

The Gospel Witness

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

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WHAT NEXT?

Dr. French E. Oliver

In the light of the amazing convulsions and spasms of so many divergent types which this poor old world has suffered since August 1, 1914, the question is being asked by people of all nations:

WHAT NEXT?

1. We have witnessed the beginning and the supposed ending of the world's greatest war. Statisticians tell us that ten millions of men were killed during the war, and ten millions more were wounded; while property losses have been estimated at not less than three hundred billions of dollars by the most conservative financial experts; while some others have talked of the losses in destroyed property of all kinds in terms of five hundred billions of dollars.

It is wise to search the Scriptures in the face of such gigantic losses; for war has arisen in every country since Jesus Christ uttered His prophetic program of world events in Matthew 24:7:

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows."

The staggering burden of taxation throughout the nations is largely due to war and rumors of war.

2. "And there shall be famines."

The world's greatest famine has passed into history, but it logically came as a result of the world's greatest war. No one knows the millions of precious lives lost in the hideous sweep of the famine which stalked forth out of the abyss of humanity's relentless enemy—for famine, like war, is as conscienceless as an alligator! Statisticians say twenty millions starved to death within five years after the war ended.

3. "And pestilences."

The frightful scourge of influenza beginning during the last year of the World War, became a pandemic in a few weeks after it poured its deadly poison into the

human family. The devil, "the prince of the power of the air", Eph. 2:2. no doubt through the agency of myriads of demons spread the germs to every tribe of earth. Every scientific method known in prophylaxis was used by people; and in institutions, remote from the populous districts, where food, mail, water, and even air, were sterilized, the fiendish pestilent miasmata swept death into the schools, homes, hospitals and military cantonments of the world. The world's greatest pestilence has followed hard upon the world's greatest war and the world's greatest famine.

4. "And earthquakes in divers places."

It is reported that more than five thousand earthquakes small and great have shaken parts of the earth since the close of the World War. They have amazed people in nations where they have not been recorded previously—so far as records are known. The world's greatest earthquake was that which shook Japan in 1923 and left the astounding total of six hundred thousand casualties, with the fatalities around four hundred thousand—if reports are true. Great Britain was shaken, along with other nations. The last earthquake reported was one of death-dealing devastation in Persia, where more than two thousand people were killed, and that report is scarcely forty-eight hours old, as I write these words. Perhaps the most remarkable thing reported from any earthquake activity is the fact that the Mount of Olives was cracked open on the summit, during the earthquake in Palestine several months ago. Is this not to remind us that—

"His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

With these prophecies of our Lord faithfully reduced to history, the man is the chief of dullards who can read the Word of God, and the newspapers of the world which

record the fulfilment of the prophecies, and stubbornly refuse the evidence before him confirming the divine origin, the verbal inspiration, the immutability and irrefragability of God's Book.

5. "The time will come when they will not endure sound doctrine. . . And they shall turn away their ears from the truth, and shall be turned unto fables"—(literally—myths.) 2 Tim. 4:3,4.

The ministers of all denominations are being urged by a group of *aenemic theologians* in New York to unite with their Peace and Anti-War Organization. They seem to have prepared *Pacific Poultices for Theologically Pale People*, and strong recruits have been enlisted from that erstwhile soul-winning group once known as the Young Men's Christian Association; but now valiant for bath-tubs, billiard tables and the dissemination of Fosdick's Theological Rat-Biscuits.

"Hark from the tomb, a doleful sound"

the Y.P.S.C.E. raises its voice and unites with the Pacifists in their lofty ambition to destroy war; while Dr. Cadman broadcasts inane infidel answers to questions about the Bible into the jazz-polluted ether.

I protest! It is not enough to organize into an anti-war association. Harken unto me, all ye pusillanimous peace puppets. Let me complete the program of your vast world-fixing propaganda. Your organizations should be composed of the following branches:

1. Anti-War Association—Dr. Cadman, President.
2. Anti-Famine Association—John D. Rockefeller, Jr. President.
3. Anti-Pestilence Association—Dr. Fosdick, President.
4. Anti-Earthquake Association—Dr. Shailer Mathews, President.
5. Anti-Fundamental Association—Judas Iscariot, President and Treasurer.

There have been too many wars, famines, pestilences, earthquakes and fundamentalists during this era and dispensation of grace; and all are equally obnoxious to the lily-fingered, fuzzy-voiced modernists.

Since Almighty God has decreed that "the government shall be upon His shoulder" (Isa. 9:6), He, the Prince of Peace, must return, lock up the devil, (Rev. 20:2, 3), judge and destroy the Gentile world systems, and set up the Kingdom of God, and cause His enemies to lick the dust and inaugurate the millennium with its world-wide peace, long life, transformed animal life, while the desert blossoms as the rose. I am praying: "Even so come, Lord Jesus".

The Second Coming is what this poor old war-torn, famine-cursed, pestilence-blighted, earthquake-shaken world needs!

Perhaps the next great event will be the dawning of the Blessed Hope, when the dead in Christ shall rise first and we, the living, shall be changed in a moment, and be like Him, and see Him as He is.

Baptist World Alliance Representatives to Speak

Note: We feel sure our readers will welcome the following articles reprinted from "The Western Recorder", of May 2nd, Dr. Victor I. Masters, Editor. Dr. Masters is an editor of keen spiritual insight and strong Baptist convictions, whose articles are always enjoyed by "Witness" readers.

The published program of the Committee on Order of Business of our Convention provides opportunity for addresses by two representatives of the Baptist World Alliance. These are President John MacNeill and Secretary Rushbrooke of that body.

We have no memory of Southern Baptists ever having failed in considerate courtesy to a visiting messenger from another Baptist body, though it is entirely possible that Baptist bodies have desired such courtesies whose representatives have been privately discouraged by being told that time was not available. We suspect our Negro brethren in the South have not always been informed that it was "practicable" for even one representative from their body to be heard. We rejoice at some indications looking to an improvement in our official attitude at this point.

That Doctors MacNeill and Rushbrooke will be saluted with high consideration and heard with fraternal courtesy at Memphis goes without saying. But that two representatives of the Baptist World Alliance should be placed upon the greatly congested program at Memphis, at a meeting known (1) to be in need of more time than usual to deliberate on internal problems and (2) to be a day shorter in its meeting than

usual, will naturally raise questions in many minds as to why this excessive attention as compared with precedents in relation to other Baptist bodies.

And when this unusual representation from a body with which Southern Baptists have only the most tenuous and uncertain relationships, is coupled on to the now broadly-known fact that the President of the Alliance is a gentleman whose record as a Baptist is that of an active leader in the effort to compromise those strict views as to the authority of the Bible and the propitiation for our sins wrought by Jesus Christ, the blessed Son of God, which are the heart of our Baptist faith, the exceptional prominence given to the Alliance representatives at Memphis inevitably raises the question of the intent of those brethren within our Convention whose influence determined the issue.

The Western Recorder has more than once published facts about the record of Dr. MacNeill, (1) as to his indefensible divisive partizanship among Canadian Baptists in favour of Liberalism, (2) as to his open communion practices in his church, and (3) as to his crowing in a Toronto newspaper interview over his election to the Alliance presidency, in which crowing he hailed his election as a great victory of liberal and mediating conservatives over the strict and regular Baptists of the Canadian Baptist Convention fellowship.

Nobody has been able to controvert these facts, though a few among us much desire to do so. In fact it was a well-known Southern Baptist leader who did

the humiliating and inconsistent thing of nominating Dr. MacNeill for the Alliance presidency, this leader knowing beyond all cavil when he did so that MacNeill was an apologist and partisan for Modernism among Canadian Baptists.

Has a sense of personal involvement on the part of any of our Southern leaders any relationship to the unusual generosity now extended in the name of the Convention to Alliance official representatives? Is this the method any Southern Baptist leader would "answer" the damaging facts to which this paper and other papers felt constrained to bear testimony? Is the Southern Baptist Convention which we all support, to be used to strengthen certain partisan viewpoints of some, though they are offensive to many of their brethren?

If so we must remind our brethren, though it pains us to do it, that this is the kind of thing that undermines confidence among Southern Baptists in their leadership. It is a serious thing for which to be

responsible. Such use of prestige and influence is wholly unfair to our Baptist people, and also to the great mass of our Baptist leaders. Most of our leaders reprobate any use of official position for partisan ends.

Fairness and regard for truth constrain us to write these words. Meantime Southern Baptists will not and should not fail at Memphis to treat the distinguished guests with perfect courtesy and good will. In fact it is very well known that they will not fail. We hope no leader will be unwise enough to seek to use the occasion to get the Convention to tie itself up closer with the Alliance.

The objection the great mass of our people feel to the kind of thing we have here in mortification outlined is deep and instinctive. But there is in it nothing personal. Perhaps one representative from the Alliance will be considered adequate at our Convention after this year by brethren whose interest is especially active in fostering Southern Baptist Convention approval of an Alliance which there is increasing fear may prove an "entangling alliance."

"Is There Any Balm In Gilead?"—Jer. 8-22

Dr. Victor I. Masters

Backsliding and revival were almost the warp and woof of the early history of the Israelites in Palestine. And, whether or not we are able to make it jibe with our modern predilections, the story of the backslidings of the people of God and of divine warnings uttered to them to cure them of backsliding, occupy much larger space in the Old Testament than that given to spiritual revivals to which they were continually urged.

The words of Jeremiah in the heading were uttered in connection with perhaps the most sore of all the backslidings of Israel. For more than a thousand years the balm of Gilead, a healing gum from the forests of the mountains east of Jordan, had been a Hebrew article of commerce, freighted by camel train to Egypt and the East. But the prophet uses the figure to teach that none of the endless devices of fleshly medicament proposed by the Israelites would avail to heal the illness of which they suffered. The Lord said to Jeremiah (Jer. 7:27): "Thou shalt speak all these words unto them, but they will not hearken to thee; thou shalt call unto them, but they will not answer thee."

I.

For our edification we recall another backsliding of Israel, some three hundred sixty-five years before. It was a spiritual decline marked by the moral failure of Israel under the Judges and under the priesthood of Eli. First Samuel opens the story of Eli and his two wicked sons and the backslidden people. Those sons led the people in the grossest and most abominable sins in the very temple itself. In this self-complacent spirit Israel went to battle with the Philistines, and the Philistines prevailed against them.

Stung by their defeat and failure, the elders among them held forth: "Wherefore hath the Lord smitten us to-day before the Philistines? Let us fetch the Ark

of the Covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies."

In the darkness of the night a party went to Shiloh for the ark. They zealously spent the night bringing it up into the camp. Hophni and Phinehas, the two sons of Eli, were there to lend impressiveness to the conspicuous stage setting.

Big times in the camp. When the ark was brought in, "all Israel shouted with a great shout so that the earth rang again." Israel was "getting religion", according to its own fleshly wisdom and spiritual barrenness. It was staging a made-to-order revival—produced in a single night, without enquiring of the Lord. "Sure, the Lord will feel flattered at our patronage attention!"

When the men of valor of the Philistines heard it, they were sore afraid. The little farcical trumped-up "revival" of the Jews deceived both them and their equally blind Philistine foe; deceived all except the Lord God. Israel was healing its injured morale so as to master its enemies. It was going through the motions of honoring God, though it was not seeking God, but only trying to use God for its own ends.

II.

With this quack-doctored morale, the Hebrews fared forth again to battle. "And the Philistines fought and Israel was smitten and they fled every man to his own tent and there was a very great slaughter, for there fell of Israel thirty thousand and the ark of God was taken and the two sons of Eli were slain."

There is no cheap or easy heart-cure for anyone of us who has strayed away from God and become enamoured and deceived by the glitter and fascination and sensuous satisfaction of modern life. And there is no easy cure for this hurt when it has taken hold of the hearts of multitudes in the churches of Christ. Nor

is there any balm in Gilead. The philosophy of this world offers no spiritual light which is better than a jack o'lantern. Nor is there a healing balm in the religious fashion of our times of seeking spiritual ends through a multitude of organization and effort.

No cheap or easy cure. The case of the Hebrews with the Philistines was not helped by their all-night-long industry in bringing up the Ark of the Covenant and making before it a loud and spectacular display of their revival-for-victory. Indeed their spiritual blindness and assurance led them into an act of overweening self-conceit and almost of blasphemy.

III.

We are writing these lines with our forthcoming Baptist Convention at Memphis before our mind's eye. There is in it a lesson which receptive hearts may well digest before we go up to the annual Zion feast.

We are writing still more for Baptists in the churches at home. For not even the finest Convention meeting would turn the tide of worldliness which is threatening to deaden and weaken the spiritual life of our people in thousands of churches in every section of the South, though it would be a significant step in that direction. Yet the forthcoming Convention and its interests very properly loom large in our thought just now. May it also loom large in the prayers of every faithful soul. President George W. Truett of the Southern Baptist Convention, sounds a note of appeal in his article on page three, which we wish might find fruitful lodgement in every heart. Dr. Truett says:

"Wouldn't it be glorious if there might be begun in the Memphis Convention a great, deep, heaven-sent revival of spiritual religion, the influence of which would permeate our entire homeland and then beyond to the uttermost parts of the earth? We are fully agreed, I must believe, that this is the deepest need for ourselves, for our country, and for all the earth. It has been a long time since our land has known a deep, general, far-reaching revival of spiritual religion. Such a visitation will cure a thousand ills that cannot otherwise be cured."

IV.

Even so. It will cure a thousand ills that cannot otherwise be cured. It will even "cure" our empty denominational treasuries. But not for Baptists spiritually dense enough to undertake to drag it in as an expediency looking to filling those treasuries. Some have been thus dense. They are modern counterparts of the Hebrews who turned night into day in their diligent effort to get the Ark into camp and then went wild in loud acclaim to the effect that God was now fighting for them—"our fine work did it. In our wisdom we even know how to get religion at the right time to make the program succeed. Great is our leadership. Trust us for the victory."

A real spiritual revival will cure all the ills which afflict our internal relationships and services as a denomination. But it must be a genuine revival; none

searching the heart of another, but each, awakened by God's Spirit, searching his own heart.

With high respect and deep gratitude for faithful evangelists now holding up the Christ, still there is scarcely a feature of work for our churches to-day which Satan has tried harder to envelop in confusion, uncertainty and weakness than he has done in the case of evangelism. We propose evangelism in churches that are utterly unprepared to evangelize. "Efficiency"-crazed, we have "draw-the-net-quickly" evangelistic services in churches lukewarm and sometimes half-filled with unconverted members. There are evangelists by dozens whose three major concerns in a meeting seem to be (1) crowds, (2) numbers brought in for count, (3) money. There are also churches whose dominant motive is still further from that which the Holy Spirit requires of a church before honouring it by using its witness to convert the lost. Such evangelists in such churches are a case of blind guides leading the blind.

V.

A genuine revival can only come to those who turn with their whole hearts to the Lord. If it is success or a revival, we must let success take second place. If it is popularity with those who would pay with favor and position for compromise of the truth, popularity must sternly be told to give place to the requirements of truth. If a revival should in someone's jealous concern seem to get in the way of a very good Baptist program—we do not think it would, but if it did—then let the program go and sit down and rest a bit. It is suspected of having corns on its toes, anyhow. In any case a genuine revival would make of it a going concern that would not be in need of such numerous visits to the denomination chiroprapist.

Is there a balm in Gilead?—no curative formulas through resolutions and plans and organizations and rules and regulations and days and seasons? No, beloved brothers, there is not. There is no balm in Gilead. But there is abounding, immeasurable grace within the free gift of our God. And He wants to provide us bountifully with every needed thing. The words of the immortal Isaac Watts would adorn the lips of multitudes of us—if so be their measures parallel the heart's own coinage:

To what a stubborn frame
Has sin reduced our mind!
What strange, rebellious wretches we!
And God as strangely kind.

Turn, turn us, mighty God,
And mould our souls afresh;
Break, sovereign grace, these hearts of stone,
And give us hearts of flesh.

Let past ingratitude
Provoke our weeping eyes,
And hourly, as new mercies fall,
Let hourly thanks arise.

The Jarvis Street Pulpit

"IT IS FINISHED".

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, Nov. 5, 1922.

(Stenographically Reported.)

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; "From henceforth expecting till his enemies be made his footstool."—Hebrews 10:11-13.

These verses tell the story of how all men seek salvation, and of the only way in which any one finds it. It is the story of certain priests whose work is never done. They stand "daily ministering and offering—not once—but oftentimes the same sacrifices"—doing the same thing over, and over, and over again; with this result, they have offered "sacrifices which can never take away sins." On the other hand, there is the story of one great Priest who "offered one sacrifice for sins for ever," and "sat down."

And now, I think we might have the benediction; and I might send you away with that text. And if you seek the guidance of His Spirit, there is no reason why every man, and woman, and boy, and girl here this evening should not be saved with an everlasting salvation. For in these verses you have the Law and the Gospel, the covenant which was done away, and that which abides.

I.

First of all, the story of THE PRIESTS WHOSE WORK IS NEVER FINISHED. This chapter from which we read this evening tells us that in the law there was "a shadow of good things to come." "The law was our schoolmaster to bring us unto Christ"; but the law was never designed to save anybody; nor was anybody ever justified by the deeds of the law. The Old Testament dispensation is full of types and of symbols which are very instructive; for they are "a shadow of good things to come." But they made no one perfect. Even those who faithfully observed the ceremonies of the law were not thereby perfected. And instructive as these types and symbols are, having in them the picture of the greater Priest, and the greater Sacrifice which was yet to come, and which was yet to be offered, everywhere there is a discovery of the impotence of the law, of that which "the law could not do in that it was weak through the flesh." The law found its limitations in the flesh: the law set before men an objective standard of life; but it provided no power whereby that standard might be translated into actual experience, and transmuted into a godlike character. The standard was there; the pattern, the example were there; but the flesh was impotent to realize the divine ideal. The ministry of the priests, too, was full of instruction: "Every priest standeth daily ministering and offering oftentimes the same sacrifice." But there was a remembrance of sin every year; and their failure so to minister to the human conscience that man "should have no more conscience of sins," all the time pointed to the necessity of there arising a greater

Priest, who should offer a sufficient sacrifice; who should do for poor lost sinners, what poor sinners had never been able to do for themselves.

The temple was a place of worship; but with the temple furniture there was no seat provided. There was the table of shewbread, and the brazen altar, and the altar of incense; there were all the implements of sacrifice; within the veil there was the ark of the covenant, with the overshadowing mercy-seat. But nowhere within the temple was there a place for a priest to sit down; because his work was never done. He had to stand every day, doing the same things again, and again, and again; but all his sacrifices failed to take away sins.

And that represents the human effort in all ages to find an answer to the greatest of all questions, "How shall man be just with God?" There is in every man a consciousness of sin. Do not misunderstand: I do not mean such a knowledge of sin as is wrought in a man only by the power of the Holy Spirit; but there is a consciousness of imperfection, a realization that somehow or another he has fallen short of the highest possibilities of life. It is one thing to know that you are ill; it is quite another thing to know precisely what is the matter with you. It is one thing to know that you are in the grip of some kind of disease: it is quite another thing to know the nature of the malady, and to know someone who is in possession of a remedy.

Now all men know they are sick; but they do not know just what is the matter with them. When God the Holy Spirit works in the heart and conscience a true conviction of sin; when a man is made to know the nature of sin; when he is led to cry out, as David did, "Against thee, thee only have I sinned, and done this evil in thy sight"; when a man comes to see that his sin is primarily a sin against God, rather than against his neighbour—whatever the character of the sin, when he comes to see that every sin is a sin against God, then he comes to realize that only God can deal with it. But not realizing that, he knows only that there is some moral imperfection; that the life is wrong; that when he would do good, evil is present with him: he knows that there is a law in his members bringing him into bondage, and preventing him from realizing even his own inadequate ideals of life.

Well, such a consciousness of sin as that leads always to an effort in the direction of self-help; and wherever you have a man who, while knowing that he is not what he ought to be, does not know the deadly nature of sin, you have a priest upon his feet, "standing daily ministering and offering oftentimes the same

sacrifices, which can never take away sins." That lies at the basis of all heathen religions, of all naturalistic philosophies: it is a human attempt to find some means by which this life, this eccentric life, that is morally off centre, and out of harmony with God's laws—everywhere these religions are but varied expressions of the universal human desire to get back into centre, and to relate one's self rightly to the laws that are, and to the powers that be; and all because men do not know the deadly nature of sin, nor the character of God whom the sin offends.

And it is ever the old story, "standing daily ministering and offering oftentimes the same sacrifices"—whether they be human sacrifices; whether they be the prayer-wheel; or an attempt by some other means to lay up a store of merit somewhere, that in the great day when the books are opened will be reckoned to our accounts: it is all the same thing.

Moreover, there are many forms of Christianity, or rather, forms of religion, which bear the Christian name—which also are characterized by the futile ministry of standing priests doing the same thing over and over again, without taking away sin.

We are glad to have many Roman Catholics come in here; and I have not anything to say against Roman Catholics; it is my duty, however, to point out the failure of Roman Catholicism. It is a system that I venture to believe cannot stand in the light of God's Holy Word; and yet I should accomplish nothing by mere denunciation. But I remind you, my friends, that the sacrifice of the mass is a repetition of this,—“priests standing daily ministering,” doing the same thing over and over again. Sin is never taken away by that means. And so of all your prayers, and your penances, and all the severe discipline of that system, it is but a modern manifestation of this ancient principle, standing “daily ministering,” and yet never getting the thing done.

And there are forms of Protestantism, so called, which are not a whit better—which are just as far away from the truth of the gospel as Roman Catholicism itself. There are Protestants, so called, who imagine that God must take account of their praying, or their saying of prayers, their going to church, their observance of what they call the “sacrament”; making the very elements which are but symbols of the broken body and shed blood of our Lord a sacrifice, as though they conferred merit, as though somehow or another observance of this would help to balance God's books in favour of the sinner.

But there is no peace for the conscience; there is no rest for the soul, in that view of the Christian religion. There can be no abiding satisfaction for a hungry soul that is based upon any kind of human effort. Then, too, there are others who are not religious at all in the sense of identifying themselves with any religious body, or making any profession of religion, who yet are morally circumspect; they are honourable in business; they are amiable in their social relations; they are faithful in all the duties of life; and on that low plane, for it is low compared with the higher—let me rather make it comparative, and say on that lower plane of a man's merely human relationships, they pride themselves in having violated no law whatsoever. The man says, “If there be not salvation for me, if indeed there be a future life, then for whom is salva-

tion reserved?” But upon what does his hope of the future depend? Upon the priest who daily ministers offering oftentimes the same sacrifices. The man depends for his eternal salvation upon his own morality, upon his own doings, upon his own efforts.

There are other applications of the principle; but if there is a man or woman here this evening who has any expectation whatsoever of standing at last in the presence of God in peace, meeting Him face to face, “with joy, and not with grief,” on the basis of what he himself is, or what he himself can accomplish; he belongs to the class represented by these ancient priests whose work was never done. How many a church-member you will find to-day who will answer you, if you put the question to him—Are you saved? Have you eternal life? Have you everlasting salvation?—how many there are who would say, “I cannot say that, sir. I am not sure of that. I cannot be sure of that until I get yonder!” Why? Because you are saying in your heart, “I am a priest who must stand daily ministering right up to the last hour of the last day of my life, doing oftentimes the same thing; but I have no assurance in my heart that the law of God has been satisfied; that the outraged nature of God has been appeased; and that I, a guilty rebel against His law, have been reconciled to Him.”

II.

But let me read you now the better story! “Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever sat down.” Why? *Because His work was finished*: once and for all He had dealt with sin to the satisfaction of God Himself; and He “sat down on the right hand of God.”

The death of Jesus then was a sacrifice for sin. It was in a certain sense the consummation of a sublime example. He was the most perfect man the world has ever seen; and He lived the most perfect life. He wrought out a flawless righteousness; and we are admonished to “consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.” We are reminded that “when he was reviled, he reviled not again . . . but committed himself to him that judgeth righteously.” We are to regard Him as our example; for in this He left us an example, “that we should follow his steps.” But remember while Jesus is set before you only as an example; and while the gospel preached to you is merely an exhortation to follow His example; you have the Old Testament and not the New. “Every priest standing daily ministering and offering oftentimes the same sacrifices.” Shall I be saved if I follow Him all the way?

But that is not the gospel! It is a reversal of the order of the gospel. Jesus is an example to souls who have been quickened by His Spirit; but He is not an example to souls who are “dead in trespasses and sins.” He is an example to the children whom God has made free by the power of His Spirit; but He is not an example to those who are bound fast in the chains of sin, and who cannot go whither the Lamb would lead them. No, beware, beware, of that interpretation of the gospel which is so popular, which consists of making Jesus an example only! “Stand

upon your feet, and play the man," says somebody. "The way to preach the gospel is to appeal to the heroic." But what are you going to do with the impotent man of whom I was speaking two or three weeks ago, who not only could not follow after Jesus, but could not even get down into the water, although he was at the edge of the pool? Salvation by ideals is no gospel for men who know the plague of their own hearts. It may be thought to be a gospel by the man who knows there is something wrong with him, but who does not know the nature of his malady. But when a man comes to see that sin is a thing that has in it the malignancy of the pit of hell; that it is a thing that disturbs the moral balance of the universe, and lays its protest before the throne of God, and which drove the spear into the very heart of Jesus—when a man comes to see what sin is, he learns that if he is to be saved he must have more than an example to stimulate and direct his own efforts; when he sees the stain of it, the guilt of it, the heinousness of it, he feels that somewhere there should be a pit that is bottomless in which his sin can be buried out of God's sight; and he asks for a sacrifice. Then nothing but blood will do!

"This Man" came to do the work that all the world had failed to do. Do not mock us by half measures! He "offered one sacrifice for sins." What was that sacrifice? O, it is a wonderful word! I think I could preach upon it for a year. Listen! "In burnt-offerings and sacrifices for sin thou hast no pleasure," as though God said, "What can you do to honour my law?" "Then said he, Lo, I come to do thy will, O God." He taketh away the first, that he might establish the second. He set aside the poor impotent will of sinful man; and He substituted for it the will of Omnipotence! And Jesus came and said, "I will honour God's law"; and by the righteousness of His will wrought out a price that He might pay it for our redemption: He "offered one sacrifice for sins for ever." Only one! For there was no other. For in that one, may I reverently say, He emptied heaven's exchequer. In the blood of Jesus Christ you have the wealth of the universe in solution. "God so loved the world, that he gave his only begotten son." By "one sacrifice for sins for ever" did this Man Jesus complete His work.

Well, then, if that be so, is it any wonder that the gospel makes no provision for further sacrifice? Why should it? We do not need any priests now; for this Man "offered one sacrifice for sins for ever"; and finished the work. What will you add to it, my friend? Some of you who have been seeking salvation for years, perhaps—what will you add to the perfect righteousness of Jesus? How can you augment the value of the precious blood? If God is not satisfied with what Jesus did, is there any hope that He will ever be satisfied with what you do? If the infinite sacrifice of the Incarnate God does not restore the balance, and cancel your indebtedness, then there is no hope that anything you or I can do will add to His completed work.

But why did He sit down? He sat down because there was no longer reason for Him to stand. "This man, after he had offered one sacrifice for sins for ever sat down on the right hand of God." Who is He? He was your substitute and representative, when there on the cross He hung with crown of thorns and bleeding hands and feet and side:

"Well might the sun in darkness hide,
And shut his glories in,
When Christ, the mighty Maker, died
For man, His creature's sin."

In that hour as your representative, He went into the outer darkness tasting death for every man; and while in that state of rejection, He cried, "My God, my God, why hast thou forsaken me?" Forsaken! Conscious He was of the separation between Himself and His Father; but now He is seated "on the right hand of God." What does it mean? It means that God has accepted His sacrifice; it means that God has accepted Him as your representative: as truly as He was your representative when He declared He was forsaken, so now He is your representative in His session on the right hand of the Majesty on high. And the difference between the two—the outer darkness, and the eternal glory—has been made by His infinite sacrifice which He offered once for all your sins.

"From henceforth expecting till his enemies be made his footstool." He "sat down on the right hand of God." And in that seat of honour and authority He knows that the ultimate victory over all evil is assured; and in Him ultimate victory is assured to all believers.

III.

WHAT IS IT TO BELIEVE IN JESUS? It is just to call Him by your own name in order that He may call you by His. What is it to be a Christian? It is to look at Jesus dying and saying, "There am I," to see the law shut fast the sepulchre and set its seal, and to say, "There am I;" and to see Him again as He breaks the bands of death and comes forth in resurrection life and light and power, and following Him up the shining way by faith, even to the right hand of God—"From henceforth expecting till his enemies are made his footstool," and to say, "There, too, am I, in the glory with Him!"

What is it to be a Christian? "Thou madest him to have dominion over the works of thy hands." "But now we see not yet all things put under him." Oh, no, man was made to wear a crown, to sit upon a throne, to sway a sceptre, to be a king; but he is without his kingdom. "We see not yet all things put under him. But we see Jesus." There He is!—the Representative, the Pledge of ultimate triumph for ever to every believer in the Lord Jesus Christ. That is what it is to be a Christian—to be identified with Him in death, to share His life, to share His honour, to share His glory, to share His absolute victory over all His foes: "He 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."

Are you a Christian? If you are not, I want to tell you why you are not. The only controversy God has with any man concerns that man's estimate of His Son. But you say, "Sir, it is my sins that shut me out of heaven." No, your sins were laid upon Him. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." No sin you ever committed, or ever can commit short of the rejection of Jesus, need shut you out of the presence of God. Moody used to say when preaching from that great verse, "We go in by one All, and come out by the other All." "All we

like sheep have gone astray"—there we go; "and the Lord hath laid upon him the iniquity of us all"—there we come out into liberty, saved by His atoning sacrifice. But someone says, "It is my sinfulness. I can understand how my sins can be forgiven; but my sinfulness—the thing that is inherent; that is in the blood; that colors my thought; that enslaves my will; that makes me the impotent creature I am! I could never dwell in the presence of God with this sinfulness, if even past and future sins were forgiven." No, you could not. But, remember: He is on the right hand of God; and the Scripture says, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body (or the body of our humiliation) that it may be fashioned like unto His glorious body, according to the working whereby he is able even to subdue all things unto himself." By the power of His Spirit He can make you a new creature, "bringing into captivity every thought to the obedience of Christ."

It is neither your sins nor your sin that will shut you out of heaven; for all that has been provided for at the place called Calvary. There is only one thing; and that is your estimate of Jesus Christ. God's estimate of His Son is proclaimed by the fact that He has raised the Crucified to His right hand; it is proclaimed by the fact that God has accepted His sacrifice in your behalf; that He Who was forsaken is now accepted and enthroned in glory. And the moment you accept God's estimate of your sin and of His Son; the moment you look to Him as your sin-bearer, your substitute, your Saviour—that moment there is an end of controversy between your soul and God. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "He that believeth on him is not condemned; but he that believeth not—however righteous, however honourable, however great in the estimation of men—he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Can I make it any plainer? Can I make it any simpler than that? Do we not all see it to-night by the grace of the Spirit? Shall we leave the priests whose work is never finished, and shall we trust the Priest whose work is done? Shall we turn away from the "sacrifices which can never take away sins," and rest our hope in the Sacrifice made once forever? That is your choice: that is the choice of every man. Have you made it? Even while I have been speaking, has the Holy Spirit just opened your understanding so that you now say, "I see it, sir. I will look to Jesus. I will trust Him altogether, upon the cross, in the grave, in the resurrection, in the glory. He is mine all the way through; and I believe His Word. I have everlasting life."

Well, if you believe with your heart unto righteousness, will you make confession of it? I wonder is there some man or woman here this evening upon whom that truth has dawned, either to-night or at some other time, but who has never just stepped from one side to the other, and taken his or her stand with the Priest whose work is done? Do you not think you ought to? Can you not see that the whole weary world is longing for that perfected salvation? Do you not know that

is what men and women want in Toronto more than anything else?—not mere church membership—not that: they want rest of conscience, the cleansing of the blood, the satisfaction that can come only through personal acquaintance with Jesus Christ. If you have it, then you ought to be openly on His side, so that you might be a witness for Him. And that is why I appeal to you to make your confession to-night. Does anybody object to it?

In apostolic times it was not uncommon as the apostles preached, for those who heard to say, "Men and brethren, what shall we do?" Then Peter told them what to do. But they indicated their desire for salvation. And you remember how Paul in Lystra saw the impotent man, and perceived "that he had faith to be healed." And I think he said, "Stand on your feet, and let this whole crowd know that you have faith to be healed." And he got up. The Book is full of it. There came to Jesus a woman who desired to be healed. O, this ancient Book is the most modern book in the world! She wanted to be healed; but she did not want anybody to know about it. She came through the crowd; and she said, "If I may but touch his garment, I shall be whole." Somehow or another she managed to get near enough to touch His garment, and instantly she was made whole of her plague. "And Jesus said, Who touched me?" His disciples said, "Master, the multitude throng thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me." And when the woman saw that she was found out, she came and fell at His feet and told Him all the truth. He compelled confession. He has promised that if we confess Him before men, He will confess us before the Father. That means to-night—not by and by at the judgment. The moment you and I believe in Him, and confess Him, that moment He identifies Himself with us, and He confesses us in the presence of the holy angels. Our names are recorded there; and we are as safe as if we were actually within the gates of pearl.

Do you trust Him? Have you never confessed Him? Or, if the way is not clear, if the light is just dawning and you have moved towards the light, will you rise in your pew and by rising say, "I want to make the acquaintance of the Priest whose work is done."

NOTE: Many requests have reached us for this sermon which appeared in Volume One of "The Witness", and during the Editor's absence, whom press of other duties prevented from revising sermons before leaving for Los Angeles, we are able to meet these requests by reprinting in this issue.

JARVIS ST. WEEK-END.

The week-end in Jarvis St. was unusually fraught with blessing. The Prayer room Saturday evening was filled with supplicants—and with the Holy Spirit. Volumes of prayer ascended for the blessing of God to rest upon His Word as it would be preached and taught on the coming day.

There were 1,202 at the Bible School, and a full congregation at the morning service. Dr. French E. Oliver gave a powerful message, and there was a large response when the invitation was given. In the evening Dr. Oliver preached to a large audience from Hebrews 3:7-8. Many accepted Christ as Saviour, while others were restored. It was a great day in Zion when sinners found salvation, and saints were built up in their most holy faith.

MAN'S-GUILT AND GOD'S GRACE.

A Sermon by Rev. Thomas Todhunter, M.A., Vicar of Dacre, Cumberland, sometime during the last half of the 18th Century (the Editor's great-great grandfather), preached about 1760.

"By the offence of one, judgment came upon all men to condemnation."—Romans 5:18.

The apostle in these words affirms the universality of that guilt under which the whole human race lieth at present. He had in the beginning of the epistle proved by Scripture and experience that Jews and Gentiles were all concluded under sin; and consequently exposed to suffer the penalty annexed to every act of disobedience. In this and the foregoing verses he traces up sin to its origin, and shows by what means it entered into the world, and maintains its dominion: namely, by the first man's fall, and the corruption of nature which thence ensued. These points the apostle labours to fix upon their hearts both as a ground of deep humiliation, in the view of their deplorable situation by nature, and as containing the strongest motive to embrace that gospel of the revelation of the grace of God, wherein "life and immortality were brought to light"; and a relief provided adequate to the necessity of fallen, sinful, man.

The knowledge of this our fallen state from Scripture, and a clear conviction of its truth from experience, are the chief means which the Holy Ghost uses to bring men into the dust of abasement to plead for the mercy held forth to sinners in Jesus Christ. It is his office to convince us of sin, as well as of righteousness. But disease must be felt before our remedy can be sought. "Jesus came to seek and save only that which was lost. They that are whole need not a physician but they that are sick." Yet here the many stumble. Through unacquaintance with the truth of their real estate they "think more highly of themselves than they ought to think": either conceiting that man is as upright as ever, or at least that such powers and abilities remain with him, that he is of himself capable of pleasing God by the right exercise of his own reason and exertion of his sincere endeavours: or, as some imagine, that though of himself he is insufficient, yet the Holy Spirit helping his infirmities, he hath some moral powers remaining which, if he will exert, shall effectually procure his acceptance with God. All which high imaginations, whilst entertained, cannot but puff up the vanity of man, naturally proud, and lead him to depend more or less on himself, instead of submitting in helpless despair to Him Who is mighty to save; Whose office it is to justify the ungodly, and "to save his people from their sins".

For the undeceiving of such as these; for the information of such as desire to know the truth; for the confirmation of the faith of the sincere; and for the greater humiliation of all, I shall endeavour at this time to prove it a fact,

THAT MAN IS FALLEN, WHOLLY FALLEN, FROM GOD.

May the Spirit of God send the conviction of this melancholy, but important truth into all your consciences, giving you "an understanding to know the Scriptures", and yourselves.

I am to prove to you that man is a fallen creature; yea, wholly departed from God. And here I shall make use of two chief arguments, namely, the testimony of the Scriptures, and universal experience; each of which, I trust, will convince those who reverence

the authority of God, and coolly examine the evidence that our state is truly deplorable and corrupted. O! that it may lead every soul here present to Him "who alone is able to save to the very uttermost, all who come unto God by him".

First, *the testimony of Scripture*. And in a point of such weight and importance you may be sure to meet with the strongest assertions of it. I will select a few of the principal, as they lie in their order, and open their contents that we may feel their force.

God made man after His own image, an image to have been perpetrated to his posterity, had he continued in his obedience. He fell: God's image was effaced. The curse hath succeeded. When Adam therefore begat a son the Holy Ghost peculiarly notes that it was "in his own likeness", not the likeness of God in which originally he gloried, but of his fallen nature—a pregnant evidence of which presently ensued, when brother imbrued his hand in brother's blood.

From such an early specimen of man's nature we may be less surprised at the following relation, "God saw the wickedness of man that it was great in the earth, for every imagination of the thoughts of his heart was only evil continually." Such is His description Who knew what was in man. The heart of man was then evil; yea, every thought of it; yea, every imagination, before the thought is framed, or desire perfected: it was evil and only evil, not the least mixture of spiritual goodness remaining; nor was any moment excepted, evil continually flowed as the stream from the fountain.

But it may be objected: the evil here mentioned was not natural but acquired; that men were not born wicked, but made themselves so. This point then let the next declaration of God determine. Does He not say to Noah, in the view of generations yet unborn, that He will not again curse the ground for man's sake, though the same provocation would and must for ever exist, "because the imagination of man's heart is evil from his youth"? Here it is evident that evil is charged upon the heart of man as its genuine produce. No reference is made in these words to the persons then in being, or the influence of their or any future examples or instructions; but it is mentioned as arising simply from the corruption of nature.

In consequence of this, the rising generation, influenced by the same corrupt nature as their forefathers, turned every one quickly to their own ways; so that in the days of Abraham idolatry reigned universally.

Well, then, may we join with Job in asking, Who can bring a clean thing out of an unclean? Not one. Well may we subscribe the Psalmist's confession, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." The fault lies in our nature, the fountain is marred at its head, and, in consequence, the streams must flow corrupted.

As we advance we have increasing proofs of the universality of this corruption. The Holy Ghost by the mouth of David assures us that when "the Lord looked down from heaven upon the children of men,

to see if there were any that would understand, and seek after God; Lo! they were all gone out of the way, they were altogether become abominable, there was none that did good, no, not one."

Such apprehensions also had the prophets of the state and temper of man. "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." It is a great deep of corruption: when we have fathomed it with the longest line of observation, and found it to be indeed desperately wicked, still the half is not told us. Who can know the fulness of evil which dwells in an apostate nature?

Our blessed Lord therefore, when among other divine lessons He pointed out what defileth the man, declares it arises from his heart: "Out of the heart proceed evil thoughts, murders, adulteries, thefts, false witnesses, blasphemies; these come from within." The heart is the seat of sin where Satan dwelleth; there the conceptions of it are formed, and thence they flow, as filthy streams proceed from a putrid lake.

And this is the necessary effect of being born into the world; for "whatsoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." The nature is called "flesh", because it is dead to God;—enslaved to fleshly appetites and passions, and hath by its fall sunk almost into the beast.

Our nature thus declared to be evil, we must expect to hear it condemned; and so it is written, "We are by nature children of wrath." Wrath—divine wrath—follows sin as closely as the shadow does the body—where sin is, there will be wrath; and where wrath is, there we may be always assured sin hath been.

From all these, and many like testimonies which might be adduced,—and, indeed, from the entire system of divine revelation—I presume it will incontestably appear that man is at present a fallen creature, wholly defiled in his nature, and in consequence become loathsome and hateful in the eyes of divine purity.

Secondly, *That the fact is really so, experience abundantly confirms.* The truth is certain, though it be denied; but it is immediately confessed when the heart begins to be really enlightened to know itself. The ignorance of the blind, or their disputing against the light, prevents not the shining of the Sun, nor can they persuade us, that there is darkness at mid-day.

1. The experience of all ages attests the corruption which God's Word reveals. It was not only in the first ages of the world that the wickedness of man was great in the earth: the complaints of every succeeding age show the same cause operating uniformly throughout. Consult the heathens: they observed it, confessed it, lamented it, and talked of precepts, though unable to restrain the power of corruption. Consult the Scriptures: they describe all the nations, and even the chosen people of God, "as a seed of evil doers"; and their prophets, rising up continually, reproached them for their ungodliness.

The account which the Apostle Paul gives of the Jews and Gentiles, learned and unlearned, shews the deplorable and universal deluge of sin. And what

succeeding times have mended the account? Surely not our own! Cast your eyes around and read man's present apostasy written as with a sunbeam; see how iniquity lifts up its hydra-head and hisses on every side. "By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood", says the prophet. What a scene of blackness appears to the observant eye! The lying prophets indeed "see visions of peace"; boast of man's moral rectitude; palliate the flagrant evils which they cannot deny; and seek to hide themselves and others from the Light, "speaking peace, peace", when it is evident, as Jehu said, "What peace, when our iniquities and our whoredoms are so many?"

Where can you look without beholding the broken tables of the covenant trampled underfoot? Whilst one part of mankind are plunged in the grosser crimes of perjury, drunkenness, all manner of lewdness, Sabbath-breaking, profaneness, and disobedience; the other, more decently corrupt themselves, and forget God: in Mammon's idol service, in Honour's empty pageantry, in Pleasure's thoughtless throng. The world—the world—is the universal cry, where envy, malice, disappointment, covetousness, ambition, successively torment the fortunate and the unsuccessful. The learned and the unlearned, the high and low, the rich and poor, have their separate walk, concurring all in this, "To worship and serve the creature" etc. But these things men hate to see or hear of, though truths so flagrant; and, fixed on their own deceivings, will neither attend to their danger, nor be restrained. Hence so ineffectual have been all the means which God or man hath used. Doth God raise up servants to remonstrate against iniquity? They hate and persecute them. Like their fathers that "killed the prophets, and stoned them which were sent unto them", they smite them with the words of the tongue, and wound with the edge of the sword. "All the day long has God stretched forth his hand to a disobedient and gainsaying people." They hate to be reformed, and "cast His word behind their back." Nor do they regard men much more than God. In general, how ineffectual are all the restraints of human laws! How are they evaded or broken through! What would men say if only the laws against Sabbath-breaking, drunkenness, and lewdness were put in execution? Now if neither divine nor human laws can restrain mankind from the commission of vice, what a sad, what a melancholy demonstration does this afford of the misery and corruption of our nature! Facts like these evidently prove that man's neck is an iron sinew, that he determines to go on in the frowardness of his heart, an evil heart of unbelief, departing from the living God.

2. Another confirmation of this truth may be drawn from an observation on the tempers of children, even before they arrive at years of reflection. It will be found universally true that "folly is bound up in the heart of a child". And those who would be convinced of the corruption of our nature need only observe the babe in the nurse's arms. Those perverse passions which afterward in life break forth and fill our houses with violence, appear then in embryo,—what anger may you remark in their little breasts when crossed or contradicted! What selfwill and obstinacy do they

show under correction! What envy at favours done to others! And scarce have they begun to speak but they begin to lie, and disingenuously and artfully, like Adam, seek to conceal their transgressions. So true it is, that "ungodly man is froward, even from his mother's womb; as soon as he is born, he goes astray and speaks lies." Nor can this be ascribed to the influence of education, or laid to the fault of bad examples before them. It is the case with those who are most carefully educated; and the most pious parent with grief beholds the seeds of corruption springing up continually in this their native soil, notwithstanding his pains to root them up by the rod of correction and the most wholesome instruction.

And though some show stronger dispositions to sin than others, and a milder constitution appears from the cradle in a few, yet none are exempted from the above symptoms of corruption, though, like different animals of the same savage species, some exceed others in ferocity. Nor can this be accounted for on any other principles than those which the Scriptures open to us, for what could be more impious, nay, more blasphemous, than to suppose that we came such out of our Maker's hands as we now evidently appear?

3. The acknowledgments of the best of men have borne a strong testimony to this great truth, that man is a corrupted creature. Whoever reads the Scripture with an attentive eye will necessarily observe the ancient worthies full of their confessions of guilt and corruption. David, Job, Paul, high as their advancements were, groaned under this evil, being burdened. A body of sin hung about them; a nature departed from God and ready continually to hurry itself down its stream into the dead sea of perdition. It was only by wrestling, striving, labouring, and, by the grace of God, beating down this body of sin, that they were enabled to stand, so great is the difficulty of subduing this strong bent of our fallen nature. And the experience of God's servants hath and doth continue to confirm it. For who of them doth not feel "a law in his members warring against the law of his mind"? Who is not often forced to say, "When I would do good, evil is present with me"? Yes, do they not all go mourning to their graves under this burden, and long especially to "be absent from the body" that they may be wholly delivered from the bondage of corruption which now presseth down the soul?

From what hath been said, who can any longer doubt of the universal depravity and corruption of our nature? Who will have the hardiness to say, "I have made my heart clean, I am pure from my sin"?

It remains therefore only to make some improvement of what has been said.

First: for our deeper humiliation before God. Though we are never so deeply convinced of this or that sin, if we see the fact only, the impression of guilt will be but partial, and, though terrifying, not truly humbling and emptying of our self-sufficiency. If we would see sin in its true malignity we must ascend from the act to the temper; from the temper to the nature. And what can so entirely confound our pride as this view we have taken of ourselves? Not merely corrupt in practice, but in principle; not sinners by habit only, but sinners in nature. Here sin appears exceeding sinful; confounds us in the dust, silences

every plea, and brings the soul before the throne of sovereign grace, crying out, "Unclean, unclean!" A person thus convinced, knows himself to be one mass of corruption; that he never was possessed of one good temper—never performed, nor could perform, one single act pleasing to God, for what uncleanness can proceed from the mouth of the unclean? And hence he is entirely cut off from any help or hope in himself; and led simply to lay hold on that help which the gospel sets before him in Jesus Christ Who came to deliver us from the bondage of corruption by the efficiency of His blood, and the power of His Spirit. The reason why so many who are awakened in a measure to a sense of sin, continue still in bondage, and fruitlessly are labouring to mend themselves, is this, that they are not truly humbled; they are not acquainted with the depth and universality of the corruption which the fall hath brought upon them; nor consequently with the impossibility of doing anything pleasing to God till He justifies their persons as ungodly, and "writes his laws upon their hearts".

Secondly, What a dreadful thing is sin! One sin hath introduced all this misery into the world; and yet we are daily trifling with it as a little thing. Instead of regarding it as the evil and bitter thing it is, with what unconcern do we pass by it in ourselves and others! And here again have we not a strong additional proof of the reality of our fall in this deep insensibility to it, whilst we behold its consequences so tremendously fatal! Oh, did we only consider how God hates sin; did we but attend to the present marks of the divine displeasure against it; or could we be persuaded to believe "the wrath to come"! Surely there is not one of us but from the bottom of his heart must tremble. As the "earthquake which shook the prison", and brought the trembling jailor on his knees, this view of the dreadful evil of sin, and the consciousness of how deeply we lie under its curse, would shake the inmost powers of the soul, and lay us low before the footstool of mercy, if yet "the iniquity of our hearts might be forgiven us". In how dangerous a situation then, and drawing on fast to eternal ruin, must that soul be who hath never yet groaned under the burden of sin—never had deep apprehensions of his own vile-ness, nor felt the least of its evil and bitterness, nor cried to Him Who "hath appeared to take away sin by the sacrifice of himself"!

Lastly, What a welcome message doth the gospel bring to those who are truly sensible of their fallen state! Such as are bowed down under the pressure of their guilt and harassed by the terrors of a broken law will fly for shelter to the covert of the blood and righteousness of Jesus Christ. The love of Christ blotting out all the bitter things that the law writes against them will oblige, and constrain them to live to Him Who is the Reliever of their miseries! They will not, in such a case, hear with cold indifference that "the Lamb of God taketh away the sin of the world". They will not pass by, and look upon His sorrows unmoved when "the Lord laid on him the iniquities of us all". They will no longer dispute against the dispensations of God, nor proudly ask, "How can these things be?" But they will haste for refuge to the hope set before them,—humbly bowing before the gracious throne, they will believe, admire,

and adore. O, that each soul of us really felt our disease! How ready then should we be to submit to the Divine Physician, and lay our sinful, corrupted, souls at His feet! Happy the man that thus comes to Him in all his native wretchedness; He never sent such one "poor sinner empty away". "He healeth all our infirmities, and delivereth the souls appointed unto death."

If what you have heard, my brethren, has the blessed effect of humbling any of your hearts, the great end of my speaking will be answered; and the "revelation of the gospel of the grace of God in Christ Jesus" will indeed be sweet and precious to your souls,—yea, more "precious than gold or silver . . . sweeter than honey, or the honeycomb."

DR. SHIELDS' BOOKS OF SERMONS.

A series of ten addresses by Dr. Shields entitled, "Christ in the Old Testament", may be obtained in paper cover at 50c. per copy; also book of eight sermons entitled, "The Adventures of a Modern Young Man," at the same price. Write: *The Gospel Witness*, 130 Gerrard St. East, Toronto, Canada.

NOTICE.

We are pleased to announce that arrangements have been made whereby we shall be able to accommodate approximately 2,500 persons at the Annual Conference of the F.B.Y.P.A. of Ontario and Quebec in Jarvis St. Baptist Church, Toronto, May 23rd and 24th.

This makes it possible for us to extend an invitation to all Fundamental Baptist who would care to fellowship with us at that time. The coming of Dr. J. W. Gillon of Oklahoma means that a very large number will desire to attend this conference, and in order that everything may be done for their convenience, it is necessary that all who purpose attending notify us by registering in advance. Registration cards

may be secured in your own church or by writing direct to Mr. S. Wellington, 642 Merton St., Toronto. There is no charge for registration.

COMMENCEMENT EXERCISES.

The first Commencement Exercises in connection with The Toronto Baptist Seminary will be held in Jarvis St. Baptist Church, Monday evening, May 13th, when diplomas will be presented to the graduating class. A hearty invitation is extended to all Baptists and interested friends to attend this service which promises to be full of interest.

ANNOUNCEMENTS.

The Baptist Bible Union Annual Meeting will be held in the First Baptist Church, Buffalo, May 14th to 17th.

The Annual Meeting of Jarvis Street Baptist Church will be held Tuesday evening, May 21st.

Des Moines University Commencement will be June 2nd and 3rd.

Annual Convention of the F.B.Y.P.A. will be held in Jarvis St. Church, Toronto, May 23rd and 24th. Dr. Gillon, of Shawnee, Ky., is the special speaker.

World's Christian Fundamentals Convention

CHANGE IN PLACE OF MEETING

The Annual Meeting of the World's Christian Fundamentals Association, of which Dr. W. B. Riley is President, is to be held in First Baptist Church, Minneapolis, May 26th to June 2nd, instead of in Indianapolis as previously announced. Remember the place—First Baptist Church, Minneapolis; and the date—May 26th to June 2nd.

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The Union Baptist Witness

These pages (13 and 14) are the Authorized Official Organ of the Union of Regular Baptist Churches of Ontario and Quebec.

W. GORDON BROWN, Editor.

Communications for this department should be addressed direct to W. Gordon Brown, Box 502, Orangeville, Ontario.

ON CONTINUING.

Calvinists and Arminians, however they may differ on many matters of great importance, agree on one point, namely, that it is necessary for a believer to continue in Christ's word. "If you continue in my word, then are ye My disciples indeed." Of course, we believe in the perseverance of the saints, because we believe in the preservation of the saints.

Recently two Christian workers went to see the manager of a hall about renting it. They explained that it was to be used by the Baptists, in which to hold meetings. "Baptists?" said the man, somewhat puzzled. "Baptists! Oh, you are the continuing Baptists, are you?" Yes, thank the Lord, we are! We continue as Baptists, because we continue in the Word of Christ.

F.B.Y.P.A.

Secretaries and others concerned are asked to give their attention to the following items at once:—

1. Annual Report forms have been sent to all churches. If you have not already done so, please return yours at once, so that our report for the Conference may be completed.

2. If you have an offering for our Treasurer, please send it at once before we close our books.

3. Make application to Mr. S. Wellington, 642 Merton Street, Toronto, for registration cards for the Annual Conference. Registrations are now being received. Where is yours?

REVIVAL IN COURTLAND.

During the year or so that Rev. Robert Guthrie has been pastor of the Courtland Regular Baptist Church, he has faithfully sown the good seed of the Word of God. During that time he has also seen some results of such a seed-sowing, in awakened interest, conversions, baptisms, and additions to the church. He, with his people, however, have prayed for a great revival. With this in mind they invited Rev. Donald Fraser, of Hiawatha Street Baptist Church, St. Thomas, to come for evangelistic services. Brother Fraser came willingly, and he has been preaching each night for the past three weeks the unsearchable riches of Christ. The attendance has been good, and, following the first "break" on the fifth night of the meetings, souls have pressed their way into the Kingdom at each service. The second Sunday of the meetings saw the gallery of the church auditorium brought into use to accommodate the people. The Sunday

School that day reached the record attendance of 118.

Although it was planned originally to continue the meetings for only two weeks, at the request of the people, the time was extended to three weeks. During the first one and one-half weeks, of which we have a report, forty souls have come forward. Of these thirty-two have been baptized, and three others will come into the church by letter. At a largely attended communion service on Sunday, 28th, seventeen were received into the membership of the church, and it is expected that the rest, with the exception of five, will also join up.

Surely this season of refreshing from the presence of the Lord has its lessons for all our churches. When the Word is preached faithfully, definite results will follow sooner or later. The Gospel has still its ancient power to change the hearts of men. The proportion of those making a profession of faith, who have also been baptized, while it seems unusual from the standpoint of the average "revival", ought, according to the New Testament, to be the common occurrence. "And the Lord added daily those who were being saved" to the Church.

We learn also what a good and consecrated Christian worker, who may not be in what is ordinarily known as the ministry, can do. Mr. Arthur Risley, formerly of Mimico, and now living in Courtland for health reasons, has, in spite of his sick condition, been used of the Lord to instruct many in the things of God. Oh that a like revival would visit all our churches! For this let us pray continually.

A NEW WORK IN NORTH BAY.

For some time a number of friends of our movement have met together in North Bay and prayed that the Lord would open the way for a definite Fundamental testimony in that city. Prayer has so far been answered that Rev. Frank Holliday, pastor of Fairbank Baptist Church, Toronto, began evangelistic services in the Orange Hall, May 5th. The Fairbank church have subscribed funds for the support of one of their own men, Mr. Robert Allan by name, a graduate of the Toronto Bible College, on this field. Pray for a mighty revival in North Bay.

HUGHSON ST., HAMILTON.

We are sure that all of our readers are particularly interested in the Hughson Street Regular Baptist Church, because of the persecution which they are enduring at the hands of the unscrupulous Marshallites. It is therefore a joy to hear that on April 8th four young ladies were received into the membership of the church. That same Sunday evening, at the Gospel

appeal, two other young women, and a mother past middle life, together with one young man, went to the front of the church, manifesting their desire for salvation. On Sunday, April 28th, three were immersed, and three more professed salvation, one man who had not been in church for seven years. Surely the Lord is vindicating the stand which this church has taken.

ADDITIONS TO ST. PAUL'S.

It is seven months since the Grande-Ligne Mission ejected the St. Paul's Bi-lingual Baptist Church, Montreal, of which Rev. A. St. James is pastor, from the building that was put up for them seventeen years ago, but during that time the Lord has vindicated the stand of the church that was "kicked out" of its building, by blessing received. There has been an average increase of two per month in the membership. Six received the right hand of fellowship at the regular communion service on May 5th.

This church is in need of a building and school room, the cost of which will be approximately \$15,000. One committee of the church is now at work seeking a suitable location, and another is canvassing the membership. To date six subscriptions from the membership have totalled \$286. Rev. Mr. St. James has given the story of his work in a number of our churches, and he has still a number more to visit. It is hoped that we shall do the right thing by these brethren in subscribing liberally for this good work.

SIMCOE.

Rev. Oscar Boomer baptized two young men in the pond in Simcoe on Sunday evening, April 28th. One other was to have been baptized, but was detained by illness. We hear that interest is growing in the work there.

MOUNT PLEASANT.

Rev. Alexander Thomson again baptized three candidates in the Mount Pleasant Road Baptist Church, Toronto, on Sunday evening last.

FAIRBANK.

The church of which Rev. Frank Holliday is pastor have recently purchased a Gospel truck, to be used for open air preaching during the summer. We think their example commendable. We also beg our readers to pray for this effort.

ORDINATION OF OAKWOOD PASTOR.

On the evening of Tuesday, April 16th, twenty-six messengers from ten churches met with the Oakwood brethren to consider the advisability of ordaining to the Gospel ministry Mr. C. L. Rumball.

After the appointment of Rev. G. W. Allen as Moderator and Rev. J. F. Holliday as clerk, Mr. Rumball described his early Christian experience and call to the ministry. He emphasized the influence a Christian home and family altar had exercised in leading him to faith in Christ and obedience to the call to service.

Mr. Rumball affirmed his loyalty to the doctrinal basis of the Union of Regular Baptist Churches of Ontario and Quebec, and invited the council to question him concerning his views of the doctrines which are to-day the special points of critical attack. In the long period of questioning which followed, Brother Rumball made it clear that he is an uncompromising Fundamentalist.

The council unanimously agreed to proceed with the ordination of Brother Rumball. Those who took part in the service were: Rev. G. W. Allen, chairman; Rev. W. J. H. Brown, who gave the charge to the candidate; Rev. W. E. Atkinson, who gave the charge to the church; Rev. P. B. Loney, who offered the ordination prayer; and Rev. J. F. Holliday, who welcomed the brother into the ministry. Rev. C. L. Rumball pronounced the benediction.—J. F. Holliday, Clerk.

REV. MR. CONNOR WELCOMED.

The following is from the Stratford *Beacon-Herald* of April 24th: "Beginning with a banquet, followed by a fine programme, the reception to Rev. J. G. Connor, who took charge of the Memorial Baptist congregation some months ago, was held at the Church last night, with a large crowd in attendance. Brief addresses by officers of the various organizations of the church and by several of the ministers of the city welcomed the new pastor of Memorial Baptist Church, to Stratford in a manner which left no room for doubt but that Rev. Mr. Connor has already won a secure place not only in the hearts of his congregation but also in the esteem of other pastors here."

THE "WORLDLY" ALLIANCE!

"Will Southern Baptists accord a warm welcome to the modernistic leaders of the Baptist World Alliance? It is reported that some of them will be there. The president, Dr. John MacNeill, who, however beautifully he may talk, thoroughly committed himself to modernism in his defense of the notorious Professor Marshall, of McMaster University, will attend, we understand. Also the General Secretary of the Alliance, Dr. Rushbrook, while a polished, affable gentleman, is unquestionably lined up with the modernists. The whole leadership seems now to be in the hands of modernism. Southern Baptists, if they would get out of their difficulties, should withdraw any responsibility for the Alliance. It seems to us that, under the circumstances, it would be far better if the brethren responsible for the coming of these representatives, would indicate to them that it will not be consistent to raise the issue in the convention by their recognition."—*The Baptist Trumpet*, Dr. C. P. Stealey, Editor.

A TIMELY PLEA.

Rev. Dr. H. C. Morton, writing in *The Fundamentalist*, the journal of the Wesley Bible Union (England), for April, 1929, puts, "in a respectful and very urgent plea to our fellow Fundamentalists": "We are living in a day of dire apostasy. The year 1928 has been a year of terrifying doctrinal landslide. The Faith once for all delivered to the Saints—the belief in an Infallible Christ and a true Bible—is rapidly perishing out of the minds of the British people. In this awful national position do not let us attack one another. Among Fundamentalists who hold the three great essentials, viz., that Christ is the Infallible Son of God, and the Bible God's Word, and Evangelical Doctrine God's love message to mankind, ought not the principle "Live and let live" to rule? We urge that it is vital for us Fundamentalists to concentrate on the really essential; to leave one another the full liberty which God has given us; and to see if we cannot by united prayer and effort save a great remnant out of the present sweeping floods of Modernism and Death."

MORE MODERNISM.

Another evidence of the modernistic influence now in the saddle of the Northern Baptist Convention, is that the American Baptist Publication Society, a branch of which does business at 223 Church Street, recommends as "of all commentaries" "in every way the best", Bishop Gore's "A New Commentary on Holy Scripture". The Bulletin of this society bids one "order from your nearest branch manager". We wonder how many orders 223 Church Street will handle in order to assist the spread of unbelief?

"WE DON'T SPEAK OF THE CROSS"—AN INDIAN CHRISTIAN (?) PREACHER.

In the copy of *Faith Work in India*, being the Bi-Annual Report for 1927-28 of the Zenana Training Home, Poona City, India, are some remarks of startling interest, by Miss Edith Hall, with regard to the appalling inroads of modernism in the missionary work of India. After speaking of the boundless opportunity offered for Gospel work, of crowds pressing to hear the message, the writer tells how for three days the evangelistic band of their mission worked among the crowds of pilgrims in the city, on their way to a great yearly festival. But in all these gatherings no other missionary was to be seen. They are so busy with social and other problems as to have no time to preach the Gospel. "I do not write this in any controversial spirit—well do I know that other work is often necessary to the furtherance of the Gospel, but surely things are out of all proportion when in a station where five or six missions are represented hardly any are free for evangelistic effort. In the pioneer days there were meetings in the markets, in the city, and any crowded thoroughfares, where the missionary led his people out to tell of the need of a lost world, of a Saviour from sin, and of God's willingness to save all who came to Him through His

Son. But to-day it is old-fashioned to believe such a Gospel. Some of our Indian Christians (?) openly refute it and write of "our mistaken notions in borrowing Jewish ideas of sacrifice and blood-shedding and introducing them into the Christian faith."

"Our Evangelist spent part of his holiday in a town where for many years a well-known mission had been established, and now and then he accompanied one of their Indian preachers as he went out to hold open-air meetings among the people. One day after Nyansookrao had given the story of the Cross, this man took him aside and said, 'We don't talk to the people here in that way; we don't speak of the Cross or the Blood; we are taught differently now; please don't preach like that.' Do you wonder this dear, earnest soul was almost heart-broken? He was in his native place, amongst people he had known from childhood, and he knew that instead of bread they were given a stone, instead of the way of God being made clear through all Christ in His glorious death had wrought, they were being deceived by another gospel which is not the Gospel.

"Modernism is terribly busy on the Mission Field—this last deadly weapon of our enemy, more plausible, subtle and dangerous than any other—and men are coming out from the Churches at home, to the student life of this great needy India, and are injecting this fearful poison at its very source. Are you praying about this, are you seeking by your constant earnest intercession to thrust back the adversary?"

"In one of our missionary periodicals a leading missionary, one who had the love and reverence of numbers of Indian Christians, Hindus, Mohammedans, etc., wrote: 'It is not longer possible for anyone to base his speculations on the origin of evil, upon the fall story of Genesis, nor upon any other mythological tale'. It is an ominous and significant fact that nearly, if not all the opposition to preaching the Word to-day, comes, not from religious or orthodox Hindus, but from the student class, those who are educated in schools and colleges, often under missionary supervision.

"During my hot weather holiday on the lovely hills of South India, I met one missionary who had done valiant service for the Lord in one of the largest cities of South India, and whose time for retirement is near at hand. She wonders how she can leave the work so dear to her, since the one sent by her Board to help her and presently take over her duties, is not only a very stylish, worldly young woman, who smokes, but has no belief in God's Word. What are we coming to? You will see then how tremendous is the need of clear, definite Bible teaching, and I do praise God He does enable us to give that in our Home."

DR. C. P. STEALEY.

The Hudson Avenue Baptist Church, of which Dr. C. P. Stealey, editor of *The Baptist Trumpet*, is pastor, has purchased a lot in an unoccupied territory of Oklahoma City, and are erecting the first unit of their building, a two-storey brick building, 45 by 75 feet in size.

Coals for the Altar Fire

By Rev. T. I. Stockley, D.D., Dean of Toronto Baptist Seminary.

Sunday May 12th.

The Comforter is the Paraclete.—

John xiv:16-26

The Comforter is the Paraclete and the Paraclete is One who is called alongside to help. As a vessel in a storm makes signals of distress, and the lifeboat comes alongside to take the sufferers off the wreck; or, as a patient, lying sick, calls for the physician; or, as a defendant in a court of justice summons an advocate to his aid; or, as a worker overwhelmed with the magnitude of his task, brings in a helper; or, as the friend whose burden is too heavy to bear, asks for the sympathy of another; in all these, and in how many other kindred ways does the Holy One fulfil His gracious office in the comforting of His people. Have you called in the Paraclete? Have you called Him alongside to help? If not, lose no time in entreating His favour. He is an unchanging Friend. Earthly friends may fail or leave you, but the Divine Comforter will never forsake His own. If we have indeed received the Heavenly comfort: if we have known the Comforter, we can say, "Thou remainest".

Monday, May 13th.

The Comforter is needed.—

2 Cor. xi:16-33

We need comfort in the times of *privation*. Such privation as the disciples themselves experienced when their Master's bodily Presence was withdrawn. So with us when loved ones pass within the veil, when, it may be, one beloved face is no longer with us, when we listen in vain for "the voice that is still", at such times "all the earth seems poor and vast", and we are in sore need of comfort. There are the times of *Peril*—times which come but rarely perhaps to us in the form they came to Paul, "perils of waters, perils of robbers, perils by mine own countrymen, perils by the heathen, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren" (2 Cor xi:25), but which, nevertheless, are the lot in some form or other, either outwardly to the body or inwardly to the soul, of everyone of us. At such times we are made to feel our need of comfort.

Tuesday, May 14th.

The Comforter Counsels us.—

John xvi:1-15

How can we discern the counsels of the Holy Spirit? First perhaps in that mysterious saying of our Lord "He shall not speak from Himself" (John xvi:13). Antichrist speaks in his own name (John v:23). Satan speaks "from his own resources" (John viii:44). The sinner alas turns to his own way (Isa. liii:6). But "The Son can do nothing from Himself", (John v:19, 30). The Spirit of God speaks "not from Himself". The Son glorifies the Father (John xvii:4). The Spirit glorifies the

Son. The first great mark of the Spirit's guidance then, is the glory He gives to Christ. Do you ask, with Pilate, amid contending views and voices, what is truth? The answer will be found in the place which Christ occupies in the statements offered for your acceptance. Is Christ supreme in these new views, or are His claims obscured? The Holy Spirit glorifies Christ. He exalts Him in His Person as God as well as Man. He exalts Him in His offices as Prophet, Priest, and King. He exalts Him in the affections of His people, as the chiefest among ten thousand, until they see no man but Jesus only, and cry with one of old "Whom have I in Heaven but Thee, and there is none upon earth I desire beside Thee" (Ps. lxxiii:25). If Christ be not on the throne there is no safety in the teaching.

Wednesday, May 15th.

The Comforter Sanctifies trial.—

1 Peter 1:1-13

Affliction profits because it purifies. The old tell-tale word, tribulation, from the Latin (tribulum, a flail), teaches us that many a hard blow is necessary before the chaff is separated from the wheat. "The trial of faith", Peter assures us, is not only precious, but "much more precious than gold that perisheth, though it be tried with fire". Certainly the faith of those three youths shone bright and clear in Nebuchadnezzar's furnace long ago. Nay, their faith was turned to sight, for with them in the midst of the flames walked the Son of God. Did not that fiery trial benefit them? Certainly it did. Not alone by purifying their faith, but by exhibiting it. It enabled them to glorify God as never before. It turned that mighty host of spectators into a vast missionary meeting from which messengers went forth to the remotest corners of the empire to carry the amazing tidings of the Jewish sufferers' God.

Thursday, May 16th.

The Comforter separates us.—

1 John ii:1-17

The knowledge of God, the love of Christ, the guidance of the Spirit, the thought of eternity—do these considerations weigh with us, not only in the church on Sunday, but in our everyday life in this difficult world? Do they affect our business, do they decide our friendship, do they determine our choice of husband or wife? Do they weigh with us in choosing our place of abode, or in arranging the countless minor details of which our lives are woven? Separation from the world does not mean flight from duty, it does not mean retirement to a monastery; but it does mean that we recognize that still the Cross of Christ divides mankind—that still there are but two classes, the penitent and the impenitent, "on either side one and Jesus in the midst." It does mean that for us and ours and those with whom we cast in our lot,

our first care must be to range ourselves on the right side of the Cross, to recognize that there is a world from which we are called to separate, and that to ignore that separation is to run the risk of being counted, in the startling words of St. James, among "the enemies of God" (James iv:4).

Friday, May 17th.

The Comforter Calls Upward.—

Col. iii:1-17

"If any man be in Christ there is a new creation" there. The Christian life is not the improvement of the old; it is the introduction of the new, and surely "a new creature must desire a new world." This life is triumphant. On the resurrection morning, sin, death, and hell lay conquered at the Redeemer's feet. And not only so, the prices of this world had shown what this world really is, by rejecting Christ's claims and crucifying Him Who was the Lord of Glory. It remained for God to show on the resurrection morning how vast a gulf separated the world's estimate of Christ from Him. Thus viewed, surely the resurrection life of a Christian must be a life of triumph over "this present evil world". "Love not the world, neither the things that are in the world," sounds a hard saying in the ears of men, but rightly understood to obey it is but the natural outcome of a life hid with Christ in God. It is the resurrection call, "come up higher", out of the mire of sin, "out of the dustcloud of worldliness, out of the yellow fog of covetousness", out of the earthborn gloom of doubt and fear, come up to the new world into which you are new-born and to which your union with Christ entitles you.

Saturday, May 18th.

The Comforter keeps the glory in View.—

2 Cor. iv:5-18

Let the suffering Christian lift up his head, his redemption draweth nigh. O bright and happy prospect of the day that knows no night, of the sanctity that never shall be soiled, of the service that shall never tire, of the "sweet societies" that shall never part. Weary with earth's uncertainties and change, the soul yearns with an unutterable longing, not, indeed, for the monotonous but for the everlasting. It cries out for certainty, for permanence, for the "kingdom which cannot be moved." The worldling may still, in his inward thought, dream that he shall continue for ever, and call the lands after his own name; but the Christian has been disillusioned. He has learnt that the world has nothing new to give. His heart is not set upon the seen, but the unseen. Here he has no continuing city, but he seeks one to come. He seeks the eternal, where

"Everlasting Spring abides

And never-withering flowers,"

where pleasures never pall, and love will never fail, and sin and sorrow can never come.

Baptist Bible Union Lesson Leaf

Vol. IV.

No. 2

REV. ALEX. THOMSON, Editor.

Lesson 22.

June 2nd, 1929

Second Quarter.

CHRIST SUPERIOR TO ANGELS.

Lesson Text: Hebrews, chapter 1.

Golden Text: Hebrews 1:8.

I. INTRODUCTION.

Considerable discussion has taken place relative to the authorship of this remarkable epistle to the Hebrews, and various conjectures have been made, but no insuperable difficulty interposes in accepting the name attached to the title in the authorized version. Space is not available for stating the reasons for the Pauline authorship which are of an internal and external nature, but it may be said that they outweigh those of a contrary nature. It is to be noted, however, that irrespective of authorship the inspiration of the writing is unquestioned. The Holy Spirit is the real Author. The epistle was written for Hebrew Christians who were acquainted with Old Testament teaching, and it portrays our Lord in the light of such teaching, showing His superiority to angels and men, revealing the temporary and typical nature of the Mosaic rites, and emphasizing the unique character and blessedness of His High Priesthood.

II. GOD REVEALED IN CHRIST, (vs. 1-4).

1. The epistle is devoid of opening salutation so common to Paul's epistles, but plunges directly into its subject matter with a statement concerning God's revelation to men in Christ. We are informed He has spoken at "sundry times" or in many portions, and in "divers manners" or various ways, "in time past unto the fathers by the prophets" (v. 1), but "hath in these last days spoken unto us by His Son (v. 2). Through the prophets God gave a revelation of Himself, but through no one did He give a complete revelation. They each made known the portion given them; but in Christ we have a full revelation of the Father, and in Him God has spoken. Such a statement is most significant in view of its implications. God's word is infallible, therefore the teaching of our Lord was without mistake—contrary to the view of some Modernists of the present day. It is also authoritative for all time, and is the standard by which all teaching should be judged. It may be noted that our Lord claimed His teaching came from the Father (John 8:28). 2. The purpose is to show the superiority of Christ to the old economy, so the apostle proceeds to declare matters relating to His exalted position. He is God's Son (v. 2), the only begotten of the Father, uncreated and equal with the Father, being God the Son; for in this and other portions of God's Word statements made concerning God are applied freely to Christ, thus emphasizing His Deity. The Trinity in the

Godhead may be a mystery not easy of comprehension, but it is nevertheless a reality—one God manifest as Father, Son, and Holy Ghost. 3. Several things are stated relative to our Lord's position. He has been "appointed heir of all things (this by virtue of His Sonship) in whom also he (God) made the worlds." He is the Creator (John 1-3, Col. 1:16), thus emphasizing His pre-existence and omnipotent power. He is the "brightness" or effulgence of "God's glory", the shining forth of the light of God; "the express image of His person, or the impress of His substance—literally impression as of a seal on wax; "upholding all things by the word of His power"—the universe dependent upon Him for its continuance; "when He had by Himself purged our sins"—or made purification for our sins, "sat down on the right hand of the majesty on high." 4. Sin was the great uncleanness in God's sight, and required cleansing before man could come into His presence. There was just one way in which this could be done, and in the Old Testament this way is typified in the sacrifices and priesthood, pointing forward to the sacrificial death of Calvary where by His shed blood our Lord offered Himself for the sins of the people. Death could not hold Him, however, and He arose from the tomb, ascended to the Father's presence, and sat down at His right hand—evidence of the completion of His great work, and of its acceptance by the Father. "Being made so much better than the angels as He hath by inheritance obtained a more excellent name than they" (v. 4; Phil. 2:9). In these verses there is to be noted the inspiration of the Old Testament Scriptures (v. 1), the infallibility of our Lord's teaching, His pre-existence, His omnipotence, the nature of His redemptive work, His mediatorial office (Romans 8:34, Hebrews 7:25), and His exaltation.

III. CHRIST'S SUPERIORITY TO ANGELS DEMONSTRATED (vs. 5:14).

1. In substantiation of his statement that our Lord is so much better than the angels the apostle gives evidence from certain Old Testament scriptures illustrating the relative position of each. First, our Lord occupies the unique position of Sonship (v. 5; Psalm 2:7). This is not to be confused with the sonship of believers which is upon a lower plane. He is the only begotten of the Father. To none of the angels has God ever uttered such words. They are created beings, made for the service of God; therefore though holy, they are not divine. This is further shown in the call of God to them to worship the Son (v. 6; Psalm 97:7), implying their subjection to Him. A further contrast is instituted between the use made of angels and the position of our Lord: God employs His angels as spirits and as flames of fire (v. 7; Psalm 104:4), implying their use by the Almighty in the physical operation of the universe. Illustrations of this are found in many portions of the Scriptures where we find them used to carry out God's will in relation to na-

ture and man. In contrast with this the Son is pictured as in possession of a throne which is everlasting in duration, the sceptre of Whose kingdom is the sceptre of righteousness (v. 8). His rectitude is further emphasized in the statement that He has loved righteousness and hated iniquity, therefore God has anointed Him with the oil of gladness above His fellows (v. 9; Psalm 45:6,7). In the application of this quotation the Deity of our Lord is implied as well as His majesty. He is greater than all angels. They are servants: He is God upon the throne. His character is also made known: He hates iniquity, therefore no sin is permitted in His presence. He loves righteousness, so only righteous persons can please Him; and as no one can be righteous in himself, all must accept of the gift of righteousness from on high if they expect to please Him or be with Him. 2. In further accentuation of His Deity another scripture applicable to God the Father is applied to the Son (Psalm 102:25-27) wherein He is referred to as Creator, having laid the foundation of the earth, the heavens being the work of His hands (v. 10). In contrast to His creation He is shown to be the eternal and unchangeable one. "They shall perish (v. 11). That is, the earth and heavens in their present state and form shall pass away (2 Peter 3:10), but He remains. "They all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail" (v. 12). Through all the changes of the universe our Lord remains the same (Heb. 13:8). He never grows old; He never becomes weak; He governs the universe, and is not affected by its movements because He is the everlasting, almighty, God existing from eternity unto eternity uninfluenced by time or space. 3. The last two verses of the chapter institute another contrast between our Lord and angels, in His exaltation and in their position as ministers or servants (vs. 13, 14). He sits at the right hand, the place of power: they minister, or execute God's service for the sake of those who shall inherit salvation. Christ rules: angels serve. Therefore His superiority to them is indisputable. 4. In teaching this lesson the following matters in addition to those given in the preceding paragraph may be emphasized, namely, the Deity of our Lord—not simply His divinity, for that term is being misused in the present day by some in its application to men. Our Lord is God of very God. Evidence for His Deity is found in the application of the Old Testament scriptures as already stated, in His creative, providential, and redemptive work, in His eternal and unchangeable nature, and in His relation to the angels. In addition thereto the blessed implications of our Lord's unchangeable nature may be pointed out in relation to His love for His own, to the carrying out of His promises, and to His general attitude toward men, etc. The nature and mission of angels may also be dealt with, and the general blessedness which ensues from the experience of God's salvation.