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

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The Blood of the Everlasting Covenant

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

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(Stenographically Reported)

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,
"Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ."—Hebrews 13:20, 21.

We are to come, at the close of this service, once again to the Table of the Lord, when we are to remember His sacrificial death in our behalf; and it is well that we should give thought frequently to the symbolic significance of this feast. It is, indeed, I believe, profitable for Christians very frequently to examine the foundations; to give "diligence to make their calling and election sure"; to investigate the ground of their hope, lest they should deceive themselves, or be deceived by the great deceiver.

It is always an inspiration to faith to find that we are on the right road, that we are resting upon the one and only Foundation. As we thus look again to that which lies at the heart of the Christian gospel we may find not only a tonic for the faith of such as are the children of God, but may be enabled to make plain the way of life to those who as yet have not found it.

I.

Our text speaks of "an everlasting covenant". WHAT COVENANT IS HERE REFERRED TO? Surely it is unique in that it is called an "everlasting" covenant, for where among human documents can you find such an instrument, something that is never changed, never amended, never violated at any point, but is kept in its entirety, "everlasting"?

It is not, then, a human covenant. There can be no human element in it whatsoever, for if it were it could not be everlasting. If the covenant here referred to depended upon human faithfulness, upon human ability to keep one's vow, then we might be sure sooner or later the covenant would be broken. Covenants between nations are supposed to be inviolable, and yet the "scrap of paper" incident is still fresh in the memory of millions of people. There was a time when the marriage covenant was held to be sacred, but there are places where the divorce mills are busy dissolving even that covenant, although it ought to be sacred until the end of life. But even apart from that, it is at length dissolved by the great enemy, death, so that it cannot be everlasting.

At the basis of national constitutions there is a covenant, as, for example, in the British North America Act, by which the Provinces of Canada were brought into one Dominion, under one government. There was a covenant to which the then existing Provinces were party, but it was not "everlasting". Provision was made for its amendment—and it has been amended and changed from time to time.

Those of you whose atlases date back twenty years will be rather puzzled with the national boundaries as you study the map of Europe. Maps have been remade,

treaties have been annulled—none of them were everlasting”, because there was a human element in them. But here is a covenant that never has been changed, and never can be changed. It is everlasting in its very nature, and in all its terms. I say, that, in itself, excludes from it every human element, and stamps it as being unique.

Who, then, are the parties to this covenant that abides? The Persons of the glorious Trinity, the Father, Son, and Holy Ghost. God made the covenant with Himself. The Old Testament is full of allusions to it. Its first disclosure to the minds of men was when God announced one of its terms, that He would send a Seed by which the head of the serpent should be bruised.

But if you turn the pages of the Old Testament you will find that everywhere God is disclosing a plan which was made from all eternity. He is announcing the outworking of His purpose, and the coming of Someone Who by and by is to fulfil all the terms of this covenant.

It is called an “everlasting” covenant. That means, of course, that it *cannot be improved*. We can improve our agreements; for sometimes when you have set your signature to certain covenants you wish that you could write them over again, because something has been omitted, or something has been added which ought to have been omitted. The very idea of permanence, of everlastingness, postulates perfection. Here is a covenant which cannot be improved upon. It was settled and finished from the beginning, and is so ordered as to provide all that is necessary for man’s salvation.

What a blessing it is that there is Someone Who is able to see the end from the beginning! When God ordained two lights, the one to rule by day, and the other by night, He made each one adequate for His purpose, and suited for the mission it was to fulfil. I have never heard that it has been necessary to attempt to increase the volume of the sun, or the brightness of the moon: “Whatsoever God doeth, it shall be for ever.”

Before the foundations of the world were laid this covenant was ordered, and was so perfect in all particulars that it has never needed to be changed. It is rather late for the theological professors to attempt it! Those who would amend the gospel are rather behind time. The fact is, it was finished long before our arrival. It has never been changed—and can never be changed, because it is part of God Himself, is perfect, as He is perfect.

There is no necessity for change, because *there is no unwillingness on the part of the Parties of the covenant to fulfil its terms*. Sometimes people change their minds; they promise something, and then become reluctant to fulfil their word, because they have taken a different view of things from what they had when they made the promise. But God does not change His mind. He is “the same yesterday, to-day, and for ever”. All perfections reside in Him, and He is just as willing to fulfil the terms of this covenant to-day as He was when first the covenant was made.

We often quote, “God so loved the world that he gave his only begotten Son”. In that text the love of God is really written in the past tense, because it relates there to the manifestation of that love in the gift of His Son. But God is just as willing to give His Son to-day as He was when, in the fulness of time, God sent forth His Son “made of a woman”. God has never repented of His great Gift to a sinful world. He loves us just as much as He did before the worlds were made.

If you turn to the old Testament you will find the voice of the Son speaking, “Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God.” And when Jesus, after the unfolding of the centuries did actually come, and God was manifest in the flesh, He still delighted in the will of God. His whole life was spent in obedience to that will. He came down from heaven to do His Father’s will, and never did He find that will irksome or wearisome; never had He any occasion to repent of His eternal promise that in due time He would come as the Mediator of the divine covenant that in Him its provisions might be fulfilled.

Nor is there, nor has there ever been, nor could there be, any unwillingness on the part of the Holy Ghost, for the Old Testament was written by men as they were “moved by the Holy Ghost”. The record of the gradual preparation for the full-orbed manifestation of the purpose of grace in Christ Jesus were written by men as they were divinely inspired. The Old Testament is the work of the Holy Spirit, the creative Spirit of God. He, too, delighted in redemption’s plan. When at last Jesus came, He was begotten of the Holy Ghost, born of the virgin Mary. When He gave His life at the place called Calvary it is said that He “through the eternal Spirit offered himself without spot to God”. Jesus could not have been born without the Holy Ghost. When He began His public ministry the Holy Ghost came upon Him, and when He opened the book He said; “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” And at last when He said, “It is finished”, and bowed His head and gave up the ghost, he spoke in the fulness of the Holy Ghost; for it was by the power of the Holy Ghost He offered Himself upon the altar as a Lamb without blemish and without spot. Thus throughout all the years of the unfolding of God’s purpose until it reached its climax in the manifestation of the Cross, the Holy Ghost never changed His plan—Father, Son and Holy Ghost, went forward in one purpose, to one end, to fulfil the provision of the everlasting covenant.

Are you not glad there are some things that do not change? Can you not give God thanks that there is Someone Who is the same yesterday, to-day, and for ever? Have we not reason to raise a hallelujah to the skies that there is a fixed centre in this changing universe, that there is Someone upon Whom our hopes may be centred, to Whom our hearts’ affection may be given, upon Whom we may rest with perfect composure, because underneath us are the provisions of an everlasting covenant?

We do not hear very much about what used to be spoken of as “covenant theology” nowadays. The preachers are too often trying to improve upon God’s plan, and to amend the provisions of His grace. You might as well try to improve upon the sun. It is everlasting, I declare in His name; and it will abide as long as God abides.

II.

Now, will you give your thought for a few moments to “THE BLOOD OF THE EVERLASTING COVENANT”. We sing much about the blood. You were singing about it as I came to the platform this evening. It is true that there is power in the Blood. It is true that “the blood of Jesus

Christ his Son cleanseth us from all sin". It is true that we "who sometimes were far off are made nigh by the blood of Christ". But why did the blood flow? Why was it shed? Is there any salvation apart from the blood?

There are many, I fear, who preach a bloodless gospel to-day, and bid men put their hope in something else than the blood of Christ; but I remind you that *the blood is inseparable from the covenant*, and the covenant is everlasting. *The blood had to flow in order that the terms of the covenant might be fulfilled*—and it was all planned from the foundation of the world. Our Lord Jesus, when He took the cup which we shall take this evening—when He took the cup at the last supper said, "This cup is the new testament in my blood." The covenant is related to the blood, and the blood to the covenant.

In what respect? It is evident that *the divine Trinity had pledged each to the other the redemption of mankind at a cost of blood*. That was God's way from the beginning. He must have known it was necessary, for repeatedly we are told that the Lamb was slain from before the foundation of the world.

I cannot too strongly emphasize, or to frequently repeat—because people forget so soon—that the gospel is not an afterthought, that the way of salvation is not something that has been evolved out of the human consciousness; nor is it a late remedy proposed by God Himself, for the utmost need of sinful men was anticipated. It was seen from the beginning that there was no way by which sinful men could be reconciled to God but at the cost of blood. Therefore from the beginning our glorious God covenanted to save men by means of blood.

I shall not try to change—will you? I want no amendment to that. I am content to accept that which God Himself, in His purpose of grace, has ordained from the beginning. You cannot understand the covenant apart from the blood; nor can you enter appreciatively into the significance of the blood unless you see it related to the covenant. He saw the necessity for the cleansing of the blood.

I shall not try to explain it, for the very good and sufficient reason that I cannot. The man does not live, and never has lived, who can explain that mystery. There are a thousand things we cannot explain. When your man of science, with all his ability, has done his utmost, he cannot tell how the thing which he himself has examined came to be.

There is a mystery in life itself. Nobody knows whence it came, save that it came from God. I remember two or three years ago the President of the British Association for the Advancement of Science, an out-and-out evolutionist, announced, almost with the authority of an oracle, that he believed the time would come when life would be chemically produced; that it was within human power to produce life. But his successor the next year said that, with all the advancement of science, the human mind was no nearer discovering the origin of life than it had been in the beginning. I felt like saying, I wish I were a member of that Association, and that they would give me two minutes to speak. I would explain it all to them. You say, "That is egotistical, is it not?" No; I would explain it on the ground of the Word, I would merely quote this text, "In him was life; and the life was the light of men."

That is a mystery. If we cannot explain that mystery, then how can we explain the processes by which God, in His infinite wisdom, is pleased to redeem men from their

sin, and bring them back into fellowship with Himself? If I do not know the "how" of it, or the "why" of it, I rejoice that I know the fact of it. ("Hallelujah!"). I have no theory of it. I cannot explain it. And I think if preachers were to spend less time explaining, and more time proclaiming the Word of God, we should accomplish much more. Who am I that I should know and understand the Word of the Infinite? Who are you? May not the Creator of the heavens and the earth issue His Word for us simply to believe it, whether we can understand it or not? I say to you that it was God's plan from the beginning to redeem men by blood. He pledged the redemption of the world at the price of blood.

I remind you that *He redeemed his pledge at the price of blood*; he really did. Jesus came at last, and He came to die. Make no mistake about that. He came to fulfil His covenant engagements. He came, not as a divine experiment. He did not come to test men in several directions. Let me say emphatically: He did not come to offer the kingdom to somebody, having a second plan in His mind. Jesus Christ did not alter His programme one whit from the beginning. There was not a day of all His perfect life upon which the sun went down without His having done that day's duty and carried out that day's plan to the last particular. I cannot conceive of Jesus Christ, the second Person of the Trinity, failing in anything. I know He did not fail. I am positive that He went straight forward to His goal. John knew that by divine revelation when, seeing Jesus coming unto him, before He began His public ministry,—introducing Him to the people as the One coming after him Who was preferred before him, he said, "Behold the Lamb of God, which taketh away the sin of the world."

Jesus Christ knew what He would do. When the father and son, Abraham and Isaac, went together that three days' journey to Moriah's Mount, as they drew near the place of sacrifice, Isaac said, "My father, . . . behold the fire and the wood: but where is the lamb for a burnt offering?" Abraham said, "My son, God will provide himself a lamb for a burnt offering." And He did!—and "Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." But when another Father and Son walked together, not three days' journey, but through centuries and millenniums, steadfastly moving toward the Cross, the Son needed not to ask the Father that question, for He knew! They had covenanted together with the Holy Spirit. He knew that He was the Lamb, and His Father knew it too. And yet they went "both of them together"!

My Lord Jesus came to die. That is what He came into the world for,—not primarily to be a Teacher, though He is the greatest of all teachers; not primarily to be an Example, though He has left us an example that we should follow His steps; not primarily to be a Friend and Helper, though He is all that, and ten thousand times more. But Jesus, by covenant arrangement, from all eternity, was born in Bethlehem of Judaea in order that He might die at the place called Calvary.

Are you not glad He carried it out? Are you not glad He did not turn aside?—

"This was compassion like a God
That when the Saviour knew
The price of pardon was His blood,
His pity ne'er withdrew."

My glorious Lord! I adore Him! Is He not worth to us a million worlds, dear friends, that He should come and die deliberately for us? Right to the cross He went, nor did He ever turn aside until He had triumphantly exclaimed, "It is finished!" Then, a Conqueror, He bowed His head and gave up the Ghost when He had dismissed His spirit to the Father.

He fulfilled the covenant, the terms of the covenant, at a price of blood. I have heard men institute comparisons. I remember during the war that one man stood in this pulpit—he came by someone else's appointment. I was asked if I would receive him. I supposed he had a great message. He told of the men who were dying at the front, and I remember he said, "I will take my chances on the eternal future of any man who lays down his life for his friends." I ventured to dissent from him—I had to—and to say that the infinite Sacrifice of the cross made all other sacrifices superfluous as a means of redemption for sinful men. "The blood of the everlasting covenant"! It is that we celebrate to-night when we come to the memorial feast. He fulfilled the covenant, I say, at a price of blood.

And the blood is the symbol of that covenant, for I would remind you that *in that covenant God has pledged His eternal honour*. You can offer a man no greater insult than to say that he is not a man of his word. Any man of honour will forgive you anything rather than a reflection upon his veracity, for if a man is not true, nobody can trust him anywhere.

Why the blood? Because God would keep His covenant. Why the death of Christ? Because there must be Someone in the midst of a changing and fluctuating universe Whose word can be absolutely believed. There is no foundation for faith apart from that. But, you see, God fulfilled His word at a price of blood.

I was about to say that during the war these comparisons were often made—I think without justification, for nobody else could die for another as Jesus Christ died for the sinner. The life of all mortals that now live, or have lived, or shall yet live, combined, could not make atonement for our sins, for we are all debtors, we are all sinners.

This was a unique Sacrifice, but I think comparison is legitimate. Why did Britain go into the Great War? Why did she pour out blood and treasure? Why? Because she would keep her covenant. Because she could not regard a national agreement as a scrap of paper. A traveller in the East, an American friend of mine, told me that he was amazed when having contact with the Arabs who had lived under British rule, and who had formed their impressions of British rule by their contact with the splendid type of British officials whom they had seen there—he said that he found certain Arabs swore "by the word of an Englishman". I fear there are some Englishmen's word that is not very reliable; but officials, as representing the Government, must weigh their every word, and their word must be implemented: it must be fulfilled.

Britain poured out blood and treasure. Why is she to-day pouring out millions and billions of money to creditors, in the United States, for instance? Great Britain does not owe the United States a dollar on her own account, but John Bull backed the notes of France and Belgium and Russia and Italy, and has been left to pay—and is paying, not her own debts, but others'. Why?

Poor, is she? Yes. May she be poorer still if that be necessary in order to set up a standard of national honour and truthfulness, so that the word of a nation can be believed! Blood and treasure in order that a covenant might be kept!

But oh, my friends, what did God do to keep His "everlasting covenant", He gave His only begotten Son. He emptied, if I may with reverence say so, Heaven's exchequer. He poured out all His wealth. He sent Him in Whom the fulness of the Godhead bodily dwelt, that men should have some ground of hope, and should be able to say, "I will rest upon the promises of the everlasting covenant." If God, to keep His covenant, gave Jesus Christ to die, and spared nothing that Heaven could give that its provisions might be fulfilled, I rather think it is a good foundation for a sinner like me to stand upon. Now by His grace I can bring this poor broken life and say to Infinite Wisdom and Infinite Power and Infinite Grace, "Here it is",—

"But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do."

III.

But there is a wonderful truth in this text, if the Spirit of God will help me to make it clear to you, and to all who hear over the air. "The God of peace, that brought again from the dead that great shepherd of the sheep, through (or in) the blood of the everlasting covenant, our Lord Jesus."—What! The resurrection of Christ from the dead indispensable to the fulfilment of the covenant? Yes! Jesus Christ rose from the dead because God had covenanted that He should do so from all eternity, and the shedding of the blood of Jesus Christ on Calvary guaranteed the resurrection; He "was delivered for our offences, and was raised again for our justification". Did you ever think of that? How? Hear me a minute.

When Jesus took upon Himself our nature, and was made in the likeness of men, taking not on Him the nature of angels, but the seed of Abraham, *He entered into a federal relationship to the human race*. He became the Head of a new race in the plan and purpose of God. Just as Adam was the head of the old race,—for it was yet to be written, "For as in Adam all die, even so in Christ shall all be made alive"—when Jesus Christ died at last He died as the second Adam, the Seed of the woman which had been promised. He went to the cross as a Man. Joined to His perfect humanity was Deity, and Deity gave Him an infinite capacity, and, as somebody has said, "infused a boundless degree of compensation into all the pangs He bore", for while He died as a man, as our Representative, He died the Godman, the second Party to the covenant, that man should be saved.

By His death He expiated the sin of the world. That is what John said, "Behold the Lamb of God, which taketh away the sin of the world". "The Lord hath made to meet upon him the iniquity of us all"—not a few of us, but all of us. Now—"This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. . . . He that believeth on him is not condemned: but he that be-

lieveth not is condemned already, because he hath not believed in the name of the only begotten Son of God." But Jesus died as our Federal Head, as our Representative. When He gave up the Ghost at the place called Calvary, that sinner sitting down there in the pew, that man yonder listening over the radio who is not a Christian, and who perhaps is listening on the quiet while his wife is at church—he does not go to church,—I have heard of many cases like that—that man died in Christ. All his sins were laid upon Christ. The complete tale of his iniquity was put upon the sinners' Substitute. He died the Just for the unjust "that he might bring us to God".

I wonder can I make it plain? A man is sentenced to a certain term in prison,—suppose it be five years. The law has decreed that such a term would expiate his crime, whatever it is. That is the law's estimate of the heinousness of that man's crime, five years. He fulfils the term, and when the last day of that sentence has been served, the fact that he has served it throws open the prison doors. *The law that shut him in must now let him out. The justice that decreed his punishment must now insist upon his freedom.*

Do you see? The fact that Jesus Christ died, that the blood of the covenant was shed, paying all our debts, took all the qualities of Deity which made us fearful of God—His truth, His righteousness, His justice, His faithfulness, His power, all these severer "attributes", as we call them, (because of the littleness of our knowledge we attribute these infinite qualities to God)—all these which made God so terrible to us because we had sinned, by the blood of the everlasting covenant are turned to be our friends. Now we have the truth of God on our side, and the righteousness of God on our side, and the faithfulness of God on our side, the mercy, the love—in one great, immeasurable word that is as big as God, the *grace* of God, on our side. Now all there is of God which first demanded our punishment, on the ground of the blood of the covenant demands our liberation.

Is it not wonderful that He Who might have been our enemy and our Judge is now our best Friend? Can you find anything like that outside the Book? Can you find anything like that anywhere apart from divine revelation?

Let me read my text again, and keep in mind that Jesus is the Head of a new race—or take the figure of our text: He is the Shepherd of the flock. Moses was but a type. Did you notice what Dr. Stockley read to you to-night? Let me turn to that passage and read it to you again: "Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him? that led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?" God brought His people, Israel, out of Egypt. They were baptized unto Moses in the cloud and in the sea. They went down into the grave, and then He led them out, Moses being the shepherd, as a flock, up out of the grave into resurrection power and glory to make Himself an everlasting name.

Here the question is asked prophetically, Where is He that brought them up out of the sea with the shepherd of His flock. Where is He? There is only one—Who is He? "The God of peace, that brought again from the dead that great shepherd of the sheep, through the blood of the everlasting covenant, our Lord Jesus, make you

perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ." Who is He? The covenant-keeping God! I said just now that when Jesus died, you and I died. Let it never be forgotten that when He rose again, you and I came out of prison. The blood of the everlasting covenant demanded that we be let out of prison. The blood of Jesus Christ forbids that I bear the punishment my sins deserved.

"Payment He will not twice demand,
First at my bleeding Surety's hand
And then again at mine."

The covenant which secured the remission of your sin, your emergence from the grave, your entrance into resurrection life, guarantees that He will carry on the work of grace begun in your soul, and that He will make you perfect at last to do His will, making you at last well pleasing to Him. It is no wonder the writer says, "To whom be glory for ever and ever".

Are you saved? ("Hallelujah!") Are you glad you are saved? ("Praise God, yes!") There is a brother here who sometimes says, "I am well saved". If you are saved at all, you are well saved, you are everlastingly saved. Shall we give all glory to God to-night as we come to surround the Table? Shall we take the cup with a little deeper understanding of its significance? Shall we remember the blood of the everlasting covenant?

If there are any of you who are not saved, who have not yet come to Christ, what more can I say to you? I know it is hard to believe. Your faith has been betrayed so often. You have met with so many disappointments in your own life that you have sometimes asked yourself if you could trust anybody at all. You cannot trust any man, because they are faulty and frail, but there is One—Oh, there is One upon Whom you can cast your soul with perfect assurance. You can rest in Him for time and for eternity.

I give you my testimony: I am as sure of salvation to-night as I shall be when I have been a million years within the gates of pearl. I know it! I know that everlasting covenant is my shield and buttress and fortress, and I am included in it; and God will never break His word. That is what Paul meant when He wrote, "In hope of eternal life which God that cannot lie promised before the world began." Rest on it!

Let us pray: O Lord, we thank Thee once again for the salvation that is in Christ. Our hearts go out to Thee, Thou Lamb of Calvary. We bless Thee for Thine abounding grace. Receive and accept our thanksgiving through the blood of the everlasting covenant. Amen.

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Delivered in Jarvis Street Baptist Church, Thursday Evening, January 29th, 1931.

(Stenographically Reported.)

In the second verse of the first chapter of Peter's first epistle are these words, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."

It is not difficult to view a segment of life in our day and to compare it with a correspondingly limited view of life in another day, and to become very pessimistic. One can always find a bright spot here and a black spot somewhere else, while, of course, the reverse of that is true. It is possible thus to pour contempt upon what some people call "the good old days", and to show that we live in days which are much to be preferred to the days that have gone before us. It is therefore necessary to view life as a whole, and estimate its values relatively.

While there is much in this present day of which we have reason to be proud, and for which we may well be thankful, in the material realm, I seriously question whether the world has ever known a more superficial age than this when we look at the religious aspect of things. People are accustomed nowadays to get their religion at a delicatessen store, already made up in packages, duly labelled—and they take it, asking no questions for conscience' sake! It is surprising what people can be persuaded to believe, and still more surprising what people believe without any persuasion at all.

The gospel puts no premium upon ignorance, nor does it require any man to stultify himself. We ought to exercise our God-given powers, endeavouring to prove all things, and "to hold fast that which is good".

In the chapter from which I have read we are exhorted to "gird up the loins of our minds". We are not to be false Christians; we are not to be careless or superficial in our religious life, but virile and vigorous people, who know what they believe, and why they believe it. Yet I fear that the majority of religious people to-day reflect the opinions of the last person who has spoken to them. There seems to be a want of conviction, of a thorough and proportionate knowledge of the gospel. Comparatively few seem to have learned to think relatively, to relate one principle of the gospel to another.

I heard a very distinguished and popular preacher preach in this city some years ago, and it was, I think, one of the most illogical utterances I ever heard in my life. I refer to Dr. R. J. Campbell, when he was Pastor of the City Temple, London. He built up house after house only to knock them down again. When he had completed a lecture he said, "Now that is my strange work. I should like to preach to you. We shall therefore dismiss this service, and to as many of you as would like to hear a sermon, I will preach a sermon if you will stay." The first service was dismissed, but

nobody left. We all stayed, and he built up a little house and knocked it down, and built up another, and knocked it down, all the way through. His preaching was like little children building houses of cards, and knocking them down again.

When I got home that night the editor of a certain paper called me up and said, "I think I noticed you in the service to-night?" I replied that I was there. Then he said, "You enjoyed Dr. Campbell?" I answered, "Yes, indeed. It was a very interesting service." He said, "I wish you would write me an appreciative article of the service." "You mean", I said, "that you want an article approving of the service?" "Why, certainly", was the reply. Yet this man was one who was frequently chairman at evangelistic services. When prominent evangelists came to the city he would be sure to be on the platform. I said, "I enjoyed both the lecture and the sermon, but I could not agree with either." "What was wrong with them?" he enquired. I said, "Did you agree with what he said?" "Absolutely", he replied. "Well now", I said, "let me review it a moment." It was fresh in my mind at the moment, as it was only an hour or so after the service. I said, "Dr. Campbell said so-and-so?" "Yes, he did." "Did you agree with that?" "Well, not exactly." "And he said so-and-so, didn't he?" "Yes." "Can you say Amen to that?" "Well, no; I cannot." I called his attention to one thing after another, and he said, "Well, I declare, I had no idea he was so inconsistent." He contradicted himself every five minutes of his speech.

I knew a preacher when I was in Hamilton, a very popular preacher. One day we had a discussion in a ministerial association (before Modernism had become as rampant as it is now), and there was one man who read an essay on the divine spark in man, and the development of the best that is in us—of course, entirely repudiating the doctrine of total depravity; and this popular brother took him to task. He did not agree with the speaker at all. The popular preacher was thoroughly orthodox, as I thought. He said that we are a bad lot, as Moody did, and he quoted Scripture to show that every faculty of the mind was biased, and that we were really totally depraved. Somebody suggested, "Perhaps Mr. So-and-So will give us a paper on the other side of this question. At the next meeting I suggest that Mr. So-and-So address us on the subject of Total Depravity." This was agreed, and the brother accepted the task.

Now this man who preached the doctrine of total depravity was an Arminian in theology. He shrank from the doctrine of election, and could not agree with it at all. He was great on free will, but not very strong on divine sovereignty.

The next time the brethren met, there was a good attendance, and this brother read his paper—he went

all the way from A to Z. Calvin himself could not have outdone him. We were a bad lot beyond all peradventure. When he had finished the paper he said he hoped the brethren would excuse him, because he had an appointment and would not be able to remain for the discussion. But we had one man there who was as keen as a razor, but who was a Modernist. He would be called a Conservative now, but we thought he was pretty far gone then. He said, "Just a moment. I should like to ask Mr. So-and-So a question before he leaves."

Turning to the brother who had delivered the address he said, "I should like to ask you whether there is anything in man in his natural state which can respond to the appeal of the Spirit of God from without?" He thought a moment, and then said, "Certainly there is." "Well", said the Professor, "is that thing that can respond to the Holy Spirit good or is it evil?" He said, "If it responds to the Holy Spirit it cannot be evil." "I should think not", said the Professor, "then it is good?" "I suppose it must be." "Then your whole argument fails, sir, and we are not totally depraved."

You see, that brother had not learned to think relatively. He had not learned that if one certain doctrine be true, another cannot be true: There cannot be an upper without a lower, and east without a west, nor a north without a south. If four two's are eight, and two two's are four, it follows logically that twice four are eight.

Now if man is totally depraved (more of that in another lecture), there is nothing in him that can possibly respond to the Divine Spirit. If he is dead in trespasses and sins, he has no power of himself to deliver himself, or even to assist to deliver himself, out of his natural state. If he be altogether evil then he must remain for ever altogether evil unless God in sovereign mercy touches him into life. And if that be true, we must have the principle of election.

Two weeks ago I spoke to you on the subject of the Divine Sovereignty. I endeavoured to show that God is absolute in all the qualities of His being. All perfections reside in Him. You can never go beyond God. He is the highest; He is the ultimate; He is the absolute in everything.

If God be thus Sovereign, it means that there is no power in the spiritual world among principalities or powers or the rulers of the darkness of this world; or in any human society, whatever it may be; or in an individual human life—there can be no power anywhere that is not subject to divine control. If there were a spot anywhere in the universe where any power could challenge the supremacy of God, then God must cease to be sovereign, and, as such, must cease to be God!

Last Thursday I tried to show you that God has shown His sovereign power by the revelation of Himself in grace through Jesus Christ our Lord. The scheme of redemption originated in the divine mind, and the outworking of it, the coming of Christ to this earth, and all the details of His earthly career, His ultimate Sacrifice at the Cross, and His resurrection and ascension to the right hand of God—from beginning to end it is of God, and man had not an infinitesimal part in it.

The question before us to-night is, How are the benefits of that salvation sovereignly provided to be mediated to us, to be applied to the people for whom that salvation is provided? Is God as sovereign in the application of redemption as He is in its provision? You have only to ask that question to answer it, if you have any adequate idea of sovereignty at all. If His sovereignty be absolute, He must be as sovereign in the application of redemption as in the provision of it. Otherwise, it would be a limited sovereignty, and, as applied to God, it would be no sovereignty at all.

The apostle here, addressing believers in certain places, describes them as "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." I am aware that against the principle of election, the principle of the divine choice and foreordination, of the supremacy of the divine will, the natural man rebels, for that is the very essence of sin, to lift the human will against the divine, and to object to the universal, absolute, dominion of God Himself.

That was the first temptation: "Ye shall be as gods; ye shall share in the divine prerogatives; ye shall be equal with Him Who is the absolute Ruler." And from then until now natural men have been unwilling to admit the supremacy of God in anything. You see it in a little child who very soon wants to declare his independence. Even while learning to walk, he is soon ready to throw off all restraint; and almost before he can talk, says in effect, "Let me have my own way. I can walk. I do not need anybody's help."

Have you not seen it? Have you not seen that passion for independence, for self-will, even in the youngest children? And it is common also to maturer years.

Consider a moment the general principle of election as it operates in the physical world. We recognize it everywhere. In a month or so we shall be putting our clocks back—but the sun will not go back an hour. All the legislators of earth could not change the sun. The sun will rise at the appointed time, and drop below the horizon to the fraction of a second at the time appointed. You cannot change the clock in the heavens by any plan of human devising. That is impossible. You can build four walls and say, "I will live within that space"; you can then raise the temperature of the house in which you live and say, "I will have a bit of summer in the midst of winter"—but you cannot prevent the coming of frost: "By the breath of God frost is given." The man at the weather bureau can estimate only the weather probabilities for the next twenty-four hours, but he cannot affect or change them one whit. There are natural forces operating everywhere which are sovereignly independent of human control. There are forces to which we must conform whether we like it or not. That stairway to the gallery is a recognition of the principle. Downtown in one of the tall buildings you cannot say, "I think I will go up to the thirtieth floor—good-bye, up I go." No, you cannot! You must have some contrivance to overcome the law of gravitation. That law compels the erection of stairways and elevators, and governs the construction of the whole building. You

cannot change God's law. "Which of you by taking thought can add one cubit unto his stature?" You cannot make yourself longer—nor can you make yourself shorter—without disastrous results.

If you review your life you will find that you have been made what you are physically by forces and circumstances that were entirely beyond your control. "Thou canst not make one hair white or black." We are subject, I say, in the physical world, to forces beyond our control; and we are what we are because those forces operate in spite of us. However we may object to it, the principle of election is there.

Why do you live in Toronto instead of living in Africa? Why were you born under the full light of the gospel where you had opportunity of hearing it from your earliest infancy when millions of people have not yet heard that Jesus was born in Bethlehem of Judaea? Why have you two good eyes while some people are blind? Why are you able to walk while some people are cripples? "Who maketh Thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received?" I am not speaking now of spiritual matters: I am speaking only of our physical status. There is not a thing we have for which we are deserving of credit. A strong man ought to be the humblest man in the world. A beautiful woman ought to be the most modest. We ought to praise Somebody, whoever He is, for every good thing we have, because we have done nothing either to merit it or to secure it ourselves.

Let us now apply that principle to our spiritual state. Why are you a Christian? Because you were chosen so to be, my dear friend. Because you were "elect according to the foreknowledge of God the Father."

I have known some would-be theologians to try to get over what they seem to regard as a difficulty by saying that, of course, inasmuch as God has infinite knowledge, His foreknowledge enabled Him to see who would believe in Christ, and that is what election means. It cannot mean anything of the kind, for God is not absolute in one quality of His being only, but in all; and it is inconceivable that God should know a thing, and that in the light of that knowledge His will should be inactive. The fact that we are elect means not only that God knew and saw in advance, but that He chose us. We are chosen "according to the foreknowledge of God the Father."

The truth is, dear friends, we are Christians because God willed that we should be. I will show you presently that that principle lays a better foundation for your faith to rest upon than were it to be said that we are Christians because we willed to be. But that is the principle of Scripture. A little Scottish boy was once asked by the elders when he wanted to come into the church how he had been saved, and what he had done toward his own salvation. He replied, "I kicked against it all I could; and God did the rest." And that is about true,—

"'Twas the same love that spread the feast
That sweetly forced us in;
Else we had still refused to taste,
And perished in our sin."

There was a place, and there was a time, and there were means, ordained of God by which we were made

children of God and heirs of glory. We are "elect according to the foreknowledge of God the Father." Look back over your Christian experience step by step and ask yourself, "How did I become a Christian? What instrumentalities were employed in my enlightenment? How did I at last apprehend the truth? How at last did I see the light and enter gladly into fellowship with God?" And you will find that there is not a spot anywhere where you can take any credit to yourself. It is "not of works lest any man should boast"; "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

Someone may say, "If that be so, we can just wait and let God have His way; for it makes no difference what I do. Surely that doctrine will teach men to presume." On the contrary, this doctrine invariably produces the opposite effect.

How are we elected? "Through sanctification of the Spirit." That is to say, the sovereign grace of God, operating through the mighty power of the Divine Spirit separates us unto Christ. What had Lazarus to do with his own return to life? Jesus Christ commanded, "Lazarus, come forth"—and he obeyed, as he could obey no other voice than the voice of the Son of God.

If we are really Christians, we are elect "through sanctification of the Spirit." We are not chosen in sin, nor ordained to eternal life without any provision being made for the removal of sin: "God, having raised up his Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities."

Furthermore: *the manner of the separation is here very clearly set forth*: "Unto obedience and sprinkling of the blood of Jesus Christ." "This is His commandment, that ye should believe on the name of the Lord Jesus Christ." When the gospel was preached by Paul and Barnabas at Antioch in Pisidia, we read that "as many as were ordained to eternal life believed." Their election was manifested by their faith. The sanctification of the Spirit, that is, their separation unto God, issued in their believing the gospel and obeying God. Convicted of sin and righteousness and judgment, they believed; hence the blood of sprinkling was applied, and they were washed from their sins and made white in the blood of the Lamb.

That is how all men are saved. We may not enter into the secret counsels of the Eternal, but we know that certain are elect "through the foreknowledge of God". We can know who the elect are only as we have proof that they are sanctified by the Spirit unto obedience and sprinkling of the blood of Jesus Christ. One thing is certain: no one may be sure of his election until he is sure that he has repented of his sins, and obtained forgiveness through faith in Christ.

Someone perhaps will say, "But, sir, I do believe in Him. I have confessed my sins to Him, and received salvation at His hand." If that be so, you may thank God that you are among the elect; and the proof of your election is that you have been touched by the Spirit of God, and led to obey the divine command, and believe on the Lord Jesus Christ. In other words, your calling has been effected "through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Thus are we brought into filial relationship to God, becoming His children, "and if children, then heirs, heirs of God, and joint heirs with Jesus Christ". So much, briefly, for the doctrine itself.

II.

Let me show you now, for a few moments, SOME OF THE PRACTICAL IMPLICATIONS OF THIS DOCTRINE. I have heard men speak to this effect: Undoubtedly the principle of election is taught in the Word, but why preach it? It is there for the comfort of God's believing people, but surely you do not expect such a doctrine to be effective in the conversion of sinners?

On the contrary, I believe *the doctrine of election is a soul-saving doctrine*. It is set forth in the Scripture not only to be believed, but to be preached.

I recall many years ago preaching during the Christmas season when away from home on this text, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." In the sermon I explained in simple fashion that Philip supposed he was bringing Nathanael to Christ, —even as he supposed that he had himself found Christ, for he said, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." But as Philip and Nathanael approached, the Master said, "Behold an Israelite indeed, in whom is no guile." To this Nathanael replied, "Whence knowest thou me?" And He answered, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." As though He had said, "Philip imagines that he has really brought you to me, but he was only the Shepherd's crook. I laid hold of him, and through him, I laid hold of you. You have not chosen me, but I have chosen you. You exercised your will in coming to me, but your will was exercised under the constraints of grace."

Well, I preached after that fashion, and for another Pastor. But when the service was over the Pastor rather shook his head and said, "I am not sure about the wisdom of preaching that doctrine." "Why not?" I asked, "is it not in the Book?" "Oh yes, it is in the Book." I said, "Do you not think the Holy Ghost can take care of His own Word? If it is in the Book for us to read, why should it not be there for us to preach?" But he feared that it would lead men to presume.

The following Sunday I preached the same sermon, that is, the same in argument, from my own pulpit, and I remember it was the first Sunday in the year. There was a man in the congregation that Sunday evening with whom the Lord had been dealing for many months, although I was unaware of it at the time. He was rather a noted man in the town; he was, in fact, rather notorious for his profanity. His wife was a member of the church of which I was Pastor. When I assumed the pastorate of the church she came to me and said she was concerned about her husband, and that she would like me to pray for his conversion. But she said, "I have promised the

Lord that if He will save my husband I will go to another church with him." I asked her why she had promised the Lord she would go to another church, to which she replied that she was sure her husband would never become a Baptist, and she was so anxious that he should be converted that she was willing to go to any church with him.

I said to her, "You are a Baptist from conviction, are you not? You believe the position you have taken to be supported by the teaching of Scripture?" To all of which she replied in the affirmative. And then I said, "And yet you promise the Lord that if He will do for you the greatest thing He can possibly do, you will show your gratitude by setting aside your own convictions of truth?" She again insisted that she had made this pledge because she was sure her husband would never come to a Baptist church; but I told her it was not half so great a miracle for the Lord to make a Baptist of him as it would be to make a Christian of him. I told her that she ought not to bargain with the Lord, but ask Him outright to save her husband, and to leave the future with Him.

I promised her that I would join her in unceasing prayer that her husband might be saved. His case was laid upon my own heart, and for two or three years I never prayed without praying for that man. For more than a year he never crossed the threshold of a Baptist church—but we prayed on. Then one Sunday evening he walked in with his wife, and sat up on the right side of the church. I learned later that he came of himself, without her invitation. He missed a few Sundays, and then came again; and in a little while he came again, at last becoming a regular Sunday evening hearer. He was not an easy man to approach,—the sort of man you instinctively feel must be left entirely to the Lord.

But after about a year he began to come to the morning service occasionally, and at length became as regular in his attendance at the morning service as at the evening.

I had a Bible class on Friday evenings, and after a while I learned that in the summertime he was accustomed to sit outside on the steps where he could hear through the open window. Of course, he would not come in, for that would be too great a surrender! One evening about December, sometime before Christmas, he appeared at the prayer meeting in his wife's absence. I went to the door and managed to shake hands with him. I said, "I am glad to see you here to-night, Mr. So-and-So", and half apologetically he said, "My wife is away, and the house had to be represented you know. Good-night"—and was gone!

Much I now tell you I learned afterwards, but I am relating it to you now as an illustration of how this principle of election is used of the Spirit of God to bring souls to Christ.

On the first Sunday in the year, to which I have referred, when I preached the sermon which I had preached the preceding Sunday when away from home, I felt led to say in the course of my exposition that when the Good Shepherd goes out after His sheep he always finds them, that it was impossible for the human will to thwart Him, that He does really go after His sheep, as is said in the parable, "until he find it". I said something to this effect: When they will not come without, He sometimes sends His dogs after them, but He has His own way of compelling their submission to His will. Then I continued: There are some of you who have come here week after week, and month after month, and I know very well what

you have said in your hearts—and perhaps even aloud to some of your friends. You have gone out of that door angry, and have vowed that you would never go to hear that preacher again—but you have come again and again, and here you are this evening. Why do you come? Because you cannot help it. You have come repeatedly after vowing that you would not come, because the Good Shepherd constrains you to come.

I told them I knew that what I preached was enough to empty any church in the world if the Holy Spirit did not compel people to listen to it, that the gospel is the most unpalatable message imaginable unless and until it is energized by the power of the Holy Ghost. The gospel humbles men in the dust; it leaves them no room for boasting whatsoever. It is contrary to everything that is in human nature, and only the grace of the Holy Ghost can make the Word of God palatable to the natural man. I told my hearers that I was not surprised that they should dislike my message, nor did I wonder that they went from the church angry.

Then I said something to this effect: You think you come here to listen to a preacher, and you go away having a mental quarrel with him, saying, "How dare any man talk to me like that?" Then I explained it was open to them to dissent from my opinions, and that they might with impunity entirely reject my counsel; but that if I were the ambassador of the King of kings, charged with the delivery of His message, and if the message I delivered was His word, then, in rejecting it, they were dealing with God Himself. I said, "You may do what you like with me, but I beg of you to beware how you strive with your Maker." I think I quoted that text: "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands."

I learned afterwards that that particular man did that night what he had done many times before: when he went home from church Sunday nights he was accustomed to pace the floor and scold his wife for having taken him to church. He would say, "He hit me all over to-night, and I will never go to hear him again." He would warn his wife not to dare to ask him to go—but she did not need to: when Sunday came he went to church of his own accord.

On this particular night of which I speak he said much the same thing, but late that night he left his home and went to a barn across the road where he kept his horses, and went up into the hayloft, and there in the small hours of the morning, alone with God, he yielded himself to the sovereign Saviour. The following Sunday he rose in the after-meeting and gave his testimony. Turning round in his seat he addressed the young men present, warning them not to delay their surrender to Christ. He was an illiterate man, coarse in his speech, but I give you his own words. He said, "Boys, I wrestled with the Lord for nigh on to forty years, but the first Sunday of this year He was one too many for me, and he downed me!"

That was his conception of what it was to be saved: utterly subdued, completely conquered by sovereign grace.

And that is the gospel. Not always is the conflict so open and manifest as in this case, but the principle is always the same. Every soul that is really saved is saved

because God in sovereign mercy has willed to save him. You see, therefore, dear friends, that this gospel, or *this principle of the gospel, provides a firm foundation for our faith to rest upon.* Do you find it easy to believe people? As you grow older, does it become easier to trust people? I confess I do not. I have been betrayed a thousand times. Sometimes in my haste I have said, "I will never trust anybody again." In a moment of weakness I have appropriated the Psalmist's saying, exclaiming, not in my haste, but at my leisure, "All men are liars." Have you ever said that? I do not mean that all people are deliberately untruthful, and that no one is worthy of trust—far from that. But I do say that human flesh has its limitations, and even those who would be true sometimes find it impossible to fulfil their promises. The more experience of life I have, at all events, the more deeply do I feel the need of Someone Who can be trusted, of some one Person in this universe of change and uncertainty upon Whose word I can absolutely depend.

And there is such a person—but *there is only One!* There is not a second. But there is One, and He can never break His word. There is no power in the universe that can thwart His will; nor can anyone even retard the fulfilment of His promise. I give thanks to God that He has been pleased to unveil Himself to me in Jesus Christ as being absolutely sovereign in all realms. My soul reposes in Him. I trust Him absolutely. No matter who else may break his word, my gracious God will never fail in the fulfilment of His promise,—

"Firm as His throne, His promise stands,
And He can well secure
What I've committed to His hands,
Till that decisive hour."

Others may fail in the execution of their programme, but He can never fail. He is God; He is over all God blessed for ever.

But lest you should think there is even the suggestion of cynicism in what I have said, let me make clear to you that there is one person whom I find it more difficult to trust than anybody else, and that is myself. Oh so often I have promised myself what I would do, and what I would try. I have planned to do so much that I later discovered to be impossible. As I look back upon my Christian course, I see so much of vacillation and irresolution in the record that I have to confess I should be afraid to say, "I am on my way to heaven, and I am determined to arrive." I *know* I am on my way to heaven. I know I *shall* arrive. But my confidence is in the will of Another, not in my own. And when I see so clearly that He has willed it from all eternity, that He chose me, and that by His sovereign and effectual grace He called me because He had ordained me to everlasting life, I can say, Though I cannot trust myself, or anybody else, I can trust God, and I can say with confidence that I know I am saved, and I am on my way to glory.

I want none of your Arminianism. I do not want you to put me on an elevator and tell me that there is a steel rope from the top to the bottom, but that it is connected to the cage by a little bit of hemp. I want it to be steel all the way through. If you could show me that my salvation is conditioned upon any human effort, upon any degree of human merit, howsoever infinitesimal it may be, then you would have destroyed my hope of ever reaching heaven. But when I learn that my glorious

Lord is the Alpha and the Omega, the Beginning and the Ending, and that it is all of God, and all of grace, I can say, Hallelujah, I am saved with an everlasting salvation.

I have no time to elaborate this doctrine, to show *its application to the progress of grace in the soul*, to the soul's growth in grace and in the knowledge of Christ, except merely to point out that this "God of peace Who brought again from the dead that great Shepherd of the sheep, through the blood of the everlasting covenant, our Lord Jesus", will also make us perfect to do His will, "working in us that which is well pleasing in his sight, through Jesus Christ". Our hope for the future, as for the past and the present, is wholly in God. How can we put off the "old man", and put on the "new"? How can we obtain the victory over the world, the flesh, and the devil? How dare we hope that we shall ever be able to stand without fault before the throne of God? I know of only one ground of hope, and it is this:

"He wills that I should holy be,—
Who can withstand His will?
The counsel of His grace in me
He surely will fulfil."

It may require more power in my case than in yours. There may be more of the old man to subdue in some of us than in others; but it makes no difference in the end however much there may be. Our circumstances may be as varied as our temperaments, but whatever our situation, however difficult our circumstances may be, it is written, "Greater is he that is in you than he that is in the world." It is the indwelling presence of the sovereign God and Saviour that gives us hope.

I would point out to you also that this doctrine should be of *great encouragement to us in the work of the Lord*, for, as in respect to the initial stages of the Christian life, this great doctrine of election makes it possible for us to believe and to keep on believing, so it makes the preaching of the gospel a worthy and useful occupation. I cannot persuade people to come to Christ—can you? I cannot tell you how often people have said to me, "Can you not do something for my husband?" Or in another case, perhaps, "Can you do something for my boy?" And sometimes it may be I am asked to do something for a daughter. But how impotent we are to deal with the hearts of men, to change their dispositions, to turn them from darkness to light, and from sin to holiness! It is a task that is entirely beyond human power.

What, therefore, is the use of my coming here to-night? What is the use of my preaching next Sunday? Of what profit can it be for you teachers to come before your classes Sunday and teach them the Word of God? Do you not know that all the people whom you are trying to teach are by nature wholly set against everything that you try to do for them? If you preach and teach the gospel your teaching opposes everything that is in them. We might therefore just as well give up unless we can be assured that God is with us, and that He will do what we have found impossible.

I have turned for comfort often to that word in Acts which records the appearance of the Lord to Paul when he was in Corinth, saying, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall

set on thee to hurt thee: for I have much people in this city." Paul did not know it,—at least he did not know who they were, but the Lord knew; and therefore He bade him go on with his testimony, saying, "I have much people in this city."

You see, therefore, that we have a foundation for our faith, as Christian workers, also, if God be for us, working with us. "Therefore, my beloved brethren, be ye steadfast, unmoveable always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

SATISFIED!

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

(Continued from last week.)

THE PERIOD OF SATISFACTION. "I shall be satisfied when I awake." There are many awakenings, and each of them brings us fuller satisfaction. There is *the awakening from spiritual sleep*. We read of the three disciples who were with Jesus upon the transfiguration mount, that "when they were awake they saw His glory." Sometimes indifference or trouble oppresses the soul. And the disciples of our Lord fall into a state of slumber; heaviness settles down upon them until some awakening influence comes. Our Lord did not allow His disciples to sleep all through the period of His transfiguration glory. The sight of that glory was intended for them; and so He graciously ordered that the heaviness of their slumber should depart from them. And when they were awake they found themselves as at the gate of heaven, with the light of heaven shining around them, the inhabitants of heaven standing with them, and the glory of their divine Redeemer revealed to their wondering view. Such an awakening may come through some startling experience, or some mighty gift of spiritual power. But however it comes, the awakening means a larger vision, a richer experience, and a fuller joy. The slumber may endure for a night, but joy comes in the morning. And so in a larger measure the spirit is satisfied. The more completely the spirit is awakened, the fuller is the satisfaction and the bliss. "I shall be satisfied when I awake." It is a poor, dull, slumbering sort of spiritual life which is discontented and powerless. And it is pitiful to think of the many who live such lives, whereas the awakened soul, and the life which is alert, eager, watchful, enjoys greatly the wealth of God, and the gladness of fellowship with Him.

The period of satisfaction is also *the awakening from the dream of life*. If our Lord tarries we shall all sleep, that is, this robe of flesh will drop into the grave, and from all its toil and physical activity and weariness will rest in calm sleep. For the ransomed spirit with all its wondrous powers this will be a glorious awakening. The spirit becoming emancipated from the body will spring into greater intensity of action, will put forth powers that have been held down here, and will come into contact with an order of things which here it has but indirectly known. We shall awake to a grander vision, to a larger life.

Dr. Maclaren says, "Here we are like men asleep in some chamber that looks toward the Eastern sky. Morning by morning comes the sunrise with the tender glory of its rosy light and blushing heavens. And the heavy eyes are closed to it all. Here and there some lighter

sleeper with thinner eyelids or face turned toward the sun is half-conscious of a vague brightness, and feels the light, though he sees not the colours of the sky, nor the forms of the filmy clouds. Such souls are saints and prophets, but most of us sleep on unconscious." To us all the moments come when we shall awake, and see for ourselves the bright and wonderful world which we have often either forgotten or been tempted to think was but a dream. Oh what an awakening that will be! How all our powers will unfold, and the full strength of our spiritual life arise in beauty and in joy! Our life to-day is like some shapeless, unseemly rout, struggling amid rubbish and stones and weeds, and cheerless darkness. But when we wake from the dream of this life in the sunlight of heaven, it will blossom out into loveliness and beauty, and fill the summer air of that fair land with rich and delicious fragrance. "I shall be satisfied when I awake."

Further, the *awakening comes from the sleep of death*. The bodies of the saints sleep. They have been "laid to rest by Jesus." But the awaking day is coming; when our Lord shall come with trumpet sound, the dead in Christ shall rise, and the full satisfaction shall not come until that blest morning.

When a Roman conqueror had been to battle, and won great victories, and brought back great spoil, he was accorded a triumph. But on the day of his return he would enter privately into his house and enjoy the society of his dear ones there. And on the following day he would re-enter the city, then in triumph and in glory. Now the saints may be said to enter into Paradise privately. "Absent from the body." But when our Lord returns they will mount the chariot of the resurrection body, and enter in triumph. What a wondrous day that will be, when our Lord leading His mighty host of risen and waiting saints, and crowned with immortal splendour, shall ascend to heaven amid crowds of angel watchers, who, scattering heaven's roses and lilies upon them, shall sing with joy untold!

"Hallelujah! Hallelujah! The Lord God Omnipotent Reigneth."

"I shall be satisfied when I awake" to that great glory. Spirit, soul, and body, all awake; the whole of our nature freed from every fetter, and enjoying the liberty of the glory of the sons of God. Satisfied!

Next, THE PRINCIPLE OF SATISFACTION. "I shall be satisfied when I awake with Thy likeness." Satisfied *in the vision of God*. The word translated "likeness" is the same word which is employed in Numbers, chapter twelve, verse eight, when of Moses it is said, "the similitude (or 'form') of the Lord shall he behold". Various servants of God in days of old had visions of God; Isaiah in one form, Ezekiel and Daniel in another. They were all glorious manifestations of God. But here David says, "In the day when I awake I shall be satisfied with the likeness (or form) of God which I shall see." He will have the beatific vision, and he will be satisfied with it. And so shall we. We shall be satisfied with the glorious state in which we shall rise. We shall be satisfied with Him by Whom we are awakened to the immortal light. We shall be satisfied with the manifestation of God to us in that blest world. When God unfolds Himself to us in Him "Who is the image of the invisible one", we shall be at rest. That face to face vision of the glory of God will satisfy the heart. Now our view of God, even in Christ, is distant and dim; but then it will be

near, and without a veil. Philip once said to Jesus, "Lord, shew us the Father, and it sufficeth us." The glimpses of God we obtain, even now through His Word, are full of comfort and joy. But when we awake, the manifestation will be full and clear. We shall see the face of our ever-loving God, and be fully and forever blest. The veil that draped the perfect likeness will be removed, and we shall behold, not mere shadows and hints, but the reality of God. And that manifestation will satisfy. With all lesser joys the eye is not satisfied with seeing, but to look upon the manifestation of God will be enough.

Satisfied in the likeness of God. I do not know whether David had any idea of our share in the likeness of God when we see Him. But we rejoice that the New Testament revelation assures us of it. The Apostle John tells us that "we shall be like Him, for we shall see Him as He is." And again in the Revelation we read, "His servants shall serve Him, and they shall see His face, and His name (that is His character) shall be on their forehead." These words reach a height which David only very dimly saw. We know that we shall not only gaze upon the glory of the manifested God, but we shall be like Him, and being like Him, we shall have His mind about everything, and so be fully satisfied. We shall be pleased with all that pleases Him, and so be utterly at rest. Oh, wonderful assurance! Amidst the winter of our discontent and partial views of things, let us anticipate the beautiful summer of fulness of vision and of joy! Amid the darkness and the mystery of our present night, let us look forward to that bright morning when all the gloom is swept away, and we shall behold our God in the white radiance of eternity! 'Tis but a little while:

"One little hour, and then the glorious crowning,
The golden harp strings and the victor's palm:
One little hour, and then the 'Hallelujah',
Eternity's long deep thanksgiving Psalm."

SOME CORRECTIONS.

Our attention has been called to a clerical error in our article on the Women's Missionary Society which appeared in the issue of January 15th. On page nine, second column, fifth paragraph, beginning, "The income of the W.M.S. for 1927-28", this should read "for 1928-29".

Then in the same paragraph, "The total amount spent that year on work in Canada was \$10,261.04". As will be seen by the next paragraph headed "W.M.S. 1927-28", the \$10,261.04 included \$5,869.80 spent in the purchase of Hess Street Mission, Hamilton, and the property on Ave. "I" in Saskatoon. These amounts properly belong to the next year, 1928-29, rather than to 1927-28. But our argument in the article is drawn from the summary of the three years' work, and the three years' totals are correct. The error was in putting the purchase of the property in Hamilton and Saskatoon in 1927-28 instead of 1928-29.

The other correction has to do with the first paragraph, second column, on page ten of the same issue, where a small grant of \$88.00 is attributed to Fairbank, Toronto. Rev. J. F. Holliday writes to explain that that grant was not given to Fairbank Baptist Church itself, but to assist in the work of a mission which was conducted by Fairbank Church. Mr. Holliday says that over the same period, the Women's Board contributed

(Continued on page 13.)

A Great Challenge

We publish herewith excerpts from the January number of what is called the *Regular Baptist Fellowship*, described as the "official organ of the Regular Baptist Missionary Society of Alberta, 228—7½ Street, N. East, Calgary, Alberta," of which Rev. Morley R. Hall is Chairman. These bulletins are issued monthly. We publish this to let our readers know what a group of old-fashioned Evangelical Baptists are doing in Western Canada. We were sure when Rev. Morley Hall went to Calgary that something would happen.

"Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."—John 4-35.

The work before this Society holds out a great challenge for 1931. That this movement is of the Lord, there is no question in the writer's mind. It is absolutely necessary if we are going to accomplish any forward movement for the Lord in this great Prairie Land. It may be that in the near future we will be able to place an article before you dealing with this question, "Why this 'Regular' Baptist Movement?" In the meantime many of us already know something of that divisive movement, called "Modernism", and its ravages in the Baptist ranks. It has left hundreds and thousands of our people without a church home. Individuals and small groups are left without true spiritual fellowship which is so vital to growth and service in our Christian experience. Just here it may not be out of place to take a glance at some of the correspondence we receive.

Quotations From Letters Received.

"We are a little group of people without a shepherd, and so far we have seen no sign of relief. This Rally appears to be the first ray of hope for us."

"We do not attend any church and our children never get to Sunday School, as the preachers here do not preach the gospel. There is no Baptist Church within 70 miles of us. We much long for a mission to be started here, as we feel there are many others here that are longing for the truth to be preached."

"We enjoy the monthly 'Fellowship' and would enjoy a visit from any one of the Regular Baptist Ministers at any time. It might be well to look this field over, as we are looking for the day when, God willing, we, too, may have a place of worship."

"I have absolutely no fellowship in this town. Still the Lord is blessing me in a wonderful way. I had a most definite answer to prayer this week. As to the possibility of a gospel ministry here being opened, I for one would praise the Lord. This town needs an awakening."

"We find it difficult to reach a satisfactory place to attend preaching services. . . . At present we are trying to see what our chances may be for opening up when spring comes. We are still holding together, although only nine in number."

Do you find your heart responding to the appeals in the above quotations? If so, can we count on you for real prayer fellowship? How about a little sacrificial giving along with your prayers to make several new causes possible in the spring? It may not be of the Lord to attempt a great mass movement all at once. Let us take the humble figure of five as an objective number of new causes to start in the next six months. We cannot count on much less than \$300 per cause as an average initial expense for starting and getting a pastor in charge. Will you join us in prayer for the raising of this \$1,500 to start new causes this year? Then it will cost another \$2,000 for grants to our pastors on the fields, providing five new men are added to our ranks for 1931. Some of us are praying about a 'Gospel Van' and a couple of Spirit-filled men to go through the land as evangelists. Join us in prayer about this too.

The Executive of the Society wish to express their appreciation of the co-operation of all that have assisted in the first six months of this movement. Every gift has been received with praise to God and thanks to the donor. The interest shown by our brethren in Ontario and Quebec has

been a source of much encouragement to us. The correspondence and gifts from individuals, groups and churches in the Prairie Provinces are meaning much to us right along. So much correspondence comes to us from outside of Alberta that we wonder if our Society will have to change its name in order to take in the whole Prairie Land.

The Treasurer's statement for the six months under review shows total receipts of \$666.39.

Send your contributions to the Treasurer of the Society, Mr. H. B. Scrimgeour, 3215 2nd Street West, Calgary, Alberta.

Blessings in the Churches.

Benalto Regular Baptist Church.—Encouraging news comes to us from this field from time to time. Pastor Howard Phillips has a large field to evangelize and shepherd. The regular preaching appointments are several miles apart, and it is necessary for him to drive over forty miles every Sunday along with preaching three times and teaching the Bible Classes. A quotation from one of his recent letters will speak something of the blessing enjoyed on this field:

"We had a fine Watch-Night Service; four hours of prayer, testimony and Bible study, with about 35 present in our home. Some were asking if we had to wait for another year for a Watch-Night Service. . . . The last Sunday of December we had two decisions for Christ, and January 4th we had three, all in Benalto."

Since writing the above letter, word came of one decision in Leslieville.

Norwood Regular Baptist Church of Edmonton.—A few quotations received from the church clerk last week will be sufficient for our information concerning the blessings of the Lord enjoyed in this cause, which was only started last June, and has as its Pastor, Gordon W Searle:

"Our Sunday School attendance has increased to 64 (at Norwood), and does not fluctuate as formerly. We canvassed the surrounding neighbourhood and our efforts were decidedly successful. Our Church membership had been increased by three, while the attendance at our Church services increases each week. During December the gospel message brought a boy to his Saviour, and by his testimony, Jesus Christ is all the world to him. At the H. A. Gray Sunday School, under our Pastor's leadership the attendance has increased from 87 to 172. An Adult Bible Class has recently been started in this Sunday School for the parents."

We are told that Norwood also had a great Watch-Night Service.

Westbourne Baptist Church of Calgary.—Our Lord is in the midst with His quickening grace, and many are the blessings bestowed. Very few Sundays have passed recently without seeing decisions for Christ. In certain cases the conviction of the Holy Spirit has been mighty indeed. Some have testified of pacing the streets for hours, trying to shake their burden of conviction off. We enjoyed a great Watch-Night Service, and then another treat of good things in a week of prayer following. The church building is well filled at all Sunday Services, the Sunday School attendance now going over the 300 mark. The mid-week prayer and Bible study meetings are well attended, and several testify to spiritual refreshing in these. At our Annual Business Meeting, January 12th, reports from all departments were encouraging and uplifting. The receipts for 1930 in all amounted to \$5,855.48, and of this amount \$1,250.15 was given to Missions. The Clerk's report gave us an increase of 51 in membership for 1930.

SOME CORRECTIONS.

(Continued from page 12.)

\$85.00 for equipment,—for chairs or something of the sort; and that the Fairbank Church put into the mission for that year about the same amount. The mission was discontinued after eleven months, and is not now in operation.

We are very glad to make these simple corrections.

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.

AN EXPLANATION.

Last week when preparing copy for the "Union" pages, it was noted that the News Items came from various fields and illustrated that the missionary work in which the Union was interested certainly reached "the uttermost parts of the world," although our God had made us, as yet, wholly responsible for the maintenance of but one Foreign Missionary endeavor. This was commented upon, but in the arrangement of the pages, it was found necessary to leave much of the news for later publication. The letters from Liberia, Jamaica and South America did not appear. In view of this, the pages this week are devoted in a large measure to Foreign news. Do not miss the extracts from letters recently received from Mrs. Davey and Miss Lane.

EXTRACTS FROM RECENT LETTER FROM MRS. DAVEY.

Awaiting the New Missionaries.

"We have been expecting a cable from the Mellishes, but so far none has come. The next boat from England is due next week and maybe they and the cable will arrive together! However, we are all ready—Mr. Lewis' house is shining with a fresh coat of whitewash, spiders and other crawlers have been forcibly expelled—the floors have been scrubbed by four of my dusky maidens and fresh curtains adorn the windows. We have a temporary room for Miss Lane in our house—the new house is well under way, but building takes time."

"An English agent for one of the trading companies at the beach has placed a couple of rooms at our disposal—so we shall be able to stay there while waiting for the boat and while the folk get their goods through customs and make the necessary visit to the local governor of this fair province to get their permit of residence paid, etc., all of which takes time in a land where you never do to-day what you can put off until to-morrow—at least that is how they seem to view life."

"This is Sunday afternoon, it has been very hot, but a heavy thunderstorm is coming on and the rain has cooled things down a lot. We had good services this morning, the people come out well to the services and fill the building. They are looking forward to the new folk coming, and we too, are looking to the Lord for a real reaping time among these people in this district and also we want to get farther afield with the message."

A Call for Help.

"I got thus far with my letter when in came two men, begging us to go to their town because a man had been badly hurt by a wounded bush cow. Packing lysol, bandages and a tin of mecca in a bowl, away we went. The men said the town was quite near, but we had our suspicions about that for the name was unfamiliar—and our fears proved correct. Such a scramble as we had over hills,

through bush and mud and water. If you want a real interesting walk you ought to try one of our Liberian paths! I hope the new workers bring some of those big boots! Well, we eventually reached the town and found the man in rather a bad way. The huge horns of the animal had torn the flesh badly, arm, leg and his side. We were soon in the centre of a big crowd, all watching closely while Horace washed and bound up the ugly wounds. That was the first treatment and he has gone again this afternoon to change the dressings. They listened quietly while Horace spoke to them afterwards, and some are coming to the services, they say. We want to get out more to towns like this, they need the Gospel and now the other folk are coming more village-work will be able to be done.

The Christmas Treat.

"To-morrow we are having our Christmas treat for the Sunday School. We have killed the sheep to-day and there will be a grand feed to-morrow with races for small prizes, handkerchiefs, bags, beads, etc., which came out in the boxes, all to end with a sugar scramble! Lump sugar of course—the only kind you can get here. I'll tell you about it."

"Many of the children arrived at dawn—African youngsters believe in being on time if there are prospects of food in sight! After breakfast the big pot was filled with rice, and Mr. Ram was boiling merrily, every bit of him—head, skin and "innards", it's all good to an African—and while it was cooking we had races with them all. There is plenty of fun in them, and marvellous good temper—bumps and tumbles all taken as part of the fun! Then came dinner, and sixty little urchins marched into the Church building which has to be used for school and everything else—and sixty steaming bowls of rice and meat vanished in a wonderful short time. Then followed the distribution of the prizes—dolls, handkerchiefs and bags—and then as a final wind-up to a glorious day—a sugar scramble! A wild tangle of arms and legs—and the winner emerging dusty and smiling with the precious lump of sugar, also liberally besprinkled with dust, but what does a little dust matter. You can have lots of fun with two or three pounds of lump sugar and a crowd of African kiddies."

EXTRACTS FROM MISS LANE'S LETTER.

Africa in the Twilight.

"Our poor Captain was so worried that he just paced the deck. He did not want to put us ashore in the twilight, but our luggage began to go off in a surf boat. The Captain made Mr. Mellish go with the first boat so that there would be someone to guard the boxes."

"It was then decided to send Mrs. Mellish and me in the other surf boat with the rest of the luggage. We were hauled-over the side of the boat in a mammy

chair (a box affair like a swing with two seats facing one another). This chair is joined to the big crane which hauls up the boxes and then lowers them to the bottom of the surf boat. Surf boats are like great big hollow rowboats. Here is the picture—a surf boat full of cargo in the middle, about eight African boys at one end and four more at the other, with the two of us. It was moonlight and our boat was drawn by a motor boat and we had another surf boat behind full of African men."

Landing.

"When we came near the shore, the leader called to the men in the motor boat to let go the rope, but they did not do it and the result, our boat went right over on its side."

"The boys pushed the boat by digging their oars in the sand and getting it to a place where they could at least have head and arms above water. Two of the boys join hands, you sit on their arms and are carried ashore."

"Folks here are so glad to see more missionaries and all run to tell us that they go to the Davey's School."

The Welcome.

(Mr. Mellish had neglected to send Mr. Davey a cable from England and consequently Mr. and Mrs. Davey were not at the coast to meet the missionary party.)

"A friend of Mr. Davey's, a gentleman who represents an English agency, came for us and looked after our luggage. He got all our personal things and trunks taken to his house. Then he lined up the boys and each carried a bundle or trunk on his head."

"We walked to the gentleman's house. It is built on sandy ground and is surrounded by beautiful trees and gorgeous flowers. A tree at the corner of the house was full of gold-finch nests and I never did see such lovely birds."

"We are advised that Mr. and Mrs. Davey are expected at nine o'clock in the morning. We are so excited."

Miss Lane's letter ends with the brief note "Folks are here."

NEWS FROM THE CHURCHES.

Westboro.

"We are all very much encouraged at Westboro and praise God for His blessing on the church. Prayer is being answered in the salvation of souls, Christians are being built up in the study of God's Word. Prayer meetings are well attended and we feel that revival is on the way."

Chatham.

"Our Children's Meetings, held every Friday evening, are still attracting great crowds of boys and girls, the attendance being far above the average last year."

"Sunday evening, January 25th, three more professed conversion."

Trenton.

"January 25th was another day of blessing in Trenton. A young man was baptized and his wife also publicly re-

turned to the Lord from backsliding. Two young ladies and a married woman were saved and another lady decided for baptism."

Montreal Pastors' and People's Conference.

All eight pastors of our Montreal-Ottawa Association were present at the Thursday and Friday Conference held January 22nd and 23rd in St. Paul's Church, Montreal. It was a time of wonderful fellowship and Rev. James Hall remained with Mr. St. James to assist in special meetings. An early report of the meetings advises that a man who had been under the preaching of Mr. St. James for two months made public confession on the Friday night and had been out to every service since. A marked change was manifest in him. Two bright young girls decided for Christ on Sunday.

Noranda.

We thank God for His manifest presence with us in our work here. Especially do we rejoice in the blessing and encouragement in children's work. Great interest is evidenced in learning of scripture portions and choruses. Might we request prayer sympathy by the readers of the *Witness* that we may see a real wave of spiritual quickening among both young and old?

Mount Dennis.

Truth Regular Baptist Mission, Mount Dennis, asks the prayers of the Lord's people. Beginning Sunday, February 8th, they will assemble in their new meeting place, the G.W.V.A. Hall, corner of Dennis and Weston Road, Mount Dennis. Student E. C. Wood of the Toronto Baptist Seminary, ministers to this people and services are held each Sunday at eleven and seven, with Sunday School at three p.m. Visitors will be very welcome. The Weston Road car stops at the door.

* * * *

JAMAICA.

Clarksonville and Mount Moriah.

A recent letter from Rev. John W. Knight, who is located at Clarksonville, Jamaica, gives the following interesting news:

"It is difficult to describe any progress there may be when there are few outward manifestations of blessing, yet I feel that the last few months will prove to have been months of rich blessing when the Books are reckoned up, in spite of all our short comings. One seems to be impressed with the fact that the Word has been going deeper into the hearts of at least a goodly few, though there are still hosts of Christians who are as disjointed members of the body of Christ in this place, and revival is greatly needed.

There were four baptized at Mount Moriah two weeks ago and five this week at Tweedside. Yesterday at Mount Moriah there were three decisions, two young ladies in the morning and a young man at the open air service in the afternoon. We had very fine gatherings at all the services.

We are looking forward to a time of real blessing at the special services which (D.V.) will be held here next week and the following week at Mount Moriah."

Paradise and Staceyville.

Rev. O. T. Johnston writes under date of January 8th, as follows:

"On the 28th of December at Staceyville, we had a crowded building with about seven hundred present. That day there were three restored to fellowship. We had other well attended services during the Christmas and New Year seasons; among them a baptismal service on January 2nd when over five hundred witnessed the ordinance. On the 4th we received the six who were baptised into fellowship. On a previous occasion three were received into fellowship from other Baptist churches. During this week, we are having meetings for prayer and praise, but attendance is not quite as satisfactory as one would desire. The work in this sphere, is tedious and extensive, necessitating the negotiation of steep grades and dangerous streams and covering a radius of about ten miles. Backsliders are numerous and the vast number of unsaved are almost untouched. Altogether a very large task is before us, but with the supply of the spirit of Jesus Christ and the prayers of the saints, success is ours.

It was a pleasure, a few days ago, to meet Brother John Knight again and be associated with him on a missionary platform. His message was simple, clear and powerful. The audience listened with keen interest as the Old Gospel was passed along. May God give Jamaica many more like Brother Knight."

* * * *

THE LATE MR. JOHN WATT.

There passed away in Lakeland, Florida, on Monday, January 19th, a well-beloved member of the Runnymede Road Baptist Church, Toronto, in the person of Mr. John Watt.

For many years Mr. Watt exercised a wide ministry among his associates who knew him as a Man of God and a man of deep convictions. He was born just outside Toronto sixty-three years ago and in his early years accepted Christ and was baptised in the Ebenezer Baptist Church, Islington. He came to Toronto about forty years ago and established a small grain business in the West End of the City. From small beginnings this grew to the substantial company known as the Watt Milling and Lumber Co. of which Mr. Watt was President.

In the churches with which Mr. Watt was identified, he gave of his time unselfishly. For some years he was a member of Annette St. Baptist Church and later at St. Johns Road Baptist Church and at Parkdale he was a valued member. About six years ago, Mr. Watt took his membership to the Runnymede Road Baptist Church and at the time of his death was a Trustee of the Church and the Chairman of the Board of Finance.

The funeral service was held in the Runnymede Road Church, Toronto, on Saturday, January 24th, and was conducted by his Pastor, Rev. P. B. Loney, assisted by Rev. W. J. H. Brown and Rev. W. E. Atkinson. Mr. Loney's text expressed Mr. Watt's faith and accounted for his unswerving loyalty to the Fundamentals of our Faith, his support of his Church, of the Union of which it was a part and of the work committed to it—"I know whom

I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." The Church was packed with friends, many of whom had known Mr. Watt for many years and felt the loss of one who had been an outstanding figure in the life of the community.

It is a remarkable fact that Mr. Watt was the first member of the Runnymede Road Baptist Church to pass on to glory during the eight years of Mr. Loney's pastorate.

NOTICE TO CHURCHES.

Churches are reminded that the press will welcome condensed reports covering Annual Meetings.

Duplex and other Offering envelopes may be ordered from the Union Office, 337 Jarvis Street, Toronto.

The Missionary Bulletin will be mailed to any address free of charge on request. It is issued about the 15th of each month and is being enlarged to cover the work more generally.

HARTFORD.

The Hartford Baptist Church met in annual meeting on Wednesday, January 21st, and although the weather may have kept some at home, there was a good attendance. Dinner was served by the ladies and much appreciated. The Pastor called the meeting to order and opened with devotional exercises, reading Psalm 103. The reports of the various branches of the work were encouraging and the financial needs of all were met, each Treasurer having a balance on hand. "For this we thank and praise our Heavenly Father," writes the Pastor, Rev. W. T. Farr, "and as a church and people take courage and go forward".

Special evangelistic services will be held at Hartford in the near future. Pray that the Lord will prepare His people and work through them to the salvation of souls.

* * * *

SCOTLAND.

The Annual Meeting of the Union Baptist Church, Scotland, Ontario, was held on Wednesday, January 7th. After a dinner served in the basement, the members of the Church and congregation adjourned to the Church for the business meeting, at which a most satisfactory report was given of the year's activities.

In spite of the increased industrial depression, the financial statement was ahead of last year with missionary offerings doubled. At the Thank-Offering Service about \$68.00 was contributed towards the building fund, thus leaving only a small balance to make the Church entirely free of debt. The Bible School has a devoted band of officers and teachers whose regularity of attendance during the year has meant much for the prosperity of the School, which has not only met its current expenses but contributed a generous amount towards the heating and lighting of the Church.

During the year there have been six conversions, and the deep spiritual life of the church has been manifested in the harmony and loving fellowship amongst Pastor and people.

Reported by Mrs. Norah M. Howson.

Baptist Bible Union Lesson Leaf

Vol. 6

No. 1

REV. ALEX. THOMSON, EDITOR

Lesson 8

Feb. 22nd, 1931

First Quarter

JOSEPH THE SERVANT

Lesson Text: Chapter 39.

Golden Text: "And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian." (Gen. 39:2.)

1. PROSPERED BY GOD, (vs. 1-6).

None but those who suffer unjustly can understand the feelings of those who are called to pass through such an experience. At first it is liable to be most keenly felt, but afterwards one is sustained by the consciousness of the righteousness of one's attitude, and with the help of God the burden is borne. Joseph was called upon to suffer in such a manner; first at the hands of his brethren, then in the house of Potiphar, and afterwards in prison. It might have seemed to Joseph as if his case was hopeless, as if God had forsaken him; but instead thereof his divine Master was only getting him into a position where he could use him to greater advantage, even to the blessing of nations. All things work together for good to those who love the Lord, (Rom. 8:28). God knows the end from the beginning, and if we are in His will no experience need discourage us, for each one will further His purpose in and through us. In this world we are promised tribulation, (John 16:33), and it is necessary, sometimes, as in the case of Joseph that we go down that He might raise us up.

In whatever situation Joseph was placed he gave evidence of the favour of God being upon him. In this instance he was sold by the Ishmaelites to Potiphar, captain of Pharaoh's guard, and placed in the house of his master, (vs. 1, 2). In this position God blessed him in a remarkable manner, testimony to this being given by his master. Several statements are made in relation thereto. We are informed, "the Lord was with Joseph", (v. 2) "and his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand", (v. 3), "the Lord blessed the Egyptian's house for Joseph's sake, and the blessing of the Lord was upon all that he had in the house and in the field", (v. 5). The result was that, "he left all that he had in Joseph's hand", (v. 6). This is a remarkable testimony to the upright, godly life of the young man. The Lord gave evidence of his presence with him, and a heathen man gave testimony to that evidence. Note the nature of this testimony, its significance, and the course and consequence of its presentation; also the character of the life about which it testifies, the source of its greatness, and the power sustaining it. Joseph was a means of blessing because he trusted in God and obeyed Him. What does the world think of our Christian profession? What evidence are we giving that we are saved? What evidence do we have from

God that we are His? What is the gospel according to you? Observe the typical teaching of Joseph's blameless life.

II. RESISTING TEMPTATION,

(vs. 7-12).

These verses give a picture of the loose morals existing in the higher classes of society in the Egypt of that early day. The women were not as secluded as in other eastern countries. In respect to this temptation several things are mentioned. First, the physical attractiveness of Joseph, "he was a goodly person, well favoured", (v. 6). Second, the nature of the temptation; his mistress "cast her eyes upon him", and gave expression to an evil request, (v. 7). She was evidently presuming upon her superior position, also manifesting the wickedness of her heart, and the depravity of her morals. Third, the manly and righteous reply of Joseph. He reminds his mistress of his trusted position in the house, and reasons with her against committing such great wickedness, and sinning against God, (vs. 8, 9). The Godward aspect of sin requires emphasis for it only too often is overlooked. Wrongdoing of any kind is sin against God, for which some day we must give account.

In the fourth place the persistent nature of the temptation is evident, "she spoke to Joseph day by day", but "he hearkened not unto her", (v. 10). This was a contest between good and evil, between purity and impurity, between morality and immorality, and the right side won. The fifth thing of note is the determination of the woman to force the man to conform to her will, (v. 12). Note the greatness and subtleness of the temptation, Joseph's attitude concerning it, and the consequences involved. Explanation may also be made in the manner in which temptation ought to be met these days, following the example of our Saviour, (Matt. 4:1-11).

III. WRONGFULLY ACCUSED,

(vs. 13-18).

Bauked of the gratification of her desire, Joseph's mistress sought revenge on her slave, and taking advantage of the circumstantial evidence in her possession, respecting the coat which in the struggle she had taken from Joseph, (v. 12), she called unto the men of the house that they might be witnesses to the supposed offence of Joseph, (v. 14). And then, her husband being absent, she laid up the garment by her unto his return, (v. 16), when she wrongfully accused Joseph of a serious offence, (vs. 17, 18). Observe the nature of this action in its wickedness, and revengful spirit; the reason for it, and the consequences involved. Attention may also be drawn to the possibility of erring in forming judgment, from circumstantial evidence. Such evidence may be manipulated to suit someone's desires. Also, emphasis may be laid upon the necessity for carefulness in forming judgment upon others, even when the evidence seems against them. Appearances are not always what they seem.

IV. CAST INTO PRISON, (vs. 19-23).

"And it came to pass, when his master heard the words of his wife, which she

spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled", (v. 19). This was a natural result, yet he should have given Joseph an opportunity for defence; but one can hardly act calmly under such circumstances: the word of the wife was taken at its face value. A hot spirit leads to drastic action, "And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound; and he was there in the prison", (v. 20). This was all done evidently without careful inquiry. It is not likely that anything said by Joseph would have helped him for the word of a slave would not have been taken in preference to that of the mistress. Joseph had to suffer in silence, being reviled he answered not, like his great antitype, (I Pet. 2:23).

Joseph might well have been discouraged; his purity of life so far had only gotten him into trouble. Sometimes the impression is given that if one is true to God everything is sure to go well with him, but such is not always the case. In this world we shall have tribulation, our Lord informs us, but we are to be of good cheer, because He has overcome the world, (John 16:33). Therefore when we come to learn of saints of God having severe trials let us not think of them as having back-slidden from grace. They may be living more closely to God than we are. The trials are permitted to come in order to test them, that they might become more like their Saviour, and remaining true to Him, His name is glorified thereby, (I Pet. 1:7).

God does not allow us to go through the trial alone, He has promised never to leave or forsake us, (Heb. 13:5), and Joseph was blessed with the evidence of His presence. He "was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison", (v. 21), with the result that he was given full charge of everything in the prison under the keeper. "And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it", (v. 22). This is another remarkable testimony to the blameless life of this young man.

The sovereignty of God is to be observed in this and other incidents in Joseph's life. His eternal plan affected the whole world in Christ, (Eph. 1:4), and His chosen people Israel as foretold to Abraham, (15:13), and He was using Joseph, one of His servants, in the carrying out of His purpose. When we live close to our Lord all our experiences fit in to His great plan. Let there not be rebellious therefore when times seem dark, and everything appears to be going against us. If God is working out His will through us, then we are highly privileged. There are better and brighter things before us if we are obedient; others are sure in some way to be blessed through us. Note God's protecting care over His servant, the effect of Joseph's godly life, and the necessity for all saints truly representing their Saviour, denying self, taking up the cross and following Him, (Matt. 16:24).