

The Gospel Witness

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PASTOR AND EDITOR

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

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The Jarvis Street Pulpit

THE LIKENESS OF DEATH AND RESURRECTION.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday evening, Nov. 18th, 1923.
(Stenographically reported).

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Romans 6: 5.

THERE was a time when I assumed that the great fundamentals of the Christian faith were known to everybody; and I suppose in an intellectual way many of these great truths are known. But the fact is, we know nothing of the spiritual realm unless and until we are taught of God. "It is written in the prophets, And they shall be all taught of God," said Jesus. "Every man therefore that hath heard, and hath learned of the Father, cometh unto me." God is a great teacher. When He by His Spirit teaches men the truth, they know the truth, and by the truth they are made free. And yet, without intending to be in the least censorious, I think honesty must compel us to admit that the churches of all denominations have been largely for some years without a teaching ministry. I do not mean all churches; I mean that ministers, too generally, have sought by persuasive speech, by the discussion of subjects which relate primarily to this life, to awaken an interest in religious matters. I have discovered that many people who seem to be intelligent; who are able to give you an intelligent view of current events, seem to know almost nothing of the Word of God. There seems to have come upon us a famine of hearing the Word of the Lord; so that it is necessary for us to go over the first principles again and again. I remember reading in a sermon of Spurgeon's a remark to this effect, that he was going to speak upon some familiar subject—I forget whether it was grace or faith,—but of some aspect of truth which he had treated a hundred times—"But," he said, "I am going to talk to you on that same subject for the same reason that a mother tells her boy a hundred times to do the same thing—because ninety-nine times are not enough." And he said, "I was in the country the other day and I saw a man dibbling beans, three at a time; and he sang

as he went on his way, 'One for the worm, and one for the crow, and let us hope the other will grow.'" Well, we need to do that—to tell the simple truth of the gospel over and over again in the hope that by the blessing of God some seed will really grow.

I have read to you this evening that chapter on fundamentals—the fifth chapter of Romans. The Apostle by inspiration so plainly and simply declares, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." There is no room for your evolutionary philosophy in the fifth chapter of Romans. If you believe the fifth chapter of Romans, you will repudiate the doctrine of Evolution; and if you accept Darwinism, you will reject the fifth chapter of Romans. They cannot be made to agree, and we shall be wise to recognize that fact. There was one man made in God's image and likeness, and by his disobedience many were made sinners: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The human race is not climbing the stairs to glory by its own power; men will ascend only as they are laid hold upon by the sovereign grace of God. And then Paul goes on to say, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." There is the first Adam, and the long line of descendants—sinners every one. And there is the second Adam, Who comes to be the Head of a new race, and to realize the fulfilment of God's plan and purpose when He said: "Let us make man in our image, after our likeness." Jesus has come; and just as by our natural birth own the guilt of the one, so we may by faith, and by a birth from above inherit the grace of the Other. And the teaching of the fifth chapter of Romans is, that we have our choice either to appropriate the guilt of the first Adam and go down with him into death, or by faith to appropriate the grace of the second Adam and ascend with Him into glory.

Paul further says, that we are saved by grace. "The law entered, that the offence might abound. But where sin abounded, grace did much more abound." The bigger the sinner, the larger the measure of grace. The more a man has sinned, the more he is forgiven. But it is all of grace in any case. Grace for this little child, who was baptized a few moments ago, and who early in life's morning opens her heart, or, more accurately, whose heart is opened by the gracious influence of the Spirit to the incoming of the Lord Jesus Christ; and grace in the case of her great-grandmother of eighty-six years of age, who at this morning's service, late in life's eveningtime receives a touch from God and is made a new creature in Christ Jesus. Now, that is the gospel; that is how God saves—of His free and sovereign mercy, He blots out our transgressions and makes us new creatures in Christ.

Then follows the sixth chapter: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Don't you know the meaning of the profession you have made? Don't you know its spiritual significance? Paul says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

I take this text this evening not to preach on baptism but to preach the gospel to sinners; for this ordinance is but a pictorial representation of the

heart of divine revelation in Christ. "Christ died for our sins according to the scriptures; and he was buried, and he rose again the third day according to the scriptures." That is what baptism means. I am not going to argue with anybody on that subject to-night. Any man who has his New Testament who cannot establish the truth of believers' baptism—and the only baptism of which the Scripture has anything to say is immersion—well, a man who cannot establish that with his open Bible has not learned to think at all. But what is the use? There are tens of thousands who know that truth who are not baptized. They do not yield to the authority of God's Word. They say, "It does not make any difference what the Scriptures teach. My father was a paedobaptist. I was born in certain associations. I belong to a certain church where infants are sprinkled and where immersion is never practised; and so far as I am concerned that settles it." Yes, but if you would open your Bible and read God's Word without prejudice you would find you are all wrong. I make no apology for that. There is nothing in the Scriptures to justify infant baptism. It is a human invention from beginning to end. There is nothing in the Scriptures which by the wildest imagination could justify infant baptism. The only baptism of which the Scripture has anything to say is the baptism of believers. Baptism is for those who believe, and for those who believe only. Nobody has any right to be baptized; nor has any minister the right to perform, in the Name of the Father, Son, and Holy Ghost, a ceremony which is contrary to the teaching of Scripture. I am not going to argue about that; I make that assertion as you will expect me to make it; you know that this is a Baptist church, and that that is what we stand for. But there is a far more important question than that: we should know the truth which is symbolized by baptism; and when we know that truth, and have a clear apprehension of the teaching of Scripture respecting this great central fact of Christian experience, then we shall have very little difficulty in the matter of the outward expression of our faith. That will follow as a matter of course.

I. Believers are required to confess their faith in AN ORDINANCE IN WHICH THEY ARE PLANTED IN THE LIKENESS OF CHRIST'S DEATH. And therein we have the gospel. Christ died and was buried. The believer confesses that he has become identified with the death of Christ; that he is vitally interested in the death of Christ; that he sustains some everlasting relationship to that tremendous fact; and by his baptism he proclaims to all the world that he is planted in the likeness of Christ's death.

Christ's death, first of all, was a *vicarious death*. He died as a sinner; He was falsely accused, and falsely and unjustly committed to the cross by His human judges. But behind all that was the divine purpose that He should be made an offering for sin. This ordinance can have no meaning whatever if the death of Christ was merely exemplary; if it was an example; if it was just the end of a life well lived; if the Lord Jesus was nothing more than a martyr to the truth; if He had sealed with His blood His testimony as a teacher—if that is all there is in it, there is certainly no reason why His disciples should be buried with Him by baptism into death. But the great and simple truth is that Christ died instead of us: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." The believer appropriates that vicarious sacrifice; he looks to the cross and he declares that the death of Christ was his own death: "He died instead of me." One can imagine in the darkness, as those three figures hung upon the crosses, a man standing nearer than the majority of the spectators, and with deep emotion gazing upon that central figure; if there were sufficient light, perhaps you would have seen great tears rolling down his cheek; and if you

had said, "Who is he? Why is he so deeply moved by that spectacle?" one might have answered, "His name is Barabbas; and he knows that the Man on the centre cross died instead of him." Barabbas was a robber. So the convicted sinner looks to Jesus and he beholds in Him One on Whom God has laid the iniquity of us all.

Furthermore, the death of Christ was *an adequate penalty*. It was the payment of an adequate price. You remember that when Joseph of Arimathaea came to beg the body of Jesus, Pilate enquired whether He were already dead; and he marvelled that He was already dead. But when it was certified that Jesus of Nazareth was really dead, Pilate surrendered His body to the burial; but not until death had completed its work, not until He had bowed His head and had given up the ghost was He taken down from the cross to be laid away in the sepulchre. My dear friend, Jesus Christ took account of all our sins; He died the just for the unjust; He offered to God a moral equivalent for the penalty which all the human race had incurred: being Himself God as well as Man, He laid down that life which was "an indissoluble life," and in which all eternity was compressed. He offered Infinity as a sacrifice; He offered His perfect human nature, rendered of infinite value by union with His Deity, and in His own body He bore our sins on the cross; He died when He had paid the uttermost farthing of our indebtedness, and He was buried. What does baptism mean? It means that the sinner has come to see that not part of his sin, not the sins of the past only, but that all his sins were laid upon Him; that his debt has been wholly discharged, for Jesus paid it all; and by appropriating that death as my own, I am buried with Christ by baptism into death.

To be planted in the likeness of His death means *to surrender the old life, the "old man" with all his disposition, to death*. It means that we are to reckon ourselves dead. There was a time when there was another plate put at your table; there was a time when there was another chair; and always when the family gathered about the table, there was provision made for somebody else. But that somebody has gone; and he or she will never sit at that table again. With breaking heart you laid the precious body away in the cemetery. It was buried. And you knew, and you know to-day that until the day that Jesus shall come in resurrection power and glory, that loved form will never sit at the family board again. Because of that, that person is reckoned out, reckoned to be dead. Just so we are to reckon ourselves dead indeed unto sin. We are to reckon that the "old man" was delivered up to death, and is buried in the grave of Jesus; and we are to make no provision whatever for gratifying his desire. He is to be denied; he is to be reckoned dead always while we reckon ourselves to be alive unto God. "Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lust thereof."

To be planted in the likeness of Christ's death involves two very simple things. It involves *repentance*, because I admit that this life of mine deserved death and nothing but death, that "the old man" was not fit to live, the "old man" had to be taken to the cross, and laid there, crucified, and buried out of sight. On the other hand, it involves *a confession of faith*, inasmuch as I see in Jesus Christ the substitute Who died in my room and stead.

II. But the better part of my text is the second clause: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." What does this resurrection symbol mean? What did the resurrection of Christ mean? It

was a certification of the Father's acceptance of the Son's sacrifice; and it is the divine certification that your debt is paid. He was "delivered for our offences, and was raised again for our justification," in order that He might plead the merits of His own blood and demand the possession of that which He had purchased at so great a price. I do not wonder that the Devil hates the doctrine of the Virgin Birth of Christ. I do not wonder that he hates the doctrine of the physical resurrection of Christ. They are all one. The one is as easily believed as the other; they are both supernatural; and taken together they certify the great truth of the essential Deity of Christ. But listen! He is "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." He Who died for our sins was raised again that He might ascend into the glory, and spread abroad His wounded hands, and in the presence of the Divine Holiness cry, "Deliver him from going down to the pit: I have found a ransom." Buried with Christ? Yes, blessed be His name! raised again with Him to walk in newness of life. It is the picture of a sinner going into prison; and when the last farthing of his indebtedness is paid, the gates swing wide open, and he comes out again into newness of life. That is what the resurrection of Christ means. That is what this baptism means. It is a confession of the believer's faith, that he has laid all his sins in the grave of Jesus Christ and is a free man redeemed by the sovereign grace of God. The ordinance itself means nothing, apart from the great truth it enshrines; and if you keep the ordinance where God has put it, and keep clearly in view its spiritual significance, you can never get very far from the heart of the gospel—the great central facts of our redemption.

But there is more than that. The resurrection of Christ certifies to the *eternal security of the believer*. Will you take your gospels again and begin with the story of the crucifixion—in Matthew, or Mark, or Luke, or John, or *all four, and read them through?* Read the record of the resurrection, and then come into the Acts of the Apostles and read the opening chapter through. You will read that Jesus "shewed himself alive after his passion by many infallible proofs, being seen of them forty days." And remember, the great truth of the resurrection was the subject of general discussion in Jerusalem! Remember the enmity of those who brought Him to the cross. Remember the power by which He was crucified. Then ask yourself the question, Why did they not apprehend Him a second time? If Jesus was alive, He Who had been crucified, why did not they lay their hands upon Him again, and bring Him a second time to the cross, and a second time to the grave? Ah! This text says, "For in that He died, he died unto sin once: but in that he liveth, he liveth unto God." Death has no more dominion over Him. He rose as the conqueror of death, and He says, "Because I live, ye shall live also." He Who is your substitute did not stay in the grave, my friend. Where is He? He ascended, and He is in the glory; and "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And "this same Jesus" is just as much your Substitute and Representative before the Father's throne as He was on the cross or in the grave. In resurrection power and glory He rose, and some day He will come again. And in that fact you find the pledge of your everlasting salvation. Christ the Head, believers the members of His body; and as surely as He has been received to the Father's right hand, so surely shall the least of all His elect saints, who have been led by His grace to put their trust in Him—so surely shall every one of them be brought home to meet with Him in glory. If you understand the symbolism of this ordinance, you will be very clear on the doctrine of eternal life: "I give unto them eternal life; and they shall never perish, neither

shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

But there is still another great truth involved here. The resurrection of Christ was a *triumph over all the powers of darkness, over principalities and powers*. That battle, my friend, was not between Jesus of Nazareth, and Caiaphas the high priest, and Pilate, and the Roman soldiers, and the centurion who commanded them. Oh, no; the battle which was fought upon Calvary was a battle between the powers of heaven and the powers of hell; it was a great fight between the Son of God and the Devil. There this conquering Christ put His triumphant heel upon the neck of death; He extracted his sting; He robbed the grave of its victory. We are told that we are "complete in Him, which is the head of all principality and power"; that when He died He took the bill that we owed and He nailed it to His cross, He receipted the bill; and "having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." The victory of the cross was the victory of all victories! There for ever was settled the question as to whether righteousness or unrighteousness should ultimately prevail; whether light or darkness, whether heaven or hell, should be triumphant. And Jesus on that first day of the week broke the bands of death, and as a Conqueror with the keys of life and death swinging at His girdle He unlocked the door and walked out into freedom. And in that there is the pledge of the ultimate triumph of every believer. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And because of that, we are admonished to put on "the whole armour of God." And, my friends, full of sin as we are, weak as we are, beaten as we often are, disappointed as we all have been and often are still, there is hope for us in this great truth. There was once a Man Who lived without sin, and He took your place and mine; there was once a Man Who died and went into the outer darkness in your behalf and mine. But He came back from the outer darkness, because He had paid our debt. He came forth from the grave; He ascended into the glory; and He took our human nature with Him—He took His body with Him, carried this body of flesh and bone into the presence of God—and the Scripture tells us that He is coming again in that glorified body. Oh, these bodies cause us a great deal of trouble! But, blessed be God! this means that some day we shall be changed. Our citizenship is not here. We are poor here; we are lame; we cannot see things clearly—"we see through a glass darkly"—but the day is coming when we shall throw away all of these things, when we shall be known even as we are, when we shall be delivered from all the infirmities of the flesh, and when we shall be presented "faultless before the presence of his glory with exceeding joy." I praise God for a salvation that not only enlightens the understanding, and quickens the spirit, but that promises, ultimately, absolutely to redeem the body, and to present the whole man—spirit, soul and body—without fault before the presence of God. That is the salvation we offer; that is the meaning of this ordinance—raised again to walk in newness of life.

After the resurrection of Jesus, when Mary came to Him, and when she recognized Him, she said, "Rabboni; which is to say, Master," and Jesus said, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." He said in effect: "I am going back home. My treasures are in heaven, 'where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.'" And going through the grave with Jesus, we proclaim to the world, as Paul did, that we have left the old life in the

grave, and by that grave we are separated from the world, separated unto God to walk in newness of life.

Will you receive that salvation to-night? Don't you see, my friends, that it is all in Christ? He died, He was buried, and He rose again; and "the exceeding greatness of his power is to us-ward who believe, according to the working of his mighty power, which he wrought in Christ—or, as it is literally, according to the energy of the grasp of His might—when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Shall we confess Him to-night? Shall we declare our readiness this evening to give ourselves wholly to Him, and walk in newness of life?

THE SOUL-WINNER AND HIS BIBLE.

Dr. George Wilson, of St. Michael's, Edinburgh, speaking some time ago to a company of Christian workers, said: "The Bible is being crowded out nowadays but if we are going to help God to redeem the world without that Word of His, and without Christ as He is offered in it, we will fail. The use of the Bible as keyed in the person of Christ, that is what we want."

A knowledge of the Word of God is of paramount importance in the work of soul-winning, but this knowledge cannot come without painstaking study. That study need not necessarily be *critical*, although in handling the Word of God for purposes of soul-winning it is well to have some knowledge of the critical interpretation of the Bible, for such study will give an intellectual grip upon the great foundation truths of the Book. A general knowledge of the Word is, however, necessary. Other information may be valuable, and can be used with good effect, but a knowledge of the Bible is of prime importance. Alas many intelligent Christians have very little understanding of the general idea, purpose, and arrangement of the books of the Bible.

In the work of winning souls the Scriptures must be presented to the soul. McCheyne was wont to say: "It is not our comment on the Word that saves, but the Word itself." When Philip sought out Nathaniel, he said: "We have found him of whom Moses in the Law and prophets did write," John 1: 43, 45. Probably the great majority of unconverted people never read their Bibles at all, or at best as a part of literature which cannot be ignored, and it is therefore necessary to present the Word in all its naked dignity and power to the soul.

The Soul-winner must know how to find *Christ* in the Scriptures, Acts 8: 30-40. When Philip was ordered to join himself to the Ethiopian's chariot he found there a man engaged with the Prophecy of Isaiah, but without some guide he knew not what he was reading. Philip at once proceeded to expound the fifty-third chapter of the prophecy, and from that Scripture "preached unto him Jesus." This resulted in the Ethiopian's conversion. Read the whole story; it is amazingly fascinating. It is the same still. The telling of the simple story will save the people. Many have lost faith in it, and correspondingly power in soul-winning has gone.

Extract from address by Rev. Joseph W. Kemp, Auckland, N.Z.

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

"THE ANGEL OF HIS PRESENCE."

"In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." "The angel of His presence saved them." No doubt the Angel of the covenant is intended, none other than the second Person of the Trinity, our Lord Jesus Christ Himself. Nowhere else in Scripture is "the angel of His Presence" mentioned. But what a glorious and suggestive title this is, "The Angel of His Presence." It is but another name for Immanuel, "God with us." It means that He saved His people by being present with them. He did not save them by deputy or proxy. He did not send the highest archangel. Only the Angel of His Presence could save them, the Messenger Whose presence was the presence of God Who Himself shared the afflictions of His people.

And that is how God always saves: His presence is salvation. The promise of His presence is the assurance of deliverance. It was thus He saved Lot, by personally visiting him in Sodom. It was thus He saved Israel from Egypt. He went before them, and His presence overwhelmed the hosts of Pharaoh. It was thus He saved Jacob, "The angel that redeemed me from all evil, bless the lads," the dying saint exclaimed. It was thus He saved Joshua and his army before Jericho—by going with them. He promised Moses, "My presence shall go with thee, and I will give thee rest." It was thus He saved Shadrach, Meshach, and Abednego. He did not extinguish the fire, but went into the fire with them. And when Nebuchadnezzar looked into the burning fiery furnace, he said to his counsellors, "Did we not cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." "The Angel of His Presence saved them." And when envy opened the lions' den to Daniel God did not close it, but sent the Angel of His Presence and shut the lions' mouths.

And with this truth the New Testament abounds. He did not prevent the storm, but came to the storm-tossed mariners walking on the waves, and as soon as they had received Him into the ship "immediately they were at the land whither they went." He did not forbid Herod's casting Peter into prison, but the angel of His Presence went in with him, and brought him out through the iron gate into the street of the city. He did not keep Paul off the ship of Alexandria, but there stood by him in the storm the Angel of God, and by His presence all that were in the ship were saved.

There is a story that Henry VIII, wandering one night in the streets of London in disguise, was met at the bridge-foot by some of the watch, and not

giving a good account of himself was carried off to the Poultry Compter, and shut up for the night without fire or candle. On his liberation he made a grant of thirty chaldrons of coals, and a quantity of bread for the solace of night prisoners. But our King deliberately and by no mistake has gone into the prison with us, and thereby knows well how to sympathize and succor. Why does the little child want her mother to go with her to the dentist? Only for the comfort of her presence. Whatever your present situation, how deep and complicated soever your need, the covering feathers of His wings are your salvation. "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the Lord: for he hath showed me his marvellous kindness in a strong city." And we have heard Him answer:

"When through the deep waters I cause thee to go,
The rivers of sorrow shall not overflow;
For I will be with thee in trouble to bless,
And sanctify to thee thy deepest distress.

"When through fiery trials thy pathway shall lie,
My grace all-sufficient shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume and thy gold to refine.

"The soul that on Jesus hath leaned for repose,
I will not, I will not, desert to his foes;
That soul, though all hell should endeavour to shake,
I'll never, no never, no never forsake."

PREACHING AND PREACHING.

Nothing is of greater moment to a Christian Church than the message of its preacher, and the manner of his preaching. There is much discussion in our day touching the orthodoxy of men in the pulpit; but everything has not been said when it has been shown that the subject matter of the preacher's message is in strict accord with the teaching of Scripture.

We have read of certain men being honoured by being invited, or commanded, to preach "before" the king. That is supposed to be a great compliment to the preacher. But there are many preachers in less conspicuous places who are content to preach "before" their audience. Their sermons may be perfectly sound and full of gospel truth; but they are set before their hearers much as a picture is hung upon the walls of a picture-gallery—it is there for inspection and admiration: but the preaching is nothing more than the holding forth of a certain aspect of truth. Of all preachers who ever spoke for God, our Lord Himself was incomparably the greatest. A study of His discourses preserved for us in the Bible shows that this was not His method of presenting the truth. Nothing is more evident than that those who heard Christ preach knew that He was speaking directly to them. That is to say, He did not preach *before* them—He preached *to* them. When He thundered forth His anathemas upon pharisaical hypocrisy, there was no possibility of their supposing that He was preaching to somebody else than those who were present in His audience—"Woe unto you, scribes and Pharisees, hypocrites!" When Peter preached on the day of Pentecost, he did not preach *before* that great assembly, but *to* them: "Jesus of Nazareth . . . ye have taken, and by wicked hands have

crucified and slain." The result of that sort of preaching was, "they were pricked in their heart." Stephen's preaching was of the same order: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." When Nathan the prophet told his parable to David, he preached *before* the king; when he made his application, "Thou art the man," he preached *to* the king.

We venture to enter a plea for direct and personal pleading with men: "As though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Let it be remembered that the application of the sermon to those who hear is just as important as the subject matter of the sermon itself. Years ago a friend told us that he heard on a memorable Sunday Dr. Joseph Parker and C. H. Spurgeon. He heard Dr. Parker in the morning and greatly admired the sermon. But, he said, through it all one was given the impression that the great preacher was preaching not only to those in the building but to many outside, so that the individual hearer felt himself to be a very unimportant member of the congregation. In the evening he heard Spurgeon preach to a great multitude of people; but, he said, before the great preacher had been speaking for five minutes he forgot all about the great audience and all the accompaniments of the wonderful service; he forgot even the people who were sitting beside him, and felt that he was the only man in the world, and that the preacher had been especially sent of God to talk to his heart and conscience. And that is real preaching! For lasting results it were better to preach *to* one than to preach *before* many thousands.

THE WHOLE BIBLE S.S. LESSON COURSE.

Lesson Calendar.

Third Period—Abraham to Moses.

- 5. Nov. 4—The Abrahamic CovenantGen. 12-14
- 6. Nov. 11—Restatement of Abrahamic Covenant.....Gen. 12-14
- 7. Nov. 18—Promise of Birth of Isaac and Destruction of Sodom
and Gomorrah.Gen. 18, 19
- 8. Nov. 25—Birth and Offering of Isaac.....Gen. 21, 22
- 9. Dec. 2—A Bride for IsaacGen. 27, 28
- 10. Dec. 9—The Stolen Blessing.....Gen. 27, 28
- 11. Dec. 16—Jacob's Experience at Haran.....Gen. 29-31
- 12. Dec. 23—Jacob, the Supplanter.....Gen. 32, 33

LESSON XI.

DECEMBER 16, 1923.

JACOB'S EXPERIENCE AT HARAN—GEN. 29-31.

Lesson Exposition by the Editor.

This lesson affords a further illustration of what divine grace can do for the worst of sinners. Furthermore, accepting the New Testament teaching respecting the salvation of Old Testament saints, that it was by faith they were saved, as we (See Rom. 3: 25; Heb. 9: 15; and Heb. 11), we may conclude there is a good deal of the "old man" even in those who have looked into the opened heavens; and that all the gifts of the Spirit are needed "for the perfecting of the saints." In general, the lesson affords room to illustrate the difference between justification by faith, an instantaneous act of divine grace insuring the believer's eternal salvation on the ground of another's righteousness; and sanctification through the Spirit, as a long process of spiritual education—more than so-called "religious education,"—continuing through life, and transforming the character ultimately to a princely resemblance to Christ.

I. Here then is a *young man*—young as ages were then reckoned, *beginning to make his own way in life.*

1. Already he begins to reap what he has sown. Isaac began life with a worthy patrimony—Abraham had given him all that he had; Jacob's selfish scheming to take advantage of his brother had necessitated his flight from home with only his staff (Gen. 32: 10). Thus resort to carnal measures brought trouble to Jacob as to Abraham. He carried with him, too, unhappy memories, which years later made him fear to return. Thus our carnal natures multiply difficulties for grace to overcome.

2. Yet Jacob carried with him the blessing of a godly father and mother, and the memory of their godly example. And this is any man's richest inheritance. God's righteousness is "unto children's children."

II. *He Found a Wife Under Circumstances similar to those Attending His Mother's Betrothal:* an industrious woman tending her father's sheep. In those great days all worthy women were working women.

1. He sought a wife from among his own people. Thus Abraham's caution in preserving the purity of his family in the matter of Isaac's marriage is repeated here.

2. The story of Jacob's many wives is not happy reading. But the Bible tells the truth about its heroes, the more to magnify divine grace. In this connection read Matt. 19: 3-9 for the rule of "the beginning."

3. In his relation with Laban, Jacob reaps again what he has sown. In the most intimate of human relationships he is deceived as he deceived his father. God's law is as inexorable in the moral realm as in the physical: "With what judgment ye judge, ye shall be judged: and with what measure ye mete it shall be measured to you again." As "wisdom is justified of her children," so folly is judged and condemned of her children.

III. *Divine Grace is Further Magnified.*

1. A family so strangely established becomes the foundation of the chosen nation, to whom the divine oracles are committed, and of whom Christ came. How truly was the Lord Jesus Christ our Fellow,—one of us, bone of our bone and flesh of our flesh. How glorious is Redemption which purifies such human nature, and, glorifying it, carries it to the throne!

2. The hand of God is seen in Jacob's material prosperity. In spite of his own trickery (ch. 30: 37-43), his increase was due to the blessing of God (31: 7-13). Thus we may learn that all laws which govern the physical universe are subject to divine control, and we may well take God into partnership—nay, make Him Lord, in the temporalities of life. God is here seen fulfilling His promises, and blessing Jacob according to his vow made at Bethel.

3. The story of Jacob's experience at Haran shows all things working together for good, etc. (Rom. 8: 28.) When God is given place in a human life, all evils and all enemies are subjected to His will.

4. Here, too, the vicarious principle is in operation: "The Lord hath blessed me for thy sake" (30: 27). Thus the promised Seed is ever made a blessing to others—a prophecy of Him in Whom all nations of the earth are blessed.

CHURCH NEWS AND ANNOUNCEMENTS.

Young Women's Mission Circle. The regular monthly meeting of the Young Women's Mission Circle will be held Monday evening, December 10th, at 8 o'clock, in the Church Parlor. The subject—"Miss Hatch and Her Work Among the Lepers in India," will be taken by several members of the Society.

The Dorcas Society will meet Thursday afternoon, December 13th, at 2 o'clock in the Church Parlor. All members of the church and congregation

are invited. If you cannot come early to sew, come when it is convenient, and have a look at our work. Christmas boxes will be packed for some of our Home Mission pastors, and we invite you to examine the contents of these boxes. Supper will be served as usual at 6.30, and will be in charge of some of the young married ladies of the church. We hope for a large gathering of the young people and gentlemen. A collection is taken at the tables to defray expenses. Donations of money or clothing most gratefully-received.

Next Sunday. The Pastor will be in the pulpit morning and evening. Twelve or fifteen will be baptized during the evening service, following which the Monthly Communion Service is to be observed. If all are able to be present, seventy new members will receive the Hand of Fellowship, and others are waiting to join us by baptism and letter.

THE GOSPEL WITNESS AS A CHRISTMAS GIFT.

Some of our members have already been in the office making arrangements to subscribe for "The Witness" as a Christmas gift to their friends. We hope many others may feel led to do the same. It would be most appropriate at this time that you begin sending this messenger of God's "unspeakable Gift" weekly throughout the coming year to the homes of your converted and unconverted friends. We should be glad to enclose suitable greeting card with the first issue of all such subscriptions.

JARVIS STREET CHURCH DIRECTORY.

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The Church Calendar

Sunday. For the week beginning Dec. 9th, 1923

- 9.45—Bible School, including an Intercessory Class. W. J. Hutchinson, Supt.
11.00—Public Worship. Dr. T. T. Shields will preach.
6.00—Prayer Meeting in Church Parlor.
7.00—Public Worship. Dr. T. T. Shields will preach.
8.30—Communion Service and Reception of new members.
Tuesday, Thursday and Saturday, 8—Prayer Meeting.
Tuesday—6.30—Teachers' Meeting. 8.45—Bible Lecture.
Wednesday—7.15—Junior Gospel Lantern Service.
The Parliament St. Branch, 250 Parliament St. Sunday: Bible School, 3.00. Evangelistic Service, 7.00—Rev. W. L. McKay.
Monday—8.00—Young People's Meeting.
Wednesday—8 o'clock—Prayer Meeting.
Friday—7.15—Junior Meeting: Mr. F. Turney and Mr. W. J. Hutchinson.