

The Gospel Witness

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

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The Jarvis Street Pulpit

THE RESURRECTION IN GENESIS.

An Easter Sermon by the Pastor.

Preached in Jarvis Street Baptist Church, Toronto.

"And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die."—Gen. 45: 25.



UR text leads us to the heart of an Old Testament Easter story. It is the story of a resurrection. Not the resurrection of one who had been physically dead; but a resurrection of interest, of zest in life, of joy, and of a hope which had been long buried. All this came by the return of one who had long been mourned as dead. And just such a resurrection we all need; "for we are saved by hope".

You know, of course, the story of Jacob's bereavement. You know what apparently reliable evidence of Joseph's death the patriarch had received. The blood-soaked coat of many colors might well be considered indubitable proof that Joseph had met a violent death. It is, therefore, not to be wondered at that Israel settled down to the conviction that he would never see his son again, saying, "Joseph is without doubt rent in pieces".

And we all have put down many things in the list of misfortunes that have "without doubt" come to pass. Some visions you once had of life's holy possibilities you have long since concluded are, "without doubt", for you, impossible. Dreams you once cherished of heavenly fellowships, of heightening character, of ennobling service, have been dismissed as beyond the realm of possible experience. Some Joseph, upon whom all your affections were centred, passed out of your life, and left you only a blood-red coat, and you concluded "without doubt" he is rent in pieces.

But what would it mean to you if there could be a revival of hope? If all

the old dreams could come true! If the twenty intervening hopeless and seemingly eternal years could be obliterated, and Joseph could come back to you; if the early hopes could spring to life within your heart like flowers in spring; if your life could find again a fixed centre, and revolve about the sun; if, indeed,

"The secret hopes that perished
In the grave of years gone by,"

could have a resurrection, you would be a new man or a new woman to-day.

Is not even the possibility of such a revival of hope worth thinking of for a little while? We are not far from the New Testament in any part of the Old, and especially when we are in Joseph's neighborhood. Look, then, at the evidence by which Israel was convinced that Joseph was yet alive; and the effect which his conviction of the truth produced.

I.

WHAT WAS THE EVIDENCE BY WHICH ISRAEL WAS CONVINCED THAT JOSEPH WAS YET ALIVE?

It must be remarked that *he was not convinced very easily*. The darkness of twenty years could not be dispelled in a moment. The spirit of heaviness had become as an old coat which could not readily be exchanged for a garment of praise. And what is more difficult in the world than to cheer desponding hearts? When men have tried a thousand times and failed; when they have hoped against hope for many weary years for relief from the moral ills of life, such hope deferred maketh the heart sick. And I shall not succeed in convincing the hopeless soul of the resurrection by any academic argument. Ah! my brother, you would like to be sure that there is a divine Joseph; that there is one who is worthy to monopolize all your affections, and fill all your vision of the future for time and for eternity. But your life has been so dull and drab, so full of heartache and anxiety, so fraught with disappointment, and disillusionment, so shadowed with sorrow, so bedewed with tears, so barren of any true ministry of love, and so abounding with the bloody coats of slain affections, and aspirations, and ambitions, and hopes,—how shall I convince you that it has been all a bad dream, an illusion which has no foundation in fact; that your Joseph, the centre and sum, the realization of all holy longings, and of all dreams of high adventure, that your Joseph is yet alive? There is nothing this sinful, sorrowful, disappointed, heartbroken world needs so much as the news of resurrection, as the news of open graves, of reviving hopes, of wakening flowers, of budding trees, of birds that return in the springtime to sing in the tree-tops again! Hence, Jesus "showed himself alive after his passion by many infallible proofs, being seen of them forty days". He tarried on earth forty days that He might give infallible proof of His resurrection. And His infallible proofs were not unlike the proofs by which Jacob was convinced that Joseph was alive.

First of all, *it was evident that some one who cared for his own and his family's welfare was alive*. The famine everywhere prevailed; and yet these sons of his came back with sacks of corn, and changes of raiment, while Benjamin was given five changes of raiment and three hundred pieces of silver. Moreover, Jacob's sons came back with ten she asses laden with the good things of Egypt for Jacob himself. Who is it in that far land who is taking such an interest in him and his?

And I shall not go to any book for my first infallible proof of the resurrection of Christ unless it be to the book of your experiences wherein your

life's record is written. Is it not true that someone is caring for you; is it not a fact that somebody is filling your sacks with corn; and giving you "changes of raiment"; and giving the whole earth changes of raiment also for your sake? And over and above life's necessities, is there not someone who is sending you the good things of Egypt? Have not good gifts and perfect gifts been laid in your lap? In days of famine and of sore trouble someone somewhere is taking thought of you, and providing for you! Who is it? Who can tell us his name?

Then, next, I would ask you to think of *the experience of those who affirm that he is alive*. These men who came back from the far country to bear witness to a resurrection declared that Joseph was yet alive. And men and women affirm the same of Jesus Christ; their testimony surely ought to be heard. The testimony of these men to whom our text relates was the more valuable because they had grave reasons for desiring that the story they told should not be true. They were the very men who had said that Joseph was dead; they were the men who had produced the blood-soaked coat in proof of their story; they had never loved Joseph; they had envied him because of his dreams; they had driven him out of their lives; they had actually sold him for silver; they had put small value upon his life, whose worth in Jacob's estimation was incalculable. Notwithstanding, however, their former hatred of him, they now affirm that Joseph is alive.

And that is the wonder of the gospel story, that there are men who now rejoicingly cry, "I know that my Redeemer liveth" who did not always rejoice in Him. Surely you all know men whose whole lives were set against Christ; who, like Saul of Tarsus, thought within themselves that they ought to do many things contrary to the name of Jesus of Nazareth: men who mentioned His name only to blaspheme it, who quoted His word only to deny it, who remembered His day only to violate its sanctity, who attended His house only to sneer at its testimony, and yet who now declare that they know Him to be alive! And you should pay heed to what they say, even though they were the veriest infidels: when men turn right about face there must be a reason for it. If a man be seen walking down Yonge Street, and suddenly stops and turns around and looks in the opposite direction he will attract the attention of every passerby. And every true conversion involves a moral revolution; and is an infallible proof that Jesus Christ is risen from the dead.

Once more it may be observed that *the proclamation of the news that Joseph was alive by these sons of Jacob gave the lie to their former profession*. If Joseph were alive, it followed that their report of his disappearance, and the alleged discovery of the blood-soaked coat, were untrue. To admit that Joseph was alive was to admit that they had been liars, and that in their hearts they had murdered him; and had deliberately planned to bereave Jacob of his son. What possible explanation could there be of their startling report, a report which revealed their own sin, and uncovered the guilty silence of twenty years, apart from this, that irrepressible, invincible, truth compelled their declaration? Thus it has ever been true of men who have acknowledged and proclaimed the resurrection of Christ: it involved an acknowledgment of their own perfidy—a revelation of the heinousness of their own sin. The only explanation of such facts is to be found in the compelling power of the truth itself.

Again in this connection it may be observed that the gospel these sons of Jacob preached, which was to the effect that Joseph was alive and was

governor over all the land of Egypt, involved a fulfilment of Joseph's own prophecy of his ultimate exaltation above his brethren. It was because of his dreams his brothers hated him; it was to prevent the fulfilment of his dreams they sold him into Egypt: for having done so they said, "We shall see what will become of his dreams". Now they declare that all that Joseph said would come to pass had actually been fulfilled; that he was alive, and was governor over all the land.

It is impossible to account for the visions and dreams of the Old Testament, and the prophecies of Messiah's glory, apart from the New Testament record of the resurrection of Jesus from the dead. Moreover, our Lord Himself plainly predicted His resurrection. One of the charges against Him was that he said, "Destroy this temple, and in three days I will raise it up". Thus it was His prophecy of power and glory which led to His crucifixion. Peter's great argument on the day of Pentecost was to the effect that the prophecies of Messiah's exaltation to the throne had been fulfilled in the resurrection and ascension of Jesus Christ to God's right hand.

Observe also *the sons of Jacob came back to their father with full sacks and abundantly satisfied with the fulness of Egypt's land.* And they affirmed that all they had received while away, all they had brought back with them to enrich the lives of others, they had received from the hand of the living Joseph. And again I insist that the testimony of men who give proof that they have found a storehouse somewhere in the unknown, must be heard. Of course, there are false professors. Of them I do not now speak. But many have given abundant proof that their sacks have corn in them; and that they are filled with corn not grown in Canaan. Where did they find it? Where are the storehouses which are unaffected by universal famine? At whose girdle swing the keys to that storehouse? These men say that the storehouse upon which they have drawn was filled by Joseph's foreknowledge, and that the living Joseph has now opened the storehouses to the hungry. What is to be done with their testimony?

So also there are multitudes who declare:

"I tried the broken cisterns, Lord,
But, ah! the waters failed!
E'en as I stooped to drink the'd fled,
And mocked me as I wailed.

"Now none but Christ can satisfy,
None other name for me!
There's love, and life, and lasting joy,
Lord Jesus, found in Thee!

Those who say they have seen Jesus by faith do give evidence that they have discovered "a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by"; and that that path has led them to a place of satisfaction and abounding joy:

Once again, another element in the proof before us is to be found in *the fact that these men are differently robed than they were; they have come back to their father wearing different garments; someone has clothed them, and has given them change of raiment.* Jacob formerly believed the testimony of a coat soaked in blood. Now these same sons of his return to him, not with a bloody coat but with new clothes; and they say that Joseph provided

them. And have we not seen men whose lives have been outwardly transformed; men whose natural moral ugliness has been clothed, and who now, in their right mind, give the glory for it all to Jesus Christ? Well do I know that there are many whose garments are defiled; but "what are these which are arrayed in white robes? and whence came they?" may be asked of earth as well as heaven.

It may also be remarked that *these men returned to their father in another spirit*; they have not fallen out by the way; they are absolutely agreed in the essentials of their message that Joseph is alive. Each may tell his story in his own way, and from his own particular and peculiar point of view; and each may put the emphasis on that which most impressed him; and in these particulars no two stories by these eleven men may be alike; but on the main fact, the essential truth of their message, there is no difference of voice; they are agreed in declaring that Joseph is yet alive.

And that is the testimony of the blood-bought church of Christ in all ages. That is the testimony of the church universal; Christians of different names may preach the gospel with somewhat varying emphasis; but all Christians who are Christians in the sense of having been born again, and brought into the fellowship of the Father and of His Son, Jesus Christ, are agreed on the central truth, which is, that "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures". It may well have been that in the telling of their experiences some of these men had to be corrected by others; some may have seen more of Egypt's fulness than others, and may have been truer in their report of what had been shown them. But on the one fact they spoke with one voice saying, "Joseph is alive". Thus there is not only a unity of the Spirit, but a very real unity of the faith among all true members of the body of Christ; for we are all called to witness to this tremendous truth that Jesus Christ is alive.

Yet, again, these men returned to Jacob with a message alleged to have been sent by Joseph himself. It told of his being sold for silver; of his having been in prison, but now being ruler over Egypt, having all authority and all power to nourish the famishing so long as the famine continued. It was a glorious gospel, for it was a gospel which proclaimed the glory of the governor, and concluded with an invitation: "Come down unto me: tarry not". I do not wonder that Jacob was thrilled as he listened to the story, and that his heart fainted within him as his sons proclaimed it. Surely it must have appeared at first that the story was too good to be true. But ponder the matter carefully. If Joseph did not send the message, who did? If the message was not true, who was clever enough to invent it? Was there anything in the history of these men to justify the suspicion of their having fabricated a story which involved their own condemnation and proclaimed the exaltation of one they hated? Had they any motive for doing so? Was it not, unless their whole attitude toward him was changed, against their interest that the story should be believed? They had hated the suggestion of his exaltation; now they proclaim it. In view of all the facts, therefore, does it not appear to be probable that the story is true? Do I need to interpret the parable? If the gospel be not true who invented it? If Saul of Tarsus did not really see the risen Christ whose followers he was hounding to death, what strange spirit moved him to say that he did? And if all his epistles are not true and inspired by the Spirit who gave him that heavenly vision, what moved him to

suffer shame for the name of Christ? Do you not see that all the evidence is in favor of the hypothesis that the words of the truth of the gospel are the very words of our Joseph, "who was dead and is alive again"?

But *the master argument was the wagons which Joseph had sent to carry him*: "They told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die." And this means that the words of Joseph were accompanied by a carrying power suited to Jacob's infirmities, and evidencing a perfect knowledge of his need. Jacob had probably argued intuitively as he heard the words of Joseph repeated, "If the governor of Egypt were my own long-lost Joseph he would know my age, and my infirmities, and the long road that leads to Egypt—for he must have travelled it himself—and he would know how impossible it would be for me by my own strength to respond to his invitation and go down into Egypt." But when Jacob saw the wagons which Joseph had sent to carry him, they so exactly met his requirements that he was constrained to say, "That is just like my Joseph; no one else would have anticipated my need as he has done; the words of Joseph seemed to me too good to be true, but I am convinced by his wagons, It is enough; Joseph my son is yet alive: I will go and see him before I die."

And, my brother, it is the gospel wagons which bring conviction. If the gospel were merely a philosophy of life, a system of ethics, a theory of how to live righteously and nobly, then the Jesus of the gospel might be only an unsubstantial ideal. But the gospel of Christ is a gospel of wagons as well as of words; the gospel carries us; "It is the power of God unto salvation"; it does for poor bankrupt human nature what it cannot do for itself; it meets the need of the old man; it provides wagons to ride in, and food by the way: "The chariots of God are twenty thousand, even thousands of angels"—"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" It is that element of power in the gospel, the Spirit's carrying power, which convinces men and compels the soul, as one waking from a dream, to say, "It is enough; Jesus is yet alive: I will go and see him before I die."

III.

But now this conviction is wrought in us, as we trust it is, and as this happy Easter time attests, WHAT CHANGE IS IT EFFECTING IN OUR LIVES?

What effect had this gospel from Egypt upon the life of Jacob? "I will go and see him before I die." Surely there was wisdom in this resolution! Twenty years or more of mourning were behind him; for him the light of life had gone out in the day that he mourned Joseph as dead. Therefore now that he is assured he is alive, and that he is governor over all the land of Egypt, that his storehouses are full, and that the banqueting-table is spread, and the arms of love are opened wide to receive him—what folly it would have been had Jacob permitted anything longer to separate him from his beloved!

Thus it appears *Jacob's faith inspired him to action*: being assured that Joseph was alive, he exclaimed, "I will go and see him." True faith always moves the will, either to passive acquiescence in the will of Christ, or, otherwise, to active obedience to His command. There is, indeed, an "obedience of faith." Are we assured that our Joseph is alive, that the gospel is true,

that where sin abounds grace doth much more abound, that all things are now ready for the feast of love? Are we certain that the Christ Who died upon the cross rose again the third day, and ascended into heaven, and sits upon His mediatorial throne, even as Joseph was next in the throne to Pharaoh? If all this be true, let us accept His invitation and go to Him, Believing His Word, let us make use of His wagons. He wants us as surely as we want Him. Let the days of our mourning and disappointment be ended, let us at once go to Him.

Nor do we need to wait to make preparation, for Joseph said, "Regard not your stuff; for the good of all the land of Egypt is yours." I charge you, be willing to leave all and go to Him. We give up only famine for plenty, and loneliness for companionship. If Jesus is yet alive, He lives to share His wealth, His exaltation with us. Therefore let us aspire not only to life, but to life abundant; and respond, "I will go to Him."

"Come, ye sinners, poor and wretched,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, joined with power:
He is able,
He is willing: doubt no more.

"Ho! ye needy, come and welcome,
God's free bounty glorify;
True belief, and true repentance,
Every grace that brings us nigh,
Without money,
Come to Jesus Christ and buy,"

Moreover we may rejoice in hope of the glory of God. Joseph said to his brethren, "And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither." And when they told the old man, their father, of Joseph's glory in the land of Egypt and of all that they had seen, it must have made a deep impression upon his mind; and when at last he said, "I will go and see him," he meant "I will see his glory too." Thus did our Lord pray, "Father, I wish that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world."

The gospel which promised Jacob reunion with Joseph, promised also reunion with Simeon and Benjamin. Jacob had complained, "Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me"; but when he learned that Joseph was yet alive, he learned also that Simeon and Benjamin were alive, too; and by his reunion with Joseph he was reunited with Benjamin and Simeon. And that is the gospel story: "Christ the first fruits; afterward they that are Christ's at his coming"—"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." This Eastertide brings to us the assurance of ultimate residence in

"A land upon whose blissful shore,
There rests no shadow, falls no stain;
Where those who meet shall part no more,
And those long parted meet again."

But *when shall we go?* Joseph said, "And ye shall haste and bring down my father hither." "Now is the accepted time; behold, now is the day of salvation." Let us each resolve that this shall be to us a veritable Easter day, that we will go and see Him this day, we will sit at His table, we will dwell with Him, and live on the fatness of the land and on the fulness of His house.

But what a blessing it is that we have to change our text a little, for the analogy does not altogether hold! Jacob said, "I will go and see him before I die." But, believing on our Joseph and going to Him, we shall never die: we shall be for ever with the Lord. Let us answer His call, "Come down unto me, tarry not". And let us answer it in faith:

"Oh, I am my Beloved's,
And my Beloved is mine!
He brings a poor vile sinner
Into His "house of wine".
I stand upon His merit,
"I know no other stand"
Not e'en where glory dwelleth
In Immanuel's land.

"I shall sleep sound in Jesus,
Filled with His likeness rise,
To love and to adore Him,
To see Him with these eyes.
'Tween me and resurrection
But Paradise doth stand,
Then—then for glory dwelling
In Immanuel's land."

Note: The Witness has many readers in hospitals and among the aged and infirm. These will not be able to attend church on Easter Sunday to share the inspiration of an Easter message. If we wait to publish one of next Sunday's messages, Easter will be passed. This week, therefore, we publish a sermon preached on another Easter Sunday in order that our readers may have an Easter message for Easter Day.

NEWS OF REVIVAL.

We invite our brethren from all the churches to send us news of revival among God's people, and especially news of conversions and baptisms. Yes, we say "and baptisms," because the inspired historian who wrote the Acts of the Apostles did not fail to record the fact that those who believed were baptised. As all our readers must realize our space is limited, but it must all be used to witness to the gospel. We believe it is necessary to contend for the faith; because there are many adversaries, those who would build the walls of Jerusalem must be prepared to wield a sword as well as a trowel, but they must use a trowel as well and more gladly than the sword. We believe that nothing promotes a revival like publishing the news of conversions. Many brethren, in difficult circumstances may have become impatient and resorted to carnal means to get God's work done. They may, in their heads, have questioned part of the Word of God. News of revival may stir in their hearts memories of the blessedness they knew when first they saw the Lord, and of the soul-refreshing view of Jesus and His word, and bring them back into fellowship with Him, and to the use of spiritual means, as nothing else could do.

We have no room for news of clubs and basketball and such things—though these may, in their proper place, be harmless enough, nor have we room for reports of eloquent addresses, nor for delightful socials, but to the limit of our space we will gladly publish brief notes of prayer and its answer in conversions and general spiritual development. Thousands who read *The Gospel Witness* love to pray and give thanks to God. If you have a witness to the power of the Gospel which can be expressed in a few words, send it along to *The Gospel Witness* office.

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

"HE HATH DONE ALL THINGS WELL."

This was the verdict of a multitude of people who were wonder-struck when they beheld the works of Jesus: They observed that whatever He did was done thoroughly, perfectly. The miracle they had just witnessed was but typical of His whole career: He not only made the deaf to hear and the dumb to speak, but He did all things well.

We have here a great doctrine. The truth is that whatever Christ does is well done. This will appear from an inspection of Nature's workshop. Look at the perfection of Nature's order: the correlation of its multitudinous and widely varied systems; the coordination of means with ends; the interrelation of different forces; the conservation of energy; the facilities for repair; the utilization and transformation of wastes; the combination of utility and beauty; the beauty of the useful, and the usefulness of the beautiful; the marvellous reproductiveness of nature: its perfection of balance; its media of light and sound, its optical, and acoustical adjustments; the invariability of the order of the procession of the seasons, the fitness and essentiality of climatic productions, and the consequent general adequacy of its commissarial supplies; and over all and through all the universality of the reign of law. Survey this wide field and what is the judgment of intelligence? Get your answer from a little child who wonderingly views the beauty of flowers and fields; or from some humble worshipper, the ears of whose soul are attuned to catch the music of wind and wave, and of all singers with whose melody the earth and air are vocal; or from the cool, calm, careful and dispassionate man of science, as he magnifies the infinitesimal, and examines the nervous system of an animalcule, or projects his vision through some mighty telescope for the study of immeasurably distant planetary systems—the universal verdict is this, "He hath done all things well."

And if you bring under review the sphere of divine activity which we call Providence, you will observe the same faultlessness of design and perfection of execution. The book of Esther contains no mention of the name of God. And yet if you read its story from Mordecai's bringing up of Hadassah, her entrance into the royal palace, the wickedness of Haman, the sleeplessness of the king, the subsequent exaltation of Mordecai, and the ultimate conquest of evil and the triumph of righteousness, you will understand the saying:

"Thrice blest is he to whom is given
The instinct that can tell,
That God is on the field when He
Is most invisible."

Esther is as full of God as the Psalms or the Gospels. And Esther is an epitome of all history. There is an invisible Hand which shapes, as there is an unerring Mind which plans, the affairs of men, and by that plan and purpose, Haman is judged in the end of the day, and Mordecai is exalted. And it is always true: the law has not been repealed which decrees, "With what measure ye mete, it shall be measured to you again."

We say, therefore, that in the wide realm of Providence, concerning the divine actions, the verdict is the same: "He hath done all things well."

And in that part of it which particularly concerns us, there is no room for other judgment. We know that life to us, at close range, is a noisy, clang-

He not only taught evolution as a theory, but practiced the inevitable fruits of evolution in his conduct toward his wife and baby.

The court records of this state, to be specific, the records of the 17th District Court of the State of Texas, presided over by Judge R. E. L. Roy, in the city of Fort Worth, Tarrant County—this record is now more than two years old, is privileged matter, public property and belongs to everybody.

It is an open secret that the president of the Board of Trustees, His Honor ex-Governor Neff, took a hand in this particular case and now the professor "resigns".

If we will all be patient the honorable body of trustees, all of whom are high class, Christian gentlemen, will thoroughly vindicate the historic name of Baylor University."

Thus our expectation of last December is realized, and Dr. Norris is justified. We have heard of men who were said to be in power though not in office. An effective Opposition may often determine the policies of the Government. The Government does its best to defend its course and to turn the edge of the criticism of the Opposition; but when a little time has passed, and with no acknowledgement of its indebtedness to its opponents, it surreptitiously translates the Opposition's proposals into legislative action, and takes the credit to itself.

Our friend, Dr. Norris, has criticized the conduct of Baylor University; he has protested from time to time against the retention on its staff of professors whose teaching was opposed to the cardinal principles of Evangelical truth. His criticism on these matters has never been answered, but denominational leaders have abused him as though he were a criminal, and have used every means at their command to prejudice Southern Baptists against him. But we have observed that notwithstanding their abuse of Dr. Norris, when they have allowed a little time to elapse,—apparently in the hope that the people will forget,—they adopt Dr. Norris' policies; and, like good little children, do as they are told. The resignation of Professor Caskey is the latest example of this truth.

We have seen this done in other places: when the enemy is suddenly surprised sowing tares at night, he forthwith produces a bag of wheat, and calls on heaven to witness that he is perfectly orthodox!

But who cares for credit in such matters? "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" Our main object should be the correction of error and the preaching of the truth; and so long as this is done, we can afford to be indifferent to human approval. Dr. Norris may well appropriate to himself the words of Paul: "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein rejoice, yea, and will rejoice."

We would pray for this mighty Texas defender of the faith that Jacob's benediction upon Joseph may continue to be realized in his experience: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob."

THE POLITICAL INFLUENCE OF THE LIQUOR TRAFFIC.

Last week we spoke of the strange case of Premier Ferguson, and of his strange action in opposing the expressed will of the majority of the electors of Ontario. Politicians are usually responsive to majorities; but Premier Ferguson is an exception to the rule.

Since last writing, the public press, as well as other channels of information, have served to show that the Ontario Government's decision to amend the Ontario Temperance Act to permit the sale of stronger beer, is going to

have a very far-reaching effect upon the social life of this Province. Beer of such alcoholic content is quite strong enough to develop in minors an appetite for alcoholic liquors, and to reawaken in many who have sought to conquer their appetite, the old thirst for drink.

We do not know at this writing who will be permitted to sell this new beer; but if it is on sale at every roadhouse along the highways of the Province, what will it mean to those who motor? This new legislation may be very profitable to the brewers, but it may be very expensive to the accident insurance companies, or, otherwise, to those who bear their own risks. In dollars and cents, one might expect breweries' stocks to be at a premium.

It is impossible to forecast the demoralizing effect this legislation will have upon almost every kind of business except that of the brewer. If the brewers had to pay several millions of dollars for this legislation which they got for nothing, measured by commercial standards, it would have been cheap at the price.

The Jarvis Street Whole Bible Sunday School Lesson Course

Lesson III.

April 19th, 1925.

THE SECOND DIALOGUE BETWEEN JOB AND HIS FRIENDS.

Book of Job, chapters 15-21.

I. The Speech of Eliphaz the Temanite.

1. Eliphaz expresses his resentment at the assumption that Job was possessed of the divine secret, or that he had a superior knowledge in which his friends did not share. This is ever the attitude of the carnal mind. Notwithstanding, it is true that the secret of the Lord is with them that fear Him, and He will show them His covenant (chap. 15: 1-12). 2. Eliphaz contrasts the unworthiness of men with the divine holiness (vs. 12-19). In this he was eminently correct. 3. He, however, commits the error of asserting that all sin is judged here and now, and that wicked men never prosper (vs. 20-35). Thus he holds to the fundamental error which lies at the root of his own and his friends' argument, that adversity is a proof of sin and prosperity of the divine favour. 4. The teaching of Scripture is to the contrary: "I have seen the wicked in great power, and spreading himself like a green bay tree"; "Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?"; "They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish."

II. Job's Answer.

1. Job implies that a man's judgment largely depends upon his point of view: "I also could speak as ye do, if your soul were in my soul's stead, I could heap up words against you." It is an illustration of the folly involved in the phrase, "If I were you." It is practically impossible for us to put ourselves in the place of another. 2. It is evident that Job is beginning dimly to discern the reason for his trouble, namely, that he is in the enemy's hands (chap. 16: 9-14). "Mine enemy sharpeneth his eyes upon me"—"God hath delivered me to the ungodly, and turned me over into the hands of the wicked." All this, as we know from the first two chapters, was true. It is profitable, therefore, that we should remember that we have an adversary who is the accuser of the brethren, and who would devour us were he permitted to do so. The Bible reveals the fact that there is a personal devil, an enemy of mankind; and universal human experience confirms the truth of it. 3. Job still holds fast his integrity; and insists that his special troubles have no direct relation to his sin (v. 17): "Not for any injustice in mine hands: also my prayer is pure." 4. By a true spiritual instinct Job looks for a mediator (v. 21): "O that one might plead for a man with God, as a man pleadeth for his neighbour!" What an unspeakable blessing that this universal longing of the human soul finds its answer in the mediatorial work of Christ! There is One Who will plead for us with God. 5. Job feels that there is a vicariousness in his sufferings (chap. 17: 8 and 9), and that by his experience others will be

inspired to holier living; and it is true that the vicarious principle runs all through life, and that no man liveth unto himself. 6. He again rejects the counsels of his friends (v. 10), insisting that he cannot find a wise man among them.

III. The Speech of Bildad the Shu'tite.

This speech is but a further elaboration of his earlier argument, and that of his friends: he insists that the wicked are always punished here. It is interesting, however, to note some of the details of his observations: he declares that the light of the wicked shall be put out; that his steps are straitened; that he is defeated by his own counsel; that he is taken in a snare; that he is filled with terrors; that his life is blasted as a tree dried up from the roots; and that his remembrance shall perish from the earth. The whole speech shows that Bildad was a very superficial observer.

IV. Job's Answer to Bildad.

1. He insists that such error as belongs to him is with himself, and has not to do with his human relationships; and asks why they plead against him his reproach. 2. He attributes all his troubles to the divine Will. Here again he is right: he cannot conceive of a God from Whose sovereign rule such experiences as his could be excluded (chap. 19: 6). 3. He enumerates some of the elements of his distress: (a) His prayer is unanswered (v. 7); (b) he is stripped of his glory (v. 9); (c) his hope has been plucked up by the roots (v. 10); (d) he is treated as an enemy; (e) among the adverse elements of life he mentions troops (v. 12), brethren (v. 13), kinsfolk, familiar friends, dwellers in his house, his maids, his servants, his wife, young children, inward friends, those whom he loved: what a host of troubles are here! No wonder he exclaims, "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me." 4. So sure is he of the justification of the future, of the principle long afterwards uttered by our Lord Himself, "Wisdom is justified of her children", that he expresses a wish that his words could be graven with an iron pen and lead in the rock for ever. 5. The secret of his steadfastness is his faith. In that ancient day as now, "this is the victory that overcometh the world, even our faith". Job's faith is expressed in these immortal words, "For I know that my redeemer liveth, and that he will stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." This was the secret which was hidden from his friends; this was really his answer to the challenge of Eliphaz, "Has thou heard the secret of God? and dost thou restrain wisdom to thyself? What knowest thou, that we know not? What understandest thou, which is not in us?" (chap. 15: 8 and 9). To all this Job's sufficient answer was, "I know that my redeemer liveth." The man who can say that has an answer to all questions.

V. The Speech of Zophar the Naamathite.

Zophar again resumes his argument; and, like that of Bildad, it is a further elaboration of the principle he has already enunciated: "Knoweth thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?" (chap. 20: 4 and 5). It is, throughout, the speech of a man who has no perspective, and who sees the judgments of God wrought out within the compass of time. It is only while we look not at the things which are seen which are temporal, but at the things which are not seen which are eternal, that we are able to understand the ministry of our light affliction which is but for a moment.

VI. Job's Answer to Zophar.

1. He describes the arguments of his friends as mockery; and has no hope that anything he may say will convince them. He explains that his complaint is not to man. It will be well for us to learn from Job's example. It is seldom profitable to tell our troubles to our fellows, or to offer our complaints to human ears. It is wiser to listen to Him Who says, "Call upon me in the day of trouble: I will deliver thee and thou shalt glorify me." Job bids his friends listen to him and lay their hands upon their mouths. 2. He here flatly contradicts their philosophy; and remarks upon the prosperity of the wicked (chap.

21: 7-13). 3. He insists, also, that because of their prosperity they are indifferent to God (vs. 14 and 15). 4. He rests his case in the divine judgment (v. 22). 5. He contends that the temporal condition of men, whether of prosperity or adversity, is no criterion of character (vs. 22-26). 6. He concludes his reply to Zophar by saying that he attempts to comfort him in vain, "seeing in your answers there remaineth falsehood."

FENELON FALLS AND HIGH PARK.

We have been thrilled with news of revival from Fenelon Falls, where our dearly beloved and long-time colleague, Rev. C. M. Carew, is pastor. We knew him intimately for nearly six years in London, Ontario, and for eight years as Superintendent of our Parliament Street Branch, and associate Pastor of Jarvis Street. We found him always a man of God, who made the religion of Christ winsome and attractive. We rejoice that he is seeing the fruit of his labours. Nearly one hundred professed conversion and many have been baptized. The Rev. Alex. Torrie, whom God has long been blessing so richly, was the evangelist.

Great news also comes from High Park Church, Toronto. About two months ago the Rev. John Linton, B.A., of Point St. Charles, Montreal, assumed the pastorate. He succeeded the Rev. Albert Hughes, who had done faithful work there for several years. He had led his people to pray and to expect God to work. Mr. Linton did wonderful work in Montreal, perhaps the most difficult city in Canada for Baptists. But there his ministry packed the church to capacity every Sunday evening. There were many conversions and additions to the church. Already Mr. Linton's ministry is bearing fruit in High Park. The building is packed, literally packed, at every evening service, and souls are being saved. Four were converted last Sunday evening. We praise the Lord for this. We predict that High Park Church will enjoy an extended period of great expansion. Bro. Linton believes the Book and preaches uncompromisingly the fundamentals of the faith. Supported by a band of people who have learned how to pray, such a ministry is bound to be fruitful.

CHURCH NEWS.

LAST WEEK'S PRAYER MEETINGS.

There was great blessing in last week's prayer services. Two extra meetings, Wednesday and Friday, making five in all, were held. Saturday was a marvellous meeting. After much general intercession, with manifest spiritual leading, prayer was offered for China, India, Japan and Korea; for Europe, including special mention of Russia, France, Italy, Spain, Germany, Poland, Great Britain; for Africa, South America, for Canada, the United States and the world at large. All this in no mechanical way. Everybody felt the prayer was inspired by the Breath of God. It was a great night.

How refreshing it is to take a bird's-eye view—no, rather an angel's view of the world from the heavenly places! With humility and gratitude we write it, that God is teaching us in Jarvis Street the truth of that which is written: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

"There—there, on eagle-wings we soar,
And time and sense seem all no more;
And Heaven comes down our souls to greet,
And glory crowns the mercy seat."

DR. PETTINGILL'S VISIT.

Dr. Pettingill found that were he come to us for Sunday next his visit would be but a flying one. His visit has therefore been postponed until he can give us more time. In consequence the Pastor will preach at both services.

MORE ABOUT THE RADIO BROADCASTING STATION CJBC.

Don't forget the Jarvis Street Radio in your prayers and gifts. We mean business. There is no doubt the station will be built. As yet we have received no very large subscriptions, but several substantial ones, and altogether a gratifying number. We are still praying, expecting gifts of \$5,000 and \$1,000 and hundreds of smaller ones. Why not send us a cheque to-day?

THE SCHOOL STILL GOING UP.

Last Sunday morning the Bible School established a new record of attendance, the number present being 1190, including 431 in the Pastor's class. We have a long distance to go, but we are still hoping to reach the 1500 mark next Sunday. If we do we shall have an attendance of more than one hundred per cent. of last Sunday's enrollment; but whether or no, we confidently expect to see our average attendance reach 1500 before the snow flies again. We shall redouble our efforts during the summer, and we are sure of results.

LAST SUNDAY'S SERVICES.

What a day last Sunday was! The Pastor spoke very briefly in the morning on "While it is called To-day." When the invitation was given twenty-three responded. Ten were baptized in the evening in the presence of a great congregation. As the monthly Communion service was to follow, the Pastor spoke briefly on the significance and relation of the two ordinances, Baptism and the Lord's Supper.

We venture here to pass on a word to our brother Pastors. The word of the Lord can be made popular only by the power of the Holy Spirit. The natural man has no natural love for divine truth. And the doctrine of baptism by the power of the Spirit can be made as acceptable as any other unpalatable truth of Scripture. Why should we not preach it in faith? Why should we not teach the scriptural relation of the two ordinances, that Baptism precedes the Supper? Because people will be offended? What if they are? If men are offended at the word of the Lord that is their responsibility, not ours.

Sunday evening following the simple exposition of the Scriptural truth about the ordinances, a crowd came forward. We do not know how many, but only that there was not room in the front of the church for them comfortably to stand.

At the Communion service over sixty new members were received, and between seven and eight hundred cups were used. Hallelujah! Before the year is over we shall have to use the gallery for the Communion services.

EASTER SUNDAY.

The attendance at school is certain to break all records. An interesting feature of the morning service will be the presentation by the Pastor of the four Bibles, each exactly like his own, to the four who have earned them under the conditions laid down in January. At this writing the Pastor has no idea who the four winners are. At the evening service quite a large number of believers will be baptized. Jarvis Street does not save up its candidates for Easter, as is evidenced by the fact that last Sunday ten were baptized, the Sunday before fifteen, the Sunday before eighteen, the Sunday before nine, the Sunday before eighteen—the three Sundays before that the Pastor was away on his Western trip. Notwithstanding next Sunday's baptisms are likely to exceed all recent numbers. Tuesday evening of this week twenty-four enquirers came to see the Pastor about baptism. Nearly all of these, with many more, will be baptized Sunday. The Pastor will deliver an Easter message at each service.

THE PASTOR IN IOWA NEXT WEEK.

The Pastor will deliver seven addresses at the annual meeting of the Baptist Bible Union of Iowa (a State branch of the Baptist Bible Union of North America) Tuesday to Thursday, April 14 to 16, at Grundy Centre, Iowa.