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Editor: T. T. SHIELDS.

Associate Editors: T. I. STOCKLEY, ALEXANDER THOMSON, W. GORDON BROWN.

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto, Canada.

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The Most Excellent Knowledge

At this season of the year many thousands of young people are turning their faces towards various halls of learning, called schools or colleges or universities. Institutions of learning which, for some months have been like ships at anchor or moored to the wharf, silent and almost deserted, have become, or are about to become, like great liners on the eve of sailing, when passengers and baggage throng the gang-plank, when stewards move quickly to and fro between deck and stateroom, and uniformed officers with quiet dignity move about, apparently on their final tours of inspection—all bent upon seeking orientation before assaying the great adventure of putting out to sea.

Before the mind imbued with a passion for knowledge, "the days of our years" are spread out as waves of an infinite sea, challenging the intrepid spirit to voyages of exploration and high adventure. Who shall say what these young men and maidens may become? to what far shores their ship of research may be directed? in what havens they may drop anchor? or with what rich cargo they may some time return for the world's enrichment? When the student shall have discovered the sphere of service for which, by nature and education he has been fitted, what will he become? An educator? a physician? a legislator? a lawyer? a banker? a preacher? a builder? a pioneer in some unexplored but alluring field of knowledge?—who can say?

But life has its limitations. Our days are measured by the course of the sun. One cannot sail the seven seas at once. No one person, even though he had the years of Methuselah at his command, could become sufficiently expert in all branches of knowledge to write the whole Encyclopaedia Britannica. Therefore, what course shall the student pursue? What fundamentals of human learning shall he include in his course of study? What elements of human

knowledge are indispensable to a proper equipment for any calling in life?

I.

What is the supreme and indispensable science? Of all the departments of knowledge, what is the "most excellent"?

Among the apostles there were some who were described as "unlearned and ignorant"; and it has always been true that "not many wise men after the flesh are called". But no one ever described the Apostle Paul as being, "unlearned" or "ignorant"; though it was once said that much learning had made him mad. Whoever entered the lists with him found him a worthy foe whom no man might despise. It is not too much to say that no man did ever more nearly approximate the divine ideal of manhood exemplified in Christ than did the Apostle Paul. And this man who was chosen to be Heaven's ambassador to the Gentiles and kings, this brilliant scholar of Gamaliel, who could command the attention of Athenian philosophers; who was as much at home amid the intellectual refinements of Athens and Corinth as is an author with the alphabet, who, himself the peer of all their scholars, looked down upon the wisdom of the Greeks and called it "foolishness";—this man who must have been a giant in the world of thought and intellectual achievement, says that the finest flower in his garden, the finest fruit in his vineyard, the keenest weapon in his armoury, the most brilliant gem among all his jewels, the very crown of his splendid manhood, is his knowledge of Christ Jesus the Lord: "But what things were gain to me", saith he, "those I counted loss for Christ. Yea doubtless, but I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." In Paul's view, this is the knowledge *par excellence*.

It must be so since the knowledge of Christ informs us of the genesis of things. What is more interesting or important than the study of beginnings? In part, we see and understand things as they are. We are able, perhaps, to trace the processes by which they have come to be what they are. But who is satisfied

with that? The child who plucks the lilies at the water's edge, or gathers flowers in the woods where the birds are singing, is not satisfied with father's botanical explanations of how they grow. He persists in asking, Who made them?

Or the little child who scans the heavens at night-time, who sings,—

"Twinkle, twinkle, little star,
How I wonder what you are?
Up above the world so high,
Like a diamond in the sky"—

that child cares far less for science than for religion. He does not ask *how* they shine, but instinctively puts his question into a personal form, and asks *whose* they are, and *who* made them.

And the child's question, after all, is the greatest question which can be asked: not *how*, nor *why*, but *Who*? Men pluck up the plant by the roots; they find delight in tracing the great river to its mountain spring; they think they are very clever when they have made out a genealogical tree tracing the alleged relationship of a Prime Minister to a tadpole or something of the sort! But the most that men can do is to stand somewhere on the highway of life and see the procession of multiform life pass by. Whence it comes, or whither it goes, they cannot tell. The most that science can do is to "consider the lilies *how* they grow". Even the Californian horticultural wizard could only cast life into new forms: he could not trace the river to its original spring.

Science has no book of genesis in all her library. Perhaps it is not to be wondered at that she should quarrel with *the* book of Genesis. Genesis is—shall we be tautological in order to be emphatic—Genesis is so absolutely unique that it could not be more utterly unlike every other book had it literally dropped down from the skies. And undoubtedly that is where it originated. No book that ever was printed did ever have the name of the author and publisher more clearly printed on its title-page than is its Divine Authorship and Heavenly Origin stamped upon the book of Genesis. In the nature of things, none but God could ever write a book of Genesis.

And herein is the "excellency of the knowledge of Christ". Knowing Him, the believer can say, "Herein have I found the Genesis of things. I have traced life's river to its Source. I have climbed the mountain. I have stood on its highest peak. I have clasped the Hand that stretcheth out the heavens as a curtain, and spreadeth it out as a tent to dwell in. And there, above the fogs of human ignorance, in the clear sunlight of divine Revelation, I have read this intellectually-satisfying word, 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men'."

But the knowledge of Christ is most excellent also because of its ultimateness. Here we reach finality. Not such as would make the multiplication table a fixed and finished sum in arithmetic; but such as would find in that table fixed and invariable principles which make possible the accurate numbering of the

sands of the seashore, or the stars of the sky. We may know Jesus as a child may know the alphabet, and we may go on knowing Him as the child, growing into manhood goes on reading that same alphabet, and, at three score years and ten, confesses he has not learned half the alphabet can tell him. Notwithstanding, with all his learning, he has never had to unlearn the lessons of his childhood. The alphabet and the multiplication table were final because they were true. And so the knowledge of Christ, contained in the record which God has given of His Son, is an invariable quantity. Here is the ultimatum of truth, which, though its beauties may be ever unfolding, is ever essentially the same.

And is it not an excellent thing to step from shifting sands to solid and abiding Rock? to be able to say of something, "This is true"? Let the student ask his professors if the same text books were in use when they were students at school. They will tell him that they have outgrown the knowledge of those earlier years. They would never think of teaching their students much of what was taught them!

But why have we not outgrown the Bible? Someone may say that wise men have outgrown it. If that be so, why do they go on printing the same old Book, and increasing its circulation in all languages year by year? What other book has been translated into more than eight hundred languages? What other book is printed without amendment in ever-increasing millions year by year? We are sometimes told that we ought to have outgrown the Bible; but if that be so, why do people continue to read and believe it? Why are not other books, old text books on the different sciences, for instance—why are they not printed and reprinted for succeeding generations? Why is it that even a second edition of any book is seldom printed without some alterations? Why do other books die while the Bible lives?

Some clever men declare that the Bible ought to die; or, otherwise, it ought to be revised. What if we admit that for the sake of argument? We are still faced with the question, Why is it that the Bible does not die, and that men cannot kill it?

Shall we draw a picture? There is an orchard, and in it a fine apple tree. The trunk is quite straight, and without a branch, for some distance from the ground. Then the limbs stretch out in every direction. The tree is loaded with the finest of fruit,—all the boys who play in the adjacent school-ground, being witnesses. The farmer says that that tree grows good food for his table, and produces good money for his pocket every year. One day a poor blind man, a poor, *little* blind man, who thinks he knows all about trees, gropes his way into the orchard and to the trunk of that tree. He is so small of stature he walks right in under the fruit-laden branches without touching them. He does not know the wealth of provision that is above and around him—but he knows all about trees!

As he feels about that trunk he says, "That tree is dead". He stretches his little arms above and around him and says, "The tree has no branches". He insists that it is only the trunk of a dead tree. He calls to the farmer, and tells him he ought to cut that tree down, for it cannot longer serve any useful purpose.

But the boys standing around, who, at the generous farmer's invitation, have filled their pockets with apples, are each munching an apple with delight. They smile pityingly at the little man's blind folly which calls itself wisdom—and the farmer refuses to cut down the tree!

Thus some intellectual dwarfs, as blind as the men of Sodom who once went looking for angels, tell us that this Book is a dead tree which ought to be cut down; or, at least, that there are dead branches which should be cut off. Meanwhile, however, it proves itself to be a tree of life whose leaves are for the healing of the nations, and those very dead branches, as they call them, are loaded with the most luscious fruit; and the multitudes, numbered by millions, pluck the fruit of it—yea, in ever-increasing numbers they sit down under its shadow with great delight and find its fruit sweet to their taste.

"The excellency of the knowledge of Christ" consists also in its perpetual value. This knowledge will always be useful. It is of little value nowadays to know how to use a tinder-box, or how to make dip candles, or how to use the distaff. Many branches of knowledge have become valueless because they are obsolete.

Thousands of students will give themselves to the study of various sciences with a view to fitting themselves for particular professions or callings,—all of them, we hope, useful, but most of them having a value that is only temporal.

Engineers are useful, but there will be no surveys to be made in the city that lieth foursquare; nor engines to be built when aeroplanes give place to wings; nor electrical plants to be constructed in a city that has no need of the sun. The engineers will have to get another job when they get to heaven.

Architects and builders render great service, with which no terrestrial community can dispense. But to what use can they put their technical skill in the city whose Builder and Maker is God, and where the many mansions are already fully prepared?

There is no nobler ministry than that of bringing healing to the body, except that of bringing healing to the soul. But the medical profession will be valueless in the land where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain". To what use will the physician put his science in the city where the inhabitants never say, I am sick?

Lawyers are useful adjuncts of society! No; they are much more, for how should we frame our legislation without a lawyer's help? Or, even if we could frame it, or the lawyer were to frame it for us, who on earth could tell what it all means without a lawyer to interpret it? And who but a lawyer could frame our last will and testament in such a way that nobody but a lawyer could understand it? And how could it be a "last will and testament" if it were so plainly written as to make misunderstanding impossible? Where could the country find a Prime Minister, or a cabinet minister of any sort, or where could a legislative body find brains if there were no lawyers? Pleasantries aside, many of the most distinguished servants of any country are drawn from the legal profession. But it follows, as a matter of course, that

in the city into which there shall "in no wise enter anything that defileth, neither whatsoever worketh abomination, or maketh a lie", there can be no work for lawyers! So that whoever makes the law his vocation should choose something of a more permanent character for an avocation; for as there will be no room in heaven for doctors—to practise! so the lawyers will have to cease practising and go to preaching!

But it is part of "the excellency of the knowledge of Christ Jesus the Lord" that it will never become obsolete. When we have done with other professions, those who have this most excellent knowledge will go on proclaiming and experiencing and enjoying the unsearchable riches of Christ.

That was a wise word spoken by the great Spurgeon when, to a great audience of ministers, he said: "If you were ordained to be a preacher throughout eternity, you would have before you a theme equal to everlasting demands. Brothers", said he, "shall we each have a pulpit somewhere amidst the spheres? Shall we have a parish of millions of leagues? Shall we have voices so strengthened as to reach attentive constellations? Shall we be witnesses for the Lord of grace to myriads of worlds who will be wonder-struck when they hear of the Incarnate God? Shall we be surrounded by pure intelligences enquiring and searching into the mystery of God manifest in the flesh? Will the unfallen worlds desire to be instructed in the glorious gospel of the blessed God? And will each one of us have his own tale to tell of our experience of infinite love?" And he answered his own questions in the affirmative, quoting this same Paul as saying, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

II.

But the knowledge of Christ is most excellent because it is most costly. All knowledge worth having is obtained at a great price. With all our labour-saving devices we have not yet heard of a machine which may be used to inject the contents of a book into a man's brain, and save him from the labour of its patient study and mastery. It must not be supposed that a few years in college will make a man a scholar in anything but name. No college in the world can make a useful member of any profession out of a head, a body, two legs, and two arms. Only an industrious student can acquire knowledge.

There are some students, so-called, who can scoop out a cistern which will catch the rain of knowledge from a term's lectures in a few weeks—but they have only a pool whose waters will evaporate in a month, and leave baked mud behind. They are the real students who dig wells and discover the very springs of knowledge for themselves. And these are they who will be able to refresh the faint in time of drought.

A man's life's work is not done, as so many seem foolishly to suppose, when he is graduated from col-

lege: he has only then learned in part how to begin it. The price of success in any calling is hard work.

But if all education be costly, what is the price of this most excellent knowledge of which our hero speaks? Paul counted some things loss that he might obtain this knowledge. What were those things?—We can gather them all up and tie them in a bundle with one word: he was proud of his birth, proud of his profession, proud of his religious zeal, proud of his morality—he was *proud!* That is the word. And he had to give up his pride, and humble himself before he could obtain this “excellent knowledge”. And that is the price which must always be paid for knowledge: The proud man never learns. He has no need of learning: he knows.

The reason some people never get this most excellent knowledge is that they never humble themselves to ask for it. They do not know that they are sinners; that they have no reason to be proud of their birth, but ought rather to desire to be born again. They do not know that their religious zeal is the blindest bigotry, nor that their morality is but filthy rags, because they have never humbled themselves to enquire of the Lord. Whoever would complete his education, by adding to his knowledge of natural truth, this most excellent of all sciences, the science of God, must humble himself; and, bringing the whole life into the light of His truth, enquire of Him.

There is no free tuition in this school. The price of the knowledge that is most excellent is above rubies. Yonder is a young man who counts up the gains of the college term: there were so many parties, so many gatherings of the boys for sport. These were among the good things of college life. Then, there were the books and the lectures and all the routine of study—these were the things which had to be crowded into the time that was left after the parties and sports were over. Thus the value of those precious days of learning was lightly appraised.

But there is another. He probably would have enjoyed these things as much as anyone. But he said “I have no time. I have too much work on hand”. He counted all these things but loss, things which must be given up, that he might obtain that knowledge which will fit him for an honourable professional career. This earthly life, spiritually, is our college days, wherein we are under tutors and governors, being prepared to take our place in the timeless life beyond. But the world, the flesh, and the devil, send in many invitations, which many are tempted to accept. But the man who accepts them will never really *know* Christ. He must count all these things—and, indeed, all temporal interests—but loss, that he may apply himself to the study of Christ Jesus the Lord.

III.

And, finally, this most excellent knowledge is indispensable to the highest success. Paul speaks of “winning Christ” as a prize worth striving for. How can a man be called successful in any walk of life who fails to win Christ? We ought all to be ambitious to succeed. With the usual violation of grammatical principles we may adopt the sentiment of the old nursery rhyme to any profession, to that of the physician, for instance,—

“Were I a physician, I’d make it my pride
The best of physicians to be.
If I were a surgeon, no surgeon beside
Should splint a bad fracture like me.”

We admire the man, who, whatever his calling, determines to excel in it, and to make the highest possible success of his undertaking.

We ought not to think of pecuniary rewards, of position or fame; but, rather, of the value of the work we do. Whether the world immediately recognizes a man’s skill and pays for it or not, he should himself determine to render a worthy service. Ruskin would tell us that we must put work first, and never mind about the wages. We must love our work for our work’s sake. A really good physician would continue to practise his profession though he were made a millionaire. We should be ambitious to excel in skill rather than in reputation or other reward.

But what is the noblest ambition? Were men created to be doctors—or even preachers? Is it not a pity that there should ever have been need of doctors or preachers? These bodies were not made to be fouled by disease, or destroyed by death. Man was made in God’s image, and when that image had been destroyed by sin it appeared in the world again when Jesus came. And to “win Christ” is to win that image. In other words, the winning of Christ is the realization of the divine purpose in man’s creation.

Therefore, to miss Christ is to lose one’s life, to fail of the realization of the very end and purpose of one’s being. A man may have been a professor, a Prime Minister, or a king, and yet have lost his life. What profits the lustre of the pearl if it be cast before swine, and buried beneath their feet? Of what value is the diamond’s brilliance, and to what purpose is the lapidary’s skill expended, if the flashing beauty never find a golden setting, nor find a place among the jewels of the king? Or who will praise the sculptor’s art, or admire the skill displayed in his magnificently sculptured column, if it lack the one requirement which fits it to be the complement of the architectural beauty of the facade of the temple for which it was designed? Thus to fail of the realization of the divine ideal of life—to be like Christ—is to lose one’s life altogether; to miss Christ is to lose one’s soul. What does the gaining of wealth, position, fame, amount to, if the soul be lost? What if a physician develops skill to hold the cords of this body-tent a little longer against the winds of death, and yet have no care for the spirit within? What if a man gain skill to heal the physical diseases of others, and have no power to stay the ravages of that dread consumption—sin, which has fastened upon his own soul, and is fast hastening it to an eternal grave? Is he, in any true sense, a successful man?

What boots it whether we be wealthy, or mighty, or famous, so long as we win Christ and be found in Him, and enabled to sing,

“Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
’Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.”

The Jarvis Street Pulpit

"A NAME THAT IS ABOVE EVERY NAME."

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 14th, 1930.

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(Stenographically reported.)

"Wherefore God also hath highly exalted him, and given him a name which is above every name."
—Philippians 2:9.

Prayer Before the Sermon.

O Lord, we thank Thee for the disclosure of Thyself which Thou hast made in the person of Thy Son, the Lord Jesus Christ. We thank Thee that we are able to think of Thee in terms of His revelation, that though no man hath seen God at any time, the only begotten Son Who is in the bosom of the Father, He hath declared Him. We thank Thee that Thou art no longer to us the unknown God, for we have heard Him say, If ye had known me, ye should have known my Father also.

We draw nigh to Thee, O Lord, through Him. We thank Thee that there is one God, and one Mediator between God and men, the Man Christ Jesus. We rejoice in His mediatorial ministry. We thank Thee for the Days-man that is betwixt us, Who is able to lay a hand upon us both, and that through Him those of us who were afar off are now made nigh. We thank Thee for the appointed meeting-place, the blood-sprinkled mercy seat,—

"Ah, whither should we flee for aid
When tempted, desolate, dismayed?
Or how the hosts of hell defeat
Had suffering saints no mercy seat?"

But we have a Mercy Seat, and we thank Thee that Thou hast promised to meet with us there. We come therefore this evening with all our burdens, with all our needs—and oh, how many they are! And how urgent are our requirements!

We come to pray not only for this visible congregation, but for great numbers of people who bow with us before Thy throne. Command Thy blessing, we pray Thee, to rest upon every one whose heart is lifted to Thee in praise and adoration in the name of Jesus Christ. We beseech Thee, O Lord, to make Thy presence very real to us this evening. As Thou didst come through the shut doors of ancient time, so come into this assembly and wherever Thy people are gathered in Thy name, and manifest Thyself unto us as Thou dost not to the world.

It may be there are weary hearts in Thy presence. It may be some carry heavy burdens, burdens too heavy for them of themselves to bear. There are some who are beset with many temptations, some who feel themselves too much subject to the allurements of a fascinating world. We pray that the light of the heavenly city may break upon us. We pray that we may see life here and hereafter in the light that shines from the face of Jesus Christ. May He become to us our Standard, our Norm, by Whom all values are to be determined, and by Whose will and wisdom all courses are to be directed! Help us in our meditation upon Thy word, and make this hour one of real blessing to every one of us, since we ask it in the name of Jesus Christ our Lord, Amen.

When "the whole earth was of one language and of one speech", "as they journeyed from the east, they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name".

And ever since that day men have been making bricks of different sorts to build a city and a tower, and to make for themselves a name. And as in that enterprise on the plain of Shinar they have partially succeeded. The soldier with his sword for a trowel, of blood-mixed, blood-red bricks, has reared a tower to make himself a name. The author with his pen has piled together bricks of thought, and like the Shinar builders, has succeeded in some measure in what, literally, he "imagined to do"—to make himself a name. The artists—all of one soul-language and of one heart speech, have reared their towers of sculptured marble, they have hung them with pictures; while Jubal's successors have made them reverberant with music—the cities and towers and temples of art have made for many a name. The descendants of Tubal-cain, the instructor of every artificer in brass and iron, have built great black, smoking cities and towers; they have transmuted brass and iron into silver, and gold, and precious stones, and therewith the captains of industry, and the princes of commerce have reared their glittering towers to make for themselves a name.

The sons of Jabal, "the father of such as dwell in tents and have cattle", have forsaken their ancient simplicity, and even agriculture employs her cattle in drawing bricks to displace the tent by a tower bearing a name.

But time would fail me to tell of the extremes of human folly and ambition, of the varying success of would-be monarchs; of the rebel Absaloms who, having no sons to keep their name in remembrance, have reared for themselves pillars and called the pillars after their own name; and of the Nebuchadnezzars who have walked in their palace and said, "Is not this great Babylon which I have built for the house of my kingdom by the might of my power, and for the honour of my majesty?"

But there was One other who planned to build a tower whose top should reach to heaven, a city too wherein a multitude might safely dwell. He built it of strange materials—a manger, a cross, and an empty sepulchre; and, cementing them with blood, of these He reared a tower to the skies, a stairway leading up to the pearly gates of the city which hath foundations whose Builder and Maker is God.

And when God came down to see the cities and the towers which men build His work alone was found worthy of a perpetual memorial, "Wherefore God hath highly exalted him, and given him a name which is above every name."

I.

First of all, look at THE FACT here recorded, that He has been given—not that He shall be, but that He has already been given a name which is above every name. Of all the names that ever have been uttered by human tongue, the name of Jesus enjoys, even at this hour, unrivalled pre-eminence. There is no other name like the matchless name of Jesus Christ.

It is above every name that is named for *its purity*. There have been many great names in human history, names that were representative of much that was worthy and commendable; but there has never appeared on the pages of history another name that has been without spot or stain.

Turn, for example, the pages of the Old Testament, and see how many outstanding characters are there recorded. There was Noah, but there is a page in Noah's history that we wish had not been written. His name is not without a blemish. In our morning lesson to-day in our class we studied the story of Abram's call. Abram was a marvellous man of faith, and yet in the hour of emergency he failed, and went down into Egypt. There we find him prone in the mire. Even the name of Abram, or Abraham as he was later called, is not without stain upon it. Think of Jacob with his trickery; of Moses, whose name is even mentioned in the glory, but even he was not a perfect man. Or consider David, the man after God's own heart; yet there is a black chapter in his history, and his name is not untarnished.

If you turn to the history of the New Testament you find names like Peter and Paul, outstanding leaders of God's people, but even they had their defects. There is always a stain somewhere.

In the pages of secular history you will find many illustrious names—men who have been famous in their day and in succeeding generations for their great accomplishments. But you will find no name anywhere that is not stained by some wrong.

But who can find any fault with Jesus? His name has become a synonym for all that is pure and lovely and honest and true and of good report. Even among His enemies He has been acclaimed as being spotless, and the verdict of Pontius Pilate has never yet been reversed by humankind when he said, "I find in him no fault at all." His name is representative of love at its highest, of unselfishness unmatched. It stands as a synonym for perfect righteousness. His name, indeed, is the prism which resolves into its elements the white light of absolute holiness. His is a name which is above every name for its purity.

Then the name of Jesus is above every name, if I may apply such a word to Him, for its *popularity*. There never was another who had so many worshippers as Jesus. Other men have been followed by the multitude. Did I say other men? Blessed be God, He was a Man, but more! But we can recall the names of others who have had large followings; but no one was ever loved as was Jesus, and as Jesus is loved to-day. Long ago Napoleon is reported to have said in effect, "Alexander, Caesar, Charlemagne, and myself, founded empires, but they have all passed away; but the name of Jesus still stands, and to-day millions of men would gladly die for Him". Uncounted millions have

acclaimed Him as the chiefest among ten thousand, the Standard-bearer, and to-day millions bow before Him on earth and in heaven. In that respect the name of Jesus is above every name.

Then, my dear friends, the name of Jesus is above every name in *power*. There never was a name that was representative of such power as His. There have been other names which were influential. There was a time when the name of Napoleon, to whom I referred a moment ago, filled half the world with terror because of the power he wielded. There are names in our day that are representative of great commercial and financial power. One man may dominate a nation because of his immense wealth. But there never was a name like the name of Jesus, never a name that represented such infinite wealth, for all the silver and the gold are His, and the cattle upon a thousand hills,—all the fulness of the earth. As a matter of fact, He is "Heir of all things". His name opens the door into the presence of God. It is the only pass-word to the skies. To Him all authority is given in heaven and on earth. He is the incomparable One, having a name that is "above every name".

His name enjoys unexampled pre-eminence because of its *permanence*. How soon are earth's heroes forgotten! Of what little worth, after all, is popular esteem. The man who is reckoned great to-day may be despised to-morrow. The name that all men honour this evening may to-morrow be utterly cast out as worthless. Alexander is but a dim memory; Napoleon, a broken idol; the Kaiser, a poor woodchopper in exile. Other names have faded with the passing of the years, but the name of Jesus shines on like the sun; it loses none of its lustre, nor diminishes in power. In spite of all His enemies may say about Him, the name of Jesus Christ stands to-day, as it has always stood, as representative of the utmost of power and of glory. Do not be alarmed on account of the reports that Christianity is failing. Do not trouble yourself because some say that the gospel has lost its power. The name of Jesus abides, and will abide until the end of time, for He is given a name "that is above every name".

II.

I could pursue that line of thought indefinitely, and show you in how many particulars the name of Jesus surpasses all other names, but my special purpose is to show you THE REASON for this great fact.

How does it come to pass that one name has eclipsed all other names, transcending in importance at this hour every other name that ever was written? Why is it that Jesus Christ stands out as He does to-day with a name that "is above every name"?

My text says that "*God hath highly exalted him*". God has willed that He should have a name above every name. I weary of those who speak as though the progress of the gospel and the ultimate triumph of Jesus Christ were somehow or another conditioned upon the consent of man, as though the kingdom of God were dependent in some way upon our faithfulness, as though the crown which Jesus is to wear and the sceptre He wields were to be granted Him by human suffrage. God has taken that out of your hands entirely, my friends. "*God hath highly exalted him.*"

It makes no difference what the professors say about Him. It is of no consequence at all though some men deny the Virgin Birth and His essential Godhead.

I suppose there will be some men until the end of time who will be as foolish as Voltaire, who promised that within a given time the name of Jesus would be forgotten in France, or known only to be derided. Yet the very house in which that was uttered, I believe, is now occupied by a branch of a Bible Society. The name of Jesus still abides, while only a few know who Voltaire was. "God hath highly exalted him", and though multitudes of the professed followers of Christ should turn aside from devotion to Him, though they should tear His Book to pieces and make light of His salvation, and propose that man should be saved in some other way than God's way, that will have no effect upon the eternal truth that "God hath highly exalted him, and given him a name which is above every name".

Mr. Lloyd George rendered conspicuous service, not only to the Empire, but to civilization; notwithstanding his political enemies conspired to drag him from his position of pre-eminence and confine him to the shadows of opposition. And they succeeded. There are many who have tried to drag Jesus from His throne, to take the crown from His brow, and to discount the value of His achievements; but they have all failed, for the simple and sufficient reason that "God hath highly exalted him". In spite of men, in opposition to men, in opposition to devils, Jesus has been exalted to God's right hand, and there He abides a Saviour and a King for ever.

There was a *special reason* for God's exalting the Lord Jesus. It was because of *His infinite stoop*. "Being in the form of God, he thought it not robbery to be equal with God." He thought it not a prize to be grasped at; He thought it not something to be seized and defended. He had no fear whatever that His Godhead could be other than what it is eternally. And yet He humbled Himself, and "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men". Jesus Christ introduced a new principle; He disclosed a new method of life; He laid down a new rule by which to get to heaven. The builders to whom I referred a moment ago said, "Let us build us a city and a tower, whose top may reach unto heaven. Let us climb up to the skies." Jesus Christ came to show us that the only way to go up is to come down, that the only way of ascension is the way of humility. He humbled Himself, and "made himself of no reputation". He taught us that the only way to make a reputation is to lose it, that the only way to live is to die, that the only way to be a conqueror, a sovereign, is to be a servant. He revolutionized human thinking. He came to set new standards of life.

But very especially He was exalted as *the world's most distinguished servant*. His name is exalted above every name because in all human history mankind has never had a servant like Jesus Christ. I could call the list of many benefactors of their race who have become famous for what they have done for their fellows. I suppose every time an operation is performed in the

hospital, somebody is likely to think of that great pioneer, Sir James Simpson, who discovered the anaesthetic principle, and made it possible for us to go off into unconsciousness while the surgeon does his work. Or think of Lister who made such operations possible by the discovery of the antiseptic principle, making it possible for the most difficult operation to be performed with comparative safety.

We pick up our newspaper and read of doings all over the world,—Europe, America, and the Antipodes—we have it served for us on our breakfast table. But to whom are we indebted for this? What a marvellous achievement that was when Kelvin bridged the ocean and brought continents into communication with each other by the first Atlantic cable. Think, too, of Marconi who outclassed him by his wireless discovery, paving the way for that which now, even while I speak, carries my message to I know not how many whose faces we cannot see.

All these men have rendered great service, but they are nothing compared with the Lord Jesus. He made moral surgery possible. He made the cleansing of the life possible. We think of Lincoln as the great liberator. But he did nothing in comparison with what Jesus did: He was anointed to open the prison to them that were bound, and to proclaim liberty to the captives. He is responsible for giving liberty to slaves of all sorts, in all human relationships, through all time.

One can scarcely go to a city in the United States that does not somehow, somewhere, commemorate the achievement of the discoverer of this new world, Columbus. But that was nothing at all to what Jesus Christ did when He brought heaven and earth into communication, and made it possible for men to escape from this life into another, and live a larger and richer and fuller life than men on earth ever believed possible. It is no wonder He has been given a name that is above every name.

But specifically,—and we miss the heart of the story if we miss this—He was exalted *because He recognized redemption as the supreme need of men*. "Recognized"? That is a human term; that does not properly belong to my Lord Jesus. But as a Servant He undertook the most difficult of all tasks. Somebody said the other day that we should never have better times—I do not understand it because I am not a financier—but someone said it is probable we shall never have better times until all national debts are forgiven. While all the world is in debt to all the rest of the world, how shall we ever lift our heads? Who is there who shall pay these debts, and restore good times to this earth, if that be a sound financial principle? But that would be nothing to what Jesus did, for He saw that men never could be free until their debts were paid; and He came to pay them. He saw that life could never be what it should be until sin had been dealt with. He came, and at the cross He accomplished the world's redemption. He paid our debt,—

"He hell, in hell laid low;
Made sin, He sin o'erthrew;
Bowed to the grave, destroyed it so,
And Death, by dying, slew."

He accomplished that which no human power could accomplish. He effected the reconciliation of a rebellious world, and paid the price for the removal of all barriers between the human soul and God, that commerce between earth and heaven might be restored, and that poor sinful men might be brought back into the family of God again,—“Wherefore God hath highly exalted him, and given him a name which is above every name”. The transcendence of the name of Jesus, its everlasting glory, depend upon the work He accomplished at the place called Calvary and at the open grave. It is because of that, dear friends, that He stands out as He does to-day the First Begotten from the dead, “that in all things He might have the pre-eminence”.

III.

And what is to be THE RESULT of it? What follows upon that? For what purpose is He exalted? “That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

How thankful I am that the matter is all settled, and that sooner or later every knee shall bow to Jesus, and every tongue shall confess that He is Lord! How many there are who have already bowed to Him with gladness, and with “a joy unspeakable and full of glory” have confessed that Jesus Christ is Lord. I give it as my testimony, humbly, that by God’s grace, and because He has saved me, to me

“There is no name so sweet on earth
No name so sweet in heaven”

as the name of Jesus Christ, the Name Whose greatness we celebrate this evening.

There are many of you here this evening, greatly as you love husband, or wife, or children, or father, or mother, would testify that of all names that ever have been mentioned, to you the name of Jesus is the sweetest. Is it not so? Do you not delight to hear Him well spoken of? Nay, is it not your supreme joy to worship Him as your Saviour and your Lord? I cannot endure that He should be classed with other men. I rebel against the suggestion that He is one of the world’s teachers, that He is one of the world’s reformers. He stands apart in splendid isolation. No other is to be mentioned in the same breath with Him. Every tongue shall confess that Jesus Christ is Lord over all, blessed for ever. No one else can compare with Him.

I say, many have rejoiced in such confession, and many more will yet rejoice to bow their knee to Him, and with their tongues to confess Him as Lord.

But if men do not do it gladly, then *they must do it in any event*; for every one of us must glorify either the mercy or the justice of God, and if men will not bow the knee voluntarily, and as a result of the Spirit’s operation in their lives, then sooner or later they shall be compelled to do so by sovereign power. Yes, Mr. Professor, you who would take the crown from the brow of Jesus will put it on again some day. You would drag Him down from His position of exaltation and class Him with mere men? Sooner or later

you will be compelled to confess that Jesus Christ is Lord, for He is coming again, and “we believe that He shall come to be our Judge”. “Behold, He cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.”

I offer no apology for preaching the old gospel. I ask no consideration from anybody because, forsooth, “unlearned and ignorant” as some profess to believe we are, we stand by the Bible as the inspired and infallible word of God. The Bible is being fulfilled by the very men who deny its truth, and every prophecy shall ultimately find its fulfilment in the enthronement of Jesus Christ. We are on the winning side. Every knee shall bow to Him, and every tongue shall confess that He is Lord.

Ah, but “to the glory of God the Father”. *By that confession God is to be glorified.* Amid universal acclaim the glory of God is to be revealed. What does that mean? There never was a name like the name of Jesus,—so representative of love at its best. What is God? Who is God? Can you tell me? Someone says, God is love, and Jesus Christ has so revealed Him. Yes: and some day men will confess Him to *the glory of an immortal love*, a love whose fire sin’s many waters could not quench, a love that would not let us go. And when the last mother has sung her last lullaby, and the last lover has whispered his last word of love; when the last David has dried his eyes from his weeping over the last Jonathan’s love that was wonderful—when all that is loveliest and best is translated to the heavenly land, the saved lovers of all classes and climes shall gather into an innumerable multitude, and blood-washed, human hands shall take earth’s choicest and fairest jewels—love of truth, love of country, filial love, parental love, conjugal love—all human loves, and set them in a golden diadem and crown the brow of Jesus the Bridegroom of their souls that He may be Lord of all.

To Him belongs *the glory of eternity*:

“Our lives through various scenes are drawn
And vexed with trifling cares
While His eternal thought moves on
His undisturbed affairs.”

“His name shall endure for ever”; “A name which is above every name.” When the names of earth’s benefactors are no more remembered, when the achievements of science are no longer of value, and the guesses of philosophers are seen to be vain, when time shall be no more—a multitude in praise of Him will still sing the song of Moses, and the Lamb of enduring name; when the Caesars and the Charlemagnes, the Napoleons and Wellingtons, the Oyamas and Togos and Foches, and all their so-called splendid victories are forgotten, the trophies of His saving power, in enjoyment of the endless fruits of His blood-bought victories, will sing the praise of His peerless name.

And when crowns and thrones have perished, and empires have crumbled into dust; when doctrines and dogmas are forgotten, and churches exist no more; when altars and temples are forsaken, and the names of priest and prophet are no more a praise; when

Presbyterians and Anglicans and Methodists and Baptists and Congregationalists have ceased to boast of their communions, and denominationalism is no more—though I would not belittle the value of principles they have conserved—when the tabernacle of God is with men, and He shall dwell with them, and there shall be a city without a temple, and which hath no need of the sun, neither of the moon to shine in it, and the nations of them that are saved shall bring their glory and their honour into it—then the glory of God shall lighten it, and the Lamb shall be the light thereof, and His name “shall be above every name”.

And if it were possible for the sun and stars to cease their praises, and the earth to pass away, for the multitude of the redeemed to sing themselves into silence, and angel and archangel to weary in their worship, and for cherubim to cease to fly through ethereal spaces, and hosannas become forever silent on seraphic tongues—still would our Jesus be the Inhabiter of Eternity, with God the Father and the Spirit one God, and His name would endure for ever; because from everlasting to everlasting He is God. “Wherefore God also hath highly exalted him, and given him a name which is above every name.”

Let us pray: O Lord, we thank Thee for such a Saviour as Jesus. May those of us who are Thine be led to rededicate ourselves to Thee, and give ourselves to Thee, and give these little lives of ours into the keeping of Him Who takes up the isles as a very little thing, in the confidence that all things work together for good to them that love God. If there are any who are without the family, who have not yet put their trust in Jesus as the sinners' Saviour, we pray that such may be constrained to yield themselves to Him. Help us all to crown Him in our hearts the Lord of all.

There are some who have followed this service with us as the message has been carried through the air, some who have been invited by friends to hear a gospel message. If they are unconverted, we beseech Thee, O Lord, to open their hearts as Thou didst the heart of Lydia. Take possession of many to-night; send us word, if it please Thee, of some who have passed from death unto life, who have heard the simple yet sublime story of the exaltation of Jesus Christ, and have received Him as Saviour and Lord. Save us all with Thy great salvation, for Thy glory's sake. Amen.

HOW “THE GOSPEL WITNESS” SPREADS.

A single example is worth a dozen precepts. Some friends have expressed surprise that *The Gospel Witness* should have found subscribers in more than fifty different countries, and have wondered how this has come about. The only explanation we can offer is that its lot has fallen among some very hospitable people who have found some blessing in its pages, and have told others about it.

From Australia.

We print below two letters which reached us by the same mail. It happened that we opened the one from the bank first, and for a moment wondered what the \$200.00 was for. But when the second letter was opened, of course, all was made clear. Our readers will see therefore that one *Gospel Witness* friend in New South Wales, Australia, sends the price of seventy-three subscriptions in one letter, and a contribution of \$54.00 to *The Gospel Witness* Fund.

It will interest our readers to know that seventy-two of the seventy-three subscriptions were for ministers. Suppose each of the seventy-two ministers to an average of not more than one hundred people. That would be seven thousand, two hundred people. And suppose *The Gospel Witness* is able to bring some little comfort or inspiration to each of these ministers. Thus, indirectly, *The Gospel Witness* would touch seven thousand people a week. If this be multiplied by fifty-two, we have an aggregate of over three hundred and sixty thousand people for the year. Of course, this would be but an indirect ministry; still even that is worth while.

And how did it come about? All because one man received *The Gospel Witness*, found a blessing in its pages, and then at his own charges passed the blessing on to others. We think it very probable that our Australian friend would not be unwilling for us to publish his name with the name of his place of residence; but inasmuch as we have not his permission to do so, we have deleted the name and also the name of his place of residence, so as to remove all possibility of identification.

We commend the example of this dear friend to many other readers. What a circulation we should have if every reader of *The Gospel Witness* were to send us even five subscriptions! If they could not afford to pay for them, they could, as a contribution to the cause *The Gospel Witness* pleads, urge some of their friends to subscribe. When you

have read this copy of *The Witness*, sit down and consider whether you think it might be a blessing to somebody else; and if you think it would be, invest the price of a subscription for a year in that person's name.

Read the following letters carefully:

“The Commercial Banking Company of Sydney,
“Dr. T. T. Shields, _____, July 29th, 1930.
130 Gerrard St. East,
Toronto, Canada.

“Dear Sir:

We enclose our draft on the Canadian Bank of Commerce, Toronto, for \$200.00 at the request of _____, Kindly acknowledge the receipt of same to him.

Yours faithfully,

Manager.”

“The Editor, _____, N.S.W.
The Gospel Witness. Australia.

“Dear Dr. Shields:

Enclosed please find addresses to which *The Witness* is to be posted for twelve months. This list will cancel the previous one sent in by me unless I have left anyone on the previous list off this one. We receive much blessing through the contents of the paper, and several of our ministers have testified to blessing and help received by them.

Our prayers are yours continually. We stand shoulder to shoulder with you in the rigorous defence of the faith. We thank God for the men who to-day are brave enough to believe the Bible as against all the ‘wisdom’ of the up-to-date teaching.

We look to you as our leader the world over. Do not give away any ground.

The Lord bless you.

Sincerely yours,

(Signed) _____

“P.S.—I enclose addresses for seventy-two copies of *The Gospel Witness*—my own address makes seventy-three. Cheque for \$200.00 has been sent to you: \$146.00 for subscriptions; \$54.00 donation for *Witness Fund*.”

WE ASK A FAVOUR OF YOU.

We have a *Gospel Witness* list which we call our "complimentary" list. That means there are some people whom we are anxious to have read *The Witness*, and we have put their names on our complimentary list. We address this word to our readers who belong to that class, and still more particularly to our subscribers, and ask as a very great favour that each will see to it that *The Gospel Witness* is supplied with his or her correct address. We learned this week from one of our friends whom we supposed was getting *The Witness*. He has never furnished us with his change of address, and on examination we found that after a while the post office returned the paper instead of forwarding it. It came back to the office marked as having no address. We are happy to say we have not a very large number of these, but, like all papers, we have some. When papers are returned in that way, and the office has no other address, that name is deleted from the mailing list. In the particular case we have in mind, the person was well known to the Editor, and his present whereabouts also. But an office that is dealing with thousands of names, and that is responsible to the post-office authorities for certain zone arrangements, must follow a regular system. In that way, this name was taken off the list without our knowing it.

We beg therefore to request our readers to be good enough, when changing their address, to send us the name, with correct initials, the old address, and the new address; and remind them that it is quite impossible for us to know the change of address unless we are thus advised.

"LEST WE FORGET."

Copy for *The Gospel Witness* is prepared every Wednesday. It comes off the press every Thursday. It is mailed every Thursday evening—and the expense account reaches us just as regularly as *The Gospel Witness* reaches you. Or perhaps more regularly, for in spite of all our efforts, a *Gospel Witness* will occasionally lose its way. But alas! alas! the printer's bill never fails to arrive.

This is just to remind you that the only endowment *The Gospel Witness* boasts is your good will and your practical support, plus, of course, the promises of God. We are depending on your help. This is a reminder, because we know that those who have not sent us a contribution recently have been preoccupied with other matters. Thanks ever so much. A two-cent revenue stamp is all the Government requires on any sized cheque. Be sure you get your full two cents' worth!

REMEMBER
THE RADIO FUND
THE GOSPEL WITNESS FUND
THE SEMINARY FUND
 Three thirsty children
 Who always want a "djink".

JARVIS STREET WEEK END.

The attendance at the School last Sunday was 1,345. There was a fine morning congregation. In the evening two were baptized, and the sermon appearing in this issue was preached. Several responded to the invitation at each service. At the conclusion of the indoor service, after nine o'clock, the Pastor preached to another great crowd out-of-doors.

ANOTHER EXAMPLE.

One of the most energetic friends of *The Gospel Witness* is Rev. J. M. Fleming of Lindsay. Speaking of his open-air work, Mr. Fleming said of a Saturday in July:

"We were there from nine to ten-thirty. So were the crowds. Now the sequel. Going home, after all was over, I was overtaken by a young man, a smart, clean-looking boy. He asked me if he could have a talk with me. I said, Certainly. Then he told me he was from England, was farming in the district, and had been listening to our open-air service for two Saturdays, and then said, 'Mr. Fleming, can you tell me how I can be saved?' I told him I could and would, so going into the park we sat down together and I had the joy of leading him to our waiting Lord,—His seal on the work; praised be His holy name. I am sure there are others. This may encourage some of our country pastors to go out into the open; but note this was only possible after months of prayer."

Mr. Fleming takes sixty copies of *The Witness* per week. These are either sold or given away, but are paid for by Mr. Fleming or the Lindsay friends at the wholesale rate.

We believe *The Witness* might be still more widely circulated if someone in each church would take the responsibility of doing as Mr. Fleming has been doing now for perhaps nearly a year. There are not a few others who do the same, but Mr. Fleming disposes of the largest number of any single distributor. Doubtless there are many people in the churches who may not feel like subscribing for the paper a year at a time, who would gladly purchase single copies if they are put within their reach.

A week or so ago we published a little note from Ireland telling of *The Witness* being blessed to the conversion of at least four persons. Following is Mr. Fleming's latest letter dated at Lindsay, September 5th:

"I am enclosing \$5.00 for your Radio Fund, the gift of a local friend.

"We continually pray for you and your work, rejoicing in the privilege.

"Regarding the distribution locally of *The Witness*, we have word this week of fruit at a distance. One of our members hands a copy to a neighbour. The neighbour sends it to a friend up north. Now we have word of the conversion of the friend through its message. So our little labour is not in vain in the Lord.

"We had two baptized in the river on Sunday.

Sincerely yours in Him,

(Signed) J. M. Fleming."

OVER THE AIR.

The radio also is most regular in its habits. We use the most powerful radio station in Canada for two solid hours. The commercial rate would be \$150.00 an hour, or \$300.00 for every Sunday evening service. Our arrangement with the radio station is entirely confidential, and we are permitted only to say that we get a somewhat lower rate than that. Notwithstanding, it is very heavy. Were we to receive a couple of hundred letters each week, each one enclosing a dollar, it would help us greatly. But this, too, is intended only as a reminder.

We have just received a letter to-day informing us that we have been heard regularly every Sunday all summer fifteen hundred miles away. We received a letter also from Norway—we mean Norway in Europe, not a town of that name on this continent,—saying that a part of our service had been heard there. We expect as the days are shortened during the fall and winter season to receive word from all parts of the world. Next week we shall publish our time-table again, but we refer our readers who keep their *Witnesses* on file to look up the time-table in the issues of May 15th and July 17th. We should be most happy if they would endeavour either to obtain a short-wave set, or to be in access to one, and report if our service is heard.

Remember the wave lengths: Long wave CKGW 690 Kilocycles, 434-8 Metres; short wave; VE9GW 6,095 Kilocycles 49-21 Metres.

The Union Baptist Witness

This page is the official organ of the Union of Regular Baptist Churches in Ontario and Quebec.
337 Jarvis Street, Toronto, Canada.

W. GORDON BROWN, Editor.

FIVE MISSIONARIES FAREWELLED

The missionary farewell held in Jarvis Street Baptist Church, Thursday, September 11th, was a great meeting, great in every sense of the word. There was a great congregation of about twelve hundred, a good number being present from out-of-town. There was great singing led by the great organ. There was a great spirit in the meeting, not of sadness, which some might expect, but of joy in the work of the Lord. And there was a great cause presented.

The first field described was China, of which the China Director of the great China Inland Mission spoke. Mr. Samuel Jeffery was farewelling for that troubled land. Four years ago this young man was brought to Jarvis Street by his elder brother, Mr. Bernard Jeffery, and some three weeks later was definitely converted to God. The elder brother, together with their mother, made it possible for him to enter the Toronto Baptist Seminary, from which he graduated last Spring. He goes to China with the blessing of his many friends upon him.

Miss Sydney Bonyun, a native of Trinidad, spoke of her desire to bring the light of the Gospel to the darkness of the Jews, and therefore of her plan to go to Palestine, and there to work among the women and the girls in the city of Jaffa (in the Bible called Joppa). She also was brought into the Lord's service through Jarvis Street, and was one of the first class to graduate from our Seminary, with the most brilliant record of any student.

Mr. Gladstone Franklin, also of T.B.S., expects to go in a few weeks under the Latin-American Evangelical Society at San Jose, Costa Rica, Central America. His address was a narrative of the joy of the Lord in his experience, his proposed mission being one peak of joy.

For all to share in this missionary joy, the evening offering was taken, and amounted to \$188.67.

Mrs. Hancox then told us of the joy she and her husband had had in visiting the churches of our Union, and of the satisfaction that Christ gives to those who will serve Him. Her husband followed, urging the appeal of missions for those millions in the world who have never heard our Saviour's name. This couple will go to the field of missions specially committed to our Union of Regular Baptist Churches of Ontario and Quebec, in Liberia, there to join Rev. and Mrs. H. Davey.

Rev. Alfred J. Lewis, himself recently returned from that great land, brought the addresses to a strong close, as he described "the power of darkness" over the natives of Africa. Only Christ can dispel that darkness, and He waits to do so through us. Let young people get

the vision and go, let older ones sacrifice and send. When we hear the call of the Lord, we should not only say, "Here am I" but also say "send me."

Incidentally, it was announced that when Mr. Lewis presented the cause of Liberia to a company of Baptists at Fort Norris, New Jersey, that church contributed \$150 to the cause. Others outside of the geographical bounds of our Union are also contributing, and we welcome their practical fellowship. We must go; we must pray; we must give.

CONFERENCE AT SCOTLAND.

The September meeting of the Pastors' and People's Conference of Hamilton, Brantford and district was held at Scotland, where the President of the Conference, Rev. T. L. White, is the pastor. Many were those who took part in the morning session, interceding especially for revival. The address on prayer was given by Mrs. R. Hawkins, of Brownsville, herself a returned missionary. Speaking from the incident of the Syrophenician woman, she showed the value of importunity in presenting our needs to God. Following the business session in the afternoon, Rev. W. T. Farr, of Hartford, led a Bible study on Romans, showing a five-fold division, after the introduction dealing with sin, salvation, separation, sovereignty and service. The rest of the afternoon was given over to prayer, praise and testimony. The evening Gospel message was preached by Rev. G. F. Watts, of Brownsville, dealing with the text: "Every eye shall see him" (Revelation 1:7). The conference sent greetings to Rev. R. E. Jones, wishing him well at his new work at Sawyerville; and also to Rev. and Mrs. Hancox, soon to leave for Liberia. The next meeting is planned for Tuesday, October 14th, to be held in Hespeler. If it proves to be as good a gathering as the September meeting, there will be another time of inspirational fellowship.

MOUNT ALBERT.

Pastor W. S. Whitcombe is this week conducting evangelistic services in the district known as Mount Albert, mention of which was made in these columns last week. Pray for this special effort in the district where, we believe, the way has been prepared for an ingathering of souls.

TABERNACLE, FORT WILLIAM.

September 7th was a day of blessing at the Tabernacle Baptist Church, Fort William, when Pastor L. Roblin had the joy of baptizing three, who are now members in this progressive church. All of the candidates were from a district called Pearson, some thirty miles up in

the Laurentians, where workers from this church have conducted service each Sunday afternoon.

TIMMINS.

The members of the First Baptist Church, of Timmins are unitedly behind their pastor, Mr. H. C. Slade. The evening congregation will number about two hundred. Recently two have professed conversion, and last Sunday Mr. Slade expected to baptize three candidates.

KIRKLAND LAKE.

Student-Pastor C. S. McGrath was the preacher at Kirkland Lake on Sunday the 7th. Of the fifty present in the evening, some forty were men who do not usually go to church, but who knew the preacher personally in the days when he was as they are.

WORTLEY ROAD, LONDON.

At the close of the evening sermon, on the same Sunday evening, in Wortley Road Baptist Church, London, Student Robert Brackstone had the joy of seeing two "walk the aisle" to confess Christ as their Saviour.

IMMANUEL MISSION, HAMILTON.

Student W. J. E. Gomme has this summer been in charge of the mission conducted by the Immanuel Baptist Church, Hamilton, on the Mountain, with Bible School, evening service and prayer meeting. Attendance may be small, but "the need is great."

LINDSAY.

The open-air work led by Rev. J. Fleming, in Lindsay, has continued with real blessing. "First, these meetings have been a means of blessing to all who have taken part. Without an exception, all have been definitely blessed in their own spiritual life." Throughout there has been "a splendid audience, rapt attention, a drinking in of the Word of Life, and an eagerly listening to the old, old Story. How one felt their longing to hear! Thank God for such a privilege! Some professed acceptance on the street. We gave away Gospels, etc., also copies of *The Gospel Witness*, which were eagerly received."

On Sunday, August 31st, a young man and a woman were baptized in the river, while a goodly crowd looked on. Surely, this must have been an apostolic scene.

ANNETTE, TORONTO.

Pastor W. J. H. Brown expects to begin again his radio ministry over CFRB, Toronto (353 meters; 960 kilocycles), on Sunday, October 4th, at 1 p.m., Eastern Standard Time. Fine congregations are attending his ministry at Annette Street.

Baptist Bible Union Lesson Leaf

Vol. V. No. 4

REV. ALEX. THOMSON, EDITOR.

Lesson 40 October 5th, 1930
Fourth Quarter.

THE COVENANT CONFIRMED.

Lesson Text: Genesis, chapter 15.

Golden Text: "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward." Genesis 15:1.

I. THE PROMISED SEED (vs. 1-6).

Encouragement from God (v. 1). After conflict there comes reaction with its consequent need of encouragement. And Abram had been in a conflict. It is true he had been victorious in the fray, yet his spirit would be affected. Just at that time when he especially needed him, God appeared, and gave a message of encouragement. It is a comfort to know God always comes at the right time. He is never late, but having our highest interests at heart, He is near "just when we need Him most." And He knows the message we require.

The message of God opened with the comforting words, "Fear not Abram." The patriarch had performed a valiant deed in rescuing his kinsman and others from the hands of their enemies, but in doing so he must have been aware that he had made powerful enemies for himself, and that henceforth he was in considerable danger from outside attacks. How encouraging then must have been the statement of the Lord that he need have no fear! If God was for him, then who could be against him? (Rom. 8:31). Note other occasions when similar words were uttered by God or His messengers, (Gen. 26:24; 46:3; Is. 41:10). Let us also take comfort from the fact that those who fear God, need not fear man, and be bold in the service of our Lord. Such boldness is a characteristic of all those who are filled with the Holy Spirit, (Acts 4:13, 31).

Two statements follow as part of this message in explanation of the reason for the adoption of a fearless attitude, the first stating, "I am thy shield," and the second, "thy exceeding great reward." In these Abram is assured of God's protecting care, and of the certainty of reward. He had refused reward at the hand of the king of Sodom, but he was not to go without recompense for his good deed. God was to be his reward. This was far better than receiving something from the hand of man, for if God Himself was the reward, then such was

of infinitely greater value than anything man could give him, and His blessed presence could be enjoyed in time as well as in eternity. May we learn from this not to look to man for reward, but to do everything for the Lord's sake, and leave the reward with Him, (I. Cor. 3:14).

Abram's desire, (vs. 2, 3). The desire of Abram's heart is made known in these verses. As a man of the east, and as the recipient of God's promise he was desirous of a family, his heart yearned after an heir, but his wife was barren, and they were both old. God had promised him seed, and he believed Him, yet he probably did not understand how the promise would be fulfilled, therefore the enquiry intimating his childlessness and mentioning the fact that one born in his house, yet not of his loins was his heir. Note the wisdom of expressing our desires and carrying our enquiries unto the Lord.

God's promise, (vs. 4-6). The expressed desire of Abram brings an answer from God assuring the patriarch that he would have seed of his own, "The word of God came unto him saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir." This was the promise of a miracle due to the age and condition of Sarai, and fulfilled in Isaac. Abram is further informed of the number of his seed by comparison with the stars of the heavens. Being led forth abroad, he is requested by the Lord to, "Look now toward heaven, and tell the stars if thou be able to number them: and He said unto him, So shall thy seed be." At that time such a thing seemed an impossibility, but there is nothing impossible with God, and we know in what a wonderful way that seeming impossibility became a fact. The response of Abram to the promise was in accordance with the will of God, "he believed in the Lord and he counted it to him for righteousness." Abram manifested faith, and this was accounted unto him for righteousness. This faith was undoubtedly shown in works, for living faith is always active, (James 2:14-26). May we learn from this that we have a God Who can do the impossible, and that for those who trust in Him there is nothing impossible, (Matt. 17:20). Explanation may be made of the general subject of God's promises, and of the necessity and blessedness of simple faith in Him.

II. THE PROMISED LAND (vs. 7-21).

Having given Abram the promise concerning his seed, the Lord declares Himself to the patriarch as the One Who had brought him out of Ur of the Chaldees to give him the land of Palestine to inherit it, (v. 7). In this Abram is cheered and comforted with the fact of being in the will of God, and is reassured concerning the possession of the land by his seed. It is a blessed thing indeed to be where God wants us, and to be assured of that fact.

Abram believed God, but desires a sign as to how he shall know that he shall inherit the land, and such a sign is granted to him. He is instructed to take "an heifer of three years old, and

a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not." This is a sacrificial scene, for here are named the victims subsequently used in the typical sacrifices of the Levitical dispensation. These are arranged by Abram, probably according to the direction of God; then darkness coming on, a deep sleep falls upon him, and he again hears the voice of God conveying to him a message concerning the people of the land.

Several things are worthy of note in this message, the first in reference to the prediction concerning the sojourn of Israel in Egypt: "Thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years." (v. 13). The fulfilment of this is well known. It could not have been foreseen by earthly wisdom; but God knows the end from the beginning. The study of fulfilled prophecy is a most profitable and interesting one. The second prediction relates to the judgment of God upon Egypt, "that nation, whom they shall serve, will I judge", (v. 14). In respect to this we have but to call to remembrance the plagues and the Red Sea judgment. The third prediction pertains to the liberation of Israel from Egypt, "afterward shall they come out with great substance", (v. 14). This was fulfilled on the passover night, when, prior to their leaving Egypt the Israelites borrowed of the Egyptians, "jewels of silver and jewels of gold, and raiment", (Ex. 12:35).

A personal prediction follows the threefold national one. Abram is assured that he shall go to his fathers in peace, and that he shall be buried in a good old age, (v. 15). He need have no fear therefore of his enemies slaying him, or of any accident carrying him away before that time. God knows when each of us must go into His presence, but it is not in His purpose that we should know the exact time. We should be continually prepared for the great change. The fifth thing noted relates to the return of the Israelites to the promised land, "in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full", (v. 16). This latter clause is worthy of consideration, implying, as it does, that the Amorites, the most powerful of the tribes of Canaan, were not yet ripe for judgment,—they have not yet reached the stage nationally when God would visit them with the judgment of extermination. Note this in reference to nations, present and future. Two further matters are worthy of note: first, in reference to the smoking furnace, and burning lamp, passing between the pieces of the sacrificial animals, (v. 17), possibly consuming them at the same time; and second, concerning the limits of the land given to Abram and his seed "from the river of Egypt"; the Nile,—not the brook of that name—"unto the great river, the River Euphrates", (v. 18). This whole revelation is described as a covenant, therefore it is the renewing of the same.