

The Gospel Witness

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IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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THE WAY TO IMMANUEL'S LAND

In that store-house of divine wisdom, the book of Proverbs, in the fourth chapter, and the eighteenth verse, there is a resplendent word which is most alluring to those who have eyes to see: "The path of the just is as the shining light, that shineth more and more unto the perfect day."

I.

One cannot forbear to enquire, What privileged persons are permitted to walk this shining way? Who are "the just" to whom the Wise Man refers? Where were they born? We feel that we know but little about anyone until we know what country gave him birth, what his nationality is, who were his parents, and to what station he was born. Surely whoever walks the path described in this verse must be singularly favoured. They must have found their way to higher levels than those upon which most mortals make the pilgrimage of life.

Do "the just" belong to a great multitude? Is the road thronged with pilgrims? Do they come from a populous country? In the Book which is the only authority on these matters it is written, "There is not a just man upon the earth, that doeth good, and sinneth not." That scripture sweeps the plane of all nationalities, of all ranks and conditions of men, and says, "There is not a just man upon the earth"—"There is none righteous, no, not one." The house in which you were born was not Number Seven, Perfection Terrace, Righteous Road. Our cradles were not rocked on the pavement of "the path of the just". "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."

"The just", therefore, wherever they may come from, are not natives of the country through which lies the path of the shining light. The truth is, we are none of us naturally children of "the perfect day"; but were "by nature the children of wrath, even as others".

Though yonder child were rocked in a cradle of gold, by the hands of the godliest of mothers; though it were guarded with the most jealous care, and tenderly encouraged in almost sequestered life; though its path were strewn with the flowers of pious example, and hedged with moral precepts, those baby feet will not naturally turn in the direction of "the path of the just". More natural is it for us all first to walk, and by and by to run with the speed of the roelike Asahel, down the middle of the broad wagon-road along which men "draw iniquity with cords of vanity, and sin as it were with a cart rope"—"All we like sheep have gone astray; we have turned every one to his own way."

Where, then, were "the just" born? Whence came they? They have all been "born again". That is the answer to Job's ancient question, "How should man be just with God?" Strange as it may seem—strange as it must seem—to natural men, until the Spirit of God shall have taught them to enter "the path of the just", every man must be born again.

Israel in Egypt were a nation of slaves held in bondage by cart ropes. But when by God's command they descended between the waters of the Red Sea, covered by the cloud of divine protection, and were thus immersed in the divine presence, when they emerged on the other side, and the waters covered and overwhelmed their enemies behind them; when they were thus, as Paul saith, "All baptized (immersed) with Moses in the cloud and in the sea", and as a nation were born again from the sea, their cart ropes were broken, and they were free men. It was then they sang:

"Sound the loud timbrel o'er Egypt's dark sea,
Jehovah has triumphed,—His people are free.
Sing,—for the pride of the tyrant is broken,
His chariots, his horsemen, all splendid and brave,
How vain was their boast; for the Lord hath but
spoken,
And chariots and horsemen are sunk in the wave!
Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumphed—His people are free."

It is by a like spiritual birth we pass from bondage unto liberty, and walk "the path of the just", even as our Lord Jesus said, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

But what does this new birth involve? Look at the picture of the people's passage through the sea, which Paul calls a baptism. That was a nation's burial and resurrection. They went down into the sea with their old masters, the Egyptians, pursuing them: they emerged leaving their old masters and their old life of bondage in the waters behind them. That is a picture of what occurs when the believer passes from death to life through the grave of Jesus Christ; the old Egyptian life, the "old man", is crucified with Christ, that the body of sin should be destroyed, that henceforth we should not serve sin. Baptism is a picture of our participation in Christ's work for us,—buried with Him, His death atones for our sin; and we rise to walk in newness of life in "the path of the just".

What, then, is the gate to this ever-brightening path? The gate is faith: "The just shall live by faith." Not until we have got to the place called Calvary, not until we have looked on the Cross and into the empty sepulchre, and scanned with eyes of faith the brightening path which stretches upward to the throne, not until faith beholds a Lamb as it had been slain and cries,—

"Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace
Or wash away the stain.

"But Christ, the heavenly Lamb,
Takes all our sins away,—
A sacrifice of nobler name
And richer blood than they.

"My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand
And there confess my sins.

"My soul looks back to see
The burden Thou didst bear,
While hanging on the accursed tree
And knows her guilt was there",—

only thus can we enter the gate and set our feet in "the path of the just".

II.

How resplendent the path that is traversed by the feet of "the just"! It begins at the Cross, passes through the tunnel of the empty sepulchre, and emerges into the morning land,—and the Wise Man says that this path is "as the shining light".

The Scripture says, "Whatsoever doth make manifest is light." Our Lord also said, "He that doeth truth cometh to the light." It is characteristic of the Christian that he is a child of light. We are commanded to "walk as children of light". When God sent the plague of darkness upon Egypt, "all the children of Israel had light in their dwellings". And that

difference still persists between the godly and the ungodly: "The path of the just is as the shining light"—"The way of the wicked is as darkness."

But what is this "shining light"? Is it not the light of truth? Did not Jesus Christ say, "I am the way"—the path? Did He not also say, "I am the truth"? And did He not declare, "I am the light of the world"? "The path of the just" is illuminated by the light of truth. They who walk it have seen things as they really are in Christ Jesus. They are no longer deceived as when they thought the cords of vanity were the insignia of rank, and believed they were drawing behind them with cart ropes a load of valuable treasure. Now they see things as they are: the cart ropes are no more, and the load is left far behind. At last they are living in a real world where they have treasures of real value; and they look not at the things which are seen, but at the things which are unseen; for the things which are seen are temporal, but the things which are unseen are eternal.

There is a scripture which says, "The children of this world are in their generation wiser than the children of light." But this scripture is usually misinterpreted. An examination of the context will show that when our Lord thus spoke He implied, with infinite sarcasm, that the children of this world imagined themselves to be wiser than the children of light. The truth is, "The way of the wicked is as darkness: they know not at what they stumble"; but "the path of the just is as the shining light." Our Lord said, "If any man walk in the day he stumbleth not, because he seeth the light of this world."

It will be interesting to consider a few of the things that are revealed along the path of the just by the shining light of truth. Having believed in Jesus Christ, and walked in the light of the truth as it is in Jesus, the just man has a better knowledge of himself than he ever had before. In the darkness of spiritual ignorance one may go up to the temple to pray, and thank God that he is not as other men are, or even as the publican who prays for mercy. But no man so prays who walks in the shining light, for while the light shines he never ceases singing,—

"Nothing in my hand I bring,
Simply to Thy cross I cling."

By the shining light, moreover, he discerns the faces of his foes. Once sin was attractive to him, and came to him as a fair maiden with golden tresses and eyes of love; but he has since seen sin unmasked at Calvary; at the place of a skull he has seen the grinning death's head, and knows that "sin when it is finished bringeth forth death". "In the twilight, in the evening, in the black and dark night", sin wanders forth and makes love to men. "With her much fair speech she causeth them to yield, with the flattery of her lips she forces them." But she casts no magic spell on "the path of the shining light"; there she is recognized as one who has cast down many wounded, and by whom many strong men have been slain. The just man appreciates the fact that her house is the way to hell, going down to the chambers of death. Sin is a siren when she calls at night, but is seen to be but an ugly, raw-boned hag in the shining light of the morning.

The flesh, too, speaks as a friend at night time and in the darkness; and the minding of the things of the flesh seems to be a way of pleasantness. But the shining light reveals the brand of Cain upon the brow of the "old man"; and the flowered path he treads is seen to lead to a valley that is full of dead men's bones. They have learned, and are ever learning more perfectly, who walk the path of the shining light, that "to be carnally minded is death, but to be spiritually minded is life and peace".

The world is a charming hostess in the evening. The halls of the rich are her drawing-rooms; the wise and the wealthy are her guests. She moves with graceful carriage among palms and flowers; her garments seem to smell of myrrh and aloes and cassia out of the ivory palaces; her clothing appears to be of wrought gold, and is brilliant with every beaded pleasure and with all the jewels of delight. As for her smile, many have preferred it to life itself, and some have even died to win it. But all this is at night, when artificial lights are burning, and the doors are fast closed to shut out the rumbling of the heavy wagons which roll over the rough road drawn by poor slaves harnessed to them with cart ropes.

But this engaging hostess presents an entirely different appearance when she is seen in the morning, by the "shining light". Then men, and women too, marvel that they ever saw aught of beauty in her. When the paint is gone from her cheeks, the rouge from her lips, and the sparkle from her eyes,—ah, the wrought gold, as they thought it, is seen to be the most worthless tinsel! Her diamonds are glass, and her jewels flash no answer to the sunlight. Her flowers are wax, and her guests are spiritual paupers and moral imbeciles! Men learn by the shining light that the friendship of the world is enmity against God, and are content to lay up for themselves treasures in heaven, and to look for a city which hath foundation whose Builder and Maker is God.

But on the path of the shining light the just have met and recognized their best friends. Once we met a Stranger and passed Him by, but that was outside the gate in the darkness,—and we had never met Him thus but that He came to look for us. But we were not attracted to Him. He had no form nor comeliness, and when we saw Him there was no beauty that we should desire Him; but "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And, behold, it is the face of our best Friend. He is fairer than the children of men; grace is poured into His lips; they speak of pardon and of peace; they utter messages of love. We have seen the lovelight in His eyes; we have felt the ministry of His wounded hands as He cut the ropes that bound us, binding up our broken hearts and wiping away our tears. We have leaned on His breast; and have felt, where the soldier's spear was sheathed, the throbbing of the heart that loves the world. We have seen where the thorn-crown pressed His brow; and we have resolved, though life itself be the price which we must pay, to—

"Bring forth the royal diadem
And crown Him Lord of all."

Others may entertain contrary opinions of Christ, but those who walk "the path of the shining light" have seen Him; they know Him; and have but one opinion.

"Jesus! the Name high over all
In hell, or earth, or sky;
Angels and men before Him fall,
And devils fear and fly.

"Jesus! the Name to sinners dear,
The Name to sinners given;
It scatters all their guilty fear,
And turns their hell to heaven.

"Jesus! the prisoner's fetters breaks,
And bruises Satan's head;
Power into strengthless souls He speaks,
And life into the dead.

"Oh that the world might taste and see
The riches of His grace!
The arms of love which compass me
Would all mankind embrace.

"His only righteousness I show,
His saving truth proclaim;
'Tis all my business here below
To cry, 'Behold the Lamb.'

"Happy, if with my latest breath
I may but gasp His name,
Preach Him to all, and cry in death,
'Behold, behold the Lamb!'"

But is the path of "the just" always smooth? It is seldom smooth under feet, but it is always as the shining light over head. The road is often rough enough, and the hills are steep, the waves are boisterous on the sea, and the winds are contrary; but they never blow out the shining light. True, the sepulchre near the Cross is not the only grave. The just bury their dead, and often their path winds about amid the shade of cypress and of willow; but undimmed by Death's own shadow "the shining light" shines on! And when affliction and reproach and poverty and bereavement break in upon "the just", when the smoke of battle darkens the sky, the soul of the just rides upon his high places, "in heavenly places with Christ"; and while "all things work together for good", the shining light shines on! The Christian's sun never sets, but looks down upon his path a perpetually shining light.

III.

What an engaging prospect therefore stretches before the eye of faith! "A light which shines more and more unto the perfect day"! What a contrast to the prospect of the wicked! "He shall be driven from light into darkness, and chased out of the world."

The principle may be observed in the Christian's experience in this life. The day when "Jesus washed our sins away" was not the only happy day. There have been happier days since then. If we were bound to the service of our Lord Jesus in the beginning by thin cords of appreciation, we are now yoked to His service by ropes of undying gratitude and by ties of a deathless love. When Jesus Christ provides the

fare the best wine is always reserved to the last, and every course is better than the one before.

There is no joyous experience of His grace which may not be enlarged and intensified. We have found peace, but the waters of the river of our peace have been shallow—by and by we shall have waters to swim in, a river that cannot be passed over, a peace that "passeth all understanding".

We have had joy in fellowship here; but surely that is nothing to the joy that is set before us,—

"Oh! Christ He is the Fountain,
The deep sweet well of love!
The streams on earth I've tasted,
More deep I'll drink above:
There, to an ocean fulness,
His mercy doth expand,
And glory—glory dwelleth
In Immanuel's land."

We have found rest in believing and in the assurance of God's favour. But with what new joy shall we sing it in the perfect day!—

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

We have had some delight in service. We would not change masters though He give us no other reward than that which we receive here. There is no joy on earth comparable to that of leading men to Christ, and seeing them walk the path of the just. But what is that compared to the joy of seeing those whom we have won to the Saviour, "without fault before the throne of God? Samuel Rutherford used to preach at Anwoth until he was exiled for the truth's sake, and Mrs. Cousin has woven the sentiment of his letters into other verses of the hymn we have already quoted. He says,

"The little birds of Anwoth
I used to count them blest,—
Now, beside happier altars
I go to build my nest:
O'er these there broods no silence,
No graves around them stand,
For glory, deathless, dwelleth
In Immanuel's land.

"Fair Anwoth by the Solway,
To me thou still art dear!
E'en from the verge of Heaven
I drop for thee a tear.
Oh! if one soul from Anwoth
Meet me at God's right hand,
My Heaven will be two Heavens,
In Immanuel's land.

"I have wrestled on towards Heaven,
'Gainst storm, and wind, and tide:—
Now, like a weary traveller,
That leaneth on his guide,
Amid the shades of evening,
While sinks life's ling'ring sand,
I hail the glory dawning
From Immanuel's land.

"Deep waters cross'd life's pathway,
The hedge of thorns was sharp;
Now these lie all behind me—
Oh! for a well-tuned harp!
Oh! to join Hallelujah
With yon triumphant band,
Who sing, where glory dwelleth,
In Immanuel's land.

"With mercy and with judgment
My web of time He wove,
And aye the dews of sorrow
Were lusted with His love.
I'll bless the hand that guided,
I'll bless the heart that plann'd,
When throned where glory dwelleth
In Immanuel's land.

"Soon shall the cup of glory
Wash down earth's bitterest woes,
Soon shall the desert-briar
Break into Eden's rose:
The curse shall change to blessing—
The name on earth that's bann'd,
Be graven on the white stone
In Immanuel's land."

How does the way of the transgressor compare with the path of the just? The fearful looking for of judgment, with the prospect of a perfect day? Let us call our readers to enter, by the gate of faith, the path of "the just", and to walk in the shining light. It may be that some have got their eyes upon the tribulations which abound, and think much of the persecutions which cannot be escaped by those who would live justly. Notwithstanding, let us enter the gate, and we shall surely find the path of the just as a shining light. And if enemies afflict us, and persecutors abound, we can still, like Rutherford, go on singing,—

"I have borne scorn and hatred
I have borne wrong and shame,
Earth's proud ones have reproach'd me,
For Christ's thrice blessed name:—
Where God His seal set fairest
They've stamp'd their foulest brand;
But judgment shines like noonday
In Immanuel's land.

"They've summoned me before them,
But there I may not come,—
My Lord says, 'Come up hither',
My Lord says, 'Welcome home!
My kingly King, at His white throne,
My presence doth command;
Where glory—glory dwelleth
In Immanuel's land."

The Jarvis Street Pulpit

THE EXPOSURE OF THE BIGGEST LIAR IN TORONTO.

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, June 30th, 1929.

(Stenographically Reported.)

"I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also.

Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life."—I John 2:21-25.

Prayer before the Sermon.

O Lord, we thank Thee for the unction from the Holy One, for the divine anointing, for the revelation from the Skies. We thank Thee that when men could not build a tower whose top should reach unto heaven, Thou didst send to this earth One Who in Himself should be the fulfilment of the desire of all nations; and that such as are given spiritual vision should see the angels ascend and descend upon the Son of man. We thank Thee that the great gulf between earth and heaven has been bridged from the farther side. We thank Thee that He has come Who is Himself the Truth; and, being the truth, He has become to us both the Way and the Life.

May the Divine Spirit open every mind to the reception of the truth. We are dependent always upon His ministry. We have no means by which we may unlock the sealed treasures of spiritual knowledge; but we bless Thee that these things are spiritually discerned. We pray therefore that every child of Thine this evening may, with clear vision, behold the face of the Son of God, and in the face of Jesus Christ may we all see afresh the light of the knowledge of the glory of God.

There are some in Thy presence to whom this glorious gospel is still a sealed mystery. It is beyond the range of their understanding. Christ crucified to them appears to be foolishness and a stumbling block. Oh, that Thou wouldst anoint blind eyes, unstop deaf ears, and liberate wills that are in bondage to the enemy. Help us all this evening by the illumination of the Holy Ghost that we may know the truth, for it is written, "Ye shall know the truth, and the truth shall make you free." Bring us, we pray Thee, by Thy grace, into the full enjoyment of that glorious liberty wherewith Christ the Lord maketh men free. We ask it in His precious name, Amen.

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." The greatest of all falsehoods consists in the denial of the completest Revelation of truth; and he is the great liar, whatever his name or position, who denies the Messiahship, the Saviourhood, the Lordship, the universal and eternal sovereignty, of Jesus of Nazareth.

I.

First of all, then, THE GREATEST OF ALL TRUTHS IS THIS, THAT "JESUS IS THE CHRIST". There is no subject within the scope of human understanding, or open to human investigation, more challenging, more fruitful of true wisdom and spiritual wealth, than the subject of Jesus of Nazareth. A man may afford to be ignorant of some things, but he cannot afford to be ignorant of the Person of Jesus: who He is, whence He came,

what is His present and future position, are questions of supreme importance. I know it is popular to relegate the name of Jesus to the religious realm, and to assume that the subject of religion is one that may well engage the thought of only weak men and folk of feeble and unprogressive minds. There never was, however, there is not now, and there never can be, a greater subject of study, a subject of greater importance to all phases of life, than the subject of the Person of Jesus. I say "Jesus", the historic Jesus, the One Who indisputably was born in Bethlehem of Judaea; Who lived for a space of approximately thirty-three years; and Who, as a matter of fact, did actually die at a place called Calvary. You can afford to put aside all other books, and to disregard all other subjects, as matters of relatively minor importance, and give your attention to the one subject of Jesus of Nazareth, to ascertain whence He came and who He is.

Our text says that Jesus is "the Christ", and that to deny that is to prove one's self a liar: that is, to take up an attitude of denial toward that truth is to make one's self a liar. That is not complimentary, is it? The text says that Jesus is the Christ. What is involved in that? If the Jesus of Bethlehem's manger be Christ, if the historic character, Jesus of Nazareth, be actually the Christ, then *this one Personality has been the subject of prophetic utterances from the dawn of time*. If He be the Christ, He is the one Person to whom all human history has looked forward from its beginning—for to such a person all the prophets, mistakenly or otherwise, have borne witness. For the moment I have nothing to say about the inspiration or the divine authority of their message, but I call your attention to the fact that a succession of men, covering millenniums of time, have spoken of One Who was to come, of an outstanding, towering, incomparable, transcendent, Personality in comparison with Whom all others shall dwarf and fade into insignificance; One Who is to be a Priest, One Who is Himself to be a Prophet, One Who is also to be a King. This is the Christ to Whom all the prophets bear witness; and I say, if Jesus be the Christ, He challenges the attention of the world.

There may be a young man here this evening who assumes that he has made some advancement by putting his mother's Bible at the bottom of his trunk;

for, in his view, full-grown men, men of disciplined minds and enlarged intellects, are superior to religious considerations! Young man, let me tell you: if it be so that there has appeared in history a Man Who has fulfilled in Himself all that has been predicted by a succession of prophets stepping down through the centuries from the beginning, if you would earn and maintain for yourself a reputation for ordinary intelligence, you will say, "That is one subject to which I must give thought, for no sane man can afford to ignore a person of that sort."

Incidentally, if it be so—I wish I had time to do nothing else but quote prophecies which are literally fulfilled in Jesus of Nazareth—but I say if it be so that One has come Who is Himself the incarnation, the exemplification, of all these great principles which centuries before His coming seers predicted should find their fulfilment in such a person—if there be such an one, that fact itself gives importance and authority to every prophetic utterance that finds its fulfilment and complement in the Person of Jesus. Why, man, you are a specialist in history, are you? There may be some young man here who has just recently been graduated from a university. He says, "I took my Master's degree in history; that was my major." What do you know about Jesus? "Not very much." If you do not, you do not really know history, for, as I heard a man say, apologizing for the pun, "History is merely His story." And so it is. Without a knowledge of Jesus, a man is without historical perspective entirely.

But here is a Man of humblest human origin, Who, though cradled in a manger, transcends all other personalities and all other names, and dominates all history, past, present, and future. Who is He? Is Jesus the Christ?

If Jesus be the Christ, then *in Him the anciently declared prophecy of redemption finds its fulfilment.* You do not believe in Genesis, do you, young man? It is quite obsolete, is it not? A young friend who had just come from across the sea, and who was a graduate of an English university, only two or three Sunday mornings ago intimated that his studies in science had set a good many stumbling blocks in his way, so that there were a good many things in the Bible that he could not understand. And no wonder! There are a great many things that none of us understand, and if there were nothing in God's Word "hard to be understood", it would be difficult to believe in the divine inspiration of the Book.

With all your scientific study, take a peep into the first chapter of Genesis and you will see that everything brought forth "after his kind". Come on, Mr. Man of Science: If I could speak over the radio and address millions, with all the scientists of the world included, I would venture to stake the authority and the inspiration of Scripture on the accuracy of that statement, and challenge the world to show one solitary instance in all the natural realm where anything did ever bring forth other than "after his kind".

Some simpleton wrote me a letter last week. (laughter.) That is nothing new! But this person, whoever it was, said, "You say that Moses wrote the book of Genesis. How was it possible for Moses to write the book of Genesis and the story of creation

—if there was a creation—when he was not there?" That is a very reasonable question. The fact is, Moses could not write the story of creation because he was not there. And no one of your professors could write it either, for the very same reason—because he was not there, though he seems to talk sometimes as though he were! There is nobody in the universe who could write the story of creation but God Himself; for He was the only One who was there. "In the beginning God", and He knew; and the man, the human author of that book, was only an amanuensis; he spoke only the words of the living God when he said, "After his kind".

Why do I refer to that? Just to carry you back as far as I can, and to show you that on the first pages of history there is a record of a curse. That is perfectly up-to-date. The thorns and thistles are here. The ground is cursed for man's sake. Everywhere womanhood has shared the curse, and manhood also. In that connection there was the promise, the promise of a Redeemer, the promise of Someone Who, sometime, somehow, from somewhere, would come and lift the curse and make a better world. Do you want a better world? I asked you to sing that hymn with design a few moments ago,—

"My God, I thank Thee, who hast made
The earth so bright."

And it is bright. There are many beautiful things here. But side by side with it there is that terrible thing called "sin", and associated with sin is the curse always. I do not care what college you have attended, nor what books you have read, if you will be sane enough to face the simple facts of life, you will find the book of Genesis fits in exactly with the record of human life written in last evening's paper. There are sin, death, and the curse, everywhere; and who of us does not long for someone to come to mitigate the curse, to lift the mortgage?

We had some weeds in the church lawn. Personally, I did not like the look of them. We had most of them taken out—but they will grow again. They grow without cultivation. You must work to keep the house clean, but it will get dusty without work! The law of deterioration is everywhere operative, and we need a Redeemer; and whatever you say about this Book it is the one book that tells us we are going to have one. All the way through it is full of the promise of One Who is to come. Some of us know that He has already come, and that in Jesus of Nazareth the hope of the world found its realization, and that Jesus is the Christ. ("Hallelujah!")

Let me tell you another thing: *If Jesus be the Christ, His life did not begin at Bethlehem.* If it be so that He is the Christ, then He lived before there was any sin, for these prophecies spoke of Him as One Who lived before the foundation of the world. You and I had no existence prior to our fleshly existence. Jesus said to the people who were His contemporaries, "Ye are from beneath. You belong to this lower level. You never lived until you lived here. But I am from above." He said, "I came down from heaven." Jesus actually said that He shared the glory of God before the worlds were: "Glorify thou me with thine own self with the glory which I had with thee before the

world was." Do you not see, dear friends, that if these things be true, if Jesus of Nazareth lived before He was born in Bethlehem of Judaea, if He be the fulfilment of all these ancient predictions, if in Him is to be realized the—shall I dare say it, the dream, the desire, of a Redeemer, then surely He ought to command your attention and mine. "Jesus is the Christ."

I read to you part of Peter's great sermon on the day of Pentecost. You remember what he said about Christ in that sermon. He declared that Christ was a King, that He always had been a King, that He was a King Whose kingdom and reign and sovereign power antedated the kingdom of David. He said, in effect, David is dead, and yet this Christ said through David, "The Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool."

There are some people who are fond of boasting of their antecedents; who are proud of their lineage; who, without apology, tell one that they belong to one of the "old families". I suppose, if we only knew it, we all belong to some "old family"! I do not know how else we got here! On that score, we are all pretty aristocratic! But what are the credentials of Jesus? Ah, that was the question during the days of His flesh, when they said, "Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Did he not come from Bethlehem?" Was there not some strange story, I think they must have asked, about His birth? Where did he come from? If you can answer that question, and when you answer that question, you will bow heart and intellect and will to Him, and cry, "My Lord and my God." He came from the glory. Always a King; He came from the highest throne in glory to the cross of deepest woe.

Who is He, this Jesus of Nazareth? *If Jesus be the Christ, His death at the place called Calvary is invested with a divine significance.* If He be a mistaken dreamer, if He be but the son of Joseph and of Mary, a mistaken idealist who foolishly thought that he might make the world better in a generation, if it be so that the principles of His teaching antagonized the religious leaders of His day so that all through His life he fought against an irresistible opposition, and He died—what then? His death is but the death of one among many. But if He be the Christ, then that hour upon Calvary when the darkness fell and He bowed His head and gave up the ghost, is the pivot upon which the destiny of every human soul depends, His death is the most tremendous transaction ever effected upon any theatre in the world. If He be the Christ, then we can understand Peter's saying, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified, and slain." If He be the Christ we can take Isaiah's stand and say, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Do you see how much depends upon your—I was going to say, historical perspective; yes, and prophetic perspective too? Get the perspective of the prophets. Look down through the unfolding centuries until you see this Man emerge as being not only man,

but the God-man in Whom the eternities are joined. "Jesus is the Christ." Then you cannot afford to ignore Him.

As for *His resurrection*, that is an impossible story! Everything that is predicated of Jesus, everything that is written of Jesus, is impossible unless He be the Christ. Said my young friend of two or three weeks ago, "The virgin birth is physiologically impossible." Of course it is impossible. It is against all natural law. And I would venture the affirmation that it is not true unless Jesus be the Christ. But if He be the Christ, God over all blessed for ever; if it be true that "he is before all things, and by him all things consist"; if it be true that "all things were made by him; and without him was not any thing made that was made"; if He be Himself the eternal Logos, the Creator Whose energy uttered itself when God said, "Let there be light, and there was light", Whose voice was heard when He said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind"—if Jesus be the Christ, then I bow in reverent wonder as I hear God say through the angel to Mary, "The Holy Ghost shall come unto thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God", "the only Begotten of the Father, full of grace and truth."

And as to His resurrection, that is simple. "Why should it be thought a thing incredible with you, that God should raise the dead?" Go back to the first verse in Genesis, "In the beginning God." Once postulate a personal, transcendent God, and there is nothing from the first chapter of Genesis to the last chapter of Revelation that is difficult of belief. I do not understand it, but anything and everything is possible to God. So I take the virgin birth, the resurrection of Christ; and His ascension, put it all together, and if He be the Christ, it is perfectly understandable.

Then, if He be the Christ, *some day in the fulness of time, His foes shall be made His footstool.* Remember, other kings have passed. I read only last week that the act of parliament in Germany prohibiting the return of the ex-Kaiser to the kingdom over which he once ruled, had lapsed, and that it was not re-enacted; and that there was nothing now legally to prevent his coming back again. But it was said that he would not likely come back because there were few who wanted him. Mr. Lloyd-George said a few years ago, "Crowns are falling like autumn leaves." And they have fallen! But His throne, if He be the Christ, shall endure for ever: "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

Where is He? Not in the chemical laboratories, not in the theological professor's study, not at the mercy of those who hate Him. Where is He if He be the Christ? Listen: "Sit thou on my right hand." That is where Jesus is if He be the Christ. And He is going to stay there until, by divine power, His foes are made His footstool. So this King, "the King of eternity" as He is called, will be King unto all eternity, when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

Supposing I had the prescience to look down through the years, say twenty-five or more years from now, and I should know that there is some young man in this building to-night who will at that day be Premier of Canada. Supposing I should call him up and say, "Mr. So-and-So, come up here." I introduce him to you, and tell you that the day will come when this young man will hold the reins of government, and rule this great Dominion. How interested you would be! When a man is elected as President of the United States, what an important man, naturally and properly, he becomes in the view of every loyal American. Next Sunday, I am sure, our hearts will very gladly unite with Christian hearts throughout the British Empire in giving humble and grateful thanks to God for giving restoration to health to His Majesty the King. How thankful we ought to be for a king of whom we have no reason to be ashamed! Were he to come; or if the heir to the throne, the Prince of Wales, were to ride down the street, nobody could keep you in here: you would be out to look at him. But I preach to you this evening, One of Whom it is promised that just as He has fulfilled in Himself all the prophecies relating to His death and resurrection, so every prophecy which predicts His universal reign shall yet be fulfilled; and the day will come when Jesus Christ will, on this earth, reign above all other princes and above all other kings, when all the kingdoms and thrones of this world shall become the kingdoms of our Lord and of his Christ. He shall reign for ever and ever.

What are you doing if you are not giving attention to Him, if you are not interested in Him?

"Who is a liar but he that denieth that Jesus is the Christ?" That is what Modernism is. It is the biggest lie that ever was told. The man who denies that Jesus is the Christ, the Bible says—paying him no compliment—is a liar. Now, young man, are you going to take up that position intellectually? And are you going carefully to formulate your protest against the doctrines of the Book and say to me, "Jesus is not the Christ. I do not believe the virgin birth; I do not believe that He is the One spoken of throughout the Old Testament; I do not believe in the existence of Jesus of Nazareth prior to Bethlehem; I do not believe in the resurrection"? If you say that, though you may be a Master of Arts and a Doctor of Philosophy, do you know what the Bible says about you? The Bible says that you are the biggest liar in Toronto, because you are denying the biggest truth that God ever gave men to believe. Just think of men going around with their robes, their hoods, and all their millinery, with a superior air, denying that Jesus is Christ. The Bible says, "See that man. Do you know what he is? He is a liar because he denies the truth of God." And there are plenty of them. The Psalmist said in his haste, "All men are liars", and the canny Scotsman said, "Had he said it in our day, he would have said it at his leisure"! He certainly would if he had any acquaintance with many of our educational institutions.

But some man perhaps in the gallery says, "I do not take up that attitude. I never formulated any such theory as that. I was brought up in a Christian home, and I submit to the teaching of the Bible. I believe

that Jesus is the Christ." Do you? Do you really? Not unless you obey Him. There is a practical denial of this truth which consists in living as though it were not true. He who denies Jesus by ruling Him out of his life, by ignoring His great sacrifice on the cross, by ignoring His resurrection and ascension and intercession, by ignoring his responsibility to the King of eternity,—the man who does that is a practical liar, is he not? It is useless to profess that we believe these great truths if they have no dominance in our lives.

What is the part of wisdom? I read an account of a certain meeting in Toronto held in Massey Hall when certain men made speeches, short speeches proposing a vote of thanks to one or two leading speakers, and one man said that he was thrilled when "honourable tribute" was paid to Jesus! I am not thrilled with that! My friend, the late Dr. A. C. Dixon, told me that he came from a meeting in Old London some years ago, an early morning meeting. A company of Christians had had breakfast together. As they left the place where they had been, Sir Robert Anderson took Dr. Dixon by the arm and said, "Dr. Dixon, in your speech this morning, while I know you did not intend it, you spoke of our Lord Jesus Christ as Jesus. A Unitarian will call Him Jesus. Give Him His full title, the Lord Jesus Christ."

"Honourable tribute" to Jesus! The only fitting tribute to Jesus of Nazareth that any man can give is to crown Him as his Saviour, his Lord, and his God. Nothing else will do. Jesus Christ is the only God I know. I believe Him when He says, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." To deny the Saviourhood, the Messiahship, the Lordship, the eternal and universal sovereignty of Jesus Christ, is to ally yourself with antichrist, who denies both the Father and the Son. No man can honour the Father save as he honours the Son; and it is of no value whatever to speak of God as the Infinite, the Unknown, the Almighty, while denying that Jesus is Christ. Pile up your adjectives and your "tributes" to someone you call God, if you will, but His curse is upon you unless you receive Jesus Christ as God. You cannot honour the Father without honouring the Son.

Shall we come in simple faith this evening with our sins, those of us who are Christians, and rejoice in a full salvation? I will tell you why I love to speak about Christ, about His eternal Sonship. It is because my own soul revels in it, for I need that kind of Saviour. Nobody but God could ever save me; and I know that "God was in Christ, reconciling the world unto himself." Nobody but God could ever save you, and He has come, manifest in the flesh; and if you will trust Him—oh, in a sentence, what significance it gives to His word. You say, "I never could understand, sir, how believing a promise in the Bible would save me for ever. I never could believe there would be such power in the word of the Bible." Did you ever hear the old story of Napoleon's reviewing his troops, when his horse ran away? A soldier leaped from his horse and caught the bridle of the emperor's horse and brought it back to where the emperor stood, and delivered him to the hand of someone standing by. The emperor smiled and said, "Thank you, Captain."

The soldier was but a private; he saluted and said, "Of what regiment, your Majesty?" And the emperor said, "Of my guards."

I am a poor sinner, and nothing at all; but when Jesus Christ calls me a son, when the Word of God declares that I am an heir of glory, there is not power enough in hell to prevent the fulfilment of that. "Let there be light", and there is light. Let God say, "Your sins which are many are all forgiven", and that moment they are for ever blotted out; and they will never be found again. Through faith in whom? In Jesus? No! Faith in Jesus Christ, for Jesus Christ is God. If you can believe God, then the creation, and the new creation, and the ultimate glory, are simple.

Once again I leave you that message. I have never had any other, and never expect to have any other. Here and hereafter it must always be the same. Jesus! Jesus! "Jesus is the Christ"! Crown Him Lord of all, and you thereby become a Christian.

Let us pray: O Lord, may every difficulty be re-

moved, and every problem of every life here represented be solved by the surrender of heart and intellect, of all there is of us, to Him Who is our Lord and our God! Send us everyone away from this place resting in the promises of God, knowing that God's word never fails. Salvation blots out the sin of the past, gives us new natures, and secures us for all eternity as sons of God and heirs of glory. It may be there is some man here who has been halting between two opinions for many years. It may be some one is perplexed, whose mind has been blinded by the enemy, confused in his thinking because of what he has read. Disabuse such minds and prejudices, and bring us all in simplicity to Christ, as we come to Thy word and dare to believe that what is written is true, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We do believe, and we believe that we shall never perish, but that we have here and now everlasting life. Amen.

Toronto Baptist Seminary

PROSPECTUS—1929-1930

This young institution needs an introduction. Those who are responsible for its founding cherish an educational ideal which the Seminary endeavours to realize.

An Educational Ideal.

That educational ideal is found in the New Testament, in the third chapter of Philippians, the eighth verse: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." The Apostle Paul was a gifted man by nature. He was a man of keen, vigorous, massive intellect. Moreover, his natural powers had been developed to the full, through the highest culture which the schools of his day could provide. Even an enemy recognized that he was a man of "much learning." But when this great scholar was converted, he joyfully laid all his great abilities at the feet of Christ. He implicitly declared that even his every thought was brought into captivity to the obedience of Christ; and in the verse we have quoted he discloses the great motive and aim of his life. He esteemed the knowledge of Christ to be the most excellent of all sciences, and tells us that it had become the rule of his life to subordinate every consideration to this one supreme end, to count everything "but loss for the excellency of the knowledge of Christ Jesus my Lord."

We believe, therefore, that this represents the Christian ideal of education: Christ must be put first; the end of all education must be to know Him better. If we study languages, mathematics, literature, philosophy, or any of the sciences, it must be with a view to obtaining a better knowledge of Christ.

The pursuit of such an ideal can be maintained only in a healthy spiritual atmosphere. A man is not likely to develop an aesthetic taste in a coal mine; it is not probable that one would grow as a musician amid the din of a boiler-making establishment. So to keep always in view this worthiest of all ideals, one must not only be possessed of a vigorous spiritual health himself, but his soul must breathe the atmosphere of the heavenly places in Christ. Hence we believe that such an ideal is most likely to be realized in association with a New Testament Church, founded upon New Testament principles surcharged with the power of the Holy Spirit.

God Always Has a Reason.

There is always a reason for what God does. He established the New Testament Church because He knew it to be a necessity to the fullest culture of the believer's life. The pastors, evangelists and missionaries of New Testament times were not trained in institutions separate from the church. We have sometimes had occasion to criticize educational institutions; but as we have carefully thought these matters through, we have reached the conclusion that such institutions are the inevitable product of an inadequate educational ideal, combined with a defective principle of church relation-

ship. Any company of men who shut themselves up to the realm of theory are likely to atrophy their spiritual muscles by disuse; for to divorce theory from practice invariably tends to the formulation of theories which are impracticable.

The Exactions of an Educational Ministry.

Besides all this, the faculty of a college or university will, in their educational ministry, find their spiritual powers taxed to a degree which is likely to result in exhaustion, unless those powers are replenished and reinforced by the prayers and inspiration of a spiritual people whose intercessions generate spiritual power "enough" for themselves, "and to spare" for others. Thus from long thought of the exactions of an educational ministry, we have become more charitable in our thought of heretical personalities, while still compelled to combat the erroneous principles to which their merely philosophical dreams give birth.

An Attempt to Realize an Ideal.

In an attempt to realize this ideal the Toronto Baptist Seminary has been established. For the present at least, and unless and until, its growth, or the experience of its management shall point the way to some other arrangement, its trustees will consist of the deacons of Jarvis Street Baptist Church ex officio. The deacons of this Church can be elected only by a two-thirds vote of members present and voting at an Annual Meeting, and this will tend to ensure the election of men of spiritual qualities. They will not be strangers recommended from without because of their business ability or social position, but men who live their lives before the members of the Church in such a way as to be able to command their confidence.

Our Only Capital.

Our only capital consists in the promises of God. The building, photographs of which appear in the Prospectus, is the property of Jarvis Street Church. Behind the Seminary there is a great body of more than two thousand souls who have already taken the Seminary to their hearts, and who bear it up continually in prayer. In addition to this, however, there are many regular Baptist churches, both within and outside of Toronto, who are heartily co-operating with us by their sympathy, their gifts and their prayers.

Financial Support Needed.

The cost of operating the Seminary at present is about \$1,000.00 a month. Heretofore most of this has been borne by the Jarvis Street Baptist Church, but we have received some help from Churches and individuals. We shall be glad if the friends who have remembered us with their gifts will continue to do so, for every month brings its special need. We ask others also who read these words to consider, when they have read this prospectus through, whether they are in

cises in prose composition. The second hour will be devoted to the reading and exegesis of some portion of the Gospels, as the Sermon on the Mount (Matthew, Chapters 5 to 7), and one of the shorter epistles, as Philippians. The student is also required to read the Gospel of John outside of the class, and to write a careful exegesis of selected portions of the New Testament.

Second year—two hours weekly.

Greek III.

This class will finish the study of the secondary grammar begun in Greek II. It will also compass a course in the methods of textual revision. The class reading and exegesis will be based on two epistles, as: I Thessalonians and I Peter. The student will be required to read, without a translation, such portions of the Greek New Testament as: Mark and I Corinthians; and to write an extended essay on some part of the New Testament other than the parts studied in these classes.

Third year—two hours weekly.

Hebrew I.

The purpose of this course is to introduce the student to the elements of Biblical Hebrew. He will be required to master the general principles of etymology and syntax. Special attention will be paid to students who have had no previous linguistic training.

First year—two hours weekly.

Hebrew II.

This class will continue the study of Introductory Grammar begun in Hebrew I. In addition to a careful exegesis of the book of Jonah and portions of Genesis, an exegetical essay will be required. The student who completes this course will have a good working knowledge of Old Testament Hebrew.

Second year—two hours weekly.

Hebrew III.

A special study of Hebrew syntax and a careful exegesis of selected passages from Isaiah and two of the Minor Prophets. An exegetical thesis will be required.

Third year—two hours weekly.

Latin I.

This class will study the grammar, syntax and structure of the Latin language, with attention to Latin roots and English derivatives. The life, character and customs of the Romans will be examined with a view to gaining knowledge of the Roman world in Bible times. There will be weekly written exercises in Latin prose composition.

First year—one hour weekly.

Latin II.

The study of Latin grammar begun in Latin I. will be continued. Portions of the Vulgate Bible will be assigned for translation and exegesis.

First Term—Selections from the Old Testament.

Second Term—Selections from the New Testament.

Second year—one hour weekly.

Biblical Exegesis

Two hours weekly of each year are given to the intensive study of special books of both the Old and New Testaments. When the subject and argument of each book is mastered, a minute and careful analysis of its entire content is made. Books to be studied will be announced some time previous to the beginning of the session.

Three years—two hours weekly.

Pastoral Theology

The ground covered by this subject may be briefly defined as follows:

1. Matters relating to the Pastor himself: The cultivation of his own spiritual life; his personal habits; reading; hours of study; visitation; and the underlying reasons for success or failure in the pastorate.

2. The Pastor's relation to the Church as an organization; to the Sunday School as an integral part of the Church; to all its auxiliary societies; the reception of members; questions of Church discipline; the instruction and training of new converts and new members.

3. Principles of Church organization: The supremacy of the local Church as such, and its relation to other churches; the unifying of all auxiliary organizations by a central administrative principle.

4. The officers of the Church: The qualifications and duties of the pastor; qualifications and duties of deacons; the relation of Pastor and deacons to each other, to the Church and its organizations.

5. Church finances: The teaching of the pulpit in relation thereto; methods of finance; the importance of accuracy in all financial affairs.

6. The Pastor's relation to other pastors and churches: Courteous independence; independent co-operation.

7. Length of pastorate: How a call may be recognized as from God; when a minister should move; the proper time and way to resign; the advantages of long pastorates; general principles governing the pastor's settlement in the Church.

Second and third years—one hour weekly.

Evangelism.

In this course the instructors will endeavour to show what constitutes New Testament Evangelism—its message and methods. A cheap and superficial, if not altogether spurious, evangelism has done irreparable injury to the Church of Christ in these modern days. In some quarters it is assumed that the qualifications of an evangelist may be less than those necessary to the equipment of a pastor; whereas the truth is, a real evangelist is not a pastor minus, but a pastor plus. In this connection it will be shown that the local Church is the divine institution ordained to be God's instrument in the evangelization of men. Students will be led in the consideration of the possibility of a perennial revival in their own churches, of being their own evangelist; and in addition to a thorough study of New Testament evangelism, there will be a study of the lives and methods of the great evangelists, and an endeavour will be made through this course to produce evangelistic pastors, as well as specially-called evangelists. The evangelistic possibilities which lie in the Sunday School, when properly related to the Church, and in all the organizations auxiliary to the Church, will be given due consideration.

Non-Christian Religions

To those who believe the Bible, the subject of Comparative Religions has rather an ominous sound, for it usually implies the relegation of Christianity to a place of equality with heathen religions, or at best, to a place only somewhat superior to them; and they are usually studied together with a view to discovering that which is best in each, in order to make a composite religion of all. The study of the non-Christian, living religions of the world will be approached in this Seminary from the point of view of those who believe that "there is none other name under heaven given among men whereby we must be saved"; and other religions, which may be called "living," will be studied with a view to demonstrating the truth of Scripture, "That the world by wisdom knew not God." Such a study will not only have the effect of deepening the conviction of the believer, but will furnish the mind with a wealth of knowledge of human nature, and of illustrative material. The non-Christian religions, moreover, will be studied especially with a view to the importance of their understanding to students who have been, or may be, called to foreign missionary service.

Second year—one hour weekly.

Missions

In this, as in all other departments, the Seminary will make the Bible its chief textbook, leading the students to an understanding of the principles of apostolic missionary endeavour, when the Holy Spirit was recognized as the Administrator of the Church, and evangelism, not education, as the Church's primary duty. The progress of Missions in all parts of the world will be considered, and the principles governing the organization and operation of the various Missionary Societies.

Third year—one hour weekly.

Christian Evidences

In this course instruction will be given concerning the Divine origin and sanction of the Christian religion. In the presentation of the evidence the characteristic scepticism of the age and the matters which hinder faith will be kept in view, attention will be given to the New Testament writings in support of their genuineness and credibility, the miraculous element will be studied and emphasis will be placed upon the supernatural character and authoritative nature of Christianity.

Third year—one hour weekly.

Modernism and Modern Cults

While the Seminary has been established with a view especially to opposing Modernism, in the lectures on this subject an endeavour will be made to acquaint the students

with the tenets of Modernism—with a view, however, to qualifying them to oppose it. The various modern cults, also, such as Christian Science, Russellism, Pentecostalism, and others, will be studied, in order that the students may know how to meet these heresies. Just as prospective missionaries should be familiar with the principles of heathen religions followed by the people to whom they minister, so prospective pastors should be thoroughly equipped in order to know how to deal with the religious weeds which grow in the fields they are called to cultivate at home.

Third year—one hour weekly.

PRELIMINARY YEAR

The courses in the Preliminary Year are designed to meet the requirements of an adequate preparation for the full Seminary course. Students of the Preliminary Year will take the Biblical Subjects of the First Year, and also the following academic subjects:

- I. English Language, including Grammar, Composition, Spelling, Diction.
- II. Elementary Science. The main principles of Biology and Geology will be studied.
- III. Mathematics—Geometry.
- IV. Historical and Geographical Survey.
- V. Mental Sciences—The Elements of Logic and Christian Psychology.

Special Lectures

It will be the aim of the Seminary authorities, at stated periods during each term, to bring to the Seminary special lecturers, men of outstanding ability to give popular lectures on various subjects. It is hoped also to be able to keep the Seminary in touch with outstanding leaders who are doing the things for which the students are being trained.

A special lecture will be given by the President, on "Preachers and Preaching," each week. These lectures will include the study of the Old Testament prophets and the New Testament preachers, as well as such masters of the modern pulpit as Spurgeon, McLaren, Parker, and others.

Diploma

The diploma of the Seminary will be given only to students attending the three years' course, who have attained a minimum of 65 per cent. in each of the subjects of the curriculum, who have maintained during the entire course a consistent Christian life, and have been found duly qualified to receive the same.

Languages and certain other subjects may be made optional to ladies studying for the foreign field.

Special arrangements can be made with the Faculty by any student, missionary, or minister, who desires the benefit of any particular subject or attendance for a limited period and is not registered as a ministerial student. For such privilege a nominal fee will be charged.

Entrance Qualifications

The qualifications required for acceptance and registration of ministerial students beginning the three years' course for the Baptist ministry are as follows:

1. Evidence of conversion.
2. Membership in a Baptist Church.
3. General knowledge of Scripture.
4. Recommendation by the Church of which the applicant is a member, or by two persons of recognized Christian standing, respecting his Christian character and ability as a speaker.
5. The educational standard shall be left in each case to the decision of the Faculty, because the great aim of the Seminary is to produce preachers, and therefore its supreme concern is to be assured of a man's divine call to the work of the ministry.

The Term, 1929-30

The Seminary provides a three-year Ministerial Course, and is prepared to receive applications from students who have the ministry of the Baptist Churches in view, or contemplate missionary work abroad. The Fall Term commences September 30th, 1929, and closes May 16th, 1930; Christmas vacation, December 20th, 1929, to January 7th, 1930.

Fees

A Registration Fee of eight dollars for day students, and five dollars for evening students is charged; but there will be no fees for tuition.

Self-Help

The Seminary cannot guarantee to find employment for

students. It will, however, do its utmost in that direction. In a large city like Toronto there are large stores where students can often obtain employment for part of a day, and the Seminary authorities will render the students every possible assistance in securing such positions. It must, however, be understood that employment cannot be guaranteed. So far as it is possible, preaching places will be found for students during the summer months, with suitable remuneration; and opportunities for occasional preaching, so far as is possible, will be provided also during the Seminary term.

The Seminary will be glad to hear from prospective students, when the fullest information will be cheerfully provided.

Courses Open to Women

The course outlined above may be taken by women who have consecrated their lives to missionary service. In addition to the academic course, the women are given training and experience in various lines of practical Christian service, such as personal evangelism, children's work, home visitation, hospital visitation, Bible School teaching, etc.

The Seminary officials will render the same assistance as to the men to secure employment when required.

EVENING CLASSES

Many Christian people, men and women, who feel no call to official service, and whose daily duty makes attendance at day classes impossible, would be glad to avail themselves of any opportunity for acquiring a more thorough knowledge of the Word of God. To meet this need, evening classes for courses in Bible study will be held Tuesday, Wednesday and Friday of each week during the Seminary term at 7.45 o'clock. To ensure regularity of attendance, a minimum registration fee of \$5.00 will be charged for attendance at these classes.

Address all communications to: The Toronto Baptist Seminary, 337 Jarvis Street, Toronto, Ontario, Canada.

SEMINARY FACULTY.

President: Rev. T. T. Shields, D.D.

Dean: Rev. T. I. Stockley, D.D.

INSTRUCTORS

Rev. W. Gordon Brown, B.A.
 Rev. Alex. Thomson, B.D.
 Rev. W. S. Whitcombe, B.A.
 Rev. J. F. Holliday, B.A.
 Rev. Sydney Lawrence, M.A.
 Miss Olive Clark, M.A.
 Dr. E. Montgomery.
 Dr. W. K. Fenton.
 Mrs. John Coghill.
 Miss E. Fuller.

Special Lecturers.

Jarvis Street Church has for some years been a centre of Bible teaching and evangelism. It is a hive of spiritual industry where something is going on every day. Prominent men—preachers, educators, missionaries, and others, from time to time, will be brought to the Seminary; and, indeed, we believe one of the special advantages of study there will be the opportunities afforded of hearing many of the outstanding Christian leaders of the world.

THE WEEK-END IN JARVIS STREET.

Jarvis Street Church was favoured over the week-end by a visit from the Des Moines University Quartette, consisting of Messrs. W. Altig, F. Altig, R. Gates, and J. Kliever. They sang several numbers at the morning service, again at the four o'clock open-air service, and in the evening at the regular service; following that, they sang in the open air. At all services they sang to not much less than five thousand people.

They are splendid young men who love the Lord, and who love His Word and work; and their visit was a benediction.

On Monday night the Quartette sang at Christie Street Church; Tuesday night at Runnymede Road; Wednesday night, Annette Street. Thursday evening they will sing at Shenstone Memorial, Brantford, and Friday evening at Stanley Avenue, Hamilton. We can promise any of our pastors who invite the Quartette to their churches a great treat. We hope the Quartette will be kept constantly busy until the opening of school in the fall.

The Union Baptist Witness

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

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MRS. H. L. DAVEY.

By the time this edition of the *Witness* has reached most of our readers, Mrs. H. L. Davey, wife of our Missionary Davey now in Liberia, will have set out on her long journey to that heathen land, there to join her husband in the work of the Gosepl. Mrs. Davey has endeared herself to most of our churches by personal visits. We have all admired her courage in the work she has undertaken. We cannot here relate in detail the marvellous way by which the leading of the Lord has been seen in proper arrangements for her passage, in the providing of her outfit and so on. Needless to say, all these things have come to pass through that power through which more things are wrought than this world dreams of.

Mrs. Davey is to sail on the *Letitia* from Montreal on July 12th; to reach Liverpool, England, July 18th; and to sail on the *Egori* to Grand Bassa, Liberia, on July 24th. Pastors, may we suggest a hymn for your services next Sunday, or the Sunday following? Why not ask prayer for Mrs. Davey and offer prayer by singing?

"Eternal Father, strong to save . . .
Oh hear us when we cry to Thee
For those in peril on the sea."

* * *

REMEMBER THEM.

It is a glorious thing to have other Christians help us bear our burdens in sorrow as well as in labour. Our brethren of the Convention of Regular Baptists of British Columbia have sent their heartfelt sympathy to Mrs. Lewis "in her sudden and sad bereavement". After authorizing such a message the Convention "turned to God and sought His comforting grace upon the bereaved family, remembering the lonely mother and also the absent father in their great affliction."

* * *

BAKER HILL.

The principle of holding the fort, when faithfully adhered to, often enables one later to join in singing, "Onward, Christian Soldiers". Some of our pastors seem to labour long, and see little result; then come times of real refreshing from the presence of the Lord; a happy harvest is reaped from seed sown.

Pastor W. S. Whitcombe has lately rejoiced in evidence of God's blessing upon his work. At a cottage prayer meeting held on June 25th, some ten miles north of Baker Hill Church, there was an attendance of some thirty, and after the meeting three men applied for baptism. The following Sunday, at the

Gospel invitation, five walked to the front at the Baker Hill service, acknowledging themselves sinners and seeking the mercy of God. On Sunday, July 7th, therefore, five young men were baptized in the Second Markham Church, where the baptistry for the field is located, and three others professed conversion.

BARRIE.

Collier Street Baptist Church held its anniversary on Sunday, June 23rd, with Rev. C. J. Loney, of Stanley Ave. Baptist Church, Hamilton, as the special preacher of the day.

Total receipts for the year were \$2,836.10, of which \$433.90 was given to missions, or better than one-sixth of the total. There were seven additions by baptism, three by experience, and six by letter, with three members dismissed by letter and three names dropped from the roll. The present membership stands at forty-eight, nine of whom are non-resident. Rev. A. C. Whitcombe is the faithful pastor.

* * *

EAST WINDSOR.

Calvary Baptist Church, of which Rev. F. S. Kendall is pastor, received nine members into fellowship on Sunday, June 23rd, eight of whom were baptized that afternoon in the Detroit River. Open-air services are held, when the Gospel is preached in English, Croatian, Roumanian, Russian and German. A meeting will last two hours, but a company of a hundred or more will listen throughout. Rev. Theo. M. Tepsich addresses the Jugoslavian meeting Sunday afternoons at 3.30, which gathering is preceded by an address in German at 2.30 by Mr. Johann Zalger. Truly, God has made one blood of all these nations, and the one Gospel fits them all.

* * *

SCOTLAND.

A service of the combined Regular Baptist Churches of Scotland and Burtch was held in Scotland on Sunday, May 12th. At the close, the congregation went over to the local gravel-pit, where a baptistry, like the one that Philip must have used for the eunuch, was employed to immerse a man from Scotland village and the wife of the treasurer of the Burtch Church. Attendance is increasing in these churches. Scotland church now holds a street-meeting after the usual Sunday evening service.

* * *

SHENSTONE, BRANTFORD.

It pays to be a Fundamentalist! Perhaps not in money, nor in fame, but in favour with God and liberty of conscience. It also pays, in many instances, in the number and quality of people attracted to such a ministry.

Shenstone Memorial has recently had another example of this. Fourteen new

members have joined the church in the last week, although only nine were able to be present to receive the right hand of fellowship. Out of the 14, 10 were leaving the Old Convention: 6 were from Calvary Baptist Church, Brantford, of which Rev. A. Fromo is pastor; 3 from Simcoe Baptist Church, Rev. Mr. Wentworth, pastor; 1 from Scotland Baptist Church, Rev. W. Batty, pastor; 3 came by baptism; and one Salvationist by experience, having been a Baptist years ago. Praise the Lord!

The open-air meetings on the Market Square drew large crowds—and, from some indications, the fire of the enemy! Instead of a vacation this year the pastor, with his workers, are going into summer tent-meetings.

* * *

STANLEY AVENUE, HAMILTON.

The beginning of June ushered in the fifteenth anniversary of the coming of Rev. Clifford J. Loney to Stanley Avenue Baptist Church, Hamilton. Special services were held in token of this event, and the many floral gifts and other evidences expressed the love, confidence and esteem, which the people have for the pastor and his wife. The "Musical Barbers" assisted in the music for these services.

During the years of his pastorate here Mr. Loney has always been a strong champion of the Word of God in all its fulness, and this stand has, if possible, been growing stronger from year to year, and his boldness in the truth is more pronounced than ever. The church has prospered under his ministry and large numbers have been led to the Lord.—Clarence A. Challen, Clerk.

* * *

WATFORD.

On June 18th a council of delegates from some eight different churches met to examine for ordination Mr. James Gibson, the pastor of the Watford Church. Elected as Moderator, Rev. T. J. Mitchell called upon the candidate to state his conversions, call to, and conception of, the ministry. Brought to the Lord in old Scotland, he had there splendid experience in open-air work, and later, in mission work in London, England. His statement of doctrine showed good study of the Book. When the council was unanimous in fellowshipping him in the ministry, a charge to the church and candidate was given by Rev. C. E. Scott, of Courtright, and the ordination prayer, offered by Rev. T. J. Mitchell, of London. Rev. Donald Fraser, of St. Thomas, and Rev. James Gibson held another public service that evening. May the Lord bless this brother in his labours on a difficult field.

Rev. Donald Fraser was mightily used of the Lord in special meetings with the Courtland Baptist Church, and now he is

to hold a campaign in Watford, with Rev. J. Gibson, July 15th-26th. Pray for a real revival in this needy town.

HERE AND THERE.

Mr. Wm. Fraser, a council for whose ordination is being called for July 23rd, preached for the Regulars in Windsor last Sunday.

Mr. W. McArthur, a graduate of our Seminary, has been extended a call to the pastorate of the Westboro Baptist Church, in that fine suburb of our capital city, Ottawa.

Mr. Donald McGinlay, brother of the famous preacher, blessed the congregations of the Orangeville Baptist Church with his messages in song on Sunday, June 30th.

ST. PAUL'S, MONTREAL.

July 7th saw the twentieth anniversary of Pastor St. James. During that period of ministry three hundred and sixty-six have united with the church, two hundred and thirty by baptism, and sixty three of them converted French Catholics. Two hundred and eighty-eight have been dismissed from membership, but in spite of all losses, including that of the forty-three who signed a petition against the pastor, in league with the Grande Ligne Mission last October, the membership stands at seventy-five, thirty of whom are non-resident. On Monday, July 8th, the three Regular Baptist Churches of Montreal gathered in St. Paul's for a social time, during which a presentation was made to the pastor.

One of the trophies of grace, who make up the membership of St. Paul's Bi-lingual Baptist Church, a Mrs. Visconti, recently passed to her reward, after many years of patient suffering as an invalid. Catholics and Protestants filled the home for the funeral service.

This church has now secured two lots a short distance from their present place of meeting, and they plan to lay the foundation for their building this Fall and to complete the building by May, 1930.

On Dominion Day, a picnic, with one hundred and sixty-three in attendance, was held at Pointe aux Trembles, but even at the picnic, tracts and Gospels were distributed.

Do not forget, pastors, that French Field-day is October 1st. This work of St. Paul's must be given a good building in which to carry on its work.

(Pastor St. James can supply good French tracts, giving the word of life in that language, at fifty cents per hundred. Perhaps some of our readers could use many of them. His address is 3670 Ontario St., Montreal, Quebec.)

BENEFICENT, MONTREAL

Rev. Jules Danthony is doing an aggressive work among the Roman Catholics in one section of Montreal. So far has the Lord recently rewarded his efforts that seven candidates, three of whom were men, and four, women, were baptized for the Beneficent Church by Rev. Arthur St. James, in St. Paul's, on Wednesday, June 5th. Pastor Danthony

has also six more candidates, all of whom are from the Roman church, in a preparation class. Remember this difficult work when you pray.

MICHIGAN NOTES.

By Rev. C. R. Peterson.

Ravenna.

About two years ago a small group of believers withdrew from the church of another denomination because of the modernism in that church. During these two years they met together for the study of the Bible, and find themselves regular Baptists. They have recently organized a Regular Baptist Church. Pastor L. D. Gross is doing a good work here. He also preaches at North Chester Church and in the school house at Slocum. At the latter place a devout Christian woman last Fall requested Bro. Gross to baptize her baby. The "baptism" did not take place, but instead the lady has recently asked Scriptural baptism at the hands of Bro. Gross. The Ravenna Church is a striking illustration of the power of the Gospel to interest and hold the young people without the use of worldly amusements. They are loyal and devoted to the church. They have a splendid orchestra, and they attribute their skill to the power of prayer. Here is an example that others might follow. They refuse to play for anything except the service of the Lord. They are a happy people.

Gorham Street Church, Jackson.

This church was for many years a struggling mission of the Memorial Church. It is only within the last three years that it has taken on new life. The influx of a number of Kentucky Baptist families gave it strength and a new lease of life. Fifteen months ago they called Pastor P. A. Hill, of Ewing, Ill., and have had about 100 additions since then. Their house of worship is crowded to capacity at every service, and they will be compelled to build soon. With a membership of only 200, they have an average in the Bible school of about 200. While other churches in Jackson are taking vacations, they are breaking all records. An enlargement campaign will be inaugurated early in July. Pastor Hill is a strong doctrinal preacher, and it is of the real Baptist kind. The church is strict in polity,—and is growing! Selah. There are seven Baptist churches in Jackson, all of which are tainted with modernism except Gorham Street and Memorial. This church is made up entirely of working people. More than half of the members are Southern Baptists, many from Kentucky and Southern Illinois. Several years ago the church severed all connections with the Northern Baptist Convention, and became affiliated with the Southern Convention. While they are still connected with the latter, they are deeply interested in the work of the Regular Baptists of Michigan, and will probably join with us soon.

Curran, Mikado and Barton City.

Along the Lake Huron shore are great stretches of uninhabited territory. About thirty miles inland is a fertile stretch

of land, containing a number of small villages, including Curran, Mikado and Barton City. Pastor L. M. Gough has been doing heroic work among these small churches. Recently he held a week's Bible conference at these three points. Pastor P. A. Hill, of Jackson, and the state missionary, were the speakers. The people here, as elsewhere, were very receptive to real Bible truth. When Bro. Hill presents his messages on the church and the ordinances, there is but one conclusion, viz., that a Regular Baptist Church is the church of the New Testament. Bro. Gough has accepted a call to the Edwin Avenue Mission, Flint, and will leave this field early in July. The church at Curran has severed its connection with the Michigan Baptist Convention. It will therefore be left alone and unable to support a pastor. Here is an opportunity for some church or individual to do a real missionary work by helping this church.

Rochester.

Organized in 1854, and incorporated in 1850 under the ministry of Rev. S. Hendrick, the First Baptist Church of Rochester celebrated its 75th anniversary on June 27th and 28th. Rev. H. H. Savage, of Pontiac, spoke Thursday evening, while his assistant, Rev. John Zuiderhoek, led the devotional exercises. A fellowship supper was held the following evening. The Oxford Church sent greetings through their pastor, Rev. E. D. Ferguson. Mr. A. H. Finn, of Detroit, son of a former pastor, retold some of the early history of the church. Pastor J. C. Clasper, who has been with this church for over five years, had the joy of baptizing five candidates the following Sunday.—Ed. U. B. W.

East Grand Rapids, Mich.

The Lake Drive Baptist Church, the only church of any denomination in this prosperous and beautiful suburb of Grand Rapids, known as East Grand Rapids, has a history that is altogether unique. Eight years ago, Mr. G. Knol, then a groceryman, was asked by the Wealthy Street Baptist Church, through its pastor, Dr. O. W. VanOsdel, to take over what was then its mission. For six months Brother Knol preached to four women and one man! His was a spiritual, and therefore unpopular, ministry. In answer to prayer, the Lord began to work wonders. One after another was added to the Lord and then to the church in a manner which could not be accounted for in any other way. Then came what seemed a crushing blow in the burning of the building; but, phoenix-like, another building has risen on the ashes of the old one, and the new one is much better. But in order to build, it was necessary to fight in the law courts almost the whole of the community, who did not want the Baptist Church there. Later the city council passed an order-in-council forbidding the ringing of the church bell! Next Sunday the pastor rang it himself. And it has rung ever since. A spiritual ministry has built a strong, if not large, church, with a faithful, praying, liberal people. Let discouraged pastors be admonished by this worthy example.

Coals for the Altar Fire

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

Sunday, July 21st.

The Weekly Rest.— *Luke xxiv:1-12.*

Henry Vaughan speaks of "Bright shadows of true Rest; some shoots of bliss," "heaven once a week," "transplanted Paradise," "a gleam of glory after six days' showers." Surely I ought to prize and sanctify this holy day far more than I do, and learn to hail joyfully its weekly dawn, and say:

Cares of earth aside be thrown,
This day given to Heaven alone.

To be, as a Christian, it should be doubly precious, for it reminds me every week of my risen Lord. It is "the Lord's Day," a standing witness to the finished work of Redeeming Love, as the seventh day had been a memorial of the finished work of Creative Power. I get very near to my Lord on His own day, and this invigorates me for all the days that follow it. Heart-fellowship with Him makes me stronger, happier, purer than I otherwise could be. It lifts me above the down-drag of my earthly concerns, and helps me to fight with greater courage and larger hope against an ensnaring world. As I company with Christ, the new life of the risen Conqueror stirs within me, and I learn to feel the power of His resurrection in myself.

Monday, July 22nd.

The Lord's Need of Me.— *Mark xi:1-11.*

Whatever I am by nature I am to consecrate when I am renewed by grace. Conversion does not alter my character so much as transform it and turn the force of it into a nobler channel. It is like the refitting of an old ship, giving to the same hull a new owner, a new Captain, a new cargo, and a new use. All my old talents and old energies and old endowments are meant to be carried over into the service of a new Master, when I become a saved and regenerated soul. "Whose I am" is the first motto of my life; and "whom I serve" should be the second. Any talent I have for literature or music or art, any gift of persuasive speech, of wise organization, or of business acumen may be, and must be, consecrated to the service of Him who has redeemed me. Any one of these may be like the "colt" I have kept for my own private use; but I must not keep it "tied at the door" when the message comes "The Lord hath need of it."

Tuesday, July 23rd.

The Care of my own Soul.—

Psalms xxxiv:1-10.

If I can remember days when I felt as if soaring into the blue, with a song as sweet and jubilant as the lark's; days when I was "strong in spirit," fully of joy in my redeeming Christ, His love glowing within my heart, His Word like the wood to which Jonathan came, "and behold, the honey dropped," and it was sweet to my taste—and if, now, the sky is overcast, my song is hushed, and God, who once seemed so very near, seems far away, I may well ask myself what has produced this doleful change. Has it been due to my yielding to some def-

inite and easily discoverable sin, the sin of an envious or malicious tongue, the sin of a grasping and covetous heart, the sin of a closed and niggardly hand, the sin of a too world-loving and pleasure-loving life? Has it been due to restraint of prayer? to neglect of feeding on the Word? to coldness of devotion? to some subtle self-seeking in efforts that were professedly for the glory of God, How, then, can I wonder if my joy is gone? Let me get quickly back to my old attitude of humble prayerfulness and hungry feeding on the rich food of God's great love, and I will soon get back to my old gladness, and sing my old songs once more.

Wednesday, July 24th.

The Care of Others' Souls.—

Romans xvi:1-16.

I am not to consider my whole duty discharged when I see to the keeping of my own soul pure, and give no occasion to the enemy to speak reproachfully of me. I am called to care for the souls of others too, and to go to the help of the Lord against the mighty foes of His kingdom on the earth. There is a vast variety of work lying open to my choice: a place waiting for every kind of talent or endowment to fill. If there is a place where a Paul may plant and an Apollos may water, there is also a place where an Aquila and Priscilla may privately instruct; a place for Dorcas to clothe the shivering poor; for Andronicus and Junia to hearten some greater sufferers than themselves; for Tryphena and Tryphosa and the beloved Persis to do unblazoned acts of love as "succourers of many"; and all of these are "fellow-labourers with God." I may choose any work for which aptitude has been given me. If my question to God is, "Lord, what wouldst Thou have me to do?" His answer is, "Give what thou hast, only remember that, if thou hast need of Christ, Christ has need of thee."

Thursday, July 25th.

The Life Without Care.—

2 Kings xxv:27-30.

I see in the King of Babylon's kindness to his prisoner Jehoiachin a faint, but real illustration of my God's generosity to me. He is "the King of love," and when He pities me, and speaks kindly to me, and lifts me out of the dungeon where I was lying without hope, and changes my prison garments, His royal bounty provides for my daily need, and secures me against the fear of want. I am thenceforward a guest of the great King, and He gives me "a daily rate for every day, all the days of my life." I dare not ask for more than what He is pleased to give; but what He gives is always enough. It is all I really need. And I am not merely His guest. I am infinitely more. I am His child. It is a Father's hand that feeds me with a Father's love: and so I can look up to Him and say, "My Father, who art in heaven, give me this day my daily bread"; and then trust Him to do it. But do I always trust Him so? It is

strange and sad that I sometimes feel it easier to trust Him for eternity than for time, easier to trust Him with the care of my soul than with the care of my body.

Friday, July 26th.

The Life of Safety.— *Psalms xxx:1-12.*

That is a most instructive item in the autobiography of King David, "I said, in my prosperity, 'I shall never be moved.'" After a chequered life of hardship and trial, he was on the throne, and fondly fancied all his troubles gone; but he never made a greater mistake. The very deepest sorrows, and sins too, of his life came after that. He had worse troubles when king than he had ever had when a hunted fugitive; and so he had to correct from bitter experience his hasty self-congratulation, and add, "Thou didst hide Thy face, and I was troubled." Am I making David's mistake? What if a day of adversity, upsetting all my calculations, should be God's sharp way of reproving my self-sufficiency and my forgetfulness of Him? It may shame me to discover, in this way, that I had been deceiving myself when I imagined I was giving God the praise for my prosperity, and trusting only in Him to keep it safe—for, all the time, I had been calculating on my own sagacity far more than on His love. I must learn to say from the heart, "Thou only makest me to dwell safely. Let me remind myself that all my happy anticipations of rest in days to come, all my visions of a peaceful afternoon of life and a calm evening hour, must be subject to the gracious will of Him in whose keeping alone all these things lie.

Saturday, July 27th.

The Life that Triumphs.— *Matt. vi:16-24.*

In my best moments, when my spiritual temperature is high, I can easily rise above suggestions to sin. The temptation is killed almost as soon as it is born. I am kept safe by my close and lofty fellowship with diviner things. But when my spiritual thermometer is nearly at freezing point, temptation overpowers me almost at once. The temptation may be the same, each day; but I am not the same. I am changed in my circumstances, or in my mood, or even in my health; and I fall an easy prey. I may be in some tight corner in my worldly affairs, and, just then, a plausible proposal is made to me by which I can get free. I am tempted to sell my birthright for a mess of pottage; and, under the stress of hunger, I cast my uprightness away. But I cannot sin myself out of a difficulty. The sin will only lead to greater difficulty and greater sin. Abraham tried this way of escape from difficulty; so did Isaac; so did David; so did Jonah; so did Peter; but every one of them most miserably failed. John Bunyan reminds me that there are two easy ways of getting round the Hill Difficulty, but the name of the one is Danger, and of the other Destruction, and that the only right and safe way is straight up to the top.

Baptist Bible Union Lesson Leaf

Vol. IV.

No. 3

REV. ALEX. THOMSON, Editor.

Lesson 31. August 4th, 1929.
Third Quarter.**THE SUFFICIENCY OF CHRIST'S SACRIFICE**

Lesson Text: Hebrews, chapter 10.

Golden Text: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Hebrews 10: 12.

I. THE INSUFFICIENCY OF THE LEVITICAL SACRIFICES (vs. 1-10).

1. In this chapter the apostle sums up matters relating to the law and the sufficiency of the sacrifice of Christ. In doing so he again emphasises the insufficiency of the Levitical sacrifices to take away sins. There was a divine purpose in their institution; they were typical of the great sacrifice to come and pointed forward to that wondrous event, but could not make perfect those who partook of their benefits. They were but the shadow of good things to come (v. 1). Their insufficiency is seen in their repetition year by year (vs. 2, 3) and added thereto is the statement of the impossibility of the blood of bulls and of goats to take away sins (v. 4). No sacrifice of man was sufficient for this; it required the offering of God. 2. In reference to such a perfect offering a quotation is given of words attributed to our Lord Jesus in relation to His coming into the world to die for sins, wherein a declaration is made concerning the body prepared for Him (v. 5), which would be offered as a sacrifice, and an expression of His willingness to do the Father's will is given (v. 7). This implies an eternal purpose on the part of God concerning man's redemption, also the submission of the Son to the Father in the work of carrying out the redemptive plan. Reference is also made to the prophetic truth relating to Christ (v. 7), and to the benefit derived from the death of our Lord (v. 10). Attention may be diverted further to the divine plan concerning Old Testament sacrifices and their fulfilment in Christ.

II. THE SUFFICIENCY OF OUR LORD'S OFFERING (vs. 11-18).

1. The sufficiency of our Lord's offering is seen in relation to the Levitical offerings. The earthly priest continued to offer sacrifices (v. 11), but our Lord offered only one and then sat down on the right hand of God (v. 12), signifying the completion of His work and His exaltation to power; also the Father's satisfaction with His work. His offering required not to be repeated, for it was perfect and sufficient to the perfecting of all who are sanctified (v. 14) and is the basis for the remission of all sins (vs. 15-18). 2. Several things are brought to our attention in these verses, as man's inability to save himself by any kind of sacrifices, thereby condemning the teach-

ing of salvation by works; the end of all animal sacrifice and special human priesthood; the sufficiency of the sacrifice of Christ for all purposes of salvation, such as forgiveness of sins, justification, sanctification, etc.; salvation through Christ alone and the present position, power and expectancy of our Saviour.

III. AN EXHORTATION TO FAITHFULNESS (vs. 19-25).

1. The death of Christ has opened the way into the holy of holies so that we now have liberty to enter therein (v. 19). This is in contrast with conditions which pertained in the Levitical days, when the high priest alone entered into the holiest place, and that once a year and not without blood (9: 7). He had then to go beyond the veil which separated the two compartments. The veil remained until the coming of Christ, when it was rent from top to bottom (Matt. 27: 51), thus signifying that the way unto the Father was now open for all through our Lord, and that only through Him have we access unto God. Thank God for the blessing of approach to the throne. 2. A four-fold exhortation is then given, based on the fact of our possessing such a priest. (V. 21). First we are enjoined to draw near with a true heart, in full assurance of faith, etc. (v. 22). Having right of access we are desired to approach and to do so in a certain way, "with a true" or pure "heart," not in hypocrisy, "in full assurance of faith" with complete trust in Christ Who is there to receive us, "having our hearts sprinkled from an evil conscience," a reference to an Old Testament typical ceremonial custom, "and our bodies washed with pure water," referring to the washing of the priests before service (Ex. 29: 4, 30: 18-21), both implying thorough cleansing, with no sin held back. 3. In the second place, we are urged to "hold fast the profession of our faith without wavering" (v. 23), to be steadfast, and diligent in the faith, not wavering. Trials do come and temptation at times is powerful, but through it all let us remain true to our God and Saviour. In the third place, we are exhorted to "consider one another to provoke unto love and to good works" (v. 24), implying that we should consider the best interests of others. There is much of self even in the Lord's people, and others are apt to receive scant attention and at times they are provoked the wrong way. Attention should be given to others to call forth from them love and good works, in stirring them by word and example to this end. "Not forsaking the assembling of ourselves together as the manner of some is" (v. 25). This is the fourth part of the exhortation. Evidently there were some who were neglecting to attend the gathering of the saints, or, as we would say, the church service, and this the apostle appeals against. The public assembly of the children of God is necessary for several reasons, affecting our Lord, His people, and the unsaved, and the one who neglects this duty and privilege betrays a backslidden condition. Instead of showing such indifference we are to exhort one another, and so much the more as we see the day of the Lord approaching. Note the blessedness of access to the throne, the practical nature

of Christianity, our duty toward others and the present effect of the coming day of the Lord.

IV. A WARNING AGAINST APOSTASY (vs. 26-31).

1. The doctrinal teaching of this epistle is interspersed with exhortation and warning, showing the apostle's great desire for the spiritual welfare of his people. In these verses we have a stern warning against apostasy, having in mind the one who has professed to believe in the truth. In the case of such an one who deliberately turns his back on the truth, sinning wilfully, there is no more sacrifice for such sin (v. 26). The only sacrifice for sin is Christ, and if one turns from Him there is no further provision for sin. There is only a "fearful looking for of judgment and fiery indignation which shall devour the adversaries" (v. 27). Punishment must fall upon the one who is not sheltered in Christ. 2. The nature of the judgment is in accordance with the character of the offence, and as the one who despised Moses' law died without mercy (v. 28: Numbers 15: 31), the one who turns from Christ will suffer indescribably more, for his sin is greater. He "has trodden under foot the Son of God and hath counted the blood of the covenant an unholy thing and hath done despite unto the Spirit of grace" (v. 29). This is how God looks upon the sin of apostasy. Well would it be if the church had the same viewpoint. Such sinners will not escape punishment (v. 30), which will be of a severe character (v. 31). We are warned in this section concerning the deceitfulness of sin, the danger of false teaching and of backsliding and the certainty of future judgment.

V. AN APPEAL TO THE PAST (vs. 32-39).

1. After such a stern warning the apostle reminds them of their past faithfulness; how in the former days they endured affliction (v 32) and were made a gazingsstock because of their profession and association with the despised people of God (v 33), and they had shown compassion unto him in his bonds, taking joyfully the spoiling of their goods, being possessed by a heavenly hope (v 34). He requests them not to cast away their confidence, which has come as a result of their faith, and has great recompense of reward (v. 35). Possibly they were becoming wearied with the continued conflict and suffering, as he informs them of their need of patience and encourages them with the hope of the return of the Lord, when their trials would be over and they would enter fully into the promise made to them (v. 37). Meantime they were to live by faith and make constant progress in the Christian life, guarding against drawing back (v 38, 39) 2. Attention may be directed to the confidence which comes from faithful service to the power of God to sustain under the most trying circumstances and give joy in affliction, to the danger of backsliding, the need of patience under trial, the certainty of hope, the practical effect of the expectation of our Lord's return, the glorious future of the child of God, and the blessed assurance of eternal salvation for every child of God