

# The Gospel Witness

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IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.  
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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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## "Unstable As Water"

In building a house one needs material that will maintain its dimensions, and will stay where it is put. If the foundation is of stone it will not shrink or change its form. If it be of cement, it must be mixed in proper proportions so that for years together it will remain exactly the same as when the foundation is laid.

But before any material is put into the foundation, a place must be prepared for it. Hence an excavation is made, and the builders go down below all shifting sands or moist or changeable soil of any sort, either to the rock or to some kind of hardpan that may be depended upon to remain where it is, and support the foundation that is to be laid upon it.

As the superstructure is reared, all the material that enters into its construction must be thoroughly seasoned. There are houses which are built for sale, where stability and durability are sacrificed to cheapness and appearance. A man buys the house thinking he has purchased a good home, but in a year or so, and sometimes in a shorter time, all the walls are cracked, everything is off the plumb; the doors are warped and twisted, some have shrunk so that they will not latch, and others have so changed their form that they will not close. The man discovers that he has a warped and twisted house that cannot be made straight.

The same principle holds in the construction of other things than buildings. The steel in the machine must be properly tempered. The steel which enters into the great bridge must have no flaw in it. The finished thing, indeed, if it is to continue in its completed form, must be made of material the size and weight and temper of which will remain the same.

But the greater part of life in this terrestrial sphere consists in human relationships. If a great financial corporation is organized, or some mercantile concern is projected, or an educational, political, or religious, organization is proposed,—whatever principles of moral, and financial, and educational, and political policies, or religious truth, be set out as a platform or foundation or standard, for the regulation of the organization or institution contemplated, in the last analysis, it is the quality of the human material that is put into the concern which will

determine its success or failure. In the management of any organization, the great task, the supreme art, consists in finding and directing the right sort of human material.

Of the human qualities which make for success, generally speaking, the most important are the least conspicuous. A man may not be a genius, his intellectual capacity may be very limited, but if he has character, particularly if he be constant, dependable, trustworthy, in the long run, whether he be the manager or the janitor, he will make a larger contribution to the success of the organization to which he belongs, than can be made by any blazing human meteor, however dazzlingly brilliant he may be.

Indeed, the most difficult, disappointing, and even dangerous of all human dispositions is that which is unstable, always changing, inconstant, variable, vacillating, erratic, irresolute, capricious. Nobody knows what such a man is likely to do under any circumstances. Long ago, Jacob described his firstborn, Reuben, as such a character, by saying, "Unstable as water; thou shalt not excel." How simple and yet how striking is Jacob's figure!

Water takes the shape of the vessel into which it is poured. Without changing its quality it can be long, square, oblong triangular, oval—any shape at all.

Water always takes the line of least resistance. It can run downhill of itself, but it must be carried uphill. It reflects the colour of its surroundings. Under a blue sky, it is blue. Beneath the shade of an overhanging tree, it is green. When the air is quiet and there is no wind, it is placid as a mirror; but by the wind it can be lashed into a fury. It takes the temper of its surroundings. The frost can turn it into ice: the fire can convert it into steam. It may be turned to useful or destructive purposes—indeed, the suggestions of the figure are almost endless.

But it means that there is nothing in the element itself that can give it permanency either of form or place.

And how true is the figure to human experience! This waterlike instability in men and women is observable in all walks of life. Such an one becomes "all things to all men" in another than the apostolic sense. We have heard of square pegs in round holes, and round pegs in square

holes; but the unstable man can fit into anything, though usually he accomplishes nothing by his presence.

First, he disappoints people. They learn by experience that they cannot depend upon him. Soon they eliminate him from their estimates of things, and cease to trust him in any emergency. What a sad state this is! We could follow Reuben through family and business life, and the life of the state and of the church. But he is always, the same in this, that he is never twice the same! Almost his only service to his fellows seems to be to stimulate their imaginations and keep them always wondering what the dear man will do next. How much better the quality commended to us in the Book!—"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

### OUR NEW POSITION.

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

THE largeness of the result of the privilege of adoption. First: *the Spirit of the Son*: "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father"; "Ye have received the spirit of adoption, whereby we cry, Abba, Father." The spirit of the son is the spirit of trust and love and rest in the Father's will. It confides in the Father's love, and rests assured that He will love unto the end; that He will care for, and feed, and nourish. It is the spirit of content with the Father's provision; the spirit of glad welcome to all His gifts, and of grateful love in response for all. The spirit of the son removes all distance, and enables the soul to draw near with deep affection, and nestle beneath the Father's arm, and near to the Father's heart. The child tells out all that is in his heart. He looks up into the father's face and reads there his smile of infinite love and tenderness, and responds with a smile of deep joy and thankfulness, knowing that all is well. And the terms on which the soul now lives with the Heavenly Father are none other than those of deepest affection. Life is unutterably beautiful when the spirit of adoption is thus enjoyed.

Another result is *the trust of the son*. Some Christian people seem to live in a realm of fear and dread. They are almost afraid lest hell should be their portion after all. "But", says Paul, "Ye have not received the spirit of bondage again to fear"; fear of punishment, and dread of wrath are gone, when adoption is known. The relationship is seen now to be that of eternal favour, and endless grace. The wrath is seen to have been borne away forever by the Lamb of God. And so fear is banished, and filial trust takes its place. If the son should be disobedient, or neglectful, the Father may chasten. But Sinai can never thunder again at the one who is a son. The son may wander from the Father's path, but he still has the Father's love. It may then be the love of pain, because of disobedience; but it is love still; love that yearns over the wanderer, and looks out with a longing heart to welcome him back and forgive. Oh, that every backsliding son of God would believe this! There need be no dread in the heart. The lash of the pedagogue will never again be used. But rather the Father's love waits to embrace and forgive. Oh, prodigal child, come home, and have no dread in coming, but trust thy Father's

mercy, and never wander more! Let thy life be one of trust through all the mysteries of thy way. There may be clouds of deep darkness, but there is no wrath in the gloom. Trust calmly, therefore, and be assured of thy welcome still. So the privilege of adoption is to trust and not to be afraid.

Another privilege is *the service of the son*. The work done under the pedagogue was a heavy burden. But the service of the son is quite a different matter: it is a service of love: "truly I am thy servant; I am thy servant . . . thou hast loosed my bonds". This is the service of the son. It is done under the mastery of love:

"Forgiveness so my soul hath stirred,  
Subdued and reconciled,  
I must obey my Father's word,  
His dear word to His child;  
My Father's word, and therefore true,  
And blessed to fulfil;  
With perfect love, which casts out fear,  
Would I perform Thy will."

This is the lovely "must" which influences the son; not the "must" of the law, but the "must" of love. The iron yoke is gone, and the yoke that is easy, which Jesus gives, takes the place. Such service is beautiful indeed. When we love a person very dearly, there is no hardship in ministering to him. Rather the heart leaps up with wonderful delight at the opportunity offered to express its affection in devoted service. This service is free and glad, for the House of God is "Liberty Hall," where every son can, in the way the Father wishes, be doing His glad will. They may "go in and out" in the spirit of joyous freedom. What a sad pity it is that the children of God do not serve their Lord more in the spirit of adoption! How happy, beyond all words, is the glad service of our King!

Finally, there is *the inheritance of the son*. Yes; when the child is come of age, and is a minor no longer, he comes into his possessions. And so, when the redeemed soul becomes a son he becomes an heir, too, "If a son, then an heir of God through Christ". The adopted ones are heirs to all that God is, and all that He has.

Mr. W. Arnott tells of a family who had lived in humble circumstances, and who, through the prospering hand of God, were able to move into a larger house, with richer furniture. A little boy in the family was so surprised and delighted with the new home he ran round to the various articles of new and beautiful furniture saying, "Is this ours? And is this ours?" He did not say, "Is this yours?" but "ours". He felt that he was one of the family, and so shared its treasure. Quite so!

That is what our Heavenly Father wishes us to do. He would see us enjoy all that He is, and take and use His wisdom, His love, His power, to use Him as Refuge, and Provider, and Guide, and Home, and all that He has of Grace, and succour, and blessing. We are heirs of God if we are sons. He is our inheritance. Oh, wonder of wonders, how rich and large! What depths of wealth it contains! How exhaustless is this fulness!

Let us enjoy our joys, and possess our possessions. Let all chains of fear and bondage be flung off forever. Lift up the head with joy unspeakable and full of glory. How can we describe a privilege so wonderful as this? It is quite overwhelming.

When some Danish missionaries settled along the Mala-  
(Continued on page 11.)

# The Jarvis Street Pulpit

## ARE PRESENT-DAY ULTRA-SPIRITUAL CULTS THE KINSFOLK OF MODERNISM AND ATHEISM?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 1st, 1931

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"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

"And if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Revelation 22: 18, 19.

### Prayer Before the Sermon.

O Lord, we beseech Thee to draw near to us, and open Thy Book to our understandings, that we may learn something of that which is taught in its pages.

We pray for all within these walls, and for all who hear us at a distance. May the power of the Holy Ghost accompany Thy truth! We rejoice that the gospel is still the power of God unto salvation to every one that believeth. We thank Thee for the word of our Lord Jesus: All authority is given to me, in heaven and on earth; go ye therefore. We bless Thee that the Father hath given Him authority over all flesh, that He might give eternal life to as many as the Father hath given Him. We pray, O Lord, for the sovereign exercise of that authority this evening. May hearts be broken, and understandings be enlightened, and the wills of men liberated and energized. May souls dead in trespasses and sins be quickened; may many now in darkness be brought into Thy marvellous light.

There are many weary hearts, O Lord, that are longing for Thee. Some will hear this service this evening who have not crossed the threshold of a place of worship for many years. They have lived as though there were no God, and yet they know full well there is a power at work in their own lives for which they are not equal, and that unless God helps them they are ruined.

There are fathers and mothers who are troubled about their children, husbands about their wives, and wives about their husbands, and, in some cases, children about their parents. O Lord, our hearts go out this evening to every home where Jesus Christ is not Master and Lord. We pray that Thou wilt enter such homes this evening. Save the parents, we beseech Thee; make them afraid of the task of bringing up their children without God. May fathers and mothers this evening be saved. Help them to yield to Thee, and to make confession of their surrender to their families. Make many a home this evening a veritable Bethel, a house of God where God will manifest His power.

We pray for wandering boys. Bless, we pray Thee, the message of song that has gone out over the air, calling the prodigals home. O Spirit of God, reach them, we pray Thee. May the Good Shepherd find His sheep to-night, and lay it upon His shoulder, rejoicing, and carry it safely home!

Bless us in our meditation. Oh that the Holy Spirit would take the truth of the gospel and save multitudes. Grant that it may be so, O God of grace. We have no right to appeal to Thee, no right to ask any favour at Thy hand. Our only ground of approach is the merit of our Lord, the blood that flowed from His heart. O Lord, may this cleansing Fountain wash many to-night, and make them whiter than snow.

Be mindful of those who are sick in hospitals and elsewhere, some in their own homes. Be graciously near to them. May the word of Thy grace come to all such with comfort and inspiration! Let Thy blessing rest upon the message of the hour wherever it shall reach. May the opening of Thy books on that great day reveal that multitudes have been saved through this service! Bless us for Jesus Christ's sake, Amen.

Many chapters in the Word of God are largely chronological tables, the history of a family tree. By their diligent study it is possible, I believe, to trace almost every nation, people, and tongue, to their ancestral and geographical source. For example: we learn that the Ammonites and the Moabites, while they were not strictly Israelites, were yet of the same family, of the same blood.

The Bible is the channel through which all true knowledge of God flows. God is not discoverable to the natural man. He can never be known by the mere exercise of reason; and such knowledge of God as any one of us possesses, or may yet possess, must come to us as a divine revelation. The Bible is the guide, the standard, the rule, the norm, by which true religion is to be measured; and by the study of it you may know how to come to God, what is the one and only Way home.

On the other hand, the Bible tells us of an adversary, of one who is the implacable, malignant, foe of every man—and of God, too.

He especially exercises his power in the realm of religion. The devil is the greatest of all religious specialists; he specializes in religion. He is never so dangerous as when he wears a religious robe. He transforms himself into an angel of light. He comes to men as a messenger of God Himself.

By the study of God's Word we may discover not only the true religion, but we may identify also that which is false, that which is contrary to the Word of God. All religions are either from God or from the devil, even that which calls itself "humanism", and which would eliminate God and the supernatural altogether, even that is supernaturally propounded. All religions, I say, are either from above or below. They are either from God or from the devil, one or the other. And I want you to think with me a little while this evening, that we may see how the truth of God is corrupted and perverted, and how even sincere souls are frequently led astray.

I shall not attempt a particular exposition of the text. I have chosen it because of the principle it involves, to which we shall come presently.

### I.

I begin the exposition of my subject by asking the question, **WHAT IS CHRISTIANITY?**

First of all, it is a *revealed religion*. It is not man-made. It is based upon a divine revelation. It claims

for its supreme authority a revelation that has come directly from God. That revelation is embodied in a Book which is supernaturally inspired. The Bible is a divinely-inspired, that is, supernaturally-inspired, record of God's communications to men, of His self-disclosure, of His revelation of Himself. We begin there then, that Christianity is essentially a revealed religion. It is not the result of work done in the laboratory. It has not come to us because of the exploration of men of great intellect: it has come to us because God has been pleased to reveal Himself, and to move men by His Spirit to write the record of His revelation.

Christianity is a revealed religion, that is, a supernatural religion, or it is nothing. It is either that, or it is the greatest of all frauds that have ever been foisted upon the human mind. We in this place hold that the Bible is the very word of God, from beginning to end.

I know I am dealing with the a b c of things, but it is a good thing to repeat the alphabet occasionally—especially when one wants to use the telephone-book, and does not know the proper order of the letters! We shall begin at the beginning and look at the a b c.

I say, this supernatural religion, which is based upon a supernatural revelation, *has for its Theme a supernatural Person*, for such is Jesus Christ. He cannot be accounted for on natural grounds. He is the one outstanding proof of the fallacy of the evolutionary hypothesis. There He stands, the Highest, the Noblest, the Holiest, the Mightiest—unmatched by any human person in all the history of the human race. He wears the crown as being the only exemplification of the divine ideal when God said, "Let us make man in our image, after our likeness." That is what He is. Supernaturally born, He lived by supernatural power; He wrought supernaturally; He taught supernaturally; He died supernaturally; and by the exercise of a supernatural power He was raised again from the dead. Laying down His life, He took it again; and at last in defiance of all natural law, He carried from this material world the crucified body into the glory; and there He is now interceding in our behalf.

You cannot reduce Him to the level of a man. He is a Man, but He is more: He is the God-man. He is the Theme of the Bible from Genesis to Revelation. It is always and only Jesus of Whom the writers speak.

Furthermore, *Christianity promises a supernatural experience*. It is not a religion of idealism. It does not content itself by setting before us the highest possible example, but it declares that God comes into human life, and makes man a new creature. He is a new creation if he is a Christian. He has been born again; he has a new life that is from heaven and not of earth put within him. Like his Lord, he has been supernaturally born, but by being "born again"; and the very life of God is in him. He is differentiated from all other men by that tremendous fact that he has been born from above.

Christianity also *promises the perpetual presence of a supernatural Power*. Having thus quickened us, we are not left to ourselves, but He Who is our Lord dwells within us. He abides in His people, and it is even now true, though not in the largest measure and in the ultimate significance of that word, that "the tabernacle of God is with men, and he shall dwell with them". I know it is true, because humbly to His praise I say it, He dwells with me. He dwells with every child of His. We go not a warfare at our own charges. We have a light in the Book, we have a power by which to read its principles

and precepts, and to put them into practice. "If any man have not the Spirit of God he is none of his."

Christianity *spreads before the view of faith a supernatural prospect*. It is all supernatural. If He should not come before, we shall die with others, but we shall rise again.

We shall rise again, and we shall know something of this holy city of which these verses speak. While we welcome everything that will ameliorate human society, that will mitigate the evils around us, while every Christian ought to be a reformer, and every Christian ought to cast his vote for righteousness, and exercise his utmost influence to stay the progress of evil and to make it easier for men to do good and more difficult for men to do evil, yet we have no faith in any human power to abolish evil from the earth and bring in universal righteousness. We expect no utopia to be effected by human agencies: we "look for a city which hath foundations, whose builder and maker is God."

As we have been saved by the touch of God, so ultimately we expect to enter into the glory by His divine power. We are supernaturalists all the way through. That is Christianity. Of course, I have given you but the barest outline, but I beg of you to believe that from the beginning to the end, Christianity is a religion that has God in it—not God as a theory, not God as a mere abstraction, not as an idea, or as an ideal, but as a living, working, mighty Factor in the life of those who believe in Him. That is what Christianity is, that though we are on earth and He is in heaven, yet in a very real sense He is with us.

If we have God with us we have no doubt as to the reality of the thing that we believe and preach.

## II.

HOW, THEN, IS CHRISTIANITY OPPOSED? Always in one of two ways: by adding to or taking from the Word of God. Every false religion is the Bible-plus, or the Bible-minus.

There is a religion which says, "Though the Bible is the word of God, you cannot understand it." The right of private interpretation is denied, and *the Bible has value only as a church interprets it*. According to this view, you may fill your house with copies of the Word of God, and yet be in utter ignorance of its contents until you have the voice of an authoritative interpreter telling you what the Bible means.

What is that? The Bible, plus the church's interpretation of it.

Again, another magnifies the Scripture and says, "Most certainly it is divinely inspired, but it is a *treasury that is fast locked unless you have a 'key' to the Scripture*." You must have another book by which to interpret the Scriptures. Only as you read the Scripture through the medium of that extra-biblical revelation, can you understand it. That is adding to the Word of God by some human "key" to the Scripture. It never would unlock my Bible. I prefer to look at the key in the light of the Book, rather than to look at the Book in the light of the key. Put the Bible first, my friends.

There is another type of religion. It is the Bible? "Certainly!" they say. You believe it? "From cover to cover, and every word of it." It is all true? "Every word of it. I accept it literally—but sit down a minute while I tell you of a *wonderful experience I had*." A wonderful experience! I cannot tell you how many peo-

ple have come to me, asking me to interpret the Bible through their "experience", through some emotional upheaval, when they did not know whether they were in the body or out of the body. They fall into a kind of trance, and they talk with tongues. They do not know what they said, but they come to you and say, "You can never rob me of my experience." Sometimes I say to one of them, "Brother, wait a minute. Let us look at your experience in the light of Scripture"—they reply, "Do not talk to me like that. You must not rob me of my experience." Everything is interpreted in the light of their experience. Their experience is an emotional revolution of some kind, and is far more of the flesh than of the spirit. But everything in Scripture is now subjected to the test of this supposed experience.

I preached a sermon some years ago, when a pastor in Hamilton, on wireless telegraphy the Sunday following Marconi's announcement of his first successful transmission of signals across the Atlantic. The next week it was published in the paper verbatim, and a man came to my door and said, "Are you Mr. Shields?" "Yes," I replied, "that is my name." "Was the sermon I read in the paper yours?" "Yes." "Is your study in the house?" "Yes, sir." "Would you mind letting me go into your study?" "Not at all; come if you like." I took him upstairs to my study, and he said, "Where did you sit when you wrote that sermon?" "Right there in that chair," I replied. "I should like to sit in that chair." He sat in the chair. Presently he said, "You used this desk?" "Yes, sir; that is my desk." "Well," said he, "you do not know it, but you are one of the most sensitive spiritualistic mediums in this city." I found I had sitting in my study chair the leading spiritualist in Hamilton. He wanted to explain to me the second chapter of Acts. I said, "You believe that?" "Certainly, I believe it. The Bible is inspired to me. But that second chapter of Acts is an inspired record of a spiritualistic seance." The Bible? By all means—the Bible plus something else.

I warn you against that principle.

But again: *there is a substitution of feeling for faith, a substitution of our own intuitions for the explicit teaching of revelation.* The more you get into that subjective frame of mind, and persuade yourself that you have a monopoly of the will of God, that you know there is no possibility of your being wrong—you will be likely to interpret the Bible through the medium of your own desires, and thus fall into the error involved in the principle we are discussing—the Bible plus your own notion of things.

There is another form of heresy, *the Bible minus.* Minus what? Everything that science disapproves, everything that prejudice finds unpalatable, everything that does not appeal to my aesthetic taste. Somebody said about this ordinance of baptism which you have observed this evening, "It is not seemly for people to be immersed, and therefore it cannot possibly be right." The Bible minus, that is all; taking away from that which is plainly taught in the Word of God; that which my reason, my prejudice, my natural taste, disapproves, I must eliminate.

You may apply that principle for yourselves; but every false religion and everything that opposes itself to the gospel of the Lord Jesus falls into one of these two categories: it is either a religion based on the Bible, plus something else; or the Bible mutilated, dissected, and parts of it taken out and thrown away.

### III.

WHAT IS MODERNISM? Modernism is the substitution

of the natural for the supernatural. It is naturalism as opposed to supernaturalism. There are degrees of it, but that is what it is in principle.

It is applied, for instance, *to the origin of things.* I open the Book and read, "In the beginning God created." The Modernist says, "I do not know. I will look into that for myself." It is a bit of a contract to go back to the beginning, is it not? You have a long, long way to go. I fear you will never speak with authority on the subject, but you can, as someone says it is the business of philosophy to do, push the great First Cause back as far as possible. You may push Him so far back that you cannot see Him at all.

What is Modernism? It is the substitution of human reason for divine revelation, the human for the divine, the natural for the supernatural.

That makes a man an Evolutionist. I fear I shall have to correct that. Evolution is not the result of the substitution of human reason for divine revelation, but the substitution of human imagination for divine revelation. No one would send a cat to the lethal chamber on such evidence as appears to be convincing to those who accept this hypothesis. There is no evidence at all. It is purely imaginary. The evolutionist does not contend that he has any direct proof of his theory. Wisely he dates his speculations several millions of years back, and sometimes he makes himself particularly safe by multiplying his millions by hundreds. The farther you get back, you see, the safer you are! There is no one living who was there, and there is no possibility of anyone's being able to contradict you successfully.

That principle is applied all the way down to the points I have covered. To the Bible: it is reason for revelation. That is Modernism—that which appeals to my reason. "There are many good things in the Bible. It is a wonderful Book! I do not presume to say," says the Modernist, "that anybody could reproduce it. But there are some things in it that my reason cannot approve, and those things I delete."

The principle is applied to the Person of Christ. Says a prominent New York preacher, the Virgin Birth involves a biological miracle that is unthinkable to the modern mind. Therefore take it out of the Bible—the Bible *minus.* That is Modernism all the way through.

As applied to conversion, conversion is said to be not a recreation, not something wrought by the Spirit of God: but is a psychological revolution. Conversion now, by many, is explained rather than opposed; but explained on purely rationalistic grounds as opposed to the plain teaching of the revealed Word of God. Thus Modernism is anti-supernatural in all its implications and applications.

### IV.

There are CERTAIN ULTRA-SPIRITUAL CULTS. I shall not call them by name. I shall deal with their principles, and you can identify them.

You may profess adherence to the Bible, an acceptance of its literal teaching, and yet *add to it your emotionalism,* your ultra-spiritual attitude. Remember the principle of the temptation of our Lord which I read to you this evening. Have you thought of the psychology of that? When Jesus was led up into the wilderness to be tempted of the devil, He was an hungered, and the devil came to him saying, "If thou be the Son of God, command that these stones be made bread." He tempted Him in the realm of the physical. And it was a sample of all physical temptation; to use your powers for the gratification of the legitimate

requirements of the flesh. Jesus Christ answered in effect, "It is true I have a body, it is true that I need food, and that I am hungry. But I have something more than a body: I have a soul. I cannot violate the laws of my spiritual nature in order to gratify the cravings of my physical nature. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Thus the physical was reinforced by the spiritual.

Then the devil took Him up into the temple, and set Him on the pinnacle of the temple. I heard a man say once to some workmen, "There you are; you are as safe as if you were in church." You are not safe in church: you are not safe anywhere but in Christ. Our Lord was taken up to the pinnacle of the temple, and the devil said, "If thou be the Son of God, cast thyself down—God will work a miracle for you, because it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Defy the laws of gravitation. Jump off and show that you are superior to physical law." Jesus said, "Thou shalt not tempt the Lord thy God. The laws of My physical nature are just as much God's as the laws of My spiritual nature. I have no right to violate the laws of My physical nature and expect God to work a miracle to save Me."

Then he took Him away to the mountain, and showed Him the kingdoms of the world and all the glory of them. He made his appeal to Christ's intellectual nature, to the imagination. He saw in a vision all the pomp and power of the whole world spread out before him. Then the devil said, "It is yours if you will fall down and worship me." Our Lord reinforced His intellectual nature by the law of the spiritual. He said, "God is first there, also. Thou shalt worship the Lord thy God, and him only shalt thou serve."

I think that was what our Lord meant when He said, later, "The prince of this world cometh, and hath nothing in me." He knocked at every door, but he found it locked against him. His sinless humanity was a glorious whole. There was no breach in it. There was no place for the tempter to get in. The only Man who could say that was Jesus.

The devil comes today to tempt us in the realm of the spiritual. There are men who say, "I will not have a doctor. I believe in divine healing"—while half of such religious quacks take medicine. When they are really ill, they send for two or three doctors. It is a mere theory. It is not always so: some are so deluded as to carry it through to the end. What is it but casting thyself down in the belief that He will give His angels charge concerning thee? We have no right to do it. The ultra-spiritual appeal is as dangerous as the rationalistic appeal—and is as contrary to the Word of God.

#### V.

WHAT IS ATHEISM? An atheist is a man who says there is no God. The Bible calls him a fool: "The fool hath said in his heart, There is no God." There may be very few theoretical atheists. There are a few who profess that they do not believe in the existence of a Deity but they are comparatively few. But there is a practical atheism,—and I have known even orthodox people who seem to me to be "practical atheists." What do we mean by that?

A little while ago I reached the conclusion that I was riding too much, and walking too little. I made up my mind that I was going to be a pedestrian. I became a theoretical pedestrian. I was absolutely convinced that walking is a very healthy exercise, and that I ought to walk, that I ought to walk more than I rode. But I have to confess that while a theoretical pedestrian, I am a practical motorist: I ride every day. My theory does not amount to very much: it is my practice that counts.

An evolutionist is not an atheist theoretically—oh no! But practically he has crowded God out of the theatre of human life.

Some years ago, before you and I came here, a company of men, carpenters, stone-masons, and I know not who else, erected this building. When it was finished, they packed up their tools and went away. We have had a few here since to repair it, but the builders left when it was erected, and have not returned. The house was built, and here it is.

The evolutionist pushes God so far back that He is scarcely even the Builder of things, He is only the Originator of the materials of which things have made themselves. God serves no practical purpose in anybody's life, according to that theory. Evolutionism leads to practical atheism. There is no practical difference between atheistic evolution and theistic evolution; you are only conjuring with words in attempting the distinction. The evolutionary philosophy—it is not science—practically eliminates God as a factor in human life; for if I am but a part of a machine, if the cosmos is only a machine, and I am only a cog in the wheel, where shall I find a place for God?

I will go farther than that. I do not think the editor of *Varsity* went far enough. I would go farther than he, and say Toronto has thousands of practical atheists in it, and that *some of them are in the pulpit*. What! a practical atheist in the pulpit? Yes! What is the Bible? Is it the word of God? Yet the preacher comes into the pulpit with another book instead of the Word of God. My brethren, can anybody imagine that if God Himself were to come into this church, and His presence were recognized, that any other voice than His should be heard? "The Lord is in his holy temple: let all the earth keep silence before Him." Let the word of the Lord be heard. Yet there are pulpits in this city where the Word of the Lord is scarcely ever heard except for the purpose of announcing a text. The preacher does come with his laboratory rationalizations instead of plainly declaring the word of God that liveth and abideth for ever.

Of what value is it to say, I believe the Bible, I believe it is the word of God—if I then actually come into the pulpit, into the house dedicated to His worship, and substitute something else for the word of God? What do you expect but "practical" atheism when you have that in the pulpit? I know I shall be censured for that. I am glad some of the newspapers are catching up with us. Six and a half years ago I published an editorial in *The Gospel Witness* from the organ of the Christian Student Movement of Toronto University. In that editorial the writer, a man by the name of Davidson Ketchum, said in part:

"Christ! Why had we not thought of him more before? There, if anywhere, lay the solution. He

could explain God to us, for he had known him as no one else had ever done. 'Away, Reassurers, with all your ready parallels and analogies; we are going to study this business out for ourselves in the life and words of one who ought to know all about it.' And we shut our ears to them and studied Christ; read and thought and read again. And what we found amazed and frightened us. For we found that Christ Himself, the sinless one, had been let down by this same God from beginning to end of his life. All his faith, all his prayer had not availed to bring the kingdom which he thought was so near; God still bided his time, and left him to his fate. Hoping against hope, trusting even when betrayed, he had fought on to the lonely end, only to die at last with 'forsaken' on his lips. Now we knew; now we saw. God, if he had ever been on the great white throne, was there no longer; there was no hand stretched out to guide, no watchful eye to guard. The world might run its wilful course to utter ruin, mankind might disappear for ever, melt away like a film of mist, and no divine power would be manifested to save it. God had forsaken us: we stood alone.

"And yet not alone, for when we lost God we found Christ. Now for the first time ours wholly and completely, sharer in our pain, our disappointments, our very illusions, he became to us once and for all the way, the truth and the life. For on the same dark foundation of despair on which we stood, and on no other, he had built, through faith and love of men, a divine and immortal fabric, fairer than the stars of heaven. Where God had failed a man had conquered; where he had conquered we might conquer, too. And in the strength of that vision we have travelled thus far along the shadowy road of life."

That is atheism, the most blatant, rationalistic sort of atheism. That was copied from the magazine of the Christian Student Movement in the September twenty-fifth issue of *The Gospel Witness*, nineteen hundred and twenty-four. But of course it was Dr. Shields who said that, and he is a fanatic anyway! Some of you will catch up to this pulpit by and by, and you will find that this unbelief, this thing that undermines the people's belief in the Word of God, is undermining faith in the state, and in the family, and will work chaos everywhere.

What else has brought about the present condition in the world but the elimination of God from the thought of men? This condition obtains even in the pulpits of Christendom, and it does lead to "practical" atheism.

Once more: *here is a church*, and they say they believe in God. Yet they close the doors tonight, and until next Sunday the voice of prayer is not heard in the church. There may be a dramatic society that will put on a play—or a playette, or whatever they call it. There may be a little exercise in the gymnasium. There may be a boys' club and a girls' club, and I know not what else, but no prayer-meeting. If there is a prayer-meeting, it will be attended by only a few. I heard of a preacher in Toronto some years ago, who, after he had made the usual announcements, sat down. Presently he rose and said, "There is another announcement I forgot: the janitor and I will hold our usual prayer-meeting on Wednesday night"!

Let me ask: Do you suppose a congregation of people who really believe in God, *who really believe in God*—not as a theory, but as an actuality, as a factor in human life—do you believe a congregation who believe that all the resources of Deity are at the command of faith, will close their doors and forget to talk with God for a whole week together? I do not believe it. I believe the empty prayer-meetings, the neglect on the part of God's professing people to besiege the mercy-seat, is the most manifest kind of practical atheism. It is a confession that the people of God do not believe in God in their hearts, or they would call upon Him.

We believe, do we not? Oh, not in any theoretical way. Have we not seen the mighty hand of God in this place? Have we not seen God do things in this place that nobody but God could do? Is not the Bible a real Book to us? Do we not believe that the God of the Bible still lives, and that when a poor sinner cries to Him he is really saved, and that He helps us all the way along?

If that be so, do you not think we ought to pray more than we do? Do you not think we ought to pray without ceasing? Do you not think we ought to live in unbroken communion with God all the time? I do. They will call you "fanatics". They will call you "Fundamentalists". They will call you "Jarvisites" if you live in Toronto. They will do even worse than that; they will actually call you "Shieldsites"—and that is about the bottom of the scale with some people. But never mind. If you can live in such contact with God that men are compelled to say, "Yonder man is a Christian. He prays; he lives as though God were living with him. When he works, he does it as in the fear of God. In his business life, in his family life, in his recreational life, there is something about that man that differentiates and separates him from his fellows. I believe after all there is a God, and a Saviour, and a salvation, for me."

Oh, let us be believers—yes, practical believers. Let us practise the thing we profess. Let us live it. Let us be veritable incarnations of the gospel. And God will bless us. He will visit us. I believe, dear friends, that there is going to be a great revival here. I believe people are weary of earth's barrenness, and that God is going to visit His people, and that we shall yet live to see multitudes—multitudes—in the valley of decision, inquiring their way to Zion with their faces thitherward. May God revive His work, and send us a revival at once!

Let us pray: O Lord, we pray Thee to bless the testimony of Thy Word wherever it has been or shall be preached this evening. Help us to trust Thee with all our hearts, and with all our eyes, and tongues, and hands, and feet—with all there is of us. Help us to be practical Christians, adorning the doctrine of God our Saviour in all things. We pray that some may be saved to-night. May some poor sinner come home, some backslider come home to God; may somebody who has been playing with the doubts that prevail in this day of unbelief be made to believe. May the Holy Spirit bestow upon them the gift of faith, that they may trust Thee, for Jesus Christ's sake, Amen.

## JUSTIFICATION.

A Bible Lecture by Dr. T. T. SHIELDS

Sixth in a Series of Week-Evening Lectures on the Doctrines of Grace, Delivered in Jarvis Street Baptist Church, Thursday Evening, February 26th, 1931.  
(Stenographically Reported.)

The subject before us for consideration this evening is one which might well occupy our thought for months and even for years together, so that I shall not be able to treat the subject exhaustively, but shall cover it only in outline.

The doctrine of justification by faith, and by faith alone, distinguishes that view of salvation which regards it as being wholly of grace from any other view which looks upon it as having in it an admixture of human works or human merit. It was for this great doctrine Luther contended; and this doctrine which had so long, to the view of many, been buried amid the superstitions of Rome was revived, or brought to light again, by the great Reformation.

I read an article the other day in *The British Weekly*, drawing attention to the difference between the prevailing theological view obtaining in England, and that which is now most commonly prevalent in Germany. The writer—I think it was not Dr. Hutton, the Editor; but I forget at the moment the writer's name, though a very prominent English scholar—declared that it was quite common in Germany to hear preachers preach the doctrine of justification by faith alone, without works; but that it was not only unusual but almost unknown in England to-day. If that is true, we need another Reformation to bring that great central truth back to light, to acceptance on the part of God's people.

## I.

WHAT DO WE MEAN BY JUSTIFICATION? First of all *it is something external to the subject of it*, it is something apart from us, it is something that is done *for* us, rather than done *in* us. It is associated with what is done in us, but justification, *per se*, is something that is done in our behalf, and for us, by Another quite apart from ourselves.

It is an act of God. We are said to be "justified" by faith, but it is not an arbitrary act. That is, it is not something which God does without reason, by the arbitrary exercise of His own sovereign will. You have heard of the Cornishman who asked, "Why can't God do a generous thing and forgive a fellow?"

Justification is not a benevolent act of God exercised by Him simply because He is God and has authority to justify whom He will; because the very word itself suggests a legal principle, and it applies to those who are not unrelated to the law of God. The man who is justified is given standing before the law, he is declared to be just, or righteous—not *made* righteous, but declared *to be* righteous in the eyes of the law before which he stands. He is accounted a just man against whom no offence is registered, over whom no penalty hangs. He is just, and has no fear whatever of the law. "Free from the law", we sing, "Oh blessed condition!"

*Justification is much more than the forgiveness of sin.* It involves the forgiveness of sin, but it means very much more than that. The mere remission of penalty and release from the consequences of wrong-doing would be a very inadequate salvation. Merely to have our sins

forgiven, to escape from hell to heaven, and ever to walk as a ticket-of-leave man in the glory, would give us no standing before God, before His law, before His creatures who have not violated the law,—the principalities and the powers and we know not whom in the heavenly places. Therefore, justification means very much more than the forgiveness of sins, though it does mean that.

It means that we are accounted by the law of God to be righteous, that *in the eyes of the law we are esteemed just*. We have no debt to pay, no penalty to fear, no condemnation anywhere that can come upon us. That being so, it means that *we are given a place in the divine favour*. We are justified before God. It is now possible for us to come into the presence of God as though we had never sinned at all. It is a very wonderful thing, that we whose sins so richly merit the divine displeasure and the flaming wrath of the divine holiness, should have been so provided for by the grace of God that it should be possible for us to walk into His holy presence unabashed, standing before Him as though we had never sinned.

Our salvation, the salvation that is in Christ, is much bigger than we have ever dreamed. The dimensions of it, the content of it, the purpose of it, the potentialities of it, are beyond our utmost imagination. And yet we may rejoice in this that somehow or another we are so conditioned by divine grace—those of us who are saved, I mean—as to be fit for His presence. As to how it is done, a little more of that presently; I am trying to content myself with a simple definition of what justification is, that it gives us standing before a holy God, causing us to be esteemed righteous, flawless, in His sight.

I do not know of any better illustration of what justification is than the story of Captain Alfred Dreyfus. A few of you may remember it, and it may be a dim memory in the minds of others. But the story so closely resembled the trial of our Lord and the treatment that was meted out to Him, that I studied it minutely and read every shred of evidence submitted to the courts in both trials. It was a most interesting study in psychology, and in jurisprudence.

Dreyfus was a Jew, a captain in the French army. He was charged with having sold military secrets to an unnamed enemy; the enemy was generally assumed to be Germany. Now that we know the intense feeling on the part of France, and her constant fear since the year eighteen hundred and seventy, we may know what bitter hostility was evidenced toward this Jew when he was charged with having betrayed his country to its most dreaded foe. He was tried by court-martial, and found guilty. His regiment was paraded, and in their presence the marks of rank were torn from his tunic. His sword was taken from his side, broken in pieces, and cast at his feet. He was degraded before his regiment, and before his army, and then sentenced to a long term of imprisonment on that dreadful penal colony, Devil's Island.

He was there for a number of years when the novelist, Emile Zola, convinced that an injustice had been done,



took up his case. There was great agitation in France. It resulted at last, after a long discussion, in a reopening of the Dreyfus case, and a retrial. He was brought back from Devil's Island and retried. A verbatim report of the whole proceeding was published on this side of the sea, and there was not the shadow of a doubt that Esterhazy was one of the meanest conspirators of history. (I notice something happened to his daughter a few days ago; her name was mentioned in the press.) Count Esterhazy was one of the conspirators. It was proved conclusively that Captain Alfred Dreyfus was an innocent man, and that somebody else had sold this military secret to the enemy; but they had to fasten the guilt upon someone, and due to the strong anti-semitic feeling in France at the time, they had selected a Jew. Their wrath fell upon Dreyfus, and he was condemned. All evidence proclaimed Dreyfus innocent; notwithstanding, for the honour of the French army, (as we have seen similar courses taken for the honour of a university) he was for the second time found guilty.

The next day the President of France pardoned him, but Dreyfus threw the pardon back at him. He said, "I do not want your pardon; I will not accept your pardon. If I am a guilty man I am willing to go back to Devil's Island and pay the penalty of my crime, but I am absolutely innocent, and will never rest until my compatriots regard me as a loyal officer of the French Army."

Ultimately a further trial was ordered, and at last justice was done, and Dreyfus was declared "not guilty". His regiment was again paraded. He was recommissioned as a captain in the French army, and in the presence of the regiment before whom he had been degraded they restored his shoulder-straps, and his sword, and all the other marks of rank; and the regiment saluted their captain. He was at last justified—not pardoned, but justified, acquitted, regarded by those for whose regard he cared, as a righteous man.

I do not think that anything less than that would do for us in heaven: to pass before men and angels as those who are in the sight of a holy God perfectly just.

There is the problem. It is no wonder it should have been asked so long ago, and no wonder that it should still be asked by those without divine illumination, "How can man be just with God?" No greater question was ever asked than that. And to that question no mortal can find an answer. It must come from a God of grace, and from a God of grace alone.

## II.

Let us take another step: WHAT IS THE MORAL BASIS FOR THIS DIVINE ACT WHICH WE CALL JUSTIFICATION? Upon what moral ground, consistent with principles of righteousness and truth and equity, can a holy God justify a sinful man? That is the problem. Where shall we find the moral justification? May I put it this way, How can such justification be justified, or shown to be justifiable? Obviously *it cannot be on arbitrary grounds*. Even God Himself cannot act arbitrarily, for reasons within Himself apart from principles of righteousness. Of course, I shall have to explain that. It was perhaps a slip when I said "reasons within Himself", because there can be no reasons within Himself that are not just, for God is holy. But what I want to make clear is this, that God cannot exercise His sovereignty arbitrarily and without regard to righteousness. The very nature of God precludes the possibility of His doing certain things. For instance, we read that God "cannot lie." Paul said, "In hope of eternal

life, which God, that cannot lie, promised before the world began." Why cannot God lie? For the simple reason that He is truth. For God to lie would be to violate His own nature. He cannot do it. His whole nature would be outraged if God were ever to speak other than the truth, or to act in a way that was not consistent with the truth. His perfect holiness, His absolute perfection, make that impossible.

Very well, then, on the same ground it is impossible for God to act unjustly, or without regard to principles of justice. His whole nature—and mark this,—I wish you would make this distinction, and try, if you can, in your thought, to distinguish between God as the source of all good, and the law that emanates from Him. It is only a mental concept because, as a matter of fact, you cannot distinguish between the nature of God and the law of God, because the law of God and God Himself are one. Being truth, He must always act in accord with truth. Being just, He must always act in accord with the principles of justice. Being Himself righteous, it is impossible that He should ever act unrighteously. Therefore whenever law issues from Him, it is ever a part of His own nature.

Thus the divine law differs from human laws. We must beware of the plausible, and distinguish between things that differ. Analogies are not proof and may lead you far astray. We must always remember that God and His law are one.

You will see my reason for stating that presently. You may go to the law library and get a volume, and you will see that "by and with the consent of his counsellors," or in a phrase similar thereto, his Majesty King George the Fifth enacted so-and-so,—but his Majesty, personally, does not know anything about it. If his Majesty's personal opinion were sought, perhaps he would not agree with the statute. The laws upon the statute book, put there in the name of the king, have no necessary relation to the king's own nature or his own desire. He is human, and it would be humanly impossible that he could know the particulars of all the laws passed in his name. He is only the figure at the head of the commonwealth or of the empire.

Not so with God: every law, be it a natural law in the physical world, or a moral law—the moral law as summarized, for example, in the ten commandments,—or a principle of morals,—all laws are but radiations or written transcripts of the Divine Nature. You cannot break that law without offending His person; you cannot violate God's law without assaulting the nature of the divine Law-giver. Therein in part lies the inadequacy of the theory of the governmental atonement. The atonement was effected for more than the maintenance of the divine government. It had its reason in the nature of God Himself because of what God is. So I say God cannot act arbitrarily without respect to the law of which He is the source.

Do you understand my thought? For example: here is a judge upon the bench. He has every sympathy with the prisoner. He may feel the prisoner has been a victim of circumstances, and yet he has broken the law, he has committed a crime. The judge considers all the mitigating circumstances, makes every possible allowance; and yet he has to find the prisoner guilty, and, being guilty, he cannot say, "You are guilty but I will forgive you; go and sin no more." The Law will not allow him to do that. Inasmuch as the prisoner has violated the law, the

judge, in the exercise of his duty, and in the discharge of his oath, must mete out such a penalty as the law prescribes.

God is Himself the Law-giver. Can I make it plain? There is that great law library down there, and those laws have no relation, I said, to the king, to the king's desires, or to his nature. Neither have they any direct relation to the judge. He is charged with their enforcement. He may privately say, "If I were the legislature I would not pass that law at all." But it has been passed, and he must enforce it. Not so with God. If you can conceive of all laws upon all statute books as being incarnate in the judge, you may get a glimpse of the truth that every law that ever God has issued finds its source in Himself: therefore God must act in justifying the sinner consistently, not with the law of His domain merely, with things external to Himself, but He must act consistently with the law of His own nature, with what He is as God. In other words, He must be just, for He is Justice.

How, then, can He be both just and the Justifier of the sinner? Only on one of two grounds: either the person accused must be declared innocent as one by whom no offence has been committed, and therefore from whom no penalty is due; or if he is guilty, the penalty of the law must be paid. You cannot dispose and dispense with these principles by sneering at a "mechanical" view of the atonement. There is a sense in which this is a mechanical world. There are just balances, and God cannot be just and the Justifier of the ungodly unless that penalty which His own perfect moral nature, His own divine holiness eternally unchangeable, demands, is paid; for were He thus to forgive the sinner He would violate His own nature—and that is impossible, because He is God. I do not say He *must* not do it, but that He *cannot* do it. He is incapable of it.

Hence what the law requires in behalf of our sin, on account of our sin, must somewhere, somehow, by someone, be supplied.

I shall speak this evening of the atonement only incidentally, because all these great doctrines are related to each other, and you cannot think of one without thinking of them all. Yet our special thought is in relation to the act of justification and its implications, so I refer to the atonement only incidentally because there is no possibility of understanding the principle of justification without the atonement. But I say that whatever we may find in our study of the atonement later, this is perfectly clear, that the nature of God—I do not say His character; I use the stronger word, the strongest term I know—the very nature and essence of God, what God is in Himself, demands absolute justice, absolute righteousness, absolute truth, and so on. We saw that in our first study.

Very well then, if God is Himself to justify the sinner who has outraged His law, He can justify him only on the ground that the penalty which that law demands has been paid.

Some people wondered a little while ago why some of us so strenuously opposed the teaching of a certain professor, which teaching negatives the whole principle of salvation by grace. If once you ignore the necessity for expiation, for a *quid pro quo*, for a balancing of the books, then you do one of two things: either you malign God and make Him partner in your iniquity, or else you presumably assume that a man can pay his own debts which he owes. Whichever you do, you assume an impossibility. No! Only as the utmost requirements of the law

are met, and the debt is wholly paid, only then can God justify the ungodly. Blessed be God, it has been paid!—

"Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain,  
He washed it white as snow."

That is a standing-place, is it not? Does not that give something for you to put your feet on and say,—

"On Christ the solid Rock I stand,  
All other ground is sinking sand."

But there is another difficulty here, which we must not ignore. *You cannot justly ignore potential evil, evil that is latent, but unexpressed.* You are dealing with the past, and a man has sinned. Yes; and it is paid for. But he may sin to-morrow. Very well: there is a deposit to cover to-morrow's transgressions. He may sin again and again. Very well, there is a deposit of merit for that. The arms of the Cross stretch from birth to death. They cover the moral obligation of a man's whole life.

You remember that in the sixth chapter of Romans the question is asked, after that massive and tremendous argument of the fifth chapter—and if you want to know what logic is, you students, if you want to know how to reason irresistibly, study Romans. It is the finest piece of logic ever written. (Isn't that so, Dr. Stockley? "Yes, sir.") After that great argument of the fifth of Romans, leading us to that great climax, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord", the Apostle Paul assumes somebody's saying, "If that be so, that the more I sin, the more I am forgiven, if salvation be all of grace, and on account of Another's obedience instead of mine as a substitute for mine, shall we continue in sin that grace may abound?" To which he answers, "God forbid." Yes, God will forbid. That is a strong expression. The whole nature of God would forbid salvation's being granted on any such grounds as that, that the penalty should be remitted and that the man should go on in his sin. That were impossible.

Justification finds its moral grounds, its ethical justification, in the nature of God, inasmuch as the divine holiness has required certain things, and by the Incarnation, by the outwrought righteousness of Jesus Christ, the requirements of the law have been met. But there is something more than that. Here is potential evil. Although I am forgiven, I am not yet in harmony with the law that has been honoured in my behalf.—I do not know whether I can make it plain. I wish I had a month or two to try to find a phrase in which to express it, but it seems to me perfectly clear that there could be no moral justification for justification, for the remission of penalty and the restoration to favour of the sinful soul, unless there were some guarantee of future good behaviour, unless there were some provision whereby the sinner can be brought into harmony with the law to which, on account of Another's payment, he has now become reconciled. In other words, justification, apart from regeneration, would be immoral.

I wish you would think that over. There are those who say that the doctrine of imputed righteousness is immoral, that it encourages people to go on in their sins. No, it does not. "God forbid." The very opposite is

true. By Another's righteousness we are justified. Another's righteousness is imputed to us. Our obligations are discharged by another Life offered in substitution for ours. The cleansing blood is that Life in solution, that righteousness in solution, washing our sins away. And here I am, I, the same old sinner, left to start in again to-morrow morning to do the same thing? Oh, no! No! A thousand times, no! "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption." I read to you that great passage in first Corinthians. When we have been a million years in heaven we shall understand it a little better, but I think we shall still want to take a course of a few more million years to understand it more perfectly.

"He who knew no sin, was made sin for us," That is a profound word. I have never known anybody who understood it. I got a manuscript yesterday from someone in England. Written in red ink, pinned to it, was a note stating that it was a "friendly" review of one of my sermons. I do not know who sent it, nor what value to attach to the review, but it was from someone whose judgment is entitled to some respect. But he criticized a sermon of mine where I say, "I shall not be at pains to try to balance Scripture as a merchant balances his books." My critic said, "That is exactly what exposition is." My answer is, I have no balance for the infinite. There are a thousand things in Scripture that I cannot understand. They are there, I believe them; but I cannot explain them. There are portions of the Word of God that defy exposition, I care not what the critic says.

"He made him to be sin for us, who knew no sin"—not merely that He laid our sins upon Him, but as though He was Himself, in the mass, sin, the great mountain of the world's iniquity. I do not know what that means, or how it could be, except that I know it is a fact. What for?—"that we might be made"—mark again—"that we might be made the righteousness of God in him." The righteousness of Christ is imputed to us. But there is something better than that, that by our union with Christ in death, we go down into the grave with Him and actually die with Him: the "old man" is crucified with Him, and the law has its way with him. We rise with Him, and we are in Him, and we are actually "made the righteousness of God in him".

He is made unto us righteousness, as well as wisdom, sanctification, and redemption. So you see, if I may so put it, God finds justification for His act of justifying the sinner by providing satisfaction *out* of His own nature *for* His own nature, "God was in Christ reconciling the world unto Himself". Then and thus He further justifies that gracious act by imparting His nature to us, for by a new birth we are made one with Him, so that "both he that sanctifieth and they who are sanctified are all of one."

I think I had better continue this study next week. I thought perhaps I could get through to-night, but I shall have to leave it here. Will you turn it over in your minds, and when you get *The Witness* next week, read it over. We will pick up the thread of our discourse next week, and endeavour to show how justification is effected, and how we are justified by faith alone; but to-night I have tried to explain to you that justification is an act of God that finds its own justification in the moral nature of God; that God is just, and yet the Justifier of him that believeth on Jesus.

That is only a little glimpse into some of the interesting intricacies of theological thought. What shall be our closing hymn?—Yes, two suggest the same hymn:

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

#### "THOU HAST MADE MY MOUNTAIN TO STAND STRONG."

They call me strong—because my tears I shed where none may see;  
Because I laugh, tell merry jokes and win the crowd to me;  
They call me strong because I smile to ease a broken heart,  
Because I keep the sweet side out and hide the bitter part.  
But, O, could they who call me strong spend but one hour with me,  
When I am wrung with awful grief in my Gethsemane!

They call me strong—because I toil from early morn till late,  
Well knowing there will be no smile to meet me at the gate;  
They call me strong because I hide an inward pain with jest,  
And drive away the cares that come unbidden to my breast;  
Perhaps 'tis strength—God knoweth best; He gave the cares to me,  
And His the strength—not mine—that keeps in my Gethsemane.

—Selected.

#### OUR NEW POSITION.

(Continued from page 2.)

bar Coast of India, a native was one day assisting a missionary in translation work, and in the course of the work he had to translate a sentence to the effect that a believer in Christ became a son of God. "Oh, this is too much!" he exclaimed. "Let me translate, 'He is permitted to kiss His feet'."

"Behold, what manner of love hath the Father bestowed upon us that we should be called the sons of God." And such we are!

Have You Answered

The Editor's Letter

Of January 28th Yet?

Write Him Today

# The Union Baptist Witness

These pages are the Official Organ of the Union of Regular Baptist Churches of Ontario and Quebec. Send all communications to the Office Secretary, 337 Jarvis Street, Toronto 2, Canada.

## WHEN HE HAD CONSIDERED THE THING.

"When Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary, the mother of John, whose surname was Mark; where many were gathered together praying."

Many of us "know of a surety" that the Lord has undertaken for us, but oftentimes we are guilty of accepting His deliverances and do not "consider", neither are we brought to the "house of Prayer".

During the past week or two, the Lord has marvellously supplied the missionary needs of the Union. We "know of a surety" that He is with us and is directing our path. We are considering His goodness to us and in praising Him, the Executive Board of the Union expresses its appreciation to the churches and friends who have so generously responded to the appeal for Home Mission needs. In our extremity we are brought to the place of "clinging" as was Jacob when he was undone and helpless. Our God has answered and blessed. Let us find our way to the place "where many are gathered together praying" and never tire of considering these things.

The pages of the "Union Baptist Witness" give us an opportunity of "boasting in the Lord"; of telling what the Lord has done for our churches. It is a means of encouragement to those who support and make possible, under God, the missionary work of the Union at Home and Abroad. Pray for these pages. Pray for the churches. Pray for the missionaries. Send brief reports of blessing in your midst. Sometimes the Editor must leave lengthy reports for weeks before space is found for them—a word to the wise, etc.

## LATE MRS. THOMAS W. SHARRETT.

Stanley Avenue Baptist Church, Hamilton, has recently suffered the loss of one of its honored members in the death of Mrs. Harriet Ann Sharrett, mother of Mr. Edward Sharrett, superintendent of their Bible School. Mrs. Sharrett passed away in St. Joseph's Hospital, Hamilton, after a lengthy illness patiently borne. She is widely mourned and to her family sympathy is extended. The funeral service was held at the family residence, 85 Mountain Avenue, and was conducted by her Pastor, Rev. Clifford J. Loney.

## OXFORD ST., WOODSTOCK.

March 10th.

The Pastors' and People's Conference of the Hamilton and Brantford District will be held on Tuesday, March 10th, at the Oxford Street Regular Baptist Church, Woodstock. The morning session will be arranged by Rev. J. K. Yal-land, of Springfield. The afternoon meeting will be in charge of Rev. R. K. Gonder, of Mountsberg, and Rev. R. D.

Guthrie will be the evening speaker. A large attendance is expected. As many as possible should endeavor to attend and share the inspiration of this fellowship meeting.

## COURTLAND.

The Courtland Regular Baptist Church is having blessing. At their recent annual meeting every family of the membership was represented and all responded to the roll call with a verse of Scripture. For all purposes some two thousand dollars was raised and all books closed with a balance on hand. The year was one of spiritual blessing also and the new year promises to be a fruitful one. At the first Communion service a lady living some nine miles from Courtland was received into membership and at the next her husband was given the right hand of fellowship. These members are present every Sunday and bring a car load with them. A young lady responded to the invitation on a recent Sunday in January and is now awaiting baptism. During February, when the Pastor preached a series of sermons on "The Second Coming of Christ", there were responses at each service and the largest congregations have been in attendance at these meetings that have been registered since Mr. Guthrie's going to Courtland three years ago. A baptismal service was held on March 1st and the Pastor preached on the meaning of this sacred ordinance. Four young men responded to the invitation, making twelve souls in five weeks. Mr. Guthrie closes his report with the statement and request: "I believe the Lord is waiting to pour out His Spirit in great measure here in Courtland. There is every indication of showers of blessing. Union Baptist Witness readers, please join with us in prayer."

## WOMEN'S AUXILIARIES NOTICE.

Now that many of the Women's Missionary Auxiliaries are Auxiliaries to the churches and wholly interested in the missionary program of the Union, the Executive Board of the Union suggests that the Home Mission causes, the Student Summer Field Work and the Foreign work in Liberia, be given a large place in their interest and prayer. The Secretary will be glad to communicate with any Auxiliary wishing information as to definite work and needs.

## TIMMINS.

From Pastor H. C. Slade of First Regular Baptist Church, Timmins, the following report is received:

"We held our monthly missionary meeting on Thursday, February 19th. At that meeting it was unanimously resolved: That whereas the Constitution of the Women's Missionary Society of Regular Baptists of Canada is out of harmony with New Testament principles, we, as an auxiliary to the said Society, be dissolved.

"It was then decided to reorganize as a Mission Circle of the First Baptist Church, Timmins."

## ST. PAUL'S, MONTREAL.

"Our Women's Society will now send their missionary money direct to the Union through the Church Treasurer. They re-organized as part of St. Paul's Church on January 6th," writes Rev. A. St. James.

## BUCKINGHAM.

The Women's Missionary Auxiliary of the Buckingham Regular Baptist Church has re-organized and is now an Auxiliary of the Church.

## BENTON ST., KITCHENER.

Benton Street Baptist Church, Kitchener, has been fellowshipping in the support of the missionary work in Liberia, so dear to their Pastor's heart. We rejoice that they share in this great endeavor and that their Pastor, Rev. A. J. Lewis, is seeing souls saved and added unto the Church. Nine were baptized on a recent Sunday and the Wednesday prayer meeting is increasing in numbers and blessing. Continue to pray earnestly for Mr. Lewis, who gave such valiant service to the Mission in Liberia and who has done so much for the cause in the homeland. May the Lord greatly compensate him as he labors in Canada while his heart burns within him with a great missionary zeal for the lost souls in Africa.

## LIBERIA.

Mail received this week from Liberia is indeed a cause for praise as we see how our God has undertaken for our missionaries. Their letters give vivid glimpses of the work accomplished and the need, and plead that we in the homeland uphold them in prayer as never before as they endeavor to tell these lost souls the way of salvation.

## Extracts from Miss Lane's Letter.

"My heart is indeed full and overflowing with joy and gratitude to my Lord and Master to-night. Words cannot express my feelings because of the way God has worked. Just think, we are in Africa at last, having the joy of looking forward to the work to which God has called us. . . . Mr. and Mrs. Davey have consented to try and put up with me until my house is finished. It is indeed a great pleasure to be here with them and enjoy their fellowship, especially since all the people are doing as Mr. Davey bids them and come day after day from the villages to talk Bassa to me.

"When we arrived we were greeted by children on the hill and by a big sign worked in wood, 'Welcome'. Mr. and Mrs. Davey have kept a day school and everywhere we turn we see what these children have done. They have cleared part of the hill for us to live on; have cleared paths just wide enough to allow us to go out to the different villages in the evening to speak to the people. Without these it would be utterly impossible to go out at night as we do and hold services in the town. Then the children go with us and sing in Bassa, cheering us on our way as we walk single file and at the same time they give the

Gospel in song in their own tongue to all who come within hearing distance. That there may be no misunderstanding about the school work, let me say, the children are kept only long enough to give them a real chance to get a clear view of their need of Christ and then they go back home and tell others. If you could hear them sing Bassa and quote whole chapters of the Bible and hear their answers as Mr. Davey questions them in Bible study class, you would marvel. Oh! why do the folk at home live in luxury and not do more to help these two dear workers to reach these sin-sick souls. We are with them wholeheartedly and are willing to deny ourselves to forward God's work. . . . Mr. and Mrs. Davey have written and translated many choruses into Bassa and it would do your heart good to hear them. At early morning prayer meeting yesterday and to-day (January 8th) we had the joy of hearing three Bassa Christians pray for the first time in public. Praise God for victory."

**Mr. Mellish's First Impressions.**

"This is the first time that I have used this typewriter since we arrived and your predictions about metal rusting certainly have come true. I had to run around and get vaseline and oil before I could start at all. We have now been on the station a week and are getting fairly well settled so must write some of our impressions.

"As you have already heard, our boat was three days ahead of time, so Mr. Davey was not at the beach to meet us. However, one of the traders, a friend of Mr. Davey's, met us so we suffered very

little inconvenience. . . . In the eyes of Mr. Davey our troubles with customs were small, but in my eyes it took much wrangling and negotiating to get things settled. . . . Conditions in Liberia are far different from other African countries, and should be explained very carefully to new missionaries coming out. This is not inferring that we were not told, but simply that we have learned a great deal more since coming. The immorality is simply terrible. The place where we stayed at the coast was perhaps the only place where it was really fit for missionaries to stay. The standard that we have set on the foreign field is just as high as that set in the home fields and so this make the visible results seem small.

"On our arrival at the station we were immediately struck with the neat appearance of everything. A path over six feet wide had been newly cleared up the hill. This is splendid, especially when you consider that when Mr. Lewis and Mr. Davey first came up this hill they had to have eight men clear a path for them just to get through, and the top of the hill was all dense undergrowth. Now all the bush and grass has been cleared off and is kept constantly cleared by the school children. This practically eliminates any danger of snakes. All the buildings presented a clean and tidy appearance. The Church is splendid, words could not describe it. Wooden floor all carbolined and about twenty-six neat benches. Formerly they had just a mud floor in the church and there was constant trouble with the jiggers, now all that is done away with. Behind

the church is the dispensary, taking up half of that building, the other half being used at present as a storehouse for tools, etc. This building was also neat but has been much improved by the things which we brought with us and there are quite a number of patients coming every day. We have one man staying on the compound who was gored very badly by a buffalo. This man would probably have died if it had not been for the care which he received here. Then to-day a woman brought a young baby, under-nourished and greatly in need of treatment.

"Sunday evening we went out to the chief's village for a service, all the children going along. Here again we saw the value of the children's work; they are the life of the meeting by their singing. Without them it would be almost impossible to attract a crowd, but it does make an impression when from thirty to forty children come along, singing choruses in Bassa. Then, by the way, there are streams to be crossed and it is necessary to have the boys carry you—even the ladies are beginning to enjoy this experience now!

"We found Mr. and Mrs. Davey in the best of health. The splendid location of the station, a particularly healthy area, means a great deal. From the top of our hill we have a splendid view of the whole countryside, and thus we get breezes which we would not get in a valley. It is needless to say that we too are in the best of health, and we are looking to great times in our work for the Lord."

## The Week-end in Jarvis Street

Saturday evening the prayer-meeting was not only crowded, but packed, overflowing into other rooms. And what an experience of the heavenly places it was! The "old stagers" had to be quiet! So many new voices, so many young people, eagerly participated in prayer, that the two hours seemed but a few minutes. Filled as the room was with people, it was fuller still with the presence of the Holy Spirit. In prayer and hymn and testimony it was manifested that God was near. Did we say two hours? We were not quite right, for it was long past ten before the meeting could be closed.

Sunday morning the same gracious Presence pervaded the place, and in all the classes of the School and in the morning service the presence and power of the Holy Ghost were manifest. Several responded to the invitation; the attendance at the School was 1,279.

In the evening there was a great congregation. The Pastor preached the sermon appearing in this issue. Three were baptized, and at the conclusion of the sermon five came quickly in response to the invitation. Our two-hour broadcast contract makes it impossible for us to close our service before nine o'clock, even on Communion nights, and by the time the congregation has dispersed, and arrangements for the ordinance have been completed, it is at least quarter past nine o'clock. That, in most places, would be considered rather late to begin another service. Notwithstanding, there were seven hundred and forty present at the Communion service (individual cups are used, and thus the exact number of communicants is known). The Pastor gave the hand of fellowship to nineteen new members. Altogether, Sunday was a glorious day of blessing.

We ought to mention also—going backwards—the Thursday and Tuesday meetings. The Thursday evening service is held in the auditorium of the church. It is most interesting to observe how people are attracted by the old-fashioned, but scriptural, doctrines of grace. It is sometimes supposed that in order to attract people, the church must compete with

houses of entertainment, that people have no real liking for solid biblical teaching. The lecture appearing in this issue, and those which have preceded it, by the ordinary standard would not be looked upon as particularly entertaining. Notwithstanding, good congregations assemble Thursday evenings. Comparatively few churches, we fear, assemble even on Sunday such a magnificent crowd as attend the Thursday evening Bible lecture.

Tuesday evening is the church missionary prayer-meeting. The attendance at these meetings is very fine, and is growing. At the meetings the more than thirty missionary members of the church who are engaged in foreign missionary service, the home missionaries of the Union, the students of the Seminary, and missions in general, are remembered.

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

# To Our Radio Hearers

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 may easily be 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, Prince Edward Island, 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, sanitarium, 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!

## Will You Give us a Lift?

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 12 March 22nd, 1931.  
FIRST QUARTER

## JOSEPH AND BENJAMIN.

Lesson Text: Genesis, chapter 43.

Golden Text: "And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son." v. 29.

## I. THE RETURN OF THE BRETHREN TO EGYPT. (vs. 1-14).

"And the famine was sore in the land" and "their father said unto them, Go again buy us a little food", (vs. 1, 2). The brethren on their return from Egypt no doubt brought a good supply of food with them, but the famine being of long duration, that would be nearly exhausted, and a renewal of the supply would be necessary. Jacob therefore gave directions to this end. The sons were willing to go, but Judah reminds his father of the condition which must be fulfilled before they would be permitted to see the governor: "The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you", (v. 3). They must take Benjamin with them, otherwise there would be no use of proceeding thither; and they would not go down. This was Joseph's plan for testing his brethren, and also the means used for seeing his youngest brother. The test was severe, yet necessary and beneficial.

To the condition of the governor Jacob had formerly offered strong objection, (42:38), and now he expostulates with his sons for giving information concerning the family, (v. 6). Judah states their innocence in the matter, and explains how they answered the questions of the governor, but never thought he would make such a request concerning their youngest brother, (v. 7). He then offers to become surety for his brother. He said unto his father, "Send the lad with me, and we will arise and go; that we may live and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely now we had returned this second time", (vs. 8-10). This is a moving appeal and manifests loyalty and even mobility of character. Defects had formerly been manifest in the character of Judah, (38), but this test brought out the best in him. Crises not only make character, but reveal it. Our character is made known by the way in which we act when we are tested. We are tested by the ordinary events of life, and by the evil one, and real blessing is ours when we do the will of the Lord under all circumstances, (1 Pet. 1:6, 7). Note the purpose of a test, and the way in which we should meet it.

The consent of Jacob is given to the going of Benjamin with his brethren. It is due to necessity, but he makes the best of it, and directs his sons to take

with them a present of the fruit of the land, (v. 11), and also to take double money in their hand, sufficient to pay for their former supply of food as well as for the supply they intended to purchase, (v. 12). The placing of the money in the mouth of each sack on the former occasion they could not understand, it was so unusual, it was a mystery unto them. But even mysteries may have a simple explanation, as we know by this case. The consent of Jacob being given he sends his sons on their journey with the expressed desire for God's blessing upon their mission: "And God Almighty give you mercy before the man, that he may send away your other brothers, and Benjamin". And then in a note of sadness and resignation, "If I be bereaved of my children I am bereaved", (v. 14). Note the test as it related to Jacob, its severity of nature, and its immediate and ultimate effect. For him it was a dark hour, but he was soon to realise, what we ought always to remember, that the darkest hour is just before the dawn. Let us trust in the dark hours, and wait patiently for the dawn, knowing that God is sustaining us in all our trials, (Ps. 37:17, 24).

## II. THE ARRIVAL OF THE BRETHREN IN EGYPT. (vs. 15-25).

"And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph", (v. 15). Nothing is said about the journey down, and no account is given of their feelings, but we can well imagine their condition. They were going to meet one who had treated them most severely last time, who had retained their brother Simeon a prisoner, (42:24), and who had the power of life and death, and they knew not what experience awaited them, or what new demands would be made upon them. A certain amount of confidence would be theirs, however, in the fact of Benjamin's being with them. They were manifesting their good faith in fulfilling the condition of the governor. In all this conscience would not be inactive, and they would have many an uneasy moment on account of their sin against Joseph. Truly sin brings its own punishment here and hereafter.

The brethren, with Benjamin, entering Joseph's presence, the effect upon the latter is immediate. He gives directions to the ruler of his house to, "Bring these men home, and slay, and make ready; for these men shall dine with me at noon", (v. 16). His affections were stirred at the sight of his own kin, and particularly at the presence of his youngest brother. For many years he had been separated from the members of his family; he had been raised to a high position; he was highly esteemed, and, no doubt, had many friends. But blood was thicker than water, and the home folks were first in his affections. An evidence of his interest and affection is observed in this invitation to dinner. In addition thereto he was a very busy man, and would have no time during business hours to have a satisfactory visit with his brethren.

The effect upon the brethren of being invited to the governor's house is at first one of fear. They were afraid, and thought it was due in some way to the return of the money in their sacks on the occasion of their last visit. And they

imagined that they were going to be taken for bondmen, (v. 18). Such fear was groundless and of this they were speedily assured by the steward, who, upon enquiry, said unto them, "Peace be to you, fear not: your God and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon unto them", (v. 23). The whole circumstances were bewildering unto the brethren. They knew not the cause for their varied experience; the very house would be strange unto them, and the purpose of their presence in the house would be unknown. However, their fears would be somewhat set at rest by the statement of the steward, though their spirit of enquiry would not be satisfied. As an evidence of the governor's kindness, the steward gives attention to their needs, (v. 24), and they then make ready their present for presentation to Joseph at noon, (v. 25).

## III. THE BRETHREN AT DINNER WITH JOSEPH. (vs. 26-34).

With much fear and trepidation did the brethren enter the house of Joseph, but if they had only known what awaited them, they would have been saved a great deal of care. Their trouble turned out to be a great blessing. And how often is this the case in our experience; the clouds we so much dread, break with blessings on our head! God never forsakes us, (Heb. 13:5), and is always seeking our highest welfare. Faith therefore is pleasing unto Him, and unbelief displeasing, (Mark 9:23; Heb. 3:12).

"And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth", (v. 26). The presentation of such a gift to a man of influence was an oriental custom, as was also the deep salaam. In the latter there is another reminder of Joseph's prophetic dream, (37:5-11). His brethren are unwittingly fulfilling it, though at the first they scouted the idea of such a fulfilment, and endeavoured to make it impossible. The very actions they employed to make it impossible brought about the fulfilment. It is encouraging to note the certainty of fulfilment of the word of God. The wickedness of man cannot prevent this, and God can so overrule that measures used to defeat His will can be made to aid in its fulfilment. This may have a personal and a world-wide application. Note the incentive there is in this to faith and to works.

Joseph makes enquiry concerning his father and receiving a favourable answer, (vs. 27, 28) "he lifted up his eyes and saw his brother Benjamin, his mother's son", (v. 29). "And Joseph made haste; for his bowels did yearn upon his brethren: and he sought where to weep; and he entered into his chamber, and wept there", (v. 30). The time had not yet arrived for Joseph's self-disclosure, but it was evidently hard to restrain himself. From the standpoint of natural feeling we can understand this. It showed strength of will, a set purpose, as well as strong feeling on the part of Joseph. Note these characteristics, and the actions recorded, in the light of the typical teaching respecting our Lord, in respect to our Lord, in relation both to Jew and Church.