

The Gospel Witness

PUBLISHED WEEKLY.

IN THE INTEREST OF EVANGELICAL TRUTH, BY JARVIS STREET BAPTIST CHURCH, TORONTO, CAN., AND SENT FOR \$2.00 PER YEAR (UNDER COST), POSTPAID, TO ANY ADDRESS, 5c. PER SINGLE COPY.

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

Address correspondence: The Gospel Witness, 130 Gerrard Street E., Toronto.

Vol. 2

TORONTO, JANUARY 10th, 1924.

No. 35

The Jarvis Street Pulpit

"THE LORD WAS WITH JOSEPH."

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, Dec. 30th, 1923.

(Stenographically reported.)

"And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

"And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master, the Egyptian.

"And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

"And Joseph found grace in his sight, and he served him; and he made him overseer over his house, and all that he had he put into his hand.

"And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field.

"And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured."—Genesis 39: 1-6.

IT is always interesting to study the biographies of great men; but it is profitable, not merely to regard the finished temple, but to study the house while it is building—not merely to look with admiration upon a symmetrically developed character, but to consider the principles by which that character is formed. And if you study the life-story of Joseph, you will find that through it all two principles are operating. One is for evil. From the beginning, Joseph is envied of his brethren. There comes into his life a principle which seeks to effect his humiliation and to destroy his power for good in the world. He is separated from his father; he is sold into Egypt; he is ultimately cast into the dungeon. And you can see upon every page of his history that there is that principle which makes for evil, and which would seek to bring him down and down, ever to a lower depth. On the other hand, you will find that there is operating there a principle which makes for good. His father loved him. He had a

dream of future prosperity, a dream which was repeated to him. As he is cast into the pit, the principle operates even in one of his brethren: while he does not wholly reverse the judgment of the company, yet he repents of the first evil they had intended. And so he is sold into the hands of a company of merchant men going down into Egypt. You will find that when he gets there, there is a principle making for good, exalting him in the house of Potiphar, bringing him into contact with Pharaoh's baker and butler, and ultimately bringing him to a position next to the throne.

In every human life there are these two principles at work. Every man and woman and boy and girl here this morning knows that there is a force within—it is difficult to define—but there is a force within which would drag us down, which would turn us aside from the things which are right, and which would destroy our power to do good. On the other hand, there are noble impulses; there is a gracious spirit at work, seeking to save us from the by-path, to protect us from the precipice, and to bring us to a realization of God's high and holy purpose for us.

What is the explanation of the marvellous success achieved by this man Joseph? I think you have it in the section of Scripture I have read to you for a text. And I begin by putting into your hand the key which will interpret his history. Repeatedly it is said in these few verses, "And the Lord was with Joseph." It was the presence of the Lord in Joseph's life which made him what he was. And I remind everyone here this morning that, no matter how well born you are; no matter how holy the influences which have been thrown around your life; no matter how noble and exalted the example set before you in your home by a Christian father and a Christian mother; no matter what the circumstances are under which you live: it may be that some are well conditioned, it may be that some others find life not so easy—but, whatever your circumstances, whatever your parentage, whatever your education, there is but one thing that can ensure true success for this life and salvation in the life to come—and that is the presence of God with everyone of us. "The Lord was with Joseph"; and every man and woman and boy and girl here this morning needs above every other thing in life the presence, the companionship, the saving grace and upholding power of God Himself.

I suppose *there was a time when Joseph definitely yielded himself to God*; there was a time when, under the influence of his father's teaching and example, he came to see the possibilities of his walking with God as his father did. It must have been early in life in Joseph's case. He was his father's well-beloved; and he must have been instructed respecting the purposes of God in the life of Jacob and his sons. I am sure that, although we cannot put our finger upon the exact time when Joseph made that decision, there was a time when Joseph did definitely yield himself up to God and resolve that his father's God should be his God, for that day and for ever.

Now, young people, it is an important thing when you go to school for the first time; it is an important occasion when a boy graduates from the public school or the high school; it is a great event in life when a father calls his boy to him and says, "I have done the very best I can to give you an education; but you have arrived at a time in life when you ought to decide just what you are going to do, what your occupation shall be, your means of livelihood, and the form of service you are going to render the world." I say, all these occasions are occasions of great moment, of vast importance; but the most important

thing in any man's life, in any boy's life, in any girl's life—the most critical hour of all is when he or she is faced with the possibility of opening the heart to Jesus Christ, and yielding the entire life to His saving grace and to His sovereign control. Some of you are looking forward to the New Year; and will do like all the rest of us have done—you will be making solemn resolutions; and some of them will last for a week or two, some of them longer, and some of them possibly will be broken before the first day of the year is over. But the thing that you need this morning is to yield that heart and life of yours entirely to the Lord God Himself. What a pity it is to see a man with all his life behind him spent in sin, wasted, like the prodigal's, in riotous living, and coming at last, not only morally bankrupt but physically and intellectually bankrupt, ruined so far as this life is concerned by yielding to evil practices—when such an one comes like an old man who would get a ticket for heaven with absolutely nothing but a wreck of what he ought to be, and he offers himself to God! But, blessed be God, He will take us even then; He will blot out the past; He will restore to us the years that the locusts have eaten; He will give us a new chance, if not for this life, then for the life that is to come. But how splendid it is when that young life, that boy or girl with a life's possibilities before him or her—when such an one sees by a revelation from heaven that one cannot live safely and sweetly and successfully apart from the grace of God, and gives himself or herself to Christ in the morning of life! It would be worth a man's while to travel around the world a dozen times for the opportunity of talking to that group of boys yonder in the gallery for ten minutes. If I could say some word which, by the blessing of God, would lead one of those boys to open his heart to the Lord Jesus, so that as he goes back to school his lesson-books and everything will be consecrated to God, and all his powers of mind and of body yielded up to divine service—I say, that would be worth a man's spending his whole life getting ready for that ten minutes to talk to those boys. I am sure you teachers realize something of the possibilities of your service in enlisting young lives in the service of the Lord Jesus. There are young men and women here who have not made that decision; but I conjure you this morning to consider the claims of God upon you, so that it may be said of you as of Joseph, "The Lord is with him." And if that is said of a man, no one can estimate the possibilities of usefulness which lie in that life.

"The Lord was with Joseph," *and he knew it*. It is a great thing to know that God is with you, to be absolutely sure that you are in the place where God has put you. The man who is in the place where God has put him can laugh in the face of hell itself. You cannot dislodge a man when God is with him; you cannot destroy a man when God is with him; you cannot keep a man down when God is with him: it is impossible to do it. Joseph knew that the Lord was with him. What did he care when all his brethren conspired against him, and sold him into Egypt, and sneeringly said, "We shall see what will become of his dreams." I think Joseph said in his heart, "Yes, you will." And if you had said to him privately, "Joseph, how do you know?" he would have said, "Because the Lord is with me. He will bring it to pass. I do not know when; I do not know how; but I am sure He will have His way." Joseph knew it; and when he was riding down in the caravan of the Ishmaelites, when he looked back and saw his brethren disappearing in the distance, and he knew how they had conspired to kill him and cast him into some pit and conceal his blood, and how they planned to go back to their father and say, "Some evil beast hath devoured him;" and as he followed them in his imagination back to their own

home, and he saw his father full of sorrow because of his supposed destruction; I have no doubt that Joseph, now in the caravan of the Ishmaëlites, having been sold as a slave—I have no doubt that Joseph in his heart was saying, "Hallelujah! The Lord is with me. I will come back again. I will go down into Egypt. I do not know what is there; but the Lord is with me, and He will open every door before me, and make me to realize the promise of God in my life." I say, it is possible for us to know that God is with us. It is possible for every man and woman and boy and girl to go out of this door this morning, saying, "The one thing about which I am more sure than I am of my own existence is that God is with me." What a wonderful thing that is! A stranger came into town last Saturday and brought his family with him. They came that they might spend the week-end with another of their children who was in the Sick Children's Hospital. On Sunday morning they came to church, bringing with them their little boy of eight. He forgot his rubbers and left them up in the gallery; and his father waited for him here. Somehow or another that little chap got out the other door, and his father could not find him. I found the father wandering around here at the close of the service looking for the boy. The boy did not know where he lived—they were staying with relatives—he did not know the street, or anything about the town. The father went home and the boy was not there. He came back here, and I said, "We will go and look for him." We got into the car, and I wheeled up and down these streets until half past two in the afternoon, looking for the boy. At last I said, "Well, I expect the police will find him somehow." That father telephoned me about five or six o'clock, saying he had just found the boy. He had not gone very far away; but he could not find his way home. There are a lot of grown-up boys and girls, grown-up men and women like that, just lost; they do not know how to find their way about. But let me tell you that if God is with you, He will bring you safely through; and you may be sure of that this morning. I wish every boy and girl and every man and woman would make the decision with me as we proceed; I wish you would say this morning, "I am not going to leave this church until I am absolutely sure that God is with me. I am going to give myself up to Him; I am going to claim His promise; I am going forth from this church to-day as sure that the Lord is with me as Joseph was." Will you do that? It is His call to you. You have the promise of His Word that He will be with you. How can we have peace; how can we be satisfied in our own souls if we are not sure that God is with us? That is what helped the Hebrew children when they went into the furnace; that is what helped Daniel among the lions; that is what, I think, inspired Paul and Silas to sing in prison. Did you ever try to picture those two preachers cast into jail, and their feet fast in the stocks? At midnight they made the jail ring with their Hallelujahs; they awakened everybody, the jailer and everybody else, singing the praises of God. Why? Because the Lord was with them, and especially because they knew it. That was true of Paul on board ship. He was not at all disturbed when that fearful storm, called Euroclydon, broke upon them, and when neither sun nor stars in many days appeared, and when all hope that they should be saved was taken away. He said, "For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul. God is with us." Take that with you into your business and into your homes. Oh, you mothers! I wonder if there is anyone in the world who needs the help of God like a mother in these days? You mothers who are torn with anxiety, and you fathers who are distressed beyond all expression: I do not know anybody who can help you to bring up your children, who can ensure the

safety of your children but God Himself. You had better have the Lord with you: take Him home with you this morning.

II. Now, WHAT DID THE LORD DO FOR JOSEPH? He was in the house of his master, the Egyptian. "The Lord was with Joseph," and yet Joseph was a servant. That is not the way people talk nowadays. Joseph was content with his lot, in the meantime. He did the best he could in the situation in which he found himself; and the Lord blessed him as a servant. I have been distressed sometimes in my experience as a minister by the zeal of some people who have wanted to put every young man into the ministry. They say, "The Lord is with that young man; make a preacher of him." Don't be so sure. The Lord has need of other men besides preachers. "If the Lord is with you, He will make you suddenly rich." Don't be so sure of it. It is quite as likely that He will make you very poor, and that your principles will make you very poor. He may in His providence bless you with this world's goods. But the Lord will be with any man in the calling wherewith he is called. It may be there is some man here this morning who is a shoemaker. Well, the Lord be with you, Mr. Shoemaker. And there is another man who is a teacher, or a shipper, or a clerk, or a carpenter, or a farmer—have any farmers come in here? I do not know what your occupation is; but I do insist that the teaching of this Bible is that God will go with us into our business. A young man who comes to this church, who is a clerk in a certain establishment and trusted—he has been there three or four years—told me the other day that when he came to town he could not find anything else to do but dish-washing. I said, "Are you still in the same place?" "Yes; I have never worked anywhere else." But he has gone up and up until he is trusted with a position of responsibility. But he did not consider it beneath him to wash dishes. And that is the work of some of you women. Are you ashamed of it? I think it is rather a good job. I have engaged in it myself for recreation. But whatever your occupation, the Lord be with you. The principle is this: that God will meet us in the sphere to which we are appointed; and He will allow us to glorify Him in that place. Let us serve Him in the calling wherewith we are called. God will be with a man in the lowest as in the highest walks of life, and in all the intermediate stages through which by His providence we may pass.

God also prospered him in that humble sphere: "And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master, the Egyptian." He was still a servant; but God gave him prosperity as a servant. I have heard of some people who were always looking for another position; and I have never known a man yet who got that idea in his head and who was always looking for another position, for whom any position worth while in the world ever looked. Joseph was not looking for another position. He served God where he was; and the Lord prospered him there. Let me tell you what I mean. We have had some little difficulties in this place. I believe God is going to give us one of the best churches in the world here in Jarvis Street; I think we have it now in principle. I should not be surprised, if it be His will—mere bigness does not count—but I should not be surprised if we had one of the biggest. I remember some years ago when I faced that question, and somebody said, "Don't you think it would be easier somewhere else?" I cannot tell you all the processes of thought; but I tell you this: I said before the Lord, "We are going to have a New Testament Church on the corner of Jarvis and Gerrard, or, so far as I am concerned, there will not be another one in the world. If God cannot help us to get a blessing there, I have no right to expect that He will bless me anywhere else." "The Lord was with Joseph, and he was

a prosperous man." Get prosperity where you are, my friend. I do not know whether I told you, but I got a letter the other day from a pastor somewhere in the States. He thought the Baptist Bible Union was a sort of Methodist Stationing Committee that could put a man anywhere. He told me that he was a great Fundamentalist, and he had a great longing to contend for the faith; but he said, "They won't let me do it where I am." (Laughter). I do not wonder that you all laugh. I had a good laugh myself when I read his letter. I thought there was nothing in the funny papers that could surpass it. It was a proper ministerial joke. There are a lot of people like that—"I cannot succeed here. I could succeed anywhere else." No; you could not. If you cannot get prosperity where you are, you cannot get it anywhere else in the world. Resolve by God's grace that you will have prosperity where you are. "The Lord was with Joseph, and he was a prosperous man." Remember, God is writing this down. I do not know whether the other people called him prosperous, but God called him prosperous.

III. "And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand." *Joseph's master knew the Lord was with him.* I remember a woman who came to a church of which I was pastor some years ago, and she made herself a nuisance in the testimony meeting. She got up one evening to give us an eloquent account of all the wonderful things that happened when she was converted; and I had to stop her in the midst of it. I said, "It is all very well, sister, but that was thirty or forty years ago. We do not care anything about ancient history; but we do want to know if He is doing anything for you to-day." "Well, did anybody say that He was not?" I said, "The people who know you best say that He does not appear to be doing anything for you now. Sit down until you can give evidence that the Lord is doing something for you to-day." "The Lord was with Joseph . . . and his master saw that the Lord was with him." It is one thing for you to know that the Lord is with you; but you have to so live with Him that other people will find it out. *Potiphar did not find it out by what Joseph said*; he quietly went about his work. You cannot convince people that God is with you by some speech. That has its place. Do not be silent when God would have you speak. But you cannot prove you are a Christian by saying so. *Nor was it by what Joseph did for himself.* "Men will praise thee, when thou doest well to thyself." You have observed that a successful man is mainly successful, according to the world's standard, in feathering his own nest. One reason why I believe in the divine inspiration of Scripture is that its principles are so manifestly true to life: "Men will praise thee, when thou doest well to thyself." And when a man has spent his life piling up money for himself, living for himself, the whole town will go to his funeral. Some other man, perhaps, who has not made anything, but has quietly spent his life doing good, his passing is not even noticed in the newspapers. It was not what Joseph did for himself; and it is not what you do for yourself that will convince people that God is with you: *it was the quality of the work he did for his master*; it was Joseph's faithfulness in little things. I wonder how some men live with themselves? I remember a man putting on a little electric switch, and I said to him: "Now, look at that." "Well, what is the matter with it?" I said, "Can't you see that it is not straight?" "Well," he said, "it is not quite." I said, "Would you be willing to go away and leave it like that?" I said, "I cannot come into the room without seeing it instantly." He was a careless workman.

Now, if you are a Christian, I do not care what you do, whether you wash dishes, or make bread, or carry a parcel, or write a letter, or make a box, or drive a car, there ought to be something about that act of yours which differentiates you from everybody else. You ought to be ashamed to do anything by half measure. Nothing short of the very best should suffice. Joseph was not

servant Potiphar; he had the fear of God before his eyes. The teaching of the Scripture is, that no matter what human master pays our wages, we serve the Lord Christ: He is the Head of the establishment. Is there any workman here this morning who has been guilty of slighting his work, of failing to put conscience into his work, and yet calling himself a Christian? I beg of you to go home and ask God to forgive you, and resolve that from tomorrow morning there shall be a savour of Christ about everything you do.

"The Lord was with Joseph;" and as Potiphar went through his house he saw how marvellously this servant managed everything, how faithful he was to all the details of life. He knew that the Lord was with him. I do believe that a Christian profession ought to be such a certificate of character that even the godless employer of labour would rather have a Christian man than any Union man or any sort of workman on earth; because he ought to know that that man can be depended upon to do his best always, as unto the Lord. It is useless for us to come here and study our Bible and talk about these things, unless these great principles are incorporated and translated into action; conduct and character, making us different because the Lord is with us.

IV. Then, Joseph was a means of blessing to other people: "The Lord blessed the Egyptian's house for Joseph's sake." I believe there is many a family blessed for the sake of a godly boy or girl in that family. It is a great thing to have somebody in your home who knows how to pray. Some children here this morning, if they only knew it, are being blessed because of their parents; there are grown men and women who are blessed because of a godly ancestry, because of prayer which was offered perhaps before you were born. That vicarious principle runs all through the Book. Lot was saved for Abraham's sake; Israel was blessed for Moses' sake; David showed the kindness of God to Mephibosheth for Jonathan's sake; Nabal, the churl, was spared for Abigail's sake; Jehoram had the blessing of God rest upon him for Jehoshaphat's sake. And it is possible for us to be blessed for the sake of others, and to be a means of blessing ourselves.

I must hasten to this one great principle; and I hope some of you students of the Word were saying in your heart, "Surely, he is not going to miss that this morning!" *Can't you see the Lord Jesus in this text?* I should like to have taken that one principle and expounded it to you: "And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake." From the time that Potiphar put himself and all that he had into Joseph's hand, he was blessed for Joseph's sake. And Joseph is a type of Christ. You can have the Lord Jesus in your house and in your business just as Potiphar had Joseph in his house; you can do with Him just exactly what Potiphar did with Joseph—you can put everything into His hand, your soul and body, your interests for time and for eternity; you can surrender it all to our Joseph. "And from the time that he had made him overseer in his house, and over all that he had, the Lord blessed the Egyptian's house for Joseph's sake." The trouble with some of you is, you have only put part of it into His hand; you have not made a complete surrender; you have not made our Joseph Lord; you have not made Him Overseer of your house. I think Potiphar said, "I had been looking for somebody for a long time to whom I could entrust the management of my house, and my servants; but from the moment I met this stranger and made him lord of all, blessing has been upon my whole house." My dear friend, that is what we are to do with Jesus—we are to put everything into His hand; and from that day God will bless us for His sake.

I must remind you of this word, and I am done. "The blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand." He put it into his hand, *and he left it in his hand.* He said, "Now you assume responsibility and you manage things." It is one thing to put things into the hands of Christ, and another thing to leave them there. Can you leave it there this morning? "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." "And he left all that he had in Joseph's hand." Shall we do that this morning?—First, make the surrender, and then leave that which we commit under His care? May He bless us every one.

THE publication of this paper as a missionary enterprise is made possible by the gifts of members of Jarvis Street Church and others, and is sent to subscribers by mail for \$2.00 (under cost) per year. If any of the Lord's stewards who read this have received blessing, we shall be grateful for any thank-offering you may be able to send to The Witness Fund at any time; and especially for your prayers that the message of The Witness may be used by the Holy Spirit for the defence of the Faith, the salvation of souls, and the exaltation of Christ. As our funds make it possible, we hope to add to our free list, from time to time, the names of ministers at home and missionaries abroad.

EDITORIAL

CONCERNING SPIRITUAL GIFTS.

It is a common complaint in churches of all sizes and in all places that the work is generally left to a few. Beyond question the complaint is justified by the facts. No business concern in the world could long survive the treatment meted out to the church. Imagine a great manufacturing concern, a great railroad corporation, or some commercial establishment, with only five per cent. of those who are on the pay-roll doing any work. Such a condition would rapidly result in bankruptcy. But how is this condition of affairs to be remedied? How are we to get everybody in the church doing something? Is it pertinent in this connection to enquire what is God's plan? What has the Word of the Lord to say on this subject?

In the twelfth chapter of I. Corinthians we are taught that the church is not an organization but an organism, a body in which there are no superfluous members. The figure itself is most instructive. A body is so knit together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, that it is impossible to dispense with any member without a loss to the body as a whole. So we believe there is a providential completeness about every local assembly of believers, within which are all the gifts necessary to the effective accomplishment of the work of the Lord in that particular place.

We learn, also, that every member has a particular function. They are different from each other, but not independent of each other. So we should remember that every converted man and woman has a special place in the Church of Christ, and a peculiar service to perform. These, we know, are mere commonplaces. The question still remains, How are we to find work for all the members of the church?

If we hold that figure of the body in mind, we shall instantly see that it is not possible for any man or company of men to find spiritual employment for the members of Christ's body. The teaching of the chapter referred to is, that the Holy Spirit is the Administrator; He bestows upon each some peculiar gift, and leads each in His own way to the exercise of the gift He has bestowed. It is obvious, therefore, that we shall not meet the Church's need by devising organizations into which the membership of the church may be built. The truth is, the only really working church is a vital church—a church that is throbbing with spiritual life. Life organizes itself according to its nature; it finds its own natural expression. Thus, too, a vital church composed of vital members will be a working church in the sense of a fruit-bearing church. Every member will come naturally to understand his par-

ticular function. The Spirit of God will teach him even to the minutest detail of his service exactly what he ought to do. Nothing is more interesting than to observe the Spirit's discovery of the gifted members of Christ's body. In the most unexpected quarters, men and women are found who were manifestly ordained from the beginning for a peculiar and a particular service. Thus, therefore, our most urgent need is, that the spiritual health of the church should be built up; and we shall be wise if we turn aside from all attempts to effect God's purposes by other means than through a vitally fruitful church.

We come back, therefore, to the point we emphasized last week. The Spirit of God is the breath of the church. She lives only as He dwells in His fullness in her midst. We, therefore, say once again to all pastors and others who will read these words, that if our churches are to prosper, all their members must be set to work; and if they are thus to be set to work, only the Spirit of God can do it. He "divideth to every man severally as he will." And this condition will obtain only where there is unceasing prayer. The prosperous church is the working church; the working church is the vital church; and the spiritually vital church is the praying church. What sort of a church is yours?

THE WILL AS A PERCEPTIVE FACULTY.

We are all slow to recognize the principle that our conduct is seldom dictated by our judgment. With most of us the knowledge of good exceeds the doing of it. Our Lord Himself laid down the principle—and no one understands the constitution of the human mind as He understood it—when He said: "If any man willet to do his will, he shall know of the teaching." The same principle is involved in the proverb—

"Convince a man against his will,
"He's of the same opinion still."

The recognition of this principle would save us from many difficulties. It would, for instance, save us from the folly of substituting education for evangelism. It is quite possible for men to inform the judgment. It is much more difficult to direct the will. Only the Spirit of God can make our carnal wills willing to do God's will. It would assist us often, also, in the interpretation of Scripture. Many portions of Scripture are not understood, not because men cannot understand, but because they will not. We remember a lady who said to a certain gentleman, "I want you to expound to me the doctrine of baptism as you understand it." To this the gentleman replied, "If I prove to you from the Scripture that you ought to be immersed on a profession of your faith, will you be immersed?" "Certainly not." "Then," said the gentleman, wisely, we believe, "that being the case, it will be only a waste of time for us to discuss the question."

Thus the various problems, as we like to call them, of conduct, which concern our relations to others and our duty to God; our understanding of the Scriptures; our experience of divine guidance,—all these things, in the last analysis, depend upon a will that is entirely surrendered to God. When we are willing to do His will, it is never difficult for us to understand what His will is.

THE WHOLE BIBLE S.S. LESSON COURSE.

LESSON XVI.

JANUARY 20th, 1924.

JOSEPH THE RULER—Gen. 46-50.

I. Joseph as a Ruler may be Regarded as a Type of Him Who is Exalted to be a Prince and a Saviour. 1. Notwithstanding the dignity of his position, Joseph was not ashamed of his brethren. So, also, we read, Christ is not ashamed to call us brethren. 2. We learn from the 46th chapter that a record was preserved of all who came into Egypt. And so none will come by accident into the presence of the King; but they only whose names are written in the Lamb's book of Life. 3. When Pharaoh heard that Joseph's brethren had come, it pleased him well. There was joy in the royal household when these strangers came to take advantage of the full storehouses. Thus, too, when our Joseph brings us into His banqueting-house, there is joy in the presence of the angels of God. 4. Joseph presented his brethren to the king (ch. 47). So will our Lord Jesus present us faultless before the presence of His glory with exceeding joy. 5. Those who came to Joseph for corn voluntarily made themselves Pharaoh's bond-servants: "And they said thou hast saved our lives. Let us find grace in the sight of my Lord, and we will be Pharaoh's servants." Thus have all believers been bought with a price, and become the bond-slaves of our glorious Lord, to serve Him joyously, world without end. 6. When Jacob was dead, his sons feared the exhaustion of Joseph's grace (ch. 50: 14-21), but were reassured by his promise. We need never fear, for salvation had its origin with God, and He is unchangeable. The principle of grace, i.e., that salvation is from God alone, argues eternal life.

II. Joseph as an Example to all True Servants of God. 1. He was not ashamed in his prosperity of his brethren of humbler station. How full of tragedy life is in this respect! Children become ashamed of their parents, and friends of their friends. A true Christian will value men for what they are, and will respect the sacred relationships of life. 2. Joseph was a true brother, even to those who had dealt hardly by him. How sad it is to see brothers and sisters differ, and for some small matter alienated from each other for years, and sometimes for a lifetime! Let every Christian learn from Joseph's example how to be kind, forgiving one another, even as God for Christ's sake hath forgiven us. 3. Joseph became his father's greatest comfort in the evening time, even as he had been his joy in earlier years. So ought dutiful sons to remember the fifth commandment, which is the first commandment with promise. 4. He became God's agent in the solving of Jacob's problems, making it possible for the old man to see that all things worked together for good. It is a happy privilege when a believer is thus permitted to dispel doubt and minister to the establishment of faith in God.

There is another aspect of this lesson into which we cannot enter here, but which we suggest as a profitable line of study: the prophetic aspect of Joseph's story, looking to the end of the age, and perhaps throwing its glory into the millennial period, would prove a subject of great interest. In the blessings which Jacob pronounced upon the sons of Joseph and upon his own sons, he speaks as a prophet, and his prophecies, some of them, are yet to be fulfilled.

CHURCH NEWS AND ANNOUNCEMENTS.**TELEGRAMS FROM PASTOR TO PEOPLE.**

A great volume of prayer has gone up from the people gathered at the prayer services that the Lord would richly bless and use the Pastor in Winnipeg and Minneapolis, where he is speaking in the interests of the Baptist Bible Union. The following telegrams have been received from the Pastor and read at the meetings:

Winnipeg, January 4th, 1924.

Mr. George Greenway:

Two great services. Reported thirty-three below zero outside, but Jarvis Street temperature inside—transmitted by radio. More than two hundred came forward, indicating their determination to put Christ first; and to begin to do everything by prayer. Expect to reach Minneapolis Sunday morning. Warmest love to all the flock.

(Signed) T. T. SHIELDS.

Minneapolis, January 8th, 1924.

Mr. George Greenway:

Great services Sunday, with total of eight thousand at three services—three thousand and forty by actual count in the afternoon. Three addresses Monday and Tuesday—mornings to students. This is one of the greatest churches on the Continent, with spirit much like Jarvis Street. Please urge importance of Sunday evening next. Expect to be at the Saturday meeting. Affectionate greetings.

(Signed) T. T. SHIELDS.

Sunday.—At 11 o'clock Rev. A. W. Banfield, missionary on furlough, will speak. Mr. Banfield has been in active mission work in Africa for twenty-one years, during which time he has been wonderfully used of the Lord. He is General Secretary of the British and Foreign Bible Society for West Africa; and has translated all the New Testament and most of the Old Testament into Nupe, the language spoken in Nigeria, as well as into several native dialects. We feel sure Sunday morning holds in store a great missionary treat.

7 p.m.—The Pastor will be home, and will preach. The ordinance of baptism will be administered, and following the regular service we hope to have a great family gathering at the Communion Service. Letters have been sent to all those who united with the church during 1923, and they are asked to sit in that portion of the church within the circle of the gallery, leaving vacant the three front seats for the use of some thirty-five or forty new members, who will receive the Hand of Fellowship that evening. To every member of the church the Pastor again sends this message by telegram: **Be sure to be present at the greatest of all our Communion Services, Sunday evening, January 13th.**

Young Women's Mission Circle.—The Regular Meeting of the Young Women's Mission Circle will be held in the Church Parlour, Monday, January 14th, at 8 p.m. All the young ladies of the church are invited. A survey of the work of the Home Mission stations will be given.

Anniversary Services at Mount Pleasant Church.—Anniversary services will be held in Mount Pleasant Baptist Church, Sunday, January 13th. Dr. Shields will preach at 11 o'clock, and Rev. W. J. Pady, of Boon Ave. Baptist Church, at 7. We trust this may be a day of great blessing and ingathering of souls.

OUR BIBLE SCHOOL.

Outline of Bible School Lessons.

Many enquiries have been received as to the lesson text in The Whole Bible Sunday School Course, and for the information of such we publish the outline for the quarter ending March 31st, 1924.

Jan. 6.—Pharaoh's Dream	Genesis.
Jan. 13.—The Famine	Chaps. 41, 42
Jan. 20.—Joseph the Ruler	Chaps. 43-45
Jan. 27.—Israel's Bondage	Chaps. 46-50
Feb. 3.—The Nine Plagues	Exodus.
Feb. 10.—The Passover	Chaps. 1-4
Feb. 17.—God's Divine Provision of Bread and Water	Chaps. 5-10
Feb. 24.—The Giving of the Law	Chaps. 11-13
Mar. 2.—The Tabernacle	Chaps. 14-19
Mar. 9.—The Priesthood and Offerings	Chap. 20
Mar. 16.—The Five Offerings	Chaps. 25-27
Mar. 23.—The Day of Atonement	Chap. 28
Mar. 30.—Christ in Numbers (emphasizing the Brazen Serpent, the Rock, the Cities of Refuge)	Leviticus. Chaps. 1-7 Numbers. Chaps. 15-36

LAST MONDAY NIGHT.

Monday night was a happy occasion for the Intermediate and Junior Departments of our Bible School, when they held their annual Christmas festival. At six o'clock the young lady teachers of these two departments served supper to which ample justice was done, after which a programme was given by the boys and girls in the Lecture Hall, and awards given for the year's work. Since our school has been reorganized no phase of the work has been more gratifying than that of the Intermediate and Junior Departments, manned by Mr. Fred Turney and Mr. Wilfred Charleton, respectively, together with their splendid staffs of teachers. 100 per cent. scholars for the year were: Ruth Boore, Lucille Jarvis, Sandy Cross, and Percy Black.

THE WORK THROUGHOUT THE SCHOOL.

The month of December showed a decided improvement in the individual and class percentages. There has been an increase of 25-30 per cent. among those who are on time; and 15-20 per cent. more scholars are carrying their own Bibles. Each Sunday there have been a few "hundred per cent." classes among the boys and girls, while Sunday last there was one in the Young People's Department—that taught by Miss Evelyn Brett. If a class of young women, all of whom go to business or college, can all be there, all be on time, all have the lesson prepared, and all stay to preaching service, it can be done anywhere throughout the school.

The Church Calendar

- Sunday.** For the week beginning January 13th, 1924.
 9.45—**Bible School**, including an Intercessory Class. W. J. Hutchinson, Supt.
 11.00—**Public Worship**. Rev. A. W. Banfield will preach.
 6.00—**Prayer Meeting** in Church Parlor.
 7.00—**Public Worship**. The Pastor will preach.
 8.30—**Communion** and reception of new members.
Tuesday, Thursday and Saturday—8.00—Prayer Meeting.
Tuesday—8.45—Address by Dr. Shields on the Bible School lesson—Joseph the Ruler. Gen. 46-50.
Wednesday—7.15—Junior Mid-week Service.
The Parliament St. Branch, 250 Parliament St. Sunday: Bible School, 3.00. Evangelistic Service, 7.00—Rev. W. L. McKay will preach.
Monday—8.00—Young People's Meeting.
Wednesday—8.00—Prayer Meeting.
Friday—7.15—Junior Meeting—Mr. F. Turney and Mr. W. J. Hutchinson.