

The Gospel Witness

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Editor: T. T. SHIELDS.

Associate Editors: T. I. STOCKLEY, ALEXANDER THOMSON.

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada

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"GASHMU SAITH IT"

There is a very suggestive word in that treasury of practical wisdom, the book of Nehemiah, in the sixth chapter and the sixth verse. The enemies of the Jews sent a letter to Nehemiah "wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildeth the wall, that thou mayest be their king, according to these words."

God's builders must always expect that their motives will be impugned. Every man who has been used of God to build some part of the walls of Jerusalem has been charged with supreme egotism, with a desire to exalt himself and make himself king. He may have received the clearest commission from God to do the work in which he is engaged, and may be confirmed in his conviction of duty, as Nehemiah was, by "the hand of my God which was good upon me"; but all that will avail nothing to silence the criticism of Sanballat, and Tobiah, and Geshem the Arabian. God's builders have always to face the tongue of misrepresentation and slander. We have sometimes thought it is the Devil's device to occupy the people of God by tempting them to spend their time in refuting his slanders.

Nehemiah was informed that certain things were "reported" about him. Thus do the sharp tongues of the wicked endeavour to strike to the heart of God's faithful ones: "They say"; "everybody believes"; "it is the general opinion"; "it is reported"! In this way an atmosphere and attitude of opposition is created; and usually there is someone to stamp with his personal authority that which is "reported", and to accelerate the speed of the circulating rumours. "And Gashmu saith it"!

So far as we are able to determine, Gashmu served no useful purpose in the world except to credential the enemy's slanders. How truly modern is this line of ancient history. "Gashmu saith it"! Gashmu has wrecked many an individual church. Nothing is so dangerous to the welfare of any church as one or more unsanctified tongues. Trifles are magnified into im-

portant issues when some utterly trivial rumour is given the certification of Gashmu.

In time past we have suffered much from the signature of Gashmu. We have seen people of no consequence, of no weight or influence in any circle where they are known, become important messengers of what "Gashmu saith"—"Of course, I do not know the facts of the case myself; I am not on the inside of matters; I am not taken into official counsel,—but when Mr. So-and-so says it, you may be sure there is something in the wind." Which, being interpreted, is to say, "It is reported among the heathen, and Gashmu saith it"!

We have observed the same principle in operation in inter-church or denominational affairs,—irresponsible rumor-carriers dignifying their silly talk by the solemn assertion that "Gashmu saith it".

Moreover, this very quotable gentleman is often invoked by the critics of the Word of God. We were once afraid of the sayings of the higher critics; but we discovered their hollowness, their unreliability, and, in many cases, their puerility; and we have observed that their chaff-like intellectualism could move no one, were they not able to say in support of their, "we may well suppose"; "it would appear"; "it is extremely probable"; "it may seriously be questioned"; "the assured result"—were not all these driven home with a "Gashmu saith it".

Since Gashmu has so long been vocal, it is perhaps vain even to hope that he will cease from his talking. But what shall we set over against this everlasting irritant, that "Gashmu saith it"? The best of all answers is a "thus saith the Lord". Let a man be commissioned by a word from Heaven, and sustained and directed and inspired by a word from Heaven, and he will by that same word become invincible. He will then be enabled to go on with his work until all the breaches in the walls are stopped, and the Holy City becomes again the city of the Great King. He will be able to do all this in spite of what "Gashmu saith"!

GOD'S MOUNTAINS—GOD'S WAY

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

(Continued from last week.)

In making some remarks last week on Isaiah, chapter forty-nine, verses nine and eleven, we enlarged somewhat upon the thought that God's ways are often mountain ways.

Secondly, we would add this: **THE WAYS OF GOD YIELD NOURISHMENT.** In verse nine we read, "They shall feed in the ways, and their pastures shall be in all high places" (or, on bare heights, as the word literally is). So the ways of God have nourishment, even the ordinary ways. The dusty path of common life, the daily duty, is intended by God to be an occasion for nourishment. Our Lord knew the secret of this when He said, "My meat and my drink is to do the will of Him that sent me." In the common ways of life He found the Father's will to be His nourishment. It is according to this glorious promise that we are fed in the ways. This is what we should expect, for God, in His abounding grace, is not intended simply for Sundays and for churches, but for every day, for every place, and for every circumstance. There are some Christian people who have learned the wonderful secret of finding food and nourishment everywhere. Wherever they are, their souls seem to be nourished and fed. You say sometimes, concerning a friend, "How he does it, I cannot understand. He is not strong, physically; he is constantly having sickness in his family; his business is not at all what he could wish it to be; his sky is often overcast with heavy clouds. And yet he is calm, and bright, and trustful, and has a sweet word of gratitude to say about his Lord. I cannot understand how he does it!" The secret is, He feeds in the way. He has learned the secret of abiding fellowship with God along life's road. He does not wait until Sunday comes before he has his spiritual food. But in the ways of everyday duty he finds nourishment. He *lives* in fellowship with the Lord, and thus he rises superior to the difficulties around him. Thanks be to God, our daily occupation may become the means of bringing us nearer to God! God can spread a beautiful feast in the wilderness of life. Some people regard their ordinary life as a kind of wilderness, and the little bit of holiday which they have once a year as a place where they can find spiritual nourishment and rest.

Dr. Jowett says, "I have sometimes spoken to men when they have finished their holiday and returned to their labour; and I have asked them how they enjoyed it, and they have frequently replied that after such experiences it is very tame returning to the common work." He adds, "I stood on Great Orme's head on a wonderfully beautiful day, gazing upon the colours of that exquisite coast. There was a fine air blowing over the headland, and everything was fresh and sweet. One who was standing near me suddenly made this remark, 'Fancy auctioneering after this!'" He had thought of his daily work, and with his work immediately appeared the thought of desert. His holiday provided refreshment; but he was returning to the fruitless way.

God would not have it to be so. He wants us to feed in the ways of life. We are assured that Paul fed as much when he was tent-making as when he was preaching at Mars Hill at Athens. And the common work which occupied his hands to supply his daily needs, was just as much to Him an occasion of fellowship with the Lord as when he was engaged in the more spiritual exercises. Indeed, we are assured that this was so, for it was from the dreary prison that some of the most wonderful letters came. How his soul must have fed during that prison life to be able to write these letters! What rich enjoyment he must have had to be able to give out such a message as those letters contain.

John Bunyan, too, knew what it meant to "feed in the ways" in Bedford Jail. His soul was in fellowship with God, as his "Pilgrim's Progress" makes clear. And if you and I have nourishment in our souls, even the ordinary everyday dusty pathway of duty will yield spiritual refreshment. "They shall feed in the ways."

And they shall be nourished, in the mountain ways: "Their pasture shall be in the bare heights". In the countries with which Isaiah, the prophet, was familiar, the pasture was in the valleys. But this word promises that they shall have pasture upon the bare heights. The flock to which this passage refers shall be fed even there. And the flock under the Hand of the Great Shepherd to-day shall find nourishment on the bare heights of difficulty and sorrow. We shall be taken care of there, and not left to ourselves on "the bare heights".

If you traverse the African or Arabian deserts you will not infrequently come across the bleached bones of a fallen camel; and now and then the bones of a fallen human traveller. But on God's heights you will never find the bones of some poor spiritual traveller who has fallen on his way. God watches over those who are under His care. The bare heights yield nourishment: where the earthly way yields least, the soul can still be richly fed. When the night darkened with Israel in the wilderness, the pillar of fire began to glow. And when the way seems most difficult in our case, we shall find the divine help given us as we need it.

Yes; pasture upon the bare heights! Abundant nourishment for those who are in difficulty, and sorrow, and trial! There is food for *faith* because it is for such times that the promises are made in God's holy Word.

It was our privilege once to entertain Mr. and Mrs. Hudson Taylor of the China Inland Mission. One day while chatting with Mr. Hudson Taylor concerning his great mission, I ventured to ask if he ever had any financial difficulties to face in regard to his work. His reply was, "*We are never out of them*". But on those heights he constantly fed and was nourished by the promises of God.

On the bare heights there is food for *hope*. It is there

(Continued on page 11.)

The Jarvis Street Pulpit

A CHURL AND HIS BEAUTIFUL WIFE

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 15th, 1931

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(Stenographically Reported)

"And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? There be many servants nowadays that break away every man from his master.
"Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?"—I Samuel 25: 10, 11.

Prayer Before the Sermon

We come, O Lord, this evening with a desire for spiritual instruction, for an understanding of the realities of the spiritual world. We acknowledge before Thee that we have, of ourselves, no capacity for the understanding of these things. Only as Thou dost open the eyes of our hearts, and grant us spiritual enlightenment, can we know the things which eye hath not seen, nor ear heard, and which have not entered into the heart of man. But we bless Thee that even these things may be brought within our knowledge by the ministry of the Divine Spirit, for the Spirit searcheth all things, yea, the deep things of God.

We plead again, as always, the merits of the precious blood, for we have no standing-place before Thee, no ground whatever upon which to intercede with Thee for ourselves, or in behalf of others, save that Jesus died for sinners. So hear us this evening for His sake.

May the message of the gospel find acceptance in many hearts which shall be opened by Thy grace, as Thou didst long ago open the heart of Lydia. We beseech Thee, O Lord, to discover the lost this evening. Is it not written, The Son of man is come to seek and to save that which is lost? Those of us who are Thine remember when we endeavoured to put the greatest possible distance between ourselves and Thee; when we feared to come where Thou wert; when we feared to listen to Thy voice; when we knew not the love of God as revealed to us in Jesus Christ. We thank Thee that ever Thou didst open our blind eyes, and that we who sometimes were afar off have been made nigh by the blood of Jesus Christ.

We pray that others may be made nigh to-night. Bring the wanderer back from the far country. Bring the prodigal back to the Father's house. Break the heart of the impenitent, and lead men to repentance and contrition of heart who are going on still in their enmity. O Spirit of God, exercise Thy ministry this evening, we pray Thee. Convince men of sin, of righteousness, and of judgment: of sin because they believe not on Christ; of righteousness because He is gone to the Father, and men see Him no more, and therefore know not what righteousness is; and of judgment because the prince of this world is judged. Oh that we may know that the judgment of God has fallen upon our Substitute, that the wrath of God has been outpoured at the place of a skull that we might have eternal life!

The Lord bless the testimony of the gospel this evening! We remember many who are ill, many who will hear this service in their own homes, and not a few in hospitals and other places where the dark angel of pain waits upon them. We beseech Thee to grant that the word of Thy grace may find entrance to many hearts that have been closed against Thee, even among the afflicted. May salvation come to a multitude of people this evening!

Bless us now as we turn to Thy Word. Make it very simple to us this evening. Help us to come to it as little children, that we may understand the alphabet of grace, that many may pass from death unto life. We ask it in the name of Jesus Christ our Lord, Amen.

David, as I have frequently reminded you, was manifestly a type of Christ. His life parallels at many points the earthly life of our Lord. At the period to

which our text belongs he has been anointed to be king of Israel, but has not yet been generally recognized as the Lord's anointed. He is without in desert places. He has a company of six hundred men who have joined his standard.

"And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb." That was a strange union: a churlish man and a beautiful woman. A man of ugly, awkward, disposition somehow or another finds for himself a wife of unusual charm. But that is not at all uncommon. We have seen many such strange unions, many of us, I am sure.

David sent his servants to this man and bade them greet him in his name: "David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name: and thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast. And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel. Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David. And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased." To that perfectly civil request Nabal returned this answer, "Who is David? and who is the son of Jesse? there be many servants nowadays that break away every man from his master."

There is, I think, a very close parallel here to the gospel story, for there is an analogy between the request of David to Nabal and the gospel message to rebellious men. Let us examine it for a few moments.

In the first place, *David approached this churlish man by proxy. He sent his servants, saying, "Greet him in my name."* Thus the gospel is presented to men. I fear sometimes ministers do not sufficiently magnify their office at that point, for you will remem-

ber the Apostle Paul said, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." I venture to take that position this evening in respect to those who hear in this building, and those who hear elsewhere: I come to you in the name of the Lord Jesus. I have no other reason whatever for addressing you. I have no opinions of my own that are worth expressing. I know, of myself, nothing whatever about the subject I am to discuss with you: my whole ground of appeal is that a message has come from God, and that He has commissioned us to greet men in His name. I read to you this evening the Master's saying, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."

It is a very light thing in the thought of some to turn a deaf ear to the gospel message, and to reject the testimony of an ambassador of Christ. This preacher, like other preachers, is nothing at all in himself, and you may with impunity reject anything I have to say to you, unless indeed I am divinely commissioned to bring you the message of the gospel. If it be so that the principles of this message are really the gospel of God's grace, and if I am within my commission as I greet you in His name, then you will give an account for what you do with this message at the day of judgment.

The king does not go to another king personally. The Court of St. James does not go, say, to Paris, or Berlin, or Washington; but an ambassador is commissioned to bear the message of his government. And however insignificant he may be in himself, because he is appointed so to do, his word becomes to the government receiving it the message of the government by which he is commissioned. So, dear friends, I greet you in the name of the Lord Jesus, and I bring to you His command. He is anointed King. He is the King of kings, and Lord of Lords. In the purpose of God, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." It is written that every knee shall bow to Him, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father. It makes no difference to the fact itself whether you do it willingly or not. God has sovereignly determined that every man or woman born the world around, who has been born, or shall yet be born, shall confess that Jesus Christ is Lord "to the glory of God the Father."

And in His name I bring to you the gospel message, for the message of the gospel is a savour of life unto life, or of death unto death to whoever hears it. You may scoff at it if you will. You may refuse to believe in the authority of the Book, if so you have been taught. But for all that you shall give an account, for I declare to you that this Word of inspiration is the word of God; and "that every idle word that men shall speak, they shall give account thereof in the day of judgment."

The message brought to Nabal by the servants of David *was couched in very humble speech*, "Thus saith thy son David." He did not come with a sword. His was not the voice of thunder or of the wind, or of the earthquake, but "a still, small, voice," when humbly, al-

most without a tone of authority, he begged something at the hand of Nabal.

There sat a Stranger at the well long years ago, and when a woman of Samaria came to draw water He said, "Give me to drink." Thus hath the Infinite condescended to the finite. Thus hath the Majesty of heaven stooped to beg a favour at human hands. And because the gospel is brought to you in the form of an invitation, because He bids you come who labour and are heavy laden, to find rest in Him, men are inclined to presume upon it, and to return the insolent answer of Nabal the churl. It is true the gospel speaks softly. It seeks to charm us by its music, to inspire us, to woo us by the revelation of its love. But I beg you to believe there is authority behind it. You reject the testimony of God's messengers at your own peril.

"What think ye of Christ", said He in the long ago, "whose son is he?" They said, "The son of David." Then said He, "How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" If He be David's Lord, how can He be his son? If He be King of kings, how can He be the pleading Saviour? the Stranger wooing us to acceptance of Himself? That is the condescension of grace, that is the wonder of redemption, that "God was in Christ", and that He stooped to come within the range of our understanding.

The substance of David's request was that Nabal should acknowledge him as master, even though his petition was so kindly and graciously framed. To send of his substance to David at that time was to make choice between Saul and David. It was really to recognize David the outcast as the Lord's anointed.

That is the substance of the gospel, however it is put to you. What God demands is that we should recognize Him in Christ: "This is his commandment, That we should believe on the name of his Son Jesus Christ." That is what he demands of us; and the condemnation is "that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Hence the request which David made to Nabal *was eminently right*. He had right on his side. He had a right to demand that he, the citizen, should recognize his rightful lord and king. And Jesus Christ has a right to demand of you the submission of heart and intellect, of all that you are and all that you have, and that you may become, and all that you may possess—I say, Jesus Christ exercises His sovereign right as the Eternal Son of the Father when He demands from you absolute submission to His rule.

But let me say more than that: It was a *very reasonable request*. David asked of Nabal only that which Nabal was able to grant. "Thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house. Give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David." That was all he asked. Nabal was able to do the thing that the Lord's anointed asked of him.

God makes no unreasonable request of any one of us. When He commands us to believe, it is possible for us to believe. Do not say that your intellect has been clouded, and that you are somewhat superior to the old-fashioned gospel. That is all nonsense! If that be your attitude, you are rather inferior. Man's intellect is

never so honoured as when it is engaged with the thought of God, than when it yields absolutely to the dictates of Deity. Thus ought we to crown Him Lord of lords always. You *can* believe if you *will* believe. It is folly to say you cannot.

Furthermore, *to such a request simple gratitude should have responded.* David said, "Now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel. Ask thy young men, and they will show thee." They bore willing testimony later. They said, "The men were very good unto us, and we were not hurt, neither missed we anything, as long as we were conversant with them, when we were in the fields. They were a wall unto us both by night and day, all the while we were with them keeping the sheep." But for David's protective care, this man living in prosperity would have had nothing at all. It was because David had preserved him and blessed him that he was living in that hour so well provided for.

My dear friends, everything you have, you have received from God; life and breath and all things. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." The angel of the Lord has encamped round about you and preserved you until this hour. You remember the vainglorious Belshazzar, the great king who "made a feast for a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father, Nebuchadnezzar, had taken out of the temple which was in Jerusalem", and he profaned them. It was while he was thus engaged that the hand was seen writing on the wall, and you remember when Daniel interpreted it he concluded his interpretation by saying, "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

My brother, your very breath is in the hand of God. Your life would not be worth a moment's purchase if God did not protect you. The devil has the power of death, and he would terminate the life of every one of us before we had a chance to accept Christ if the angels of God did not protect us until we accept the gospel. That is the reason for our earthly probation; the reason you are above the earth to-day is that God is "not willing that any should perish, but that all should come to repentance." God's gospel makes its appeal to men on the ground of His love, and it ought to inspire men to respond to the Giver of every good and every perfect gift.

And especially should we be responsive *on the ground of the greatest of all gifts, the gift of His Son Jesus Christ.* The fact that He ever came to earth is an evidence of divine mercy. Every command He issues is a word of grace. Had we received our deserts, we must all have perished under His wrath. Yet, for the payment of our debt, for the cleansing of our sin, for our salvation from hell to heaven, and for our restoration to His own image and likeness, He has bestowed upon us a gift whose value transcends the worth of a million worlds: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Because the gospel is a revelation of the infinite grace of God, simple gratitude should lead us to an immediate acceptance.

II.

But observe NABAL'S ANSWER. He said, "Who is David? and who is the son of Jesse? there be many servants nowadays that break away every man from his master." He actually *defied the power of David.* He said in effect: If you are what you profess to be, come and take it yourself. I defy you. Shall I give my meat and my bread and my water to you? I deny your right to it; I deny your right of proprietorship in anything that belongs to me—and I defy you to your face.

Thus do men, in their moral blindness, respond to the gospel of grace. Thus do men atheistically to-day mock as though there were no God. They challenge God by force to compel their submission.

But it was *the voice of ignorance.* "Who is David? and who is the son of Jesse?" A prophet might have answered that God had said: "I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established: mine arm also shall strengthen him. The enemy also shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him." He is the man of God's appointment, through whose life God's sovereign purpose runs, and whom God will yet bring to the throne, compelling the submission of his enemies to his sceptre.

My brethren and sisters who believe the gospel, sometimes you hear men asking, "And who is Christ?" Sometimes they mock at Him. Sometimes they give Him faint praise, and pay him empty compliments—as though He were a good, but deluded, man. When one shall ask "Who is great David's greater Son? Who is Jesus of Nazareth?" Give them this answer, "He is the King, eternal, immortal, invisible, the only wise God, to Whom be glory for ever and ever." You had better submit to Him, my friend; you had better yield to Him now.

And it was *the voice of folly.* Abigail—of whom more in a moment or two—Abigail said that her husband was well named, for she said, "Nabal is his name, and folly is with him." Nabal means fool, and Nabal's wife said he was appropriately named; that he was, in fact, a fool. And when a man's wife says that of him you can be pretty sure it is true. How these women will defend their husbands! How proud they are of them! And a good many wonder what they have to be proud about? How they excuse them—publicly at least! Whatever they do privately, they defend them in public.

But Abigail was a woman of good understanding. I suppose she had learned the true character of the man she married too late! But now she understands at least that he was well called Nabal. And never did he act so foolishly as when he returned that insolent answer to the Lord's anointed. "The fool hath said in his heart, There is no God." If there is a man anywhere who is more foolish than the man who says there is no God, it is the man who confesses there is a God, and yet refuses to obey Him. "It is a fearful thing to fall into the hands of the living God." "Our God is a consuming fire." If Jesus Christ is the Son of God, if He is not in the grave but in the glory, and if it be true that God hath appointed a day when he "shall judge the secrets of men by Jesus Christ according to my gospel", then in all the universe there is not a bigger simpleton than the man who rejects Christ. I do not care if he is a Doctor of Philosophy,

and has all the degrees that all the universities of the land can give him, he is blinded by the god of this world, "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

III.

What a wonder the stroke of judgment did not fall upon Nabal immediately. Let me tell you why it did not: it was due to HIS WIFE'S INTERCESSION. When the young men came and told Abigail what Nabal had done, and the message he had sent back to David, she was full of fear. "Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal." Which, being interpreted, means, *Abigail, the beautiful wife, went to prayer-meeting to pray for her foolish husband.* Ah yes, many of them have done it. Many a man owes his very life to the fact that he married an Abigail, and that she knew God, and that she prayed that the stroke of judgment might not fall upon him.

Abigail went to David and told him who Nabal was, and what he was. It was to David she said, "Nabal is his name, and folly is with him." She prayed for him, and in her prayer, observe, vicariously she did all that Nabal ought to have done. She acknowledged that David was Lord. She acknowledged that the kingdom was his, and the throne was his, and the crown was his, and the glory was his; and that the hand of God was upon him. "And when Abigail saw David, she hastened, and lighted off the ass, and fell before David on her face, and bowed herself to the ground, and fell at his feet, and said, Upon me, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid. Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is so is he: Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send. Now, therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal. And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord. I pray thee, forgive the trespass of thine handmaid: for the Lord will certainly make my lord a sure house; because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days. Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling. And it shall come to pass, when the Lord shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel; that this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the Lord shall have dealt well with my lord, then

remember thine handmaid." She knew that David had it in his power to put an end to Nabal's rebellion. David told her when she arrived that his four hundred men—two hundred of them tarried by the stuff—had already girded on their armour, with their swords by their sides. He said in effect, "We were just about to go to find Nabal, and the sword had fallen upon him if it had not been for your prayers. But for your sake the sword shall be sheathed."

There are many men who hear me to night who have mocked at the gospel, who have trampled the testimony of godly mothers and wives under their feet, who owe their very continuance in life to the earnest intercession of some godly woman, a wife or a mother. Some man here in Canada who has been long away from home, would have been dead long ago if his mother had not prayed for him, or his wife.

A man came to see me last week and gave me a letter which he had received from his mother, asking that I read it. It told how his brother had been lost at sea, of one calamity after another that had come upon the family. Then the mother said that they had long thought this son was dead also, but that they were glad to know he was still living. He had not sent word to her for many years. And he asked me to cable his mother for money with which to go home. I sent a cable, and got a reply. No money came by cable, but the mother said it would come by and by by mail.

Oh, the ingratitude of men! But let me say to you women, Pray on. If your husband behaves like Nabal, then go before God in prayer. Do not give up. His probation, at all events, will be prolonged by your intercession. It may be that God will hear your prayer, and save him with His great salvation. Thus this beautiful wife prayed for her churl of a husband.

Do you know why she prayed for him? *She was less afraid to appear before David than before her own husband,* for the servants said, "He is such a son of Belial, that a man cannot speak to him." He was of such an ugly, horrid, disposition that they dared not speak to him. God pity the women who have brutes of husbands like that! But there are many of them. There is many a home that should be a heaven that is made a hell by the ugly temper of a husband. If I have the ear of a Nabal anywhere, be ashamed of yourself. Be decent, and do not make your friends, your children, and even your own wife, afraid to address a word to you. I have known many women who talked to God about their husbands because they could not talk to their husbands about God.

IV.

And now WHAT WAS THE ULTIMATE ISSUE? *Abigail came home* — shall I say, from prayer-meeting. It is rather the picture of a godly woman going home from church. You women who have Christian husbands, who have a real home to go to, give God thanks for that to-night. When you bow at the family altar to-night, among other things, praise God for a Christian home, if you have one, where you can return from the house of the Lord and continue to sing the praises of Zion, and can talk to your husband and family about the things of God.

Abigail could not, for when she got home she found her husband drunk. What a tragedy! Poor fool that he was: he had sent an insolent reply to the Lord's anointed, and then arranged a party and became ut-

terly drunk. "And Abigail came to Nabal; and behold he held a feast in his house like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light." She could not tell him of the blessing she had had in meeting with David. She could not speak of the prayer meeting to a drunken husband.

There are women who hear me to-night who know the sorrow of that tragedy. You have had to keep secret the meeting you had with the King from a man who is not only brutal, but sometimes drunken. My heart aches for all such. Next morning—next morning Abigail told him of what she had done, that she had been to see David, and that she had interceded in his behalf, and that David had sheathed the sword.

There is a strange saying here. Hear it: "But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone." I beg of you to heed the message of that principle—the gospel, the intercession of your wife and of the people of God, all the means of grace, will either soften you and bring you in penitence to the feet of Christ, or they will harden you. Beware, "lest any of you be hardened through the deceitfulness of sin"; "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

When this woman came and told her story to this brutal husband, his heart within him became as stone. There was no response to the gospel. He had outlived his day of mercy, obviously, and while still living had passed the boundary-line. "And about ten days after"—"About ten days after, the Lord smote Nabal, that he died." He was not saved. He died as he had lived: churlish in life, churlish in death; a

fool while living, he died as a fool. He threw all life's opportunities away.

I spoke to you last Sunday about Ahab. Ahab had a wife who helped him to go wrong, who stirred him up and spurred him on to do evil. Nabal had a wife who did everything a woman could do to save him, and yet he died in his folly and in his sin.

The simple message I have delivered to you to-night will either make you better or worse: it will either lead you, if you are unconverted, to conviction and conversion, or it will lead you still further to rebel against God, and harden your heart against the appeals of the gospel. Which shall it be? While many are praying, while mother is praying in England or Scotland or Ireland, or in some other part of Europe, in the United States perhaps, or in the Antipodes, Australia or New Zealand, there is a man who is the subject of many intercessions, to whom the gospel will come this evening probably for the last time. It may be with some who hear me to-night, now or never. Unless you surrender now, you may die in your sins. Oh, that the Lord may lead us to become wise unto salvation through faith in Jesus Christ.

Let us pray that it may be so: O Lord, we beseech Thee to grant that many for whom prayer has been offered, to whom the appeal of Thy gospel has come numberless times, and who have heard Thee call again this evening,—may make choice of life rather than of death, of Christ rather than Barabbas, of light rather than darkness, of heaven rather than hell! How should we come to Thee at all were it not for the Blood? How could we hope for reconciliation apart from the cleansing Fountain? We thank Thee, oh we thank Thee that our wickedness and our folly may all be washed away by the Blood, and that we who have been so rebellious may yet, by Thine infinite grace, be made wise unto salvation. May many receive Christ to-night for Thy name's sake, Amen.

IS MAN IN HIS NATURAL STATE TOTALLY DEPRAVED?

A Bible Lecture by Dr. T. T. SHIELDS.

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

Delivered in Jarvis Street Baptist Church, Thursday Evening, February 12th, 1931.

(Stenographically Reported.)

The subject that is to engage our thought for a little while this evening is that of man's natural state. It is a very important subject and one vitally related to the whole question of redemption. We shall understand clearly what salvation is, and by what power it must be effected, only as we understand the extent of the ruin wrought by sin.

There is a theory that while we have all come far short of what we ought to be, there is yet in every one of us some native, natural, goodness; there is an angel somewhere beneath the rubbish; there is a spark somewhere beneath the ashes—if only you can get at it and fan it into a flame, and encourage that which is best in men, you will lead them on to success in morals. Let us see what the Word of God has to say on this subject.

I.

First of all, in the chapter I have read we are described

as being by nature "dead in trespasses and sins". Death, of course, does not mean cessation of existence. When one dies, he does not cease to be. It has been defined—and it is difficult to define it—death has been defined as a cessation of correspondence. For example: in the natural realm, our physical bodies correspond with our environment. The lungs breathe the air from without. We breathe not only through the nostrils and through the lips, but through the pores. We are in constant correspondence with vitalizing elements without.

A man loses his sight, and by so much he is cut off from his surroundings. He is partially dead. He loses his hearing, and another avenue of correspondence is cut off. He loses his taste, the sense of smell. He is like Barzillai, the old man, who said, "I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women?"

The daughters of music are brought low, and the strong man bows himself.

But he still lives. Then paralysis sets in. You can touch him, but he does not know that you touch him at all. Thus he becomes more and more insensible to his surroundings. Still the heart throbs and drives the blood through the system. He inhales oxygen from without, and it gives life to the blood—and so the man lives on. But little by little his powers diminish, until at last the doctor says, "There is no pulse." The heart has ceased; the man is dead. There is no correspondence at all now. The last connection with that which is without is broken. The man is dead.

That is not a complete illustration, but it is merely suggestive.

But what then? The body still exists. By and by it is resolved into its native elements: "Dust to dust; ashes to ashes." It may mingle with the earth. It may be taken up by the roots of a tree, and given a new form. It may enter into the very fibre of some other living thing. But the man, the human entity, so far as his body is concerned, is dead. You call him—and he does not hear. You speak to him—he does not answer. He is dead.

"You hath he quickened, who were dead in trespasses and sins." Some of us believe in verbal inspiration. Certainly we believe that the Holy Ghost is careful in the use of figures. You may take any metaphor employed in the Scripture, and if there is involved in it that which touches upon the realm of any of the physical sciences, no matter how deeply you may probe, you will find it is always in harmony with that which is demonstrated to be true, although not necessarily with all theories.

When the Spirit of God says that we were, by nature, dead in sins, it is not an exaggeration: it is true to fact. We were *dead*. Salvation—I touch upon it now to return later—is spoken of as a quickening, the impartation of life; regeneration, we call it. "You hath he made alive who were dead in trespasses and sins." So, between man's natural state and the state to which he is brought by divine grace, there is all the difference that obtains between death and life in the natural realm. Oh, what a difference that is! Between the two there is a great gulf fixed. If we recognize that as being true, we shall recognize that there is but One Who can bridge that gulf, that there is but One in Whom life resides as in its native Element and in its proper and original Source; and that one is God Himself. Hence salvation must be of God, and therefore must also be of grace because we are by nature "dead in trespasses and sins".

That means that man, in his natural state, has no correspondence with God, no communication with Him. "Wherein in time past ye walked"—do dead men walk?—"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and the mind: and were by nature children of wrath, even as others."

So that it does not mean that man in his natural state is inert, inactive, but that he is somehow separated from God, and by so much, and because of that, he is dead; there is no correspondence with God. And if the gulf is to be bridged at all, it must be bridged from the Godward side.

II.

That is a general statement. Let us look into it particularly for a moment.

How shall we describe a man—I shall not bother you with technicalities of the trichotomous and dichotomous theories; but for purposes of our understanding let us look at it in this way, first of all: it is perfectly apparent—and one does not need to go to school to discover it—we are flesh and blood. We have a physical nature. We are at some points, so far as our physical natures are concerned, akin to the animal world. We need food and drink, rest and sleep, time for recuperation and the replenishment of wasted stores. We are on a par in that respect with the animal world. It is unfortunate, I suppose, in these hard times. It would be a great relief to ignore the baker and the butcher and the milkman—for us, I mean, not for them! But we have not attained to that state; we cannot wholly ignore the requirements of the body.

On that basis, we have our natural instincts and appetites; we recognize our daily necessities. And we "walk according to the course of this world . . . in the lusts of our flesh." That does not necessarily mean in the gross and sinful sense, but according to the coveting of the flesh and of the mind, that which is natural to us as men. Because we had no upward look, because we had no correspondence with God we walked as men and women who lived in the flesh.

There are eminently respectable people who live in the flesh. The houses they live in, the comforts they enjoy, the food they eat, form a very large part of their lives. When I come down to this church from where I live I pass a liquor-store. I did not know it was there for a while, but as I came under the subway one day I found a string of cars parked along the street. Afterwards I noticed that certain days of the week policemen are employed to take care of the traffic in that neighbourhood. I said to myself, What is all this about? Then I saw great cars that cost a small fortune drive up and well-dressed men go into the liquor-store, to return in a few minutes with several bottles wrapped up in a parcel—scores of them. There are no hard times there! I said to myself, There are some quite respectable people who are decidedly carnal. The flesh has a large place in their makeup.

We cannot ignore the physical. That is one element.

But then we are differentiated from the brute in the fact that we have intelligence: "Of the flesh *and of the mind*." The Scripture very often contrasts human reason with animal instinct. As for example: "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." The ox has no intelligence, neither has the ass—but they both know where to get dinner. They know to whom they belong. The ass knows his master's crib, and he has sense enough to go there.

I am very interested in a dairy in this city—no; I have no stock in it. But there is a certain dairy I pass, and I have quite fallen in love with some that work there. For a whole block, if one passes at certain times of the day, there is a procession of dairy wagons with a horse attached to each, some of them have two horses. They come down this block, and the dairy is up here. The wagons go up to the side of the building to unload their empties and to reload with bottles that are filled with milk. I saw this long procession of wagons occupying the whole block. As I passed by I noticed there was no

man in any of the wagons: the horses were there of themselves, while the men were up in the factory handling the bottles. There were two or three wagons at the platform, and as one moved away the next one would move up without any man to drive it; and then the next. There was a gap left for cars to pass through, and I wondered if they would fill that in. But no! Each horse as it moved up would leave that gap for cars to pass. Horses have more sense than some people riding on street-cars—because they haven't sense enough to move up unless they are pushed. "The ox knoweth his owner", and even a horse knows where to go for a load of milk.

Then there is another passage which reads, "The stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord." You will find many passages of Scripture in which the natural instincts of animals are compared with the superior intelligence of humankind. As for example: "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee." That passage is in the thirty-second Psalm, and is closely related to that gracious promise, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. You have understanding. Do not compel me to put a bridle on you and treat you as a horse or an ass must be treated. Be human; have an understanding; look to the eyes of your Master, and let Me instruct you and teach you in the way you should go."

There is a distinct difference and contrast between instinct and intelligence; when we come to that question of what is involved in intelligence a great deal is to be considered. What do we mean by the human mind? You may bring in all your psychology, and study all the elements which make up one's mental constitution. There are certain mental qualities of whose possession we are all cognizant; we all know we have them. Let us note some of the elements which compose the human mind.

There is, first of all, reason, the faculty—I use it in the narrower sense; not reason as distinct from unreason, as some form of mental aberration, but I mean that faculty by which we relate things, by which we connect things that are related, and to reason from premises to conclusions, the faculty that enables one to distinguish between a man and his wife, between somebody of one color and somebody of another, between the long and the short, the black and the white, the red and the yellow, and to relate things that are essentially different. We can do that—at least some of us can. We ought to be able to do it.

Then there is another faculty which we sometimes speak of as judgment, a faculty that is able to pronounce upon the material which reason supplies. Here it is: here is one book, here is another, and another. Reason relates

all these facts, and then judgment says, "They are very closely related." You know how one forms a judgment of things.

Memory is a very important element of the human mind. We remember things. When the memory fails, the continuity of life is broken. How distressing it is to find an old man or an elderly woman whose memory has failed! They leap over the years and talk to you about the days of their childhood. Then perhaps, quite unrelated, there is another period that comes to the mind. But memory, instead of being a faculty in continuous operation, holding in relation to each other all the facts of life and making life a continuous and glorious unity, is broken up into fragments. When memory fails the man says, "I cannot remember as I used to." What a blessing it is to have one's memory! You could not get home this evening without one, nor would you know that you were home if someone did not tell you, without your memory. What a blessing it is that we can relate our to-days with our yesterdays, and with all the days that may yet be for us!

That faculty makes life, instead of an aggregation of unrelated fragments, a glorious unity. Thank God for memory!

There is also the realm of the affections. Sometimes the terms "mind" and "heart" are used interchangeably. "It is with the heart man believeth." But especially when it is so employed, the major emphasis is upon our affectional nature, the realm of our affection. You will find there is a little bit of that in the animal creation, e.g., maternal love. It is not love exactly, but an animal will care for its young, and fight for it, and by natural instinct provide for it. But that natural instinct is heightened and sublimed in the human soul. It is more than a maternal instinct: it is affectional intelligence. We all have that faculty by which we love. We love our friends; a mother loves her children; husband and wife love each other.

It is a faculty which is capable of hatred as well as love. It hates certain things as it loves others. These are all elements in that part of our nature which we usually speak of as the mind.

But there is another thing which is a part of the mind too, the volition, the will, the power to determine things. I move from one part of the platform to another. My feet move me, but they move me because they are obedient to my will. You find when something goes wrong with the brain, and the mind becomes inactive and the will is no longer functioning, the man cannot eat his dinner; he cannot do anything when the will is enfeebled. That volitional power is an element in our makeup.

But there is another element in the human soul, the moral faculty, that which differentiates between right and wrong, which relates us to another world entirely. What is that faculty which preeminently distinguishes the human from the animal in respect to moral qualities? It is that which is called conscience. At that point we need to exercise great care, for I know there is a scripture which says that conscience accuseth or excuseth, that it shows the law written in our hearts, as though God has an inward monitor, a witness in every mind that will testify against us or for us at the great assize.

Related to that, of course, there is the spiritual nature, that capacity of the soul for God and for spiritual things. The Apostle Paul speaks in one place, as though man's complex nature were a three-storied building: "I pray God

**Have You Answered
The Editor's Letter
Of January 28th Yet?
Write Him Today**

your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." God does not come in by the basement-door, through the soup-kitchen, through the physical. Nor does He come in necessarily through the gilded door of the intellect; but He comes in through the skylight. It is into our spiritual natures He breaks; that is where the quickening begins.

How far is this complicated nature of ours affected by sin? Where shall we find anywhere a part of these natures of ours that has escaped the general contamination, and that is free to exercise itself toward God, or that may be laid hold of without miraculous change and made use of in the divine economy? The heart is described as being "deceitful above all things, and desperately wicked"; "An evil heart of unbelief" we read of. And is it not true that "with the heart man believeth unto righteousness"? But just ask yourself, submit it to a practical test—do you not need to bring forth your strong reasons to get people to believe God? Unbelief is natural to the human heart. It is easy to persuade people against the Bible. Let any man take up cudgels for modern unbelief, and declare the Bible to be untrue, and you will find millions of people who say, "I always believed that." Why? Because unbelief is native to our depraved hearts. We do not want to believe God. People, by nature, protest against the restrictions of Deity, against the law of God everywhere.

Look at Russia. That is only an enlarged edition, an enlarged illustration of what is true of every natural man,—the antagonism toward God and to objective authority as represented in the law of God, and against every restriction to the gratification of natural desires, bears out the teaching of Scripture. If that was not in man it could not come out, could it? The popular doctrine of to-day, of which doctrine Dr. Fosdick is so eminent an exponent, is the right of everybody to self-expression. When I was a little boy my father used to teach me that there were some things about me that had no right to express themselves—and when they did express themselves I found there was a domestic law which said, "Thou shalt not."

If there were no sin in us, if we were as God made us, if the dominating—predominating—principle of life were the Spirit of God, and there were no old man in us, and the fruit of the Spirit (love, joy, peace, longsuffering, and so on) were the only expression, against that there is no law. But so long as there is an "old man", an old nature, it must not be expressed, but repressed and suppressed, kept in subjection.

The Bible teaches us that the human heart is an unbelieving heart, a deceitful heart, that loves error rather than the truth. It will believe an untruth before the truth always. Why? Because it is more palatable. It does not like the truth.

Take another scripture the principle of which is equally general: "The carnal mind is enmity against God." It does not say that it is an enemy against God. It does not say that it is hostile to God, and in its occasional expression is antagonistic toward Deity—it does not say that, but that it is enmity in its very warp and woof, in its very constitution, in the very essence of the thing. Sin has so captivated and permeated it, that it is just a big bunch of enmity. It is a horrible illustration—excuse me for using it—but did you ever visit a patient dying of cancer? I think of one splendid gentlemanly man in the

early part of my ministry. A horrible thing formed behind his ear, and it enlarged and enlarged, and when I used to go to see that saint of God, I almost gnashed my teeth at that thing that was sapping his life away. I said, "What a curse you are! You are an enemy." He suffered indescribably. If I had been a bacteriologist, if I had had the necessary technical knowledge, and could have put that cancer under a microscope in the laboratory, I should have found in every part of it that it was an enemy of that man; it was there to kill him, to destroy him.

What that cancer was to that living organism, the carnal mind is toward God. It is an enemy. It hates God. Give it a chance, and there is nothing in the world that it will not do.

What about conscience? "Even their mind and conscience is defiled." I recognize a difficulty at that point, and yet the greatest crimes of history have been committed in the name of conscience. Conscience may be trained to do the will of the individual. Here is a scriptural instance. When we speak of conscience, the realm of conscience, we speak of the oughtness of things, what we ought to do, what is morally right, or wrong, as the case may be. While the Apostle Paul did not use the term "conscience", he evidently had it in mind when he said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Who was Jesus? "The express image of the Father's person", the full-orbed Revelation of the holy God to men. And when this highly trained doctor of the law, who had mastered his body so far as it could be mastered, who had disciplined his mental powers so far as they could be disciplined and trained, and who had developed his religious life so far as it could be developed, for he was a doctor of the law—in spite of all that, he thought with himself that he ought to do things that were in opposition to that Supreme Revelation of God in Christ. What did he mean but that his conscience was opposed to God, and would teach him to do things that were opposed to God?

There is not much left, is there? Oh yes, there is the will. The will! You can do anything you want to! I have some books on my shelves on the training of the will.

But what about the will? Have you a strong will? Most of us have—in one direction. We can challenge the world at this point, that if we want to have our own way we can be as stubborn as ten mules, every one of us. We are sovereign in that direction. But when we ought to humble ourselves in the dust, when it comes to saying, No, to our own desires, to our own inclinations, when it comes to whipping our own spirits into line with the will of God, and doing the thing that ought to be done when we do not want to do it, what do we say then,—"O wretched man that I am! who shall deliver me from the body of this death?" It does not take much of an engine in a motor-car to run downhill: it is another matter to run uphill.

How far can a man discipline his will, so that he can say, No, to everything sinful in himself; and, Yes, to every divine requirement? There has never lived a man who could do it, not one. The will is enfeebled, led captive by the devil at his will.

There is not much chance for us then, is there? We are a pretty bad lot. The heart is deceitful, the conscience defiled, the will enslaved—everything wrong.

But "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." That is my only hope: recreation by the power of divine grace, being made a new man, given a new nature, a new heart, a cleansed conscience, purged from every stain by the blood of Christ, the will reenfranchised, and the whole nature reinvigorated, indwelt by the same Spirit that quickens us, then we may grow up into Christ in all things.

Very well, then, you cannot be saved, if that be so, on any other principle than that of grace. If you have not even a fraction of a farthing to pay toward your own salvation, if you have no moral fitness and no energy at all that can be directed Godward, you are all going downhill, into the bottomless pit, unless divine grace lays hold of us, quickens us, and turns us back again. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." So we will boast in Him. Let us sing of grace for our closing hymn.

"Grace! 'tis a charming sound,
Harmonious to the ear;
Heaven with the echo shall resound,
And all the earth shall hear.

"Grace first contrived the way
To some rebellious man;
And all the steps that grace display
Which drew the wondrous plan.

"'Twas grace that wrote my name
In life's eternal book;
'Twas grace that gave me to the Lamb,
Who all my sorrows took.

"Grace taught my wandering feet
To tread the heavenly road,
And new supplies each hour I meet,
While pressing on to God.

"Grace taught my soul to pray,
And made mine eyes o'erflow;
'Twas grace which kept me to this day,
And will not let me go.

"Grace all the work shall crown
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

"Oh, let Thy grace inspire
My soul with strength divine!
May all my powers to Thee aspire,
And all my days be Thine."

GOD'S MOUNTAINS—GOD'S WAY.

(Continued from page 2.)

the visions of boundless glory open out. These things are not seen so clearly in the valleys. There is food for *love* on the bare heights. The Alpine Flora is specially beautiful, though minute. Tender experiences of divine love are known on the mountains of difficulty and sorrow; and our love is fed in the hour of trial. There is food for *reverence* there. The majesty of mountain scenery produces a feeling of wonder and awe; and all that is deepest in us is fed.

Mr. H. Musgrave Read in giving the story of his conversion "From Atheism to Christ", tells of a journey which he took across America, and when crossing the Rocky Mountains the grandeur of that majestic scenery

produced in him an irresistible feeling of wonder, awe, and reverence, and made him fall upon his knees, and cry, "O God, if Thou dost exist, reveal Thyself!" He asked for light, and it came like a flood. He said, "I felt that I was in the very presence of God, and I capitulated without a struggle." I rose from my knees, saying "God is!"

So mountains of difficulty and sorrow fill the mind with deeper and nobler thoughts. There is food for *life* on the mountain heights, for the air is invigorating and bracing there. So the mountains of God's difficulties and sorrows yield food for the whole life. He provides pasture on the bare heights.

Then, kindly THE WAYS OF GOD CHALLENGE US. Mountains appeal to our physical energy. When we see them, we want to ascend them. They appeal to the imagination, because of the wide and glorious scenery, which the ascending of them makes possible. They appeal to one's enterprise to subdue the earth, to make the mountains a way for commerce, for travelling, for discovery. So in the realm of the spiritual, let the mountains appeal. They may become the way to gaze more closely into the face of God; to think more widely of the promises of God, and to gaze more intently into the heart of God. There is so much to appeal to the heart, and to challenge our faith, and the spirit of holy daring. There, upon the elevated heights, the mountains have a beauty all their own. Moreover, the clouds distil their richest moisture on the hills. So often we find the dews of the Holy Spirit fall most profusely in times of trial and difficulty. Beside, the mountains sometimes seem to touch the very heavens; and there upon the heights the richest communion can be enjoyed. Heaven seems so near to us when God is leading us over the mountains, and the spirit enjoys unwonted delight in fellowship with its Lord.

The mountains, therefore, challenge our faith and daring. Who would not climb them when such privileges are found there? And if God will do so much for us in the mountain way, we should brace ourselves for the effort to climb. If our Lord pressed on to Calvary—that most awful of all mountains—and none could turn Him aside, so let us be encouraged to press forward. If mountains are God's way, let us make them our way, too. We need not shrink back from the most rugged and difficult. Each trusting child of God can say, "I can do all things in Him, Who strengtheneth me." He says, "Fear not for I am with thee". Walking with Him Who makes His mountains a way, life will become healthy, strong, victorious; and "He that overcometh shall inherit all things". Onward then, follow the Lamb whithersoever He goeth, and He is sure to lead us at last to the "mountains of eternal light".

Have You Answered
The Editor's Letter
Of January 28th Yet?
Write Him Today

The Union Baptist Witness

These two pages (12 and 13) are the Official Organ of the Union of Regular Baptist Churches in Ontario and Quebec. Send all communications to the office Secretary, 337 Jarvis Street, Toronto 2, Canada.

HUGHSON STREET SUNDAY.

Sunday, March 1st, has been chosen as the day upon which contributions will be received from the churches of the Union in behalf of the Hughson Street Regular Baptist Church, Hamilton.

It will be remembered that two Trustees of the Church with its Pastor, were taken to Court by those representing the minority, doubtless, at the instigation of the Baptist Convention of Ontario and Quebec, in the hope of wrenching the property from the Church. After a lengthy hearing and a decision given by Mr. Justice Kelly, the case was appealed and through the final decision, handed down by Mr. Justice Riddell, the church retained possession of the property. The cost of the trial, however, was charged to the Church and amounts to about eighteen hundred dollars.

In view of the fact that many other churches have been saved the embarrassment and hindrance of such a procedure, and the fact that the Hughson Street Trial was looked upon as a Test Case, it was agreed at the London Convention of the Union of Regular Baptist Churches of Ontario and Quebec that the churches in the fellowship of the Union would share with Hughson Street in this matter and do their utmost to cover the required amount.

An appeal is also made to interested friends everywhere. It has been necessary for many of our churches to pass through the fire of severe affliction because of their stand for the Fundamentals of the Faith and their endeavor to get back at New Testament principles in Church government. This adjustment has meant the turning back of some and it will mean real sacrifice on the part of many to heed this extra call, nevertheless, we are confident that all will do their utmost to help another church that has suffered even more severely and should the Lord lay the matter on the hearts of individuals, or churches, outside the constituency of Ontario and Quebec their help will be received with thanksgiving.

MAKE THE HUGHSON STREET OFFERING AN OVER AND ABOVE OFFERING that will see the indebtedness fully taken care of to the honor and glory of our Saviour's Name and the furtherance of His cause.

LIBERIAN SCENES.

A list of the lantern slides showing life in the interior is available for addresses on Liberia at the office of the Union, 337 Jarvis Street.

- (1) Carrying water overland.
- (2) Native carriers bringing rice to Monrovia.
- (3) Native carriers with palm leaf hampers, average load about sixty-five pounds.
- (4) Native Suspension Bridge. These bridges are constructed of branches of trees bound securely together with the vine which grows so prolifically.
- (5) Floating bridge.
- (6) Interior of village, Liberia.
- (7) Scenes along the way.

Some for Whom Christ Died

In the interior of Liberia one meets with heathenism in its most horrible form. Hypnotism is practised by the witch doctors and in some places the Society of Leopards is still to be reckoned with. It is said that this secret society has members throughout the land; that its ceremonies are beyond description, but that men become beasts, even adopting the characteristics of the animal for which the Society is named. Skins are draped about their shoulders, claws are attached to their fingers and cannibalism is practised as part of their heathenish rites. The Government of Liberia has endeavored to stamp out this terrible practice and here and there are to be found prisons where those accused of being members of the Society are kept.

It is the custom to have the boys and girls, at the early age of eight and nine years, taken off by the district devil to camps where they are instructed in the most terrible practises and initiated into the tribal customs. The missionaries find it very difficult to reach the children after they have been subject to such a course. It is with joy then that Mrs. Davey has been able to have several children entrusted to her, which means that they will not be subject to this long established, purity-destroying camp life.

GENERAL NEWS.

Calvary, Ottawa

A report from Calvary, Ottawa, is to the effect that the Women's Missionary Auxiliary disbanded and reorganized as a Missionary Society of the church. There was not a dissenting voice or vote.

Wortley Road, London

To "Those of like precious faith." God continues to bless the work at Wortley Road Baptist Church, London. Last Sunday, February 1st, six were baptized and seven received the right hand of fellowship. We are looking forward to the coming of Evangelist Zeoli, who, God willing, will be with us the last two weeks in February. "The Lord hath done great things for us." We are praying for a deluge of blessing.

(Reported by Mr. Harry Watson).

Immanuel, Hamilton

Immanuel Regular Baptist Church, Hamilton, held its annual meeting and supper and presentation of reports for the past year on February 2nd, every department showing a balance on hand. Twenty-four new members were added to the church during 1930, eleven by baptism. We are very thankful to the Lord for this. Also reception was given to our new Pastor, Rev. H. S. Bennett, and family. A very enjoyable evening was spent. Revs. Loney and Bower brought welcome from their respective churches.

(Reported by J. A. Megeney, Church Clerk).

Timmins

Pastor H. C. Slade, in conversation, has given us some idea of the enormous opportunities offered in the North Country. His own work keeps him busy every night in the week, save for an occasional Friday evening. For two weeks he has been visiting in Schumacher, a town of some 5,000 people, adjacent to Timmins. At Golden City eight miles away, services are being planned and our hearts are still burdened for Kirkland Lake about one hundred miles from Timmins.

Mr. Slade tells us that while visiting in one home, he often hears of some one else who would like to have a visit from the Pastor, and at that home he may be told of another request. Recently he visited an elderly lady who had expressed a wish to see the Baptist Pastor. She was ill in the home of a daughter who had accepted the Roman Catholic religion, but what a time of prayer they had. He is invited back. Pray for this particular family and for the many others who need Christ.

Central, London

Fifty-nine have accepted Christ in Central Baptist Church, London, during the past four weeks. Pastor McGinlay, when in Toronto, stated that there had never been a Sunday since last September when responses had not been received when the invitation was given. On Sunday, February 8th, when Rev. W. E. Atkinson supplied for Mr. McGinlay, ten came forward expressing their desire for Christ. Others came forward for baptism.

A POSTPONEMENT.

The Special Services announced for Runnymede Road Church, Toronto, have to be cancelled because of the Pastor's illness.

By the way, the notices got a little mixed in last week's issue and Runnymede Rd., Oakwood Ave. and Annette St. churches inadvertently appeared among the Home Mission causes. They are, of course, all self-supporting churches.

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.

MISSIONARY BULLETIN.

The Missionary Bulletin has now completed its first year of service and its distribution has grown from about one hundred and fifty copies to sixteen hundred. This month there are to be found many new items and prayer requests in its four pages. Let the Union Office hear from you, if you would care to have this messenger as issued.

MICHIGAN NOTES.

By C. R. Peterson.

NEW OFFICERS OF UNION.

A meeting of the newly elected Executive Committee of the Union of Regular Baptists of Michigan was held recently in Lansing for the purpose of appointing the officers of the Union. The appointments made are: Moderator, Pastor Gerard Knol, East Grand Rapids; Vice-Moderator, Pastor E. A. Ford, Kent City; Secretary, Pastor C. R. Peterson, St. Louis; Treasurer, Bro. H. H. Hess; Lansing. All the work of the Union will be under the immediate direction of the Executive Committee, hence, no other committees were appointed. The next meeting of the committee will be held at Flint, February 17, 1931.

ST. LOUIS.

This church, of which the writer is acting pastor, recently celebrated the restoration of its church property by the Michigan Baptist Convention by a Bible Conference and Re-Dedicatory Service. These services were in the nature of a Jubilee, in recognition of the hand of God in compelling the Convention to restore the title to the property, which title the Convention had acquired illegally. Among the speakers at the Conference were Pastors Paul Truss, of Lansing, Gerard Knol, of East Grand Rapids, Wm. Headley, of Grand Rapids, and Jas. A. Lamb, of Flint. The subjects presented by these brethren were: "Missionary Work Among the Russians," "The Church's Commission," "The Ideal New Testament Church," and "The Church and Babylon." The last of the three days' services was given over to the Rededication of the church to the service of Jesus Christ and a spiritual ministry. It was a time of great rejoicing. Now that the church is free from the interference of the convention officials, the work has taken on new life, and the outlook is very good.

SHOCKING CONDITIONS ALLEGED IN LIBERIA

Slavery, Torture and Exploitation Are Exposed in Report.

COMMERCIALIZED TRAFFIC.(Special despatch to *The Globe*.)

Washington, Jan. 11.—A shocking condition of affairs in Liberia was disclosed in the report, made public Saturday simultaneously by the State Department here and the League of Nations in Geneva, of the international commission of inquiry into the existence of slavery and forced labor in the "Black Republic."

A vicious system of commercialized traffic in human beings which has demoralized the Liberian Government and people stood exposed.

Although traditional slavery, with slave markets and slave dealers, no longer exists as such in Liberia, slavery in the general sense and as so defined in the 1926 anti-slavery conventions does exist in so far as inter- and intra-tribal domestic slavery exists. The social economy of the Republic also recognizes pawning, an arrangement by which, in return for money, a human being, usually a child relative, may be given in servitude for an indefinite period, with-

out compensation, to the person held and without privilege.

Domestic slavery is discouraged by the Government in that any slave who appeals to the courts may receive freedom on a writ of habeas corpus or upon direct proceedings against the master or owner.

The report contained testimony of natives concerning the cruelties practiced to recruit slaves or forced laborers.

WARN LIBERIA STOP SLAVERY.**State Department Charges Forced Labor is Being Condoned.**

Washington Jan. 7.—A critical, outspoken document, warning against the continued practice of slavery and forced labor in the small African republic of Liberia, has been transmitted to that country by the State Department it was learned to-day.

Informing the Liberian Government that it will lose the friendship of the United States unless these abuses are corrected, the department memorandum charged:

1. That Liberian officials are conniving at the slave trade in private, while publicly condemning it.

2. That high Liberian officials themselves use forced labor.

3. That, despite promises to inaugurate reform, no measures to stop slavery have been adopted by the Liberian Government.

4. That Liberian officials hampered the investigation of the commission sent there to inquire into slavery.

The memorandum, transmitted to the Liberian Congress on Dec. 3, was based on information furnished by an international commission, which reported to the League of Nations and the State Department about two months ago after an extended investigation in Liberia.

A CALL TO PRAYER.

In a recent issue of "The Globe" there appeared an Open Letter forwarded by Dr. Dyson Hague. This letter should claim the attention of every Christian and it is, therefore, reprinted:

AN OPEN LETTER FROM PATRIOTS TO CHRISTIANS

To All Who Believe in God, and Our Lord Jesus Christ, FRIENDS,

On behalf of our homelands, our parents, our wives and husbands, our children and grandchildren, we request you to intercede for the human race.

Viewing conditions from the statesman's viewpoint, we have come to the conclusion that there must be an organization seeking to establish a world empire on the basis of no faith in God, no patriotism, no moral purity for our mothers, wives and daughters, with political and economic slavery for all. It would seem that there are conspirators financing and directing revolutions, pitting classes and races against one another, and contemplating a colossal war, in which will run rivers of the best blood in our lands.

The undermining of faith in the Bible on which our civilization rests was evidently planned long since, to break down the morale of our peoples, and prepare the way for the overthrow of the Christian regime. The educational systems and

the press of the world have become, to a great extent, propogandizing agencies. Children are alienated from their parents. The ennobling influences of classic music and art have been supplanted by the sensual and outre. Moral purity of the home life has been cast into the discard. Now also organizations brazenly preaching atheism are established and have gotten recognition from some of the courts.

To meet this, we are not asking you to bless another war. While it may be forced on us, our best course is to avoid war, to find some other way of saving our civilization, and to work for justice, purity, righteousness among men.

The logic of the situation leads to the conclusion that the strength of the enemy lies in secret financial manipulations. The influencing of the press and legislation, the maintaining of the communistic system in all lands, the loaning of funds for revolutions and wars, would be impossible on any other supposition. But there is no reason why we should not locate the responsible parties and discover ways of countering their devices.

The first prerequisite is to obtain Divine guidance. To this end we patriots look to you Christians for co-operation. If the hosts of men and women who are still loyal to God and our countries will meet this situation with special prayer and confession of our sins, God will "open the windows of Heaven and pour out a blessing, that there shall not be room enough to receive it."

Harry Curran Wilbur, America.

Friedrich Bronsart von Schellendorf, General-Lieutenant, Germany.

W. M. Olsufieff, Russia.

B. S. Steadwell, President World's Purity Federation, America.

E. H. Hunter, Secretary Industrial Defense Association, Inc., America.

H. A. Jung, American Vigilant Intelligence Federation.

Hermann der Deutsche, Dr. jur., Germany.

Louis K. Birinyi, Attorney and Author. Leroy F. Smith, Lieutenant-Colonel, Editor, Lecturer, U.S.A.

Edwd. H. Packard, Author and Journalist, U.S.A.

Ingenior Erling Einar Angell, This, Norway.

Langbourne Meade Williams, Editor, U.S.A.

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. The school has met its current expenses and contributed a generous amount towards the heating and lighting of the Church.

Reported by Mrs. Norah M. Howson.

The Wizardry of Radio

Jarvis Street pulpit is not fortunate enough to have a radio "hook-up," but it uses

Canada's most powerful broadcasting station,
CKGW 690 kc, 434.8 metres.

We broadcast by long wave and short wave simultaneously. By short wave the station is known as

VE9GW 6095 kc, 49.22 metres.

We broadcast every Sunday evening from 7.00 to 9.00 (Eastern Standard Time.)

The approximate cost for each Sunday evening, two hours' service, is \$200.00.

It is estimated we reach with each broadcast service

Not less than five hundred thousand people—and the number might easily be counted by many millions.

Doubtless hundreds of thousands of radio hearers never report having heard.

But we have heard from thousands spread over the following territory:
West of Toronto: California, British Columbia, Idaho, Minnesota, Manitoba, Wisconsin, Iowa, Oklahoma, Missouri, Illinois, Indiana, Michigan, Ohio;
South of Toronto: Alabama, Georgia, North Carolina, Virginia, West Virginia, Pennsylvania, Maryland;
Southeast from Toronto: New Jersey, New York, Connecticut, Rhode Island;
East from Toronto: Massachusetts, New Hampshire, Maine, Nova Scotia, New Brunswick, Quebec; and in the far north and northwest of Ontario.

By short wave our service has been heard in the north of Ireland, in Somersetshire, England, and in Norway.

There have been many conversions reported; indeed such reports are coming to us now practically every week. We hear also of many brought under conviction, for whose conversion we are asked to pray. We have heard also of many backsliders who have been restored.

The message of Jarvis Street pulpit every Sunday evening is now heard in many hospitals, sanitariums, and by thousands of shut-ins, many of whom are aged and infirm.

One of the encouraging features is the large number of ministers who write us: some hearing an occasional service when shut in by sickness; others because their time of service is a little different from ours. But every week we receive letters from many ministers telling us that the Jarvis Street message is a tonic for their faith, and affords them ground for thanksgiving to God.

In addition to this, the message is carried to thousands of people in remote country places who cannot get out to church.

Let our readers bear in mind that in thousands of communities nowadays it is difficult to find a clear gospel testimony. Many have told us that the old hymns and the old emphasis on the Blood of Christ and the necessity for the new birth have revived memories of earlier days, and brought them back to the faith of their fathers.

Think of all this for not more than \$200.00 per Sunday.

If 500,000 people hear the gospel at a cost of \$200.00, it would mean we reach 25 people with the gospel at a cost of 1 cent. And at the cost of \$1.00, 2,500 people would hear the gospel. For \$5.00, 12,500 people would hear the gospel;

25,000 people would hear it for \$10.00; 50,000 people for \$20.00; 125,000 for \$50, and so on.

How many will you enable us thus to reach? Every dollar counts, but are there not some readers who will send us \$10.00, \$20.00, \$25.00, \$50.00? Or is there not indeed a number who will send us the cost of a complete service?

The Editor of this paper really has assumed personal responsibility for the cost of this publication, the maintenance of Toronto Baptist Seminary, and now the cost of the Radio Service beside. Hitherto the Lord has helped us. The end of the fiscal year for the Radio Fund will coincide with that of Jarvis Street Church, namely, March 31st. We ask our friends to give as generously as possible to these objects, and also to pray that God will lead others to give.

Make cheques payable to Jarvis Street Baptist Church, 130 Gerrard Street East, Toronto 2, Canada. DO IT NOW!

What do You Say to This?

Toronto Baptist Seminary opened its doors in the middle of the school year, January, 1927, with 17 students.

In the Seminary year 1927-28 the enrolment was 40 students.

For the year 1928-29, 62 students.

For the year 1929-30, 80 students.

For the current year, 91 students.

In the four years of its operation, the Seminary has graduated twenty. Of these, seven are preaching in Canada, one in Ireland, four in Jamaica, one in Central America, one in Palestine, one in China, and one in Liberia.

The Seminary began without a cent of capital, and has so continued to this day.

The Seminary teaches the supernaturalism of Christianity—the divine inspiration and authority of the Bible, salvation through the blood of Christ, regeneration by the Holy Spirit—in short, all the great doctrines of grace which evangelical Baptists (and historically all were such), have always believed.

The Seminary Fiscal Year is coincident with that of Jarvis Street Church and closes March 31.

Send us your contribution before that date, and if you cannot give at once, it will greatly encourage us if you will send us your pledge to be paid by March 31.

The smallest gift will be gratefully received.

The largest gift will not be superfluous.

Make cheques payable

TORONTO BAPTIST SEMINARY,

and address:

130 Gerrard Street East,
TORONTO 2, CANADA.

Baptist Bible Union Lesson Leaf

Vol. 6

No. 1

REV. ALEX. THOMSON, EDITOR

Lesson 10

March 8th, 1931

First Quarter

JOSEPH'S EXALTATION

Lesson Text: Genesis, Chapter 41.

Golden Text: "And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt." (v. 44).

I. PHARAOH'S DREAM, (vs. 1-8).

After the liberation of the butler, Joseph languished in prison for another two full years before the event occurred which led to his exaltation (v. 1). We do not know the nature of Joseph's feelings during that time, but he certainly had little to encourage him concerning the future. The butler had forgotten him, his master had not relented, and there was no hope, humanly speaking, that he should ever regain his liberty; but God had not forgotten him. He had a plan not only for his release, but for his exaltation. God always gives us more than we expect. He is "able to do exceeding abundantly above all that we can ask or think," (Eph. 3: 20). God's plan also included the blessing of multitudes. It was therefore much better than any plan Joseph might have had. It pays to wait with patience for the carrying out of the divine plan, (Ex. 14: 13).

The nature of Pharaoh's dream was somewhat peculiar. In this dream he stood by the river, and there came up out of it seven well-favoured kine, which fed in a meadow. And there came up also seven ill-favoured kine, which ate up the well-flavoured. Awaking and again falling asleep, he had another dream concerning ears of corn conveying a similar lesson. He awoke a second time, and in the morning his spirit was troubled. He called for his wise men, but none of them could help him. No one could interpret the dreams. God was making known the future, but only through His servant would He reveal the interpretation. The servants of God are in a privileged position, for to them, by the Spirit of God, is given the enlightenment necessary to the understanding of matters relating to God's purpose;—such purpose being revealed in the Word of God. Note the inability of the world's wisdom to understand the things of God; and the necessity of divine wisdom for the understanding of the divine purpose.

II. THE BUTLER'S REMEMBRANCE OF JOSEPH, (vs. 9-13).

Pharaoh's dreams and the inability of the wise men to interpret them reminded the chief butler of the young man in prison who had been such a help to him; and he informed his master concerning him. Until this time he had probably forgotten Joseph. It is only too often the case that we become so absorbed with our own affairs that we forget those to whom we are indebted for help. Emphasis should be laid upon the obligation of manifesting gratitude for favours re-

ceived. The butler's remembrance was tardy, yet nevertheless sincere, and the delay, while not to the credit of the butler, yet was made to work out the purpose of God.

III. PHARAOH SENDS FOR JOSEPH, (vs. 14-24).

On the butler's testimony, "Pharaoh sent and called Joseph and they brought him hastily out of the dungeon, and he shaved himself and changed his raiment, and came in unto Pharaoh," (v. 14). The king was so troubled by his dream that he was glad to learn of one who was reputed to be able to interpret dreams, and evidently no time was lost in sending for the young man. The summons was hasty, yet Joseph took time to prepare himself. On his arrival at the palace the king informed him that he had dreamed a dream and there was none that could interpret it; and that he had heard that he could understand a dream to interpret it, (v. 15). To this Joseph replied that it was not in him to give the interpretation, but that God would give an answer of peace, (v. 16). In this attitude Joseph gave God the glory; anything he had been enabled to do had been due to the wisdom given from on high.

IV. THE INTERPRETATION OF PHARAOH'S DREAMS, (vs. 25-32).

"And Joseph said unto Pharaoh, the dream of Pharaoh is one; God hath shewed Pharaoh what He is about to do," (v. 25). The dream was prophetic and proceeded from God, and Pharaoh's attention is directed to its divine origin. It is well for us to note the hand of God in the experiences of life. He has many ways of speaking to us, and we should be prepared to listen, and to obey. We should be careful, however, of attaching undue significance to dreams, and such like, in the present day, as such attention may tend to the encouragement of superstition. God's messages are always in accordance with His revealed word, therefore we should listen to His voice above all things through this means. The dream was of a peculiar nature, but the interpretation was simple. There were to be seven years of plenty followed by seven years of famine, and so great was the famine to be that all the plenty was to be forgotten in the land, (v. 30). Famine was not unknown in Egypt, as the fertility of the land was dependent on the overflow of the Nile, and when that failed the crops suffered. But this was to be an extraordinary famine. The goodness of God is seen in the warning given to Pharaoh, and in the seven years of plenty preceding the famine which gave opportunity for preparation for the lean years to follow. Emphasis should be laid upon God's mercy, manifest in the past and in the present. He is still warning men concerning the future, and directing them in preparation for it.

V. JOSEPH'S ADVICE, (vs. 33-36).

Following the interpretation Joseph gave advice concerning the manner of meeting the emergency; and here divine wisdom is again evident. He advises Pharaoh to look out a discreet and wise man and set him over the land of Egypt,

to have full charge of storing a fifth of the grain grown in the plenteous years. He suggests also that officers should be appointed under him to attend to the work of storing the grain. Something had to be done, and this definite plan was suggested at the right time. It was of a practical nature, easily understood, and divinely inspired.

VII. JOSEPH'S EXALTATION, (vs. 37-57).

Joseph had no idea when he left prison that such a great honour was awaiting him as that bestowed upon him by Pharaoh; but God knew, and He had prepared His servant for it. It is significant that for each crisis God has His man ready: Noah before the flood, (6: 8); Abraham in Ur of the Chaldees, (12: 1); Moses at the burning bush, (Ex. 3: 3); David at the sheepfold, (1 Samuel 16: 11); Paul in the way to Damascus, (Acts 9: 3); Joseph in prison; and many another throughout the ages. Men used by God as leaders have first of all been true to Him in obscure places. Let us be content to labour for Him where He has placed us, and not be impatient or discontented with our lot.

The advice of Joseph, "was good in the eyes of Pharaoh and in the eyes of his servants," (v. 37). His wisdom and high character were recognized, (v. 38), and he was appointed to the high office of governor, (v. 40). Such an office carried with it great power, and the installation pertaining to it was of a solemn and public character. A ring was placed upon his hand; he was arrayed in vestures of fine linen, a gold chain was put about his neck; he was made to ride in the second chariot of Pharaoh, and they cried before him. "Bow the knee: and he made him ruler over all the land of Egypt," (vs. 42, 43). The greatness of Joseph's power is further manifest in the statement of Pharaoh, that "without thee shall no man lift up his hand or foot in all the land of Egypt, (v. 44). Joseph's exaltation was complete, sudden, unsought, glorious, permanent, due to his work, and is typical of our Lord's exaltation, (Phil. 2: 9).

After Joseph's exaltation he was given a Gentile bride, "Asenath the daughter of Potipherah," (v. 45). This is typical of our Lord's relationship to His Church. From among the Gentiles God is now taking out a people for His name (Acts 15: 14), and these will be presented later to the Bridegroom, (2 Cor. XI: 2; Eph. 5: 22-33). In age Joseph is also a type of our Lord, if we think of this as the time of his entrance upon his life work, and not that particularly of exaltation, (v. 46; Luke 3: 23). Immediately after his installation Joseph entered upon his work, (v. 46). Endowed with power and wisdom he made arrangements for the storing of the grain, (v. 48). The grain was exceeding plentiful (v. 49), so that ample provision could be made for the famine years, and when those years came the country was well prepared; the storehouses were opened, "and all countries came unto Egypt to Joseph for to buy corn, because that the famine was so sore in all lands." May we learn the lesson of preparing in all things for the future!