutchinson, Conductor.

Mr. Leonard Penny, Organist.

The Jarvis Street Choir and Congregation will sing some of the great hymns with descants, and The Home Evangel Male Quartette will also sing.

The Offering Will be Devoted to the Organ Fund.

Whole Bible Course Lesson Leaf

Vol. 7

No. 4

REV. ALEX. THOMSON, EDITOR.

Lesson 48 November 27th, 1932
FOURTH QUARTER.

THE PRIESTLY INHERITANCE OF JOSHUA.

Lesson Text: Joshua 20 and 21.

Golden Text: "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein."—Josh. 21:43.

DAILY BIBLE READINGS:

Monday—Numbers 35:9-25.

Tuesday—Numbers 35:26-34.

Wednesday—Psalm 71:1-12.

Thursday—Heb. 6:11-20.

Friday—Rom. 8:1-11.

Saturday—Rom. 8:31-39.

I. THE CITIES OF REFUGE (20:1-9).

In a previous lesson directions were recorded concerning the setting aside of the cities of refuge. In this lesson their actual appointment is stated. These cities, six in number, were selected for the purpose of sheltering the manslayer, the one who killed another without evil intent. After such an accident, by divine direction, the slayer made a hurried journey to one of the designed cities, where he was safe from the avenger of blood. His case was examined by the elders of the city, and if he was not guilty of deliberate murder, he remained in the city until the death of the high priest, when he was permitted to return home. Such directions clearly manifest God's solicitude for the welfare of His people. He was interested in every detail concerning them, judicial, economic, social, and religious. He overlooked no great thing, and there was nothing too small to escape His attention. In principle, every department of life was cared for, and directions given concerning all. Observe that this plan of the cities of refuge was characterized by kindness, thoroughness, reasonableness, wisdom, and justice. It was given in the best interests of the people, and undoubtedly was fruitful of beneficial consequences. Note the Lord's interest in the minute things of life pertaining to His creatures, (Matt. 10:30).

The historical aspect of this plan, while interesting and important in its understanding, is yet of secondary interest these days to the typical teaching contained therein. One message runs from end to end of the Bible relating to the redemptive work of Christ, and the same is found here. What is set before us is a divine plan of salvation on behalf of the manslayer, the one under judgment of death, the city of refuge being significant of our Lord Jesus Christ, and the manslayer, of the sinner. This was the manslayer's only possible hope for salvation; and Christ is the only hope for the sinner. Other plans of salvation are futile, such as trusting in good works, church member-

ship, baptism, confirmation, racial or family position, or good living. Only in Christ is salvation possible.

It may be of interest further to note the simplicity of this plan. No one could misunderstand the directions. The whole plan might not be fully grasped at first, but the way of salvation by flight to the nearest city of refuge could and would be understood by the most unlearned. Even so in relation to the plan for eternal salvation. It is profound yet simple in its application. The theological implications connected with it may not be grasped by the seeking soul, but the invitation to put personal trust in the Lord Jesus Christ is not difficult of comprehension, (John 3:16; 5:24). God's commands can always be understood and obeyed. The workable nature of the plan may also be obeyed. This is a characteristic of each plan of God, and is an evidence of the wisdom and practical end inherent therein.

Several additional characteristics may be observed in relation to this divine plan of salvation. Its blessing was for all who sought advantage of its provisions, for "whosoever will". It was not a way of salvation for the classes, whether social or religious, but for all. It held out hope to every needy one, but only those who felt their need took advantage of it. In Christ there is hope for all, and with Him there is no respect of persons, but only the needy ones come to Him. Only those who realize they are guilty sinners in God's sight, having been convicted of sin by the Holy Spirit (Acts 2:37; 16:29, 30), the others, while equally guilty, are not conscious of their need, and fail to come. The salvation offered was of an individual kind, received through personal application. God saves men in these days in the same way. Each individual must apply personally. One cannot receive salvation through another. But whosoever applies in faith receives that which he needs (John 6:37). No one is turned away. This is blessed news indeed to the seeking soul, and gives confidence in coming into the presence of God.

In this plan entrance to the city of refuge was free for the needy one. There was nothing to pay, and nothing to do, only to enter, and make the matter known to the elders of the city. And there is nothing either to pay or to do for eternal salvation, only to enter through Christ. He is the way (John 14:6), and He is the One in Whom we dwell after we are saved (Eph. 2:6). After entrance into the city the manslayer's case was explained by the elders of the city, and if his offence was not that of murder he was justified by those in authority and permitted to stay in the place of safety. The saved person in the gospel dispensation is also justified by One in authority, but not on the basis of that which he has done, but because he is trusting in what another has done for him (Rom. 5:1). Note the blessed condition of being justified from all things.

The similarity between the two plans of salvation is further evident in the fact that the persons benefited under both were equally under judgment. The manslayer was in danger of death at

the hands of the avenger of blood, and the sinner is in danger of eternal judgment (1 Thess. 1:10). There was safety within the city, and death outside, and there is eternal salvation in Christ, and judgment outside of Him (John 8:12). This safety depended on the position of the individual in the city, not in his condition, although undoubtedly the latter was influenced by the former. The Christian is saved because of his position in Christ not because he feels he is saved. Note also the similar condition of the Israelites in Egypt, saved on account of their position in the house (Ex. 12:22). It may further be noted that the person sheltered in the city knew he was saved. He was blessed with assurance of salvation. And such is the privilege of every saved person (1 John 5:13). It was also a present salvation. He did not require to wait for it. He that believeth hath everlasting life (John 3:36), and he that hath the Son hath life (1 John 5:12), we are informed, so we do not require to wait till we enter eternity to know whether or not we are saved. Several further particulars are worthy of note as, the fact that the manslayer remained in the city of refuge until the death of the high priest. Our great High Priest never dies (Heb. 7:24). He entered upon a new life in the city, so to the Christian all things become new (2 Cor. 5:17). Haste was necessary to his salvation so men are enjoined these days to flee from the wrath to come (Matt. 3:7; Rom. 5:9). And the whole plan was purely of grace, as is God's present plan of salvation (Eph. 2:8).

II. THE CITIES OF THE LEVITES, (21:1-45).

The Levites having been set aside as a tribe for the service of God, received no apportionment of territory when the land was divided among the tribes. They were informed that God was their inheritance (Deut. 10:9). They were to minister in the tabernacle service. But they required sustenance, and this was given by the people. A place of residence was needed and this was provided by the tribes in the setting aside of cities as recorded in this chapter. The kindness and wisdom of God are manifest in this arrangement, in the fact itself, the number of the cities, and their location. The fulfilment of the word of God is noted at the conclusion of the record (vs. 43-45). He never fails to keep His promise. His character, disposition, and power are all concerned in His declared attitude toward men, and He may and should be trusted implicitly. He gave Israel the land promised unto them (Gen. 13:14, 15). He gave them rest round about from their enemies, and there failed not ought of any good thing promised unto them. Note the blessings attendant upon trust in God, and the wisdom and duty of patiently waiting for the fulfilment of His promises.

The Union Baptist Witness

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CONVENTION REPORTS.

There are still available a number of copies of the Report as submitted to the Convention by Rev. W. E. Atkinson. These may be had on application.

The report of the Convention as given in the October 27th issue of THE GOSPEL WITNESS will also be mailed to those desiring it. Remember the nominal charge of 5c per copy when ordering copies of THE WITNESS.

THE MISSIONARY BULLETIN.

For the month of October, Convention news will have served the readers of the Missionary Bulletin, as it was impossible to issue the Bulletin when preparation for the Convention was under way. The November issue of the Bulletin is now in the mails.

NEWS FROM JAMAICA.

The many friends of the Rev. John Knight and Mrs. Knight, both graduates of Toronto Baptist Seminary, throughout our Union will be interested in hearing of their fruitful ministry in Jamaica. Mr. and Mrs. Knight have been supported in their work through the generosity of their friends in the Stouffville and First Markham churches, which support has been sent regularly through the Union of Regular Baptist Churches of Ontario and Quebec.

Mr. Knight writes, "You will be pleased to hear that we had a little baptismal service at Tweedside on the last Sunday in August, when eight followed their Lord's command. We went to the river and by a few minutes after seven a.m., I should think that there were five hundred or more standing on the two banks. We gave a message on 'Repent for the Kingdom of heaven is at hand'. The attention was perfect throughout the service. We started another Inquirer's Class that evening with eighteen attending. A few of these were members of the old class who had been kept back, while several more had made their decision at the close of the morning (11 o'clock) service. We praise God for this working of His Spirit. Much earnest prayer is going up to the Lord in the church of late, for revival. On the other hand, there are many hindrances in all of us, I fear, and so may the Lord prepare us all, if we profess to be His followers so that He can do for Tweedside and for all our churches, through His chosen instruments, what is well pleasing in His sight."

THE HISTORY OF OUR LIBERIAN WORK.

(Continued from September 29th issue)

Living Alone Upon a Deserted Hill.

When the house which had been erected for the Rev. A. J. Lewis had reached the stage of completion which would serve as a shelter, Mr. Lewis moved in. One can imagine with what conflicting emotions, the missionary took up his residence upon that lonely hill and in reviewing the establishment of our Mission, it is not possible to forget the heart-aches which attended it. When Mr. Lewis and Mr. Davey left the shores of Canada, it was necessary for them

to leave their loved ones behind. Mrs. Lewis with her three boys remained in Philadelphia, and Mrs. Davey with John were left in Ottawa. In the month of June, 1929, just prior to Mrs. Davey's leaving Canada, the Union was called upon to cable the sad news of bereavement to Mr. Lewis, for his little son Howard, had been killed in a motor accident.

It is possibly beyond our ability, to realize the shock of receiving such news when oceans roll between and one is separated so completely from one's loved ones. The receiving of the news just when Mr. Lewis had taken up his residence upon the Hill must have added to the loneliness, but the sorrow was borne with the greatest Christian fortitude and the black people to whom he ministered to this day speak his name with reverence. His love to them is not forgotten.

Monotony, Palaver, Perseverance.

After the arrival of Mrs. Davey in Liberia, work began on the second missionary house upon the Hill and it was necessary for Mr. Davey to spend most of his time there. Each morning the coming of the labourers was awaited in suspense for any excuse served as a reason why they should not work that day and much persuasion and many promises were necessary to get them on the job with any measure of regularity.

And while that house was in the course of erection, Mrs. Davey did what her hands found to do. House-keeping in Liberia may be looked upon as simplified from the Western standpoint, but when one must grind flour that has become as stone in the dampness before making it into bread; or sift it many times to insure having more flour than flesh, cooking is at least somewhat complicated. To try to keep one's household well nourished without the aid of butter, milk, meat, fresh fruit or vegetables, is also a task that might try the ingenuity of an expert dietitian, but a missionary's wife must accomplish it. In those early days before the splendid fruit-bearing trees had been started and one was too inexperienced to trade to advantage with the natives, the food problem was a perplexing one. Canned meat, milk, butter, were expensive luxuries and the occasional chicken which one obtained from the natives seemed to be, as Mrs. Davey expresses it, made of hundreds of feathers and two legs, some skin and no meat. Under such conditions house-keeping is not so simplified, especially when one must house-keep in a house located in a dirty, native village, and there is very little equipment with which to work.

Work Among the Women.

Day after day as Mrs. Davey listened to the pounding which never seemed to cease, and watched those native women as they, in primitive way, prepare the rice in the stone mortars, she felt separated from them even though they thronged her, and longed to win their confidence and tell them the story of the Saviour's love. There were many days of observation and there was the

occasional patient to be treated, but it seemed a long time before those women could be interested. The forming of a sewing class was the means of arousing their curiosity and gradually interesting some. What those bright pieces of print sent from the homeland accomplished, and what wonderful garments were made; what sights one could see at that sewing class, and with what amazement those poor women heard for the first time the story of redeeming love!

The Medical Work.

From the occasional patient, the medical work became more and more demanding, even before Mr. and Mrs. Davey left the village and the rickety veranda became a hospital. There was no more monotony for our first lady missionary. There was much to be done and valiantly she gave herself to the task. At times, her only disinfectant was carbolic soap, and for better means, she boiled her rubber gloves in aluminum sauce-pans after the treatment of leper patients.

On the Mission Hill

While the second house was being erected on the Hill, language study was being carried on and Mr. Lewis had begun a day school. Clearing, too, had to be attended to and the road approaching the Station had to be kept in order and bridges built. All this took time and it was several months before Mr. and Mrs. Davey were able to move to their house and, with Mr. Lewis, begin a systematic work.

The Day School plan which is ideal from many standpoints did not seem to be practicable at New Cess. The children were irregular in attendance and there seemed to be much labour with little or no results. The missionaries furthermore had little control over the children as they went back daily to their heathen villages and were instructed in all the superstition of the people.

It must be remembered that the climatic conditions of Liberia make it necessary from May until December of each year, to reach the people, if they are to be reached at all, by some other means than visiting their villages, or bringing them to the Station. For seven months of the year, there are continual rains and the country becomes flooded, rivers become impassable and the people are not to be found in their villages, but are living in temporary shelters upon the ground which they have planted that they may watch the rice and protect it from the birds.

Under such conditions, the missionaries might remain idle for months, but the Boarding School arrangement seems to solve the problem.

From Mr. Davey's report, we quote: "We commenced our school work. We had nothing with which to commence it, no funds, no equipment, no school, no teachers, no children! We asked God to send us those whom we could help and who in turn, after receiving an evangelical education, would go out making known the Gospel of Jesus Christ. Our first scholars were two girls, Maud and Mary, pure bush heathen, without clothing, without Christ!"

(To be continued)