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# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND  
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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## A Two Days' Bishops' Conclave, Jarvis Street Baptist Church Thursday and Friday, February 5th and 6th.

Before two people get married, they manage somehow or another to find time for walks in the moonlight, and talks by the riverside, and all sorts of confidential exchanges somewhere. But when they set up housekeeping, and the responsibilities of life come upon them, they are often so occupied with their work that they have little time either to walk or talk together.

Many a minister can look back to a time when his responsibilities were few, and he could command his time sufficiently to enable him to spend a few hours, or a day or more, occasionally, in delightful companionship with some other minister like-minded. But now he has no opportunity for such fellowship. When the Annual Convention comes around matters that might easily occupy the delegates' attention for weeks are crowded into a few days, and there is no time for personal intercourse, nor yet for intimate exchanges of opinion between ministers which relate to their peculiar responsibilities as overseers of the flock. Artisans of various classes, manufacturers, and merchants of various sorts, gather together in associations composed of their fellow-craftsmen, and "talk shop" to their hearts' content. Why should not ministers do so? They are going to do so.

### Executive Board Meeting, Wednesday, February 4th.

A full meeting of the Executive Board of the Union of Regular Baptist Churches of Ontario and Quebec will be held in Jarvis Street Church, Toronto, Wednesday next, holding morning, afternoon, and evening sessions. These will be purely business sessions.

### All the Ministers of the Union to Meet.

On Thursday it is expected that every minister of the Union of Regular Baptist Churches of Ontario and Quebec who is out of bed will be in Jarvis Street Church,

Toronto, for the first sessions of a Ministers' Conference. The morning and afternoon sessions will be for ministers and members of the Executive Board of the Union. At these sessions the Pastors will discuss how the interests of our churches at home and abroad may be furthered, and what means may be taken to effect a closer co-operation in all the work.

### Two Public Meetings.

Two great public services will be held in Jarvis Street Church, Thursday and Friday evenings, at eight o'clock. The programme for the ministers' sessions, at least, will be very elastic, and we shall have two full days for a full and free discussion of all our church interests. The tentative programme for Thursday and Friday evenings will be announced in the Toronto press on Saturday.

It is hoped that all members of the churches in affiliation with the Union in Toronto will endeavour to be present at the evening meetings, and that many others from adjacent points, like Hamilton, Brantford, and other places, will also attend.

We believe this conference will be the greatest of any meeting the Union has ever held. No doubt decisions of far-reaching importance will be reached, and the pastors of the churches, after full exchange of views, will be able to return to their churches with some definite co-operative programme before them. Perhaps even more important than the discussions will be the opportunity which this conference will afford the pastors for personal contact with each other.

We ask all our readers to pray earnestly that this conference may issue in great spiritual blessing to all the churches of the Union, and to all our missionary enterprises.

### THE HOME-GOING OF MR. P. J. SMITH, OF WINNIPEG.

One of the choicest spirits we have ever known quietly slipped away from its earthly tabernacle to the possession of "a house not made with hands, eternal in the heavens" when the New Year was but thirteen hours old, when, as we blind mortals are accustomed to say, Mr. P. J. Smith, of Winnipeg, "died" at the General Hospital, Toronto. "Died"? No, such men do not die!

We had known Mr. Smith in Jarvis Street for not a few years. We felt he belonged to us. For some years Mr. and Mrs. Smith have come to Toronto in the autumn and remained until cold weather threatened, when they were accustomed to motor to the Southland. Jarvis Street delighted in their fellowship always. Mrs. Smith is still with us as one of ourselves, for we feel we are bereaved with her.

Mr. Smith was an unusual type. Keen and successful in business, his contact with the world of affairs was never allowed to dull the brightness of his Christian testimony. He was a quiet man, not given to many words. Some personalities are so impressive, and so transparent, that they are understood without much speech. There are men to whom any credential, or recommendation, or eulogy, would be as manifestly superfluous as a label to refined gold. Such a man was Mr. Smith. Distinguished in appearance, gracious in disposition, courteously dignified in manner, Mr. Smith must have commanded attention and confidence anywhere. One would instinctively feel on first acquaintance, that he was inseparable from truth and honour. He had profound convictions of truth, born of a real and deep experience of God's grace. He loved the Word of God. He loved the people of God. He was the friend of all good causes.

Mr. Smith had been a patient sufferer for some years, but we had fondly hoped that he would tarry with us for some years longer. He was only sixty-seven years of age. Why are such men taken from us while they are still most useful? Ah well, perhaps because it is usual to transplant valuable trees before they grow too old.

Mr. Smith was a Fundamentalist. We do not know that he ever called himself such: it was not necessary. Granite is granite, and needs not to be named. But he saw the perils of the day, and everybody who knew him knew him to be an evangelical—or, if you like, a Fundamentalist Baptist.

In the various press notices we observe that Mr. Smith was described as a "milling magnate", "a steel mill man", "a pioneer of the Canadian steel industry". He was Vice-President and General Manager of the Manitoba Rolling Mills Company, whose chief plant was at Selkirk. This, under his direction, was later amalgamated with the Manitoba Bridge and Iron Works, of Winnipeg. Mr. Smith retired from the General Managership in 1927, on account of ill-health, but remained Vice-President until his death.

Mr. Smith was three times mayor of Selkirk, Manitoba, being elected by acclamation on each occasion. He was a member of the Winnipeg Board of Trade, and of the Canadian Manufacturers' Association. He had a

large part in founding the Bible Institute of Winnipeg, and gave it his generous support. He was a Director of the Bible Society, and for fifteen years a Deacon of Broadway Baptist Church, Winnipeg. He leaves behind him a widow, and one daughter, Mrs. (Dr.) M. S. Hawke, of Winnipeg.

Mr. Smith had felt for some time that he was nearing his journey's end and had expressed a desire to go to heaven from Toronto, where he had spent much of his earlier life. His last illness was of about two weeks' duration. The writer saw him often in the hospital, and at four o'clock New Year's morning was called to his bedside. He was weak, but fully conscious, and resting quietly in Christ. We remained until past seven, and there seemed but little change; but before we could get away from our New Year's morning service we received word that he had gone "to be with Christ, which is far better".

The casket bearing the earthly house of his tabernacle was placed in the auditorium of Jarvis Street Church the



THE LATE MR. P. J. SMITH.  
OF WINNIPEG.

next day, and remained until the funeral on Saturday, when a large company of friends gathered to pay respect to the memory of a good man. The writer conducted the funeral service, speaking from the words, "He was a good man, full of faith and of the Holy Ghost." The Editor of *The Gospel Witness* feels that Fundamentalism has lost from the earthly battle-ground one of its truest friends. We shall cherish the memory of Mr. Smith as that of one of the most genuine Christian gentlemen we have ever known. Farewell, good friend, until the morning!

# The Jarvis Street Pulpit

## THE QUEEN OF SHEBA.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, January 25th, 1931.

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(Stenographically Reported.)

"And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions."—1 Kings 10:1.

### Prayer before the Sermon.

We thank Thee, O Lord our God, that though Thou art in heaven and we are upon earth, though Thou art infinite and we are finite, though Thou art holy and we are sinful, yet in the infinitude of Thy grace Thou hast made it possible for every one of us to come into Thy holy presence, and to be assured in our hearts that when we pray to Thee, Thou dost hear us in heaven, Thy dwelling place, and, hearing, Thou dost forgive.

We humbly bow in Thy presence this evening with confession of sin, for we remember it is written: There is none that doeth good, no not one; all have sinned and come short of the glory of God. How then shall we, stained and soiled and marred by sin, come into the presence of Thy holiness? We thank Thee that,—

"There is a Fountain filled with blood,  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood  
Lose all their guilty stains."

We thank Thee, O Lord, that though we have made such miserable failures of life, though we have broken Thy laws, and are but fragments of the divine image which Thou hadst planned, so marred, so defaced, that there is nothing of God in us until Thou dost stoop and put it there again—we thank Thee that notwithstanding all this, grace has so abounded that poor, ruined, human nature may be quickened into newness of life, and that Thy human creatures may be made new creatures, temples of the Holy Ghost wherein God is pleased once again to dwell; that Thou dost give all such as believe the assurance that some day we shall be without fault before the throne of God.

We pray Thee to speak by Thy Spirit, through Thy Word, this evening, to all discouraged and despairing souls. It may be there are some who have tried a thousand times, and have failed. They are crying, O wretched man that I am! who shall deliver me from the body of this death? Make them to understand that there is a Deliverer. Make them to know, by the goings of God upon their own spirits, as the Word of God, the quickening Word, enters into their hearts, that there is a Redeemer Who can come and dwell within them, with the assurance of ultimate victory over the world, the flesh, and the devil.

We beseech Thee, O Lord, to grant that this evening many who hear Thy Word in this building, and many who hear through the air, may be led to yield themselves to the sinners' Saviour. This we desire above all other things, that men and women, and boys and girls, may pass from death unto life.

We pray, too, for Thine own people everywhere, here and elsewhere. Revive us again, that Thy people may rejoice in Thee. We beseech Thee, O Lord, so to deal with Thy believing people everywhere that they may walk with Thee in white, that they may learn the secret of abiding in Christ, and of bringing forth fruit to His glory. May every one be revived, first of all in his own heart; then bring revival into the home, into the church, and into the place where we may be employed! May there be a great turning back again unto God! As Josiah long ago found the Word of the Lord in the temple, so may Thy holy Book be rediscovered in the church of God! Turn men from the folly of denying its truth, and

of refusing to yield to its authority. Give us a revival of faith in the Word of God, and in the God of the Word.

Send us times of refreshing from the presence of the Lord. We thank Thee for what we have seen of Thy mighty power in this place. We thank Thee that from day to day, and week to week, it has pleased Thee to allow us to see souls saved, and saints built up in their most holy faith. But we pray for a flood of spiritual refreshing, for a veritable deluge of blessing, for the day when we shall see hundreds of thousands turning wholeheartedly to God.

May many turn to-night! Bless Thy people everywhere. Strengthen the babes in Christ. We think of our friends in Hillier who but recently have put their trust in Thee, who were with us but a couple of weeks ago. Build them up in the faith. So lead them by Thy Spirit that they may go all the way with Christ, and follow the Lamb whithersoever He goeth.

Bless all witnesses to the power of the gospel—mission workers and colporteurs, ministers and missionaries, hospital visitors, mothers faithfully, even to-night, telling their children Bible stories, teaching them how to pray. Bless them, O Lord, we beseech Thee. Help them to understand how great a ministry is theirs. Grant that their children, in years to come, may arise up to call them blessed, and to join them by and by in the heavenly land.

Bless any who are in special difficulty just now. The times are hard, and even Thy people are beset with all sorts of temptations because of the straitness of the way. We beseech Thee, O Lord our God, to help them to understand their privileges. May we all live in direct commerce with Heaven's treasury, with Heaven's storehouses! Help Thy people in the midst of perplexing situations to bear a cheerful witness to the delivering and upholding grace of God.

Bless any who are sick, we beseech Thee,—thousands who hear this service to-night. Some will listen in the midst of much pain, and some knowing that never again on earth will they be privileged to join in the assembly of the saints. Help them to look forward to the better land. Give them a clear view of the eternal city; may they see the King in His beauty, and behold the land that is very far off.

We pray that Thou wilt teach us all to set our affections on things above, and not on things on the earth.

Many will change worlds to-night. Among the thousands who hear the testimony of this service very probably there will be many who will never hear another gospel appeal. Forbid that any should close their hearts against the final testimony which Thou, by Thy Spirit, shall give to them. Last of all Thou didst send unto us Thy Son. Heaven itself has nothing more to give. O God of all grace, break the hearts of men, and turn them in penitence to the cross of Christ! May multitudes be washed in the blood, and be led to stand before Thee at last spotless—even as Thou mayest summon some this night.

Bless us in our meditation here. May we have an experience of the heavenly places in Christ! May the Holy Ghost take of the things of Christ and reveal them unto us! May many, many hearts be opened to the reception of Thy word as Thou didst open the heart of Lydia. So make this service a benediction to multitudes of people, sinners and saints alike, and use it to the glory of Thy great name, since we ask it in the name of Jesus Christ our Lord, Amen.

I have selected this character from the Old Testament because I think she is one of the outstanding examples of history of what a woman ought to be, and of what a woman ought to do. She has this feature in common with many other women—in fact, I think with most women—that she was a ruler. Most women, according to all accounts, are! Of course, she was a constitutional monarch—most women are—and they get over the risk of difficulty by writing their own constitution. Thus they arrange that they shall constitutionally be required to do what they want to do! Of course, it ought to be said that usually it is a blissful sort of slavery to be subject to a real queen!

But the queen of Sheba is a peculiar type. I should not dare to say that she is representative of all women, for there are varieties among women as there are among men. The queen of Sheba is distinctly and distinctively an intellectual type. She was a woman of brains. She knew how to think. She was naturally a leader among her sex, and she proved her mental superiority by the fact that having heard of "the fame of Solomon concerning the name of the Lord", she came from the uttermost parts of the earth to see the wisdom of Solomon.

It is supposed in some quarters that women are naturally more religiously disposed than men, but I cannot find that the Word of God makes any distinction between men and women. So far as I am able to see, "all have sinned"—men and women alike—"and come short of the glory of God". And all men and women alike are in need of the quickening grace of our Lord. Only as we are made new creatures in Christ, whether men or women, can we really be at peace with Him.

But this woman was one who was accustomed to weighing matters. She had heard of the wise man in a distant land. There were many questions arising in her mind. Life, to her, was full of problems which she had no wisdom to solve, intricate questions of state, I suppose, and of social obligations—a thousand things troubled her; and, hearing of Solomon, she came from the uttermost parts of the earth to "prove him with hard questions".

When a woman makes up her mind to ask hard questions, she will usually succeed. I know there are some who substitute intuition for reason, and sentiment for objective authority; but there are multitudes of women who are represented by this type, they are keenly intellectual. And I rather fancy that she was attracted to Solomon because, to her, he was representative of an intellectualized spirituality and of a spiritualized intellectuality. She heard of him as a man who was religiously reasonable, and reasonably religious. Therefore, this woman of keen mental insight came to prove him with hard questions.

The queen of Sheba would never have been known to our generation had she not thus put herself into relationship with Solomon. It was her association with Solomon which made her name immortal, and we judge of her capacities, of her moral, and spiritual, as well as intellectual, calibre, by her appreciation of the wisest man of his time.

But surely she is a type of a multitude of others in coming to Solomon. We have the highest authority

for that principle. Said our Lord Himself, "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." Men and women are to be measured, their characters estimated, their destiny determined, by their relationship to that Greater than Solomon; and by the opening of our hearts to that wisdom which is both human and divine.

She came, then, to hear his fame, to seek his favour, and to find, as is later proved, the felicity of those who had the privilege of dwelling in the presence of the king.

### I.

She heard in her own land of THE FAME OF SOLOMON. Men are famous for many things. There are poets and litterateurs of all sorts, there are statesmen and soldiers, there are great artists who, by reason of their excellence, have made their impress upon their day and generation. Some are famous for less worthy achievements. I suppose in our day ten thousand men know something about the principal baseball player for every one who knows the name of the author of the latest book of merit. But Solomon was famous particularly for one thing—he was famous for many things, but so far as the queen of Sheba was concerned he was famous because of his revelation of the name of the Lord. She heard his fame "concerning the name of the Lord," and she showed her wisdom by her appreciation of his wisdom, by sitting at his feet, by hearing his words.

I speak to you of One Who is more famous still, Whom God hath exalted, and to Whom He has given a name that is "above every name; that at the name of Jesus every knee should bow". And women will disclose their own worth, and prove their own wisdom, as they follow the example of the queen of Sheba, and come to Him Who alone can tell them of the name of the Lord.

To begin with lesser things, *Solomon was famous for his influence upon the literature of his time.* It is said that "he was wiser than all men—and his fame was in all nations round about. And he spake three thousand proverbs: and his songs were a thousand and five. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." That which had come from his pen had made him justly famous among those who had an appetite for real wisdom. But the mark which Solomon made upon his day and generation was as nothing compared with the influence of my Lord Jesus upon the thought of the world from the beginning of man's thinking even until now. Nobody has ever made such an impress upon human thought as Jesus. No matter what manifestations of that principle you view, no matter to what aspect of the output of the human intellect you look, Jesus has, in all these things the pre-eminence. Never was there a teacher like Him; "Never man spake like this man". He was, indeed, Himself the Word made flesh; He was the Incarnation of the wisdom of God, of which wisdom Solomon was the faintest foregleam.

And so I begin with you on the lowest ground, and ask you if you have heard of the fame of Jesus in this respect, of what He has done to enrich and beautify the world of thought, of music, of art, of literature? How few and feeble are Solomon's three thousand proverbs, and his thousand and five songs in comparison with what Jesus has done for the world! I have no time to tell you of what the world of music would be without Jesus, or the world of art (using that word in the restricted sense), or the world of literature. Only let me tell you that He has inspired the sublimest music. There was no space to sing, no vaulted temple of harmonies through which heart-melodies could sweep and swell, until He threw wide the gates of pearl and gathered His myriad-membered choir under the nightless sky. Because Handel heard the singing, he wrote his glorious oratorio, "The Messiah". And there were no pictures until Mary held in her arms the Holy Child, and the cross was reared on the green hill far away! And there were no books, I mean living books, whose influence was as a living stream. But Jesus has made a new language. Oh, women! the very language in which your hearts are wooed and won, is His language! Love is His own word, the word that was made flesh.

But Solomon was chiefly famous "concerning the word of the Lord", famous for what he knew and revealed of God. It is her interest in God which discloses the true disposition, the real objective of the quest of Sheba's queen.

Are you interested in Jesus for the same reason? No scientist,—no Newton, nor Simpson, nor Kelvin, nor Pasteur, nor Edison, nor Marconi, singly, or together, did ever make discoveries of truth, of such far-reaching importance as Jesus did. No pioneer did ever hew out such paths as He; no explorer did ever explore at such trial and pain such lands as He; nor did other traveller ever point the way to a country where there is no more sea, and no more pain, and no more night, and no more death, and no more tears! Talk of Solomon's ascent by which he went up into the house of the Lord! Jesus has made a way through the grave to glory and to God. All that is of worth in music, and art, and literature, and statesmanship, and religion—these are to Jesus like the kings of the earth to the Holy City: they bring their glory and their honour to Him. All that is excellent in "the nations of them that are saved", all there may be of glory or of honour in the kings of the earth, finds its ultimate unfolding, its absolute perfection in Christ.—

"So shall crown Him the topmost, ineffablest, uttermost crown—

And His love fill infinitude wholly, nor leave, up nor down,

One spot for the creature to stand in!"

Summon your great men,—

"Join all the glorious names

Of wisdom, love, and power,

That mortals ever knew, that angels ever bore:

All are too mean to speak His worth,

Too mean to set the Saviour forth."

Nobody did ever discover a way from earth to heaven until Jesus came. And they are wise, as was the

queen of Sheba, who are "made wise unto salvation"; for men had lost the knowledge of God, men had no adequate conception of what God was. They worshipped, if they worshipped at all, "an unknown God"; and in their imagining drew pictures of God that were ever caricatures, until Jesus came and proclaimed the name of the Lord, and showed that He was really the Father of the spirits of men; and that He required from men, not sacrifice, but a broken and a contrite heart; that He took our sins upon Himself and opened His heart to the sorrows of the world, and loved men back from death to life, by bearing our sins in His own body on the tree. That is the message of the gospel.

What shall we do in respect to the fame of Jesus? Somebody must have gloried in Solomon. Somebody must have delighted to speak his fame abroad, or the queen of Sheba would never have heard of him. What are you doing who know Him? Is it your delight always to proclaim the matchless grace of our Lord Jesus Christ? and to recommend Him to men everywhere?

## II.

THE QUEEN OF SHEBA CAME SEEKING SOLOMON'S FAVOUR; she came to ask him hard questions, "to prove him with hard questions".

Women often ask questions—as their husbands know. They have a right to ask questions. Sometimes they are readier to answer questions than to ask them. But we all have hard questions for which we desire answers, and this context tells us that the queen of Sheba asked no question which Solomon could not answer, that for every question she propounded to him, he had an answer: "There was not anything hid from the king, which he told her not".

A friend told me that he once heard the great Joseph Cook, of Boston, address a great assembly of professors and students in one of the largest universities of the continent. After he had been introduced he very modestly said, "Now, gentlemen, ask me any question you like, upon any subject you desire to discuss, and I will answer it." That was a very bold announcement, was it not? Some might have asked hard questions, even of Joseph Cook; but he was a glorious Christian, and I fancy he would answer them from the Book.

But I am sure of this, that you may bring the most intricate problem to Jesus Christ for an answer, you may bring all your puzzles to Him, whether they affect your character, your conduct, your course in life, your station, your career—whatever it be, bring it to Christ. He has the answer to every question: "In him dwelleth all the treasures of wisdom and knowledge". You can ask Him no question which He cannot answer.

The queen of Sheba showed her wisdom by *treasuring the report which she heard of his fame*. She heard of it, but she could not go at once. Yet she remembered that there was a wise man somewhere, and at last she set out to find him.

There are many here like that! You have heard our report, even though as yet the arm of the Lord may not be revealed to you. You have heard of the incomparable Redeemer. You have heard of a King Who reigns in grace and in glory—and some day, you have

resolved, that you will bring your questions to Him. I bid you come now, and "prove him with hard questions", whatever they may be.

This woman *showed her mental calibre by the fact that she refused to be convinced by mere hearsay evidence.* She said she had heard in her own land of Solomon's acts and of his wisdom; many people had told her about it. "Howbeit", she said, "I believed not the words, until I came, and mine eyes had seen it." She was a patient and persistent investigator, who would not be content with a mere statement: she wanted proof for the thing that she was to believe.

And that is perfectly right. In coming to our Solomon, whether you are a man or a woman, you have a right to ask for evidence of the truth of the thing you are required to believe. It is not true that those who believe the gospel are mentally inferior. It is not true that we accept this revelation of God in Christ because we are mentally indolent, and because our minds are "static", because we are indisposed to exercise ourselves intellectually. It is not true that believers are more credulous than others. The faith that saves, the faith that is wrought in the soul by the power of the Holy Ghost, is invariably grounded upon sound evidence, and it is possible by the illumination of the Spirit to weigh the evidential value of the manifestations of divine power which we see roundabout us.

This woman came to investigate for herself, to sit at the feet of Solomon for herself, to propound her questions to him personally. She would have no second-hand testimony at all. She demanded that she should hear from the king himself, that she should see his wisdom, that she should put all these reports of his excellence to the test of experience.

The religion of Jesus Christ challenges you to do the same. You are not to believe merely what the preacher says. You are not to accept hearsay evidence. No man is really saved until he comes to Jesus Himself. No woman is in her proper place until she is rightly related to Jesus Christ—and no man either has come to the place where he ought to be until he has established communion with heaven through Christ, and knows from his own personal experience that these things are verily true. Come to Him. Bring your questions to Him, however many they may be.

*Here are some questions, for instance, hard questions; and you can never have them answered if you had all the wisdom that is packed into the latest edition of the Encyclopaedia Britannica, and all other encyclopaedias.* Only one Person can answer you this question: "How shall man be just with God?" How shall I repair the ruin of my life? How shall I blot out the record of the past? How shall I have the stain removed from my conscience? How shall I have my heart and memory and every faculty of the mind purged and quickened and renewed, and brought into happy relation to God, so that I can walk uprightly as God intended I should? How shall a man be just with God? Propound that question to any sage on earth, and he cannot tell you.

But Jesus can. He can tell you how God can be just, and yet "the Justifier of him which believeth in Jesus". He can tell you how the past can be purged and cleansed, and its record for ever expunged from the

heavenly register, so that we can meet Him at last without fear that the pages will ever be turned back and an accusation found in the celestial city against us. Oh, what a joy that we can have that question answered by Him!

Here is another: "Who shall deliver me from the body of this death?" Can you answer that? Can you tell me anything apart from the religion of Christ that can supply power to a man that is being dragged down by a force that is stronger than his own will—"Who shall deliver me from the body of this death?"

It is all very well for one to say, "In respect to the record of the past, I have nothing to fear". But the urgent necessity I feel is, that I may have a power come into my life, and that this thing will be removed from me, so that I may be delivered into the glorious liberty of the children of God. Only Jesus can answer that question.

Here is another question: "If a man die, shall he live again?" When the grave is dug, and the ties are broken, and the family circle is no longer complete—the baby is gone, or one of the older children, or mother is taken away, or father has gone home to be with God—and all life seems to be awry, all the ties of life are broken, no matter how a man succeeds in the world of things, he says, "All is vanity and vexation of spirit". "If a man die, shall he live again?" Is there any prospect of reunion? Can we pick up the broken threads again? Is life to be a fragment, a segment? Or is it by and by to be a whole? Is there a future that is to be linked with the present and with the past? Is there any complement of this segmentary, fragmentary life that is so full of broken hearts? "If a man die, shall he live again?" Bring that question to Jesus, and He will answer it: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

That problem, dear friends, of the continuity of life, of the outworking of life's plan and purpose, and its complement in glory, will all be answered as we sit at the feet of the Lord Jesus, men and women alike. That is our proper place. There is no other proper place for any of us.

"And Solomon told her all her questions: there was not anything hid from the king, which he told her not"—and she was satisfied.

### III.

Let us look then, just a moment, at THE FELICITY SHE FOUND IN the presence of the king. When she saw the wisdom of Solomon she found that his word was intellectually satisfactory to her.

I believe the religion of Christ is for the whole man: for the heart, for the conscience, for the spirit; but I believe it is for the mind as well. Surely the Lord does not intend that we should stultify ourselves, that we should not exercise our God-given powers. I resent the assumption that faith is blind credulity. Faith is reason at its highest, reason matured, reason grown to be a man, reason enthroned and crowned in the person of Jesus Christ. We do not dwarf our intellects when we accept the word of Incarnate Deity as being the last word on any subject concerning which



He speaks. God is wisdom. Come to Him, and you will find that He satisfies.

I pick up a book on evolution, and I read what some imaginative professor has to say about the past. Whenever I do, I want to find myself in the biggest room possible, and to have strength in my arm equal to that of David when he slew Goliath, for I want to throw it as far as possible. There is a certain American bishop who says when he wants to have a good time, to have a hearty laugh, to find some sort of amusement, he always procures the latest book on evolution! He says he invariably finds it the funniest thing in print. It is funnier than *Punch*, or any other funny paper that was ever written. You arrive nowhere. There is no place of beginning or of ending.

But when you turn to the Source of wisdom and read: "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"—I say, that is intellectually satisfactory. There is a standing-place. We see the wisdom of our Solomon, and can trust Him.

Then she saw *the house that he had built* and she had never seen a house like it before. Our Lord Jesus has built a house of which Solomon's house was only the type, the pattern, the prophecy. Said He, "And upon this rock I will build my church; and the gates of hell shall not prevail against it." That spiritual structure of which Jesus Christ is the Foundation; that body of regenerated persons, that spiritual house in which the Holy Ghost dwells, has ever been the wonder of men. You cannot burn it, you cannot blow it up, you cannot destroy it by any sort of ingenuity. It is the crowning achievement of the divine Architect. Come and see it. Come and find in the fellowship of the saints your place in that spiritual temple, and see in it the glory of the Builder, as did the queen of Sheba when she saw the house Solomon built.

Then she saw *"the meat of his table"*. She was a queen, and was accustomed to rich foods, but she had never sat at such a table as that, she had never tasted such delicate viands as there were spread to satisfy the palates of the most exacting. It was a banquet indeed when she sat at Solomon's table.

There is food for the heart, for the conscience, for the intellect, for the whole man, in the banqueting-house of Jesus Christ: "Taste and see that the Lord is good".

I think I told you at prayer meeting the other night, but I will repeat it, of my hearing Dr. Jowett once in London, when he asked a very homely question. He was speaking to a great company of English people. (There are some fruits that are common to us that are not so common across the sea). Dr. Jowett was speaking from the text, "That I may know him", and he said, "Do you know the cantaloupe?" Then he supposed somebody's saying, "Yes, I know the cantaloupe". "How did you make its acquaintance?" "I have seen it in the fruiterer's window." "And you are sure you can identify it?" "Yes, quite sure." Somebody else said, "I saw it in the seed catalogue. There was a beautiful illustration of one; it made my mouth water. I do not think I could be deceived in

a cantaloupe." Then Dr. Jowett said, "Poor, ignorant people. You know nothing about the cantaloupe. I will tell you how to know it. Some hot day, have it put upon your table right off the ice, and taste it! That is the only way to know the cantaloupe. Then," said he, "taste and see that the Lord is good. I bid you therefore come and try the meat of his table." Come and taste the heavenly manna. Let God supply the board, and you will never be satisfied in any other restaurant when once you have sat at the table of our Solomon.

*"And the sitting of his servants."* Would you not like to have servants? Are you not lazy sometimes? Would you not like to have somebody wait on you? You housewives,—some of you have servants perhaps, but many of you have not. Would it not be fine to sit down and let somebody else look after you occasionally? Do you not wish you had money to pay someone else to do your work? I say again, What a lazy lot we are! I confess I would like to have servants. That is why I take my car to the garage when anything goes wrong: I do not like to get under it; I do not like to get into the grease.

I know a man who was once Pastor of this church, a great and good man, a glorious man. I used to love to see him when in the home of some friend. Some people thought it was a habit, but I sometimes wondered whether it was, or whether it was deliberate. I have seen him when about to leave the home. All the family would accompany him to the door, and one member would get one rubber, another would get the other, someone else would get his overcoat, and still another his hat; then somebody would bring his stick—the whole family would help to dress him up. He used to stand and smile, apparently quite helpless. I think he knew that people liked to do it,—and he let them do it. He enjoyed it, and they enjoyed it—so everybody was happy.

What a blessing it is to have somebody to look after us! "The sitting of his servants!" We have angels ministering to us: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" We are the objects of their care continually. How wonderfully God has provided for us!

*"And the attendance of his ministers, and their apparel, and his cupbearers."* I love to see a man after the Lord Jesus has dressed him up, don't you?—when he has come home in rags and tatters like the prodigal, with no coat for his back or shoes for his feet, hungry and forlorn, and the robe of righteousness has been put on, and he has been apparelled in all the garments of righteousness. What a transformation!

*"And his ascent by which he went up unto the house of the Lord."* That is the most wonderful of all. I wish I could tell you of the ascent by which Jesus went up to the house of the Lord, how He rent the veil,—the veil of His own flesh, how He went through the grave for us, coming out into resurrection life, and then ascended to the right hand of the Father on high, and left the gates of pearl wide open for our entrance. Come and see! I cannot describe it for you. Come and see!—"He ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first

into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)" "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors: and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory."

Follow the example of the queen of Sheba, and behold by faith the ascent by which He went up into the house of the Lord.

And when she saw it all "there was no more spirit in her". She said to the king, "It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me."

If you could hear all the great preachers who ever have preached, and all the great preachers who will yet preach in all the years to come, if their testimony were supplemented by angels and archangels, if all the myriad voices of His manifold creation could speak to you, they could not describe the glory of the Lord. But when you come to Jesus Christ, when you really taste of all He has reserved for you, and especially when you shall see the King in His glory, you will have to exclaim, "The half was not told me".

I wish I could tell you what I have seen myself. I wish I could tell you what I have experienced myself. But I bid you come to Him; come and taste for yourself. Put your trust in Him, yield to Him. The proper place for any woman—or any man—is at the feet of Jesus Christ, and nowhere else. Look to Him. Trust in Him. Receive salvation from His hand,—

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

"Now, ye needy, come and welcome;  
God's free bounty glorify:  
True belief and true repentance—  
Every grace that brings you nigh—  
Without money,  
Come to Jesus Christ and buy.

"Let not conscience make you linger,  
Nor of fitness fondly dream;  
All the fitness He requireth  
Is to feel your need of Him:  
This He gives you—  
'Tis the Spirit's rising beam.

"Come, ye weary, heavy-laden,  
Bruised and ruined by the fall;  
If you tarry till you're better,  
You will never come at all:  
Not the righteous—  
Sinners, Jesus came to call.

"View Him prostrate in the garden,  
On the ground your Maker lies!  
On the bloody tree behold Him,  
Hear Him cry before He dies,  
'It is finished!'  
Sinner, will not this suffice?

"Lo, th'incarnate God ascended,  
Pleads the merit of His blood;  
Venture on Him, venture wholly,  
Let no other trust intrude:  
None but Jesus  
Can do helpless sinners good."

## THE SOVEREIGNTY OF GOD AS SHOWN IN THE INCARNATION.

By Dr. T. T. Shields.

Second in a Series of Week-Evening Lectures on the Doctrines of Grace.

Delivered in Jarvis Street Baptist Church, Thursday Evening, January 22nd, 1931.

(Stenographically Reported)

The fourth verse of the fourth chapter of Galatians will form the basis of what I have to say this evening: "But when the fulness of the time was come God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

The Scripture teaches that we are justified by faith. It is said that salvation is "of faith, that it might be by grace, to the end the promise might be sure to the seed". Faith is one of the great words of the gospel. It is difficult perhaps to define it, and sometimes I think scarcely necessary. Faith is nothing apart from its object. It is a knowledge of what a man is that enables us to trust him; or, knowing that he is unworthy of trust, leads us to withhold our confidence.

Thus if we are to trust God, we must know God. Those who know His name put their trust in Him.

We can never be men and women of strong faith unless we have a clear conception of God; and that, as I pointed out to you last week, we can never discover for ourselves. Our knowledge of God is dependent always on what God is pleased to disclose of Himself. Just in the measure in which the revelation of God is apprehended and appropriated by us are we enabled to trust God for what He is.

It is said of Abraham that he "believed God". That is to say, he believed Him as God; he believed Him because He was God. We trust God because there is nothing else to do but trust Him as God because He is God.

Last Thursday evening I spoke to you of Divine Sovereignty,—which is not an attribute of Deity, but a divine prerogative. We saw that God "doeth according to his will in the army of heaven, and among the



inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"

That doctrine is very objectionable to the natural man. In the beginning man was tempted at that point when the tempter said, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. Ye shall share in the prerogative of Deity. You shall be your own master." That is what men have sought to be, and just in the measure in which they have succeeded they have succeeded in destroying themselves.

I suppose one reason that men object to the idea of the absolute rule of God is that we so generally judge God, measure God, estimate God, by human standards,—

"I may not climb where cherubim  
And seraphs can see,  
But nothing can be good in Him  
Which evil is in me."

So says Whittier—but that is not true. Many things may be good in God which are evil in us, for the simple and sufficient reason that He is God. It is quite right for God to seek His own honour and glory because He is God: it would be entirely wrong for us to do so.

In our thought last Thursday evening we reached this stage, that divine sovereignty, the absolute rule of God over His universe, finds its moral sanction in the divine perfections. It is because of what God is, because He is God, that He has a right sovereignly to rule, so that none may dispute His government.

How is that sovereignty exercised? How does God manifest His sovereign power? There is a dim illustration—of course, it is subject to all human limitations, but it is suggestive—in Joseph's life. When Joseph was exalted to the throne of the Pharaohs, and wore the king's signet ring, and exercised in Egypt an authority second only to that of Pharaoh himself, he exercised that authority in doing good. He filled the storehouses, and then in due time he opened all the storehouses, and all countries came to Joseph to buy bread. He exercised his sovereign rule in grace. He showed kindness to people who were in need.

Then you will remember another instance: Mordecai was clothed with royal authority, and the record in Esther closes with these words, "And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed."

That is how he used the authority which was given him, to seek the enrichment of others, and to speak peace to all his kindred.

So we read of the Lord Jesus in that fuller revelation: "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

Let me call your attention, then, to some simple fundamentals that perhaps will help to supply a tonic

for our faith, and make it a little bit easier, if God should show us the truth of them, to believe God.

### I.

God has shown His sovereign power, His sovereign rule, first of all, BY HIMSELF, WITHOUT AID FROM ANY OF HIS CREATURES, DEVISING "MEANS THAT HIS BANISHED BE NOT EXPELLED FROM HIM"—"Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him knowledge, and shewed to him the way of understanding?" The plan of salvation was made without the aid of a single theological professor! That is extraordinary, but it was! There was no great conference of bishops meeting to help God decide how He should save men. He was not beholden even to the expert advice of men of science, for before the morning stars sang together, or all the sons of God shouted for joy, before He laid the foundations of the earth, before He gave to the sea His decree that the waters should not pass His commandment, He provided a way whereby poor, rebellious men might be saved.

One of the arguments frequently used in support of the postulate that God is, that He really lives, that there is a God, is that in nature there is evidence of design, and that there cannot be a design without a Designer; that the marvellous plan of things, the operation of a thousand inter-related laws, proves that above it all there must be a Law-Giver. Men talk much about their learning and what they discover about natural phenomena—the things about us, the stars, the sun, the rocks, and all the rest of it; but in it all they discover evidences of design, of a plan somewhere, and behind the plan a Designer.

How did Dr. Banting discover insulin? Who taught him? He studied the human system, and he discovered something that was indispensable to the proper functioning of certain organs. When he had learned that, he discovered that a certain disease was the result of an insufficient supply of some element, or too much of something else, and because he knew how certain organs function, he said in effect: If I can get that extract from some other than human creatures, and inject it into the human system, thus supplying that defect, I can prolong life. But how did he find that out? And of what value would it have been if you were made after one plan and I were made after another? If the laws of nature operating in our bodies were not alike, he would never have arrived at it. All that he was able to do was to observe how certain natural forces worked, how certain organs functioned; and, having observed the design, he was able to fill in the deficiency. But back of all that there is Somebody Who planned us, Who made us, and not we ourselves.

You may apply the same principle to the stars, or to the rocks, to the minerals of the earth. Study any branch of physical science, and the same principle obtains. There is a law operating; there is a design; and back of it a Designer. But before these laws were set in operation at all, God laid the plan whereby men should be saved. No angel contributed to it; no mortal was there to add his wisdom to it: the whole scheme

of redemption was conceived in the mind of the Eternal. It is His work from beginning to end. Oh, if men could only see that salvation is of God, and of God only! If they could only see that there is not an infinitesimal fraction of human effort or energy or action in it, that it is all of God because He dwells as Sovereign over all, blessed for ever, how easy it would be then for us to trust Him! What else could we do but trust Him if only we could see who and what God is? That is the foundation of all true faith, to see God.

## II.

Well then, not only was the plan His, but THE EXECUTION OF IT WAS HIS. He chose the time: "When the fulness of the time was come." He waited a long time, but at His own appointed hour, the time appointed from all eternity—"When the fulness of the time was come, God sent forth his Son." Nobody asked for Him. Nobody sought Him. Nobody expected Him until Simeon was told by special revelation that He was coming. The time was God's. I love to remember that when men did not desire a Saviour, when they never dreamed of such a scheme of redemption as God had wrought out for us, that when the clock of the universe turned its hand to the minute that God had appointed, He came! Nobody helped Him to come: time is with God.

*He had His own programme, His own schedule.* If you can believe that principle, you will have no difficulty with the miracle of the sun's standing still, you will have no difficulty with anything else when once you get God in the right place. All time is His.

I would remind you, too, that "he sent forth *his Son*". I wonder may I use a very crude illustration? It only faintly suggests what I want to make clear. There is no irreverence in it, but there is a principle that I think will help us to understand. A great many men have invented things, useful things, and then have allowed other people to reap the profit of their genius. I read the other day about the death of a man who was the inventor of something that had made others multi-millionaires, but he died a poor man. Others took advantage of the thing that he had invented. They put it on the market, and secured an absolute monopoly of it, and piled up great fortunes by the use of that which the mind of this man had produced—while he died a poor man.

Mr. Henry Ford is distinguished from a great many others by the fact that he knew how to turn what his own brain had evolved to his own profit. He proved to be not only a great inventor, but a great captain of industry and a great financier. He was able to keep to himself the profit of what he had produced. In the beginning he got other men to help him; he sold stock. The people who put their money in it thought they had thrown it away, but when the company began to prosper and before he had gone too far, he bought it all in, for he said, "We will keep this business in the family." He bought in all the stock so that he should have the whole thing under his own will and that of his son.

I say, there is a principle there that only faintly illustrates the great matter I am discussing; it is infinitely removed from it, but it serves as an illustration.

God devised a way of salvation, and when His appointed time was come He sent forth His Son. He did not even share His glory with the angels. He did not allow the archangels to participate in His prerogative. It was the work of God; and the Son of God, one with the Father from everlasting to everlasting, came as His Messenger to execute His will, and to fulfil the provisions of His covenants. When we seek to trust God, we need no priest, no church, and no ordinances: we need nothing in order to be saved, but God. It is His prerogative to save. He provided the way of salvation, nobody else. Nobody had an infinitesimal share in it. It was His own doing—God the Son.

He "sent forth his Son, *made of a woman*." The manner of His coming was of His own choice. It is beautiful to read those delicate and incomparable stories of the nativity in Matthew and Luke. How surprised was Elizabeth! How full of wonder was Mary that she should have been chosen for that honour, to become, as Elizabeth described her, the mother of the Lord! But it was all God's doings. He asked nobody's advice. He sought counsel of no one. He commissioned an angel to make the announcement that it should be so. He sovereignly willed it. No one could prevent it.

"When the fulness of the time was come" Jesus was born in Bethlehem of Judaea. He chose the manner of His coming, and *He chose the place of His arrival*. It was written in the Book, but nobody understood what that writing meant until the wise men made their enquiry. The Book was consulted. They read the letter of it with unseeing eyes, but never saw the Christ. Yet it was predetermined, foreordained; and Jesus came to Bethlehem just as God had planned He should come.

I am glad He was laid in a manger because there was no room for Him in the inn. He was almost the only Child for Whose advent to this world no preparation was made. His coming was a surprise to men, but it was a fulfilment of God's eternal will and purpose. And they laid Him in a manger because there was no room in the inn.

Then you see *how that infant Life was sovereignly cared for*. A delicate exotic let down from paradise amid the snows of earth,—surely He cannot live? All the world is against Him—Herod especially. The king gave commandment to slay all the male children. In the old days in Wales when miners used candles, they used to carry them sometimes to light themselves home from their work. I have been told that they became very expert, that an experienced miner would light his candle, put it between his fingers, and shelter its flickering light, so that he could walk over the hills, no matter which way the wind was blowing, and throw that little gleam on his path, thus lighting the way for him—and no wind could blow it out.

It looked as though the storms of earth would extinguish that little Light that began at Bethlehem. There was no one to care for it, no one to protect Him from the wrath of the king. But a Divine Hand shadowed Him till by and by it was said, "They are dead that sought the young child's life." We see Him later walking the paths of men, where the winds are blowing, and the storms are raging; and when they

seek to cast Him over the precipice, and to take His life, "He, passing through the midst of them, went his way." He sovereignly said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

Then, when that sovereign will of God was expressed in the Incarnate Son, do you remember how He showed His sovereign power not only over the forces of nature, but *in the conduct of His own life?* There is a verse I have often quoted to you. I love it. It always tones me up when I think of it. When the disciples came to Jesus and said, "Get thee out, and depart hence: for Herod will kill thee. Be very careful or you will not finish your career as you planned"—there are some people who imagine that the Lord Jesus changed His plans after He came to earth, that He offered some people the kingdom, and, had they accepted it, things might have been different. That is to me utter nonsense. He never changed His plan; He never turned from His predetermined course by a hair's breadth. He never turned a single step from the path appointed. He went sovereignly to His goal—and nobody could stop Him, for Jesus was God. "None can stay his hand, or say unto him, What doest thou?"

But here is the verse I love. When they said, "Depart hence: for Herod will kill thee", He said, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. That is my programme. You may advise Herod of it, and tell him exactly what I am going to do to-day, to-morrow, and the third day." It is as though He said, "I challenge him and all the devils behind him—and Beelzebub himself—to interfere with My programme. I am going to carry it out to the end." And He did! He went to Jerusalem.

He chose *the manner of His death*. There came one day some Greeks who said to Andrew, "We would see Jesus." The disciples told Jesus, and if you read the story I think you will see that Jesus never showed Himself to them. There is a very beautiful hymn by Mrs. Stowe based on that text, "We would see Jesus", but I doubt whether she caught the right meaning. In any case, they did not see Him. I heard of an old captain who had an explanation of that. A friend of mine told me that he was talking with a sea captain one day who had sailed the seven seas and knew all peoples of the earth, and he said that the Greeks are the most treacherous people in the world, that when those men came to see Jesus they did not want to see Him: they came to assassinate Him before His time. I do not think we have absolute proof of that, but we do know this, that Jesus said on that occasion, "I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die."

He said, "The time is appointed, the place is appointed, the manner is appointed, and no one can effect My exodus from this life in any other way."

He went to Jerusalem, and He chose the time of the Passover that He might fulfil all that was written, and that later it might be written, "Christ our Passover is sacrificed for us."

Are you not glad that *nobody helped to raise Him from the dead?* The women said, "Who shall roll us away the stone from the door of the sepulchre?" But when they came they found it was rolled away already. The Lord Jesus did not need an alarm clock to get up in the morning. He knew when to waken. He rose and sovereignly threw up the blinds and walked out the Conqueror He had always been.

"God sent forth his Son, made of a woman, made under the law, to *redeem them that were under the law*." He fulfilled the last item of the covenant. He paid the last farthing of our indebtedness. And at His own time, when He had given commandment to His disciples, He went back whence He had come. From Eternity to Bethlehem, to Calvary, to Olivet, and back to the glory, it was all God's work: nobody helped Him.

Is that something to enable us to believe? When we come to see that He did it, that He is all and in all, we have something upon which to put the feet of our faith.

I shall try to show you next week that the sovereignty of God is revealed also in the application of these matters, that our faith is His gift, that regeneration is His act, and that salvation, as applied to the individual—just as surely as salvation is provided for the individual—is equally of God; and "not of works, lest any man should boast".

### SATISFIED!

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

On one occasion the Apostle Paul said, "We rejoice in hope of the glory of God"; and then added, "We rejoice in tribulations also".

The first word we can well understand; for the hope of coming glory is that which thrills the soul with heavenly joy. But it is not so easy for us to rise to the height of the second word. And yet we may well rejoice in tribulations when we consider the results which follow them. For the choicest experiences have often come to us from the valleys of sorrow and distress.

In Psalm seventeen, verse fifteen, we have one such word, "I shall be satisfied when I awake in Thy likeness." David had been hunted down by persecutors. They had watched for him as a lion watches for his prey. They had been ready to leap upon him to destroy him; and this makes him cry for the delivering hand of God. Then he goes on to say that his enemies in this world are full of the comforts of life: they have plenty from the treasures of God. But he looks forward to the future for *his* portion. "They are full to-day", he seems to say, "but my fulness, my satisfaction, is yet to be; and it is of quite a different order: 'I shall be satisfied when I awake in thy likeness'."

Here we have, first, the prospect of satisfaction. Satisfied! "This is a word", says one, "that has been wandering solitary, and without a habitation, ever since the world began and the morning stars sang for joy." Has there ever been a human creature that could stand on this earth, clothed in human flesh, and say, "I am satisfied"? What is the meaning of the word? It is to have enough, to be sufficiently filled, filled full, filled up in every part, satisfied in every part. This means the end of a conflict between faith and hope. It means perfect rest to the entire spirit. And heaven will bring that. In the heavenly state the *intellect* will be satisfied. Here, "we see through a glass, darkly; but then face to face." Here we know as a child; but there we shall know as much as we wish to know. Here there are many secrets into which we desire to look; but in that glorious state "we shall know as we are known":

"There shall I see and hear and know  
All I desire and wished below."

In that state the *imagination* will be satisfied. Now it is possible for us to paint many glowing pictures on the walls of imagination. We are able to conceive many entrancing scenes; but the reality will far exceed our loveliest dreams. Our loftiest conceptions will be more than realized in that glorious state: it will not be possible to conceive of anything that can outshine the lustre of what is realized. Every imagination, however beautiful, will be satisfied.

And *hope* will be satisfied too. The fact will be grander far than our highest anticipation. We can hope for some beautiful things, but the fruition will far exceed them all.

And the *heart* will be satisfied. Here it is often disappointed in the objects of its affection: but there the heart will find in God, as then known, the fullest rest and delight. It will be ravished forever with the loveliness of God. And in all the bliss there will be wondrous peace and calm.

Payson said, "Once I dreamed of being transported to heaven, and being surprised to find myself so calm and tranquil in the midst of my joy. I enquired the cause, and the reply was, 'When you were on earth you resembled a bottle but partly full of water, which was agitated by the least motion. Now you are like the same bottle filled to the brim, which cannot be disturbed'."

Satisfied! Yes; not only will every faculty be filled to the full, but we shall have a *perfect life*.

When Michael Angelo was doing his beautiful work on that magnificent structure, the Sistine Chapel, you would not have seen anything very lovely. The noble artist laboured day after day in glowing colours with matchless skill. But what would you have seen? You could have seen posts, planks, ropes, lines, mortar, slop, and dirt. But when the scaffolding was removed with the rubbish and litter, you then looked up and it would be almost as if heaven itself had been opened, and you had looked into its glorious courts. What faces of beauty and magnificence!

Now the scaffolding is up, and our Master Artist's work upon the spirit is in progress. By joy and sorrow, by prayers and His Word, by the influences of the sanctuary, by successes and failures, by a thousand other experiences God is working upon us, and He will perfect that

which concerneth me. His plan will be realized, and His pattern wrought out, and a scene of wonderful beauty will be unfolded when He will be "admired in all them that believe." And we shall be satisfied as we behold the completed work.

*Satisfied with God Himself!* There is a real sense in which we are satisfied in this respect now. We can sing:

"Thou, O Christ, art all I want,  
More than all in Thee I find."

But yet we are prone to murmur, and to allow hard thoughts of Him to enter the mind. Now our knowledge of God is misty, clouded, and distant. There is much within us that dims the vision, and hinders a full revelation of God. But to see Him will be enough. The reality of God will be beyond our highest dream—most beautiful. We shall see Him as He is, not as our poor minds conceive, not as our unbelief misrepresents Him. We often misjudge one another, because we do not understand one another; our knowledge is imperfect. We stand at too great a distance and look at each other amid shadows, sometimes in dense fogs. But if we knew the inner man, the hidden real spirit, we should often admire where now we blame, and love where now we dislike. To look upon God as we shall see Him then will be enough. All unworthy thoughts will flee, all unbelief will be removed, and the sight of God will be near and full; and therefore we shall be satisfied. No longer worried and perplexed with partial knowledge, and imperfect love, we shall really see God in our glorious Lord, and seeing Him as He is, we shall say, "Here I rest from all my wanderings; I will travel no further; here will I dwell forever; *I am satisfied*."

Satisfied, also, *with the ways of God*. We are in the time of conflict now, the days of discipline and trial. Our life to-day is full of mystery and bewilderment. We cannot see how things are working. We do not know the Father's purpose save this, that we shall be "conformed to the image of His Son." We say in faith we know that "all things work together for good to them that love God, to them who are the called according to his purpose", but often we cannot see how certain things will work for good. I have, myself, said sometimes, "My Father, I cannot see what possible good this can work; but I fall back upon Thee and say, as my Master said, "Even so, Father, for so it seemed good in Thy sight'."

But we shall see. We shall see the plan of God in its fulness. Now all is dark and difficult; but then the mists will have rolled away, and we shall be satisfied with all the ways of God. That vision will render all things clear. And when the perfect plan is seen, and the purposes of God in regard to our lives are wrought out, we shall say, "Beautiful! How beautiful! I am satisfied".

### CAN ANYONE TELL?

There is a proverb to the effect that "politics make strange bedfellows". So does religion—of a sort. It would be interesting to know how long Pilate and Herod remained friends after the Crucifixion. Did you ever think of it? Can anyone tell?

## Ambassador Baptist Church, Windsor

The great undertaking has been achieved. The Ambassador Baptist Church has reached its objective, and, having purchased the building, of which readers of *The Gospel Witness* have already been fully informed, they have taken possession, and dedicatory services were held Sunday, January 18th. Opening sermons were preached by the Pastor, Rev. William Fraser. The speaker on Monday was Dr. A. G. Johnson of Temple Baptist Church, Detroit; the Editor of *The Witness* spoke Tuesday and Wednesday evenings; Rev. Fred Dyson, of Essex, Thursday evening; and Rev. Earle Griffith, of Immanuel Church, Toledo, on Friday evening.

It was the writer's privilege to speak to splendid congregations Tuesday and Wednesday evenings. They were evidently representative of a very wide circle of interested friends who rejoiced that a church has been established in Windsor to stand uncompromisingly for the faith once for all delivered unto the saints. We had the privilege of meeting a considerable number of the workers of the church on Wednesday afternoon, and we were greatly impressed with their strength of character. They were a group of people for whose fellowship and co-operation any New Testament church might well be profoundly thankful.

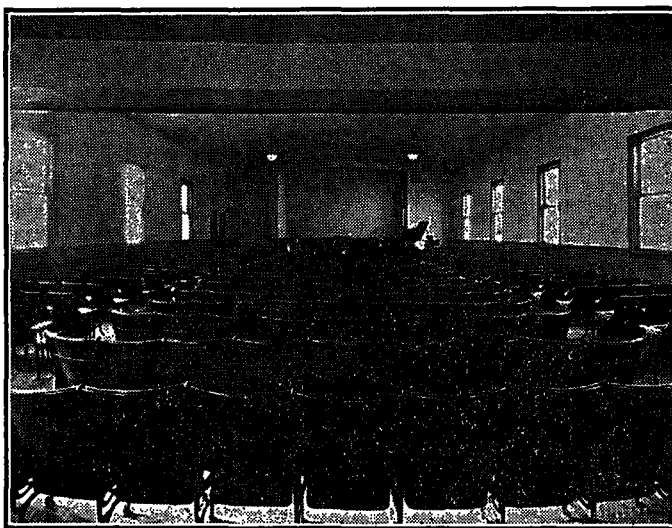
We consider Mr. Fraser's accomplishment in Windsor one of the greatest achievements we have ever witnessed. About sixteen or seventeen months ago Mr. Fraser went to Windsor to a little group of twenty-four or twenty-five discouraged people who had come together from several churches, but were without a church building, and with no prospect of obtaining one. Mr. Fraser very soon discovered there were some, even in that small group, who would make cohesion and co-operation an impossibility. The number was reduced within about three or four months to twelve, and about a year ago now Mr. Fraser had twelve members and no building; but he and the twelve who were with him had God, and the promises of God—and they went to work with a will.

The Pastor did not find a building and content himself with preaching from a platform twice on Sunday, with the expectation that somehow or another people would find out he was there. But he carried the gospel into the street; he went where the people were. A fisher of men, he went fishing where men are to be found. He preached on the squares or on the streets; he crossed the river and preached in Detroit. And when evil showed itself he did not hesitate to rebuke it, and even when wrapped in a

religious garb he called it by its proper name. Of course he incurred the displeasure of many. There were not a few who believed in his message, but did not like either his "spirit" or his "methods". But he kept on at his work.

The newspapers soon began to notice him, and before he had been in Windsor six months he was better known than most preachers who had been there as many years.

The Lord raised up friends for the work, and when the church was opened he had a stalwart band of about seventy-five members—all red-hot coals burning for the Lord. To increase the membership of a church to six times its former



size, or by more than five hundred per cent., in twelve months, is in itself a great achievement. But the material side is scarcely less wonderful. Everybody knows that this past year has been one of the hardest years in which to make progress in material matters the world has known perhaps for a century. But this little band saw the opportunity of acquiring a church building and parsonage right in the heart of a fine residential district, and central to the whole area of the Border Cities, on a lot one hundred and twenty-five by one hundred and fifteen feet, for the modest sum of \$13,000.00.

The parsonage is a comfortable little house of the bungalow type. The church is on a corner, and between the church and parsonage there is a drive leading to a fine cement garage. The lot itself, a few years ago, cost between \$8,000.00 and \$9,000.00, and we seriously question whether the church could be produced for \$30,000.00. But they acquired this property for \$13,000.00.

Toward the purchase of it they raised \$3,000.00. The people themselves gave generously, and other interested friends, including not a few *Gospel Witness* readers, went to their help. They paid

\$2,000.00 down, and will pay the balance, if we are not mistaken, including interest, in monthly instalments of about \$140.00.

Brother Fraser found that the Lord had brought into the church men who were qualified to make all the alterations necessary to be made. The men turned to with a will, and as a labour of love, they painted and decorated, and reconstructed, the building here and there until now it is clean and sweet and beautiful within, and presents the appearance shown in the accompanying cut. This photograph is taken from under the gallery at the rear of the building. The other

\$1,000.00 of the \$3,000.00 raised was required to purchase seats, and to pay for the material necessary for the alterations. The building is beautifully seated with folding chairs, the only possible defect of which may be that they are too comfortable. The centre seats are positively luxurious. They were taken out of a luxuriously furnished church in Toronto where alterations were made. The rows of seats have not been put very close together, so that the seating is unusually comfortable. As the church grows, other seats could be put in and its present seating capacity considerably enlarged. At present they have seats for nearly four hundred.

### Baptistry Needed.

Of course they are not yet out of the woods. The building was a Roman Catholic church; hence the platform at the farther end of the auditorium is very low. They will need to put in a new platform and a baptistry. They estimate that these alterations would cost about \$500.00. Many candidates are now awaiting baptism, but they have no place in which to baptize.

It may be that some of our readers who generously helped the Windsor friends to acquire this property, and hoped they would succeed, yet having some slight misgivings in view of the greatness of the task, now that they have the building, and are comfortably settled in it, will feel an even greater confidence in the future of Ambassador Church, and may desire to give a little more to see the work completed. This Editor would feel extremely happy were he in a position to send the Ambassador Church a cheque for \$500.00 by air mail. Perhaps some of our readers who cannot do that will do something less; and as many hands make light work, if many assist, our friends may soon have their baptistry. Any communication addressed to Rev. Wm. Fraser, 207 Curry Ave., Windsor, will be promptly acknowledged.

(Concluded on page 15.)

# The Union Baptist Witness

These pages, 14 and 15, are the official organ of the Union of Regular Baptist Churches of Ontario and Quebec. Send all news items and announcements to the office Secretary, 337 Jarvis Street, Toronto, Canada.

## THE FIRST MISSIONARIES.

In the church that was at Antioch, the Word tells us, there were certain prophets and teachers and "as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them". This is the first record of the Christian church sending out authorized representatives to the regions beyond. "The field is the world" and the church is commanded to evangelize, "beginning at Jerusalem", "to the uttermost parts of the world", but the Lord did not require Barnabas and Saul, nor the church that was at Antioch, to girdle the world at once. Barnabas and Saul were separate unto a certain work.

When the Union of Regular Baptist Churches of Ontario and Quebec puts forth the claims of its Foreign Mission field in Liberia, it is sometimes accused of neglecting to fulfil the Lord's command in that "the field is the world", the answer is that the Lord gives in accordance with the ability of His servants and requires of them an accounting only regarding that which He has committed unto them.

At the present time the Union has a number of Home Mission causes and many other interests in Canada. Its prayer burdens indeed encircle the globe, but there are fields which primarily claim its interest and support.

The following news items from the churches, the reports from various Foreign Mission fields and the prayer requests, challenge every member of our churches to a definite covenant of prayer and purpose at this time.

"To the work! to the work!

We are servants of God,  
Let us follow the path that our Master has trod;

With the balm of His counsel our strength to renew,

Let us do with our might what our hands find to do"

\* \* \* \*

## PASTOR BROWN FAREWELLED.

The Sunday School of the Baptist Church was crowded to capacity on Wednesday night, December 31st, prayer meeting night, when the members gathered to bid their last formal farewell to their pastor, W. G. Brown, B.A. After a season of prayer, in which those present were requested to pray for a worldwide revival of Christianity, the pastor gave a short spiritual address on Christian growth. Mr. Brown also gave an extremely interesting report of his activities as pastor in and outside the church. At the close of his report, different members of the church arose of their own accord and expressed their gratitude for the services of their pastor. The clerk, Mr. Donald Dinnick, then came forward and after a few remarks with regard to the gratitude of the young men for the help and inspiration they had received from the pastor, read the following letter:

Orangeville Baptist Church,  
December 31st, 1930.

W. G. Brown, B.A.,  
Orangeville Baptist Church,  
Orangeville, Ont.

Dear Pastor,—

Your letter tendering your resignation to our church came to us as a great shock and surprise. During your illness you have had the earnest, sympathetic prayers of your congregation for a speedy restoration to health. However, if for the betterment of your health, you are ordered to go "south" for a while, we shall have to submit.

During your pastorate here we have seen the cause of God advance. Many have been born again and many have followed their Lord in baptism. Your sermons and addresses have been scholarly and inspirational, and have built us up in the most Holy Faith. Your interest manifested in the young people of this congregation has been of such a character, that many a young life has been moulded into the highest Christian ideals of Christian living. As superintendent of our Sunday School your work has had an equal effect. Your coming in and out of our homes has always been appreciated. Your bright disposition and cheerful manner will not soon be forgotten, while your presence will be sorely missed. We pray that Heaven's richest blessing may attend you, and may your future be full of happiness and joy in the Master's service. Please accept this purse of gold as a small expression of our love and appreciation. Yours in the bonds of Christian Fellowship.

Signed on behalf of the Church.

H. Hayward,  
A. Wise,  
F. N. Powell

After the letter had been read and the gift had been presented, the pastor, with deep feeling, made a very suitable reply. The ladies then served tea and cake to those present and the meeting closed with the first verse of "Blest Be the Tie That Binds."

\* \* \* \*

## EDMONTON.

From Miss Lilian Bretherick, Clerk of the Norwood Regular Baptist Church, Edmonton, Alta., comes the following report:

"Our Sunday School attendance has increased to sixty-four. During the early part of December we canvassed the surrounding neighborhood for those who did not attend Sunday School and our efforts were decidedly successful. The attendance at the Sunday Services increase each week and the Gospel messages have brought a number of the young people to a realization of their need of a Saviour. At the close of the evening service, Sunday, January 11th, a young girl gave her heart to Jesus Christ. One of the members had been burdened for this girl's soul and through her earnest supplica-

tions throughout the service, this young girl was born again.

A new feature of our work is the Children's Gospel Hour which is held every Friday evening from 6.45 to 8 o'clock. The average attendance is sixty. Besides our own Sunday School, one is held in a public school during the afternoon and through Pastor Searle's leadership and by means of a contest, the attendance has jumped from eighty-seven to one hundred and seventy-two. An adult Bible Class has been started for the parents."

The prayers of *The Gospel Witness* readers are requested for a week of special meetings.

## \* \* \* \* \*

### CALGARY.

A recent letter from Rev. M. R. Hall of Westbourne Baptist Church, Calgary, Alta., contains the following paragraph—"There is a massive field out here and the opportunities are many to open new causes. The co-operation of our Eastern brethren is warmly appreciated. While my Westbourne pastorate keeps me pretty busy and I do not get as much time in outside points as I would like, what time has been given has proved a blessing and new causes are already established. We need a field evangelist, Pastor-at-large, or rambler, to go through the country starting new causes."

## \* \* \* \* \*

### THE RADIO.

Rev. W. N. Charlton advises that improvements to the Radio equipment in Chatham has opened up for them a still wider field of ministry over the air. He is much encouraged by the reports being received from many places, among which are London, St. Thomas, Windsor, Sarnia, Owen Sound, Detroit, Cleveland, and various parts of Michigan and Ohio. Readers of *The Witness* are invited to listen in to CFCO every second Sunday afternoon at 1.30 p.m. The schedule is Feb. 8th, 22nd, March 1st, 15th, 29, etc.

## \* \* \* \* \*

### REDBRIDGE.

From Mr. Wilfrid J. Wellington who is carrying on mission work at Redbridge, north of North Bay, comes the following letter which will surely burden the hearts of many on his behalf:

"It is hard to send in a report which records no definite conversions, however, I feel that I must send out a word to God's people pleading for a place in their prayers.

In the district where I am assured God still calls me to preach, some changes have occurred within the past few months, but though some doors of service have closed others have opened.

One of the relinquished missions is that in Songis where, for a time, a most promising situation seemed to exist. Nevertheless, due to prejudice against certain truths of Scripture, in particular that of Eternal Security, a protest was drawn up against the preacher. God has



since led me to preach in two other settlements, Redbridge and Widdfield. In other localities reached only by modernistic preachers, I am still privileged to bear witness in the homes. In these communities the false teaching must be exposed, especially to Christians and the glorious Gospel must be preached in power. Some of the people have confessed their desire to be saved but have not yet yielded to the Saviour. One young man has professed Christ but further witness on his part has been sadly lacking.

Throughout the entire field of my labour, there are numerous young folk, some saved and others unsaved. The souls of these must be satisfied by the blessed Gospel and I covet their lives for Christ."

**MISSIONARY AUXILIARIES REORGANIZED.**

**Shenstone**—At the close of a well attended meeting of the members of the Shenstone Memorial Women's Missionary Auxiliary, January 7th, a resolution was unanimously passed covering the withdrawal of the Auxiliary as a member of the Women's Missionary Society of Regular Baptists of Canada. The Auxiliary is now an auxiliary of the Church and its missionary interests will be those committed by the Lord to the Union of which the church is a part.

The following week, the Young Women's Missionary Auxiliary also decided to dissolve and reorganize as an Auxiliary of the Church.

**Lindsay**—A special meeting of the Women's Missionary Circle of the Lindsay Regular Baptist Church was held at the home of Mr. H. Wilson and the following resolution was considered and adopted by a large majority.

"Resolved that The Women's Mission Circle presently constituted an auxiliary of the Women's Missionary Society of Regular Baptists of Canada be dissolved.

That we reorganize as the Women's Mission Circle of the Regular Baptist Church of Lindsay to which we belong and form a part; and that our work and interest be that of the Church.

That while sympathetic to the interest of the Women's Missionary Society, we believe that our spiritual and rightful position is as stated above.

That we believe that the call of the moment is for unswerving loyalty and devotion to the church, the Union, its leaders and objectives, during this formative period and that all other interests should be secondary and subordinate to it.

That such being our views we exceedingly regret that any dissenting voices, or conflicting interests should mar the unity, divide the interests, or hinder the progress of the Union of the Churches and the development of the great work and testimony to which we believe it has been called.

That we stand for the Church, the Union and its purposes, believing that in so doing we are acting according to the Word of God and in the Will of God."

Signed for the Women's Mission Circle of the Regular Baptist Church of Lindsay, Mary Wager, Secretary.

**Verdun**—On January 20th, the Women's Missionary Auxiliary of Emanuel Regular Baptist Church, Verdun, was formally dissolved and reorganized as the Women's Mission Circle of Emmanuel Regular Baptist Church. The newly formed circle will co-operate in the Union missionary enterprises.

**CHATHAM.**

At the close of the evening service on January 11th, Rev. W. N. Charlton of the Chatham Regular Baptist Church, had the joy of seeing one woman respond to the invitation. She later accepted Christ as her Saviour. On the 18th, Mr. Charlton baptised a man whose wife and daughter were converted and baptised some time ago. After the ordinance had been administered and while a hymn was being sung, one young woman came out boldly to the front expressing her desire to accept Christ. At the close of the service, when the invitation was given, a brother of this young lady responded. Another sister was present who is saved but not baptised. "I believe, we will have the joy of baptising the three of them in the near future", writes Mr. Charlton.

**IMMANUEL, HAMILTON.**

Rev. H. S. Bennett has accepted the Pastorate of Immanuel Baptist Church, Hamilton.

**WAVERLEY, TORONTO.**

Rev. David Alexander who has been ill for several weeks was able to take both services at Waverley Rd. Baptist Church on Sunday, January 25th. Many who have been praying for Mr. Alexander will be happy to know that he is well on the road to recovery.

**MAPLE GROVE.**

Mr. Chas. S. McGrath, student at the Toronto Baptist Seminary, and Pastor of the Maple Grove Baptist Church, has been ill in the Salem Hospital, Salem, Mass., since the Christmas vacation period. A recent letter from Mr. McGrath says, "I am very grateful to all the Lord's people who are remembering me in prayer. There has been a remarkable improvement in my condition. I seem to be doing very well and am able to be up and around now. Expect to have some X-Ray plates taken in a few days and will know more about the trouble then." Continue to pray that Mr. McGrath will be restored to health and strength and be able before long to take up his work again.

**WILLOWDALE.**

Willowdale Baptist Church is now entirely free of debt and it is having a "Burn the Mortgage" ceremony on February 13th. Rev. W. J. H. Brown, Rev. J. H. Peir and Rev. W. E. Atkinson will be with the church on this occasion.

**COURTLAND.**

At a well attended service on Sunday, January 18th, Pastor R. D. Guthrie had the joy of seeing one accept Christ as Saviour.

**THE JEWISH WORK.**

Some recent experiences at the Jewish Mission, 411 College St., Toronto, are reported by the Missionary, Rev. A. E. Glass—

"On Thursday, January 15th, a young Jew came in and told me how much he had enjoyed the Friday services. He said, 'I like the message when it is to the point and I came in tonight to have another good Jewish word'. The week before he had gladly accepted a New Testament in Yiddish."

"On January 22nd, two Jewish young men of our English classes came over to me and wanted to buy Hebrew Testaments. I had but one small one and gave it. The other one bought an Old Testament printed in both Yiddish and Hebrew and asked me to secure a Hebrew New Testament for him.

"On Friday nights, while the service is going on, one of the students from the Toronto Baptist Seminary stands outside giving out Scripture portions and tracts in Jewish and at the same time invites the Jewish people to come in. Many respond, while others accept the literature and read it. Thus the Word is spread from pulpit and printed page and at times we have a Jewish audience which would fill any ordinary small church."

"One Jewish young man who had secured a Hebrew Bible, took it with him into his class. His teacher asked him, 'Do you believe it?' 'Not yet', he replied, 'but I am going to read it and I may be convinced after I read it'. Since we believe 'The entrance of Thy Word giveth light', we pray that the Light may dawn on this young man as he reads the Word of God."

**AMBASSADOR BAPTIST CHURCH, WINDSOR.**

(Continued from page 13.)

Incidentally, as a member of the Executive Board of the Union of Regular Baptist Churches of Ontario and Quebec, we feel deeply grateful that the Lord has been pleased to give such rich returns for our small investment there. In the whole period of Mr. Fraser's pastorate, up to this hour, the Union Board has invested only \$950.00. Yet now we have a magnificent building, with a parsonage, a fine solid membership of seventy-five workers, and an energetic, aggressive, and wise evangelistic pastor in charge, with a prospect of large and continuous increase.

We congratulate Mr. Fraser on his great accomplishment under God. We congratulate the people on such leadership as God has given them. And we congratulate Mr. Fraser that the Lord has been pleased to gather about him a band of men and women whose hearts God has touched. What a joy it would be, if within a couple of weeks, *The Gospel Witness* could report that all the money necessary to the putting in of the baptistery and to make the other alterations which ought to be made at once, has been supplied!

We need hardly say that *The Gospel Witness* will be most happy to forward any contribution that may be sent to our office.

## Baptist Bible Union Lesson Leaf

Vol. 6.

No. 1.

REV. ALEX. THOMSON, EDITOR.

Lesson 7.

February 15th, 1931.

FIRST QUARTER.

### JOSEPH, THE JOY OF JACOB.

Lesson Text: Genesis, Chapters 37, 38.  
Golden Text: "Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours." Gen. 37:3.

#### I. JOSEPH LOVED AND HATED, (vs. 1-4).

The study of Old Testament types is one of interest and profit and among those types there is none greater than that of Joseph. In many ways he typifies our Lord; he was loved by his father, (37:3), hated by his brethren, (37:4), sent to them (37:13), and evilly treated and sold by them, (37:28). He lived a pure life, (39:8), and suffered in Egypt, though innocent of all guilt, (39:20). He came before Pharaoh when he was thirty years of age, entering then upon his life work, (41:46). He was exalted to be ruler over Egypt, (41:41), gained a Gentle bride in Egypt, (41:45), and was reunited with his father and his brethren, (46:29). These and other particulars in the life of Joseph are prophetic and illustrative of matters pertaining to our Lord. He is an Old Testament character against whom no particular sin is charged, and the study of his life should prove to be one of real spiritual benefit.

"And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan," (v. 1). The place of the patriarch's sojourn evidently was on the plains of Mamre, (35:27). Several things are stated in relation to Joseph. He was "feeding the flock with his brethren", and he "brought unto his father their evil report", (v. 2). As the favourite son of his father, he may have had some charge concerning the flock, and therefore duty bound to report to his father concerning his brethren; or in the innocence of his heart he may have given the information to his father, under the conviction that he ought to know of the behaviour of his sons. His father's special love for him is then stated. "Israel loved Joseph more than all his children, because he was the son of his old age", (v. 3), and also no doubt because he was the son of his favourite wife. A special token of that love is seen in the giving of the coat of many colours. The manifestation of favouritism invariably stirs up jealousy on the part of others, and the same took place in reference to Joseph, "When his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him" (v. 4). They could not give him the usual salaam of peace. Favouritism on the part of parents for members of their families is usually fruitful of trouble. Note Joseph's special position, its privileges, difficulties, and dangers, also the typical teaching thereof in relation to our Lord.

#### II. JOSEPH'S DREAMS, (vs. 5-11).

"And Joseph dreamed a dream, and he told it to his brethren; and they hated him yet the more", (v. 5). In the relating of this dream to his brethren is seen his innocence, and purity of heart. He did not consider the effect on his hearers. Two dreams are recorded, both of a peculiar and prophetic nature; the first relating to the sheaves in the field, (v. 7), the second to the sun, moon, and stars, (v. 9), the implication of both being that his parents and brethren would bow down to him. Such an implication was resented by the members of his family, and increased the hatred of his brethren for him. But in due time it was fulfilled, (42:6). Dreams were looked upon with respect in the east. God spoke unto His servants in this manner at times, (31:24, I Kings 3:5), and it would seem as if in this instance His presence is to be noted. In making known the prophetic truth contained in the dream, and receiving such a cold reception on its account, Joseph is a type of our Lord. He was misunderstood by His brethren, they refused to accept His teaching, and declined to follow Him, (John 6:66). The world is opposed to the things of God, and cannot understand them, therefore it is unfriendly to the preachers of God's truth. Note the nature of Joseph's dreams, the seeming impossibility of their fulfilment, and the result of their disclosure in relation to father and brethren, particularly concerning their later actions.

#### III THE CONSPIRACY AGAINST JOSEPH, (vs. 12:36).

Joseph sent to his brethren, (vs. 12-17). "And his brethren went to feed their father's flock in Shechem, (v. 12). The vale of Shechem situated some fifty miles from Jacob's dwelling was blest with an abundance of water, and provided excellent grazing pasture, probably much better than that around home, therefore the long journey would not be objected to. Jacob desirous of knowing the state of his sons in their distant encampment, directed his son Joseph to visit them, and "see whether it be well with thy brethren, and well with the flocks, and bring me word again", (v. 14). Joseph obeyed immediately, and he "came to Shechem." On his arrival there his brethren were not to be found; they had moved on to Dothan, and being informed of this he came to the latter place, (v. 17). The reason for his brethren's removal may have had something to do with their previous actions in the neighborhood, (34:25); the people of that place may have remembered them. Note our Lord's mission unto His own, and the reception given Him, (John 1:11).

#### Joseph cast into a pit, (vs. 18-24).

"And when they saw him afar off, even before he came near unto them, they conspired against him to slay him", (v. 18). The hatred of these brethren must have been great to have urged them to contemplate such a deed. The reason of their attitude was no doubt jealousy, but possibly the life of Joseph being in such contrast to theirs had also something to do with it. The purity and upright character of their young brother would be a continual condemnation of their wick-

edness; and not being willing to change their conduct they sought to vent their hatred upon the innocent object of it. Their plan to slay Joseph was changed by Reuben the eldest brother, (29:52) who suggested that they cast him into a pit, "that he might rid him out of their hands, and deliver him to his father again", (22). Evidently he was not as bad as the others, but apparently his influence was not sufficient to protect his brother outright. On his arrival Joseph was stripped of his coat, "and they took him and cast him into a pit: and the pit was empty, there was no water in it", (vs. 23, 24). Note Joseph's state of mind, (42:21), and the nature of the action with its cruelty, unreasonableness, and revelation of the wickedness of the human heart: and the typical teaching in reference to the evil treatment given to our Lord. Warning may also be given against jealousy and hatred.

#### Joseph sold into slavery, (vs. 25-28).

The callous, cruel nature of the brethren is seen in their sitting down to eat bread while their younger brother was in the pit (v. 35). They were heedless of his sufferings, and careless of his fate. While engaged in this manner "they lifted up their eyes and looked, and behold a company of Ishmaelites came from Gilead". At the sight of this caravan on the way to Egypt, Judah perceived the possibility of getting rid of his brother without slaying him, and suggested that they sell him to the merchantmen, which they did for twenty pieces of silver, (v. 28). Hatred dictated the deed, but God's sovereignty was manifested in overruling all for His purpose, (45:7). He maketh the wrath of man to praise Him, (Ps. 76:10). Note the typical teaching in the price paid to betray our Lord, (Matt. 26:15) and the handing over of Him to the Gentiles, (Matt. 27:2).

#### Jacob deceived by his sons, (vs. 29-36).

Reuben evidently was not present when his brother was disposed of to the Ishmaelites, and his grief was great when he came to know it, (vs. 29, 30). The deed was done, however, and could not be undone. But some explanation had to be made to their father. The truth they could not tell, so a lying action was concocted, in order to suggest that Joseph had been slain. They did not actually say so, but they presented circumstantial evidence to give that impression. It was acting a lie in order to deceive, and was reprehensible, (vs. 31, 32). Note the cruelty and hypocrisy of the brethren, and the effect on Jacob. Also observe that Jacob is being treated by his sons in a similar manner to that in which he treated his father, (27:19). We reap what we sow, (Gal. 6:7).

#### IV. JUDAH AND HIS FAMILY, (38:1-30).

The record of this chapter does not make very pleasant reading, yet some things may be learned therefrom. Genealogically it has its place. Note also the contrast in life between Judah and Joseph, the custom of raising up seed to one's brother, (v. 8), later incorporated in the law, (Deut. 25:5-10), and the practice of burning an adulteress, (v. 24). It may be used also as a warning against sin.