

# The Gospel Witness

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

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## True Friendship

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

It has been truly said that ever since the days of Adam the human heart has endorsed the saying, "It is not good that man should be alone". From our earliest years we seek the company of others. It is a child's horror to be left alone: it loves company, and soon indicates its preference for some more than others. This same spirit manifests itself at school, and in all the years that follow. We all love to have one, at least, whom we may call "my friend",—a congenial soul to whom we can unlock ourselves, "Mine own familiar friend". What comfort and inspiration such a friend imparts! And when one of the two, so closely linked, is taken away, how lonely life becomes to the other! And how hallowed is the memory of,

"... the touch of a vanished hand,  
The sound of a voice that is still."

The story of Greece gives us some remarkable instances of true friendship. Roman literature gives us Cicero's "*De Amicitia*", a beautiful production. Our English literature has treatises by Jeremy Taylor, and Richard Baxter, but the one English gem in this department is Tennyson's "*In Memoriam*". In Old Testament writings, the story of Jonathan and David is the classic instance, and describes a union which is formed not to be broken, and "if it is broken, it can only be with the tearing of the flesh, and the loss of much blood". We read of this in the first book of Samuel, chapter eighteen, verse one: "And it came to pass, when he (i.e. David) had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul".

Now, first of all, CONSIDER THE CONDITIONS OF TRUE FRIENDSHIP; and the *first* we will name is *nobility of character*. Both Jonathan and David were good young men. They were virtuous and devout; they were generous and brave; they were one in their love of virtue, and in their fear of God. In this you have the first condition of friendship. Persons who are destitute of these principles can neither esteem the excel-

lencies of others, nor be esteemed by others. Your friend must be good. Jeremy Taylor says, "A *good* man is the best friend, and therefore soonest to be chosen; longest to be retained, and, indeed, never to be parted with unless he ceases to be that for which he was chosen". So, if you would select a friend, you must search for nobility of character, or otherwise the friendship will not last. "Virtue only maketh love and friendship to continue", says one. Those who would have true friends should know that the secret and soul of your satisfaction in a friend will be found in his worth: he must be genuine to the core; one who will not deceive you, but in whom you can confide utterly, and trust without fear. If you are wisely influenced and directed, you will not choose as your friend one who is morally below you, but one who is nobler than yourself; because if your companion is below you, you are likely to sink to his level; but if your friend is nobler than yourself you will have in him a constant call upwards, and a constant inspiration to rise to his position. If you live with persons of lofty character, you will unconsciously become lofty; whereas, on the other hand, as the Spanish proverb has it, "Live with wolves and you will learn to howl". Take this, then, as your first condition of true friendship: nobility of character.

The next thing we would suggest is, *mutual esteem*. Look at this Bible story. Jonathan probably saw the ruddy champion go forth with sling and stone against Goliath of Gath. He watched with breathless excitement the unequal contest between David and the giant. He shouted with immense enthusiasm when he saw Goliath laid low. He saw David as he came and appeared before Saul with the head of the giant in his hand. He heard the story as David talked with Saul. And as he saw and listened there grew up within him an intense admiration and esteem for David. You can almost hear him say to himself, "You are a lovely fellow"! And then "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own

soul". He saw in David the ideal he wanted realized in his own life. David was his higher and greater Jonathan, himself transfigured, as it were. What he dreamed he might be, he beheld actually in David. He admired the faith, courage, modesty, and moral excellence which lay beneath the shepherd appearance of David. Cicero says, "Now they are worthy in friendship in whom there exists a reason why they should be loved,—a rare class, for in truth all that is excellent is rare". You cannot be a true friend to another unless you are admirable; and you cannot find a true friend until you have found one whom you can admire. Mutual esteem, therefore, is the second condition of true friendship.

Let me name a third, *community of interests*. Similarity of mind is necessary only in a limited sense; for one is drawn to another, not only by the affinity of common tastes and qualities, but because of the recognition and admiration of qualities that are lacking in one's self. We seek to supplement the deficiencies of our own life by taking unto ourselves the excellencies of another life. But though similarity of mind is not absolutely essential to true friendship, community of interest is. Cicero again says, "Friendship is nothing else than a complete union of feeling on all subjects, divine and human, accompanied by a kindly feeling and attachment". In Jonathan and David we find community of interest. They had a common faith in God; they were both concerned for the glory of His Name; they both had a secret sorrow for the condition of the people of God; and they were both swayed by the noble passion to do their best for their country and their God. If there are fundamental differences you cannot have true friendship. If one seeks the honour which comes from this world, and the other seeks that which comes from God only, there can be no friendship. Your hearts must be moved by the same noble passions if you would be friends. So if you are a true Christian, your friend must be a true Christian also. Be sure you see to that.

These three things are simple, necessary, conditions, if your friendship is to be true.

Now look at another side of this subject, and NOTE ITS CHARACTERISTICS: What are the great marks of true friendship? One certainly is *disinterested affection*. We read in our Scripture the striking word, "Jonathan loved David as his own soul". This word is repeated in verse three, also in chapter twenty, verse seventeen. Jonathan loved David with the same kind of love as that with which he loved himself, and with the same measure of love; hence the sympathy, generosity, fidelity, and constancy which he displayed. This friendship between Jonathan and David has one feature which has no parallel in classic times: it was a friendship between two men, of whom the younger was the most formidable rival of the older. See Jonathan the prince and heir to the throne saying to David, "You cannot live in the royal court clad in that shepherd garb: you must have a new robe. Here, take mine, and take this too, and this, and this, sword, bow, girdle,—all!" Jonathan had nothing to gain from a temporal point of view, by his friendship with David, but had everything to lose. David was chosen of God to be king over Israel, and probably Jonathan knew it. And yet there was not the least jealousy in his

heart, but a deep, and deathless, love. It is this love which is the cement used in the structure of true friendship, and without it the whole edifice will soon totter to the ground. True friendship seeks the good of our friend, and delights to give him its best.

How can we do other here than think of our heavenly Friend, the Lord Jesus, Who laid aside His robes, and stooped down to our need and woe, in order to clothe us in His dress, and to give us a place of honour in the palace of the King! What disinterested love was this!

#### "HAST THOU ENTERED INTO THE TREASURES OF THE SNOW?"

Yes, we have! Many times, but particularly last Sunday. Saturday night we had a glorious prayer-meeting. The room, as usual, was crowded. The place was full of people, and full of the presence and power of the Holy Spirit. We cannot describe it: it was indescribable.

Some people go away from winter's snow to California, or Florida, or Bermuda, or somewhere else—nor do we blame them. But those of us who must stay at home take frequent excursions into the spiritual tropics,—

"Where everlasting spring abides,  
And never-withering flowers."

Saturday night was such an occasion. It was a pleasant evening out-of-doors also, and, driving home on streets that were free from any suggestion of snow, the Editor remarked to his wife, "What a relief to have done with the snow!"

But Sunday morning we were buried in it! The weatherman says it was the severest snow-storm in fifty-five years. How such mountains of the beautiful could be piled by tiny flakes entirely surpasses our mathematical understanding. We managed to get out with a car, only to discover that street-car traffic was paralyzed; it was impossible to keep the lines open. But we got through the mountains and clouds of white stuff, and arrived at the church a little late. Our School opens at 9.45—would anybody be there? Yes; we picked up three young ladies walking down the middle of the street in the heart of a great city, going to School. They were as happy as the proverbial lark, after having waded through snow knee-high for a couple of miles.

Of course, our attendance was reduced. When street-cars could not move, and many cars were afraid to venture out of the garage, and many others could scarcely be dug out, what would one expect of a Sunday morning? When the records were all in, it was found there were 607 at School—and every one of them a hero! Yes; the snow can stop a mogul engine, it can paralyze a street-car system, prevent powerful motor-cars from running, and generally disorganize a whole city, but a real Bible School goes gloriously on! Congratulations, everybody in Jarvis Street!

A very large church, only two blocks from Jarvis Street, which recently raised \$250,000 for an endowment, and spent \$110,000 making their elaborately furnished building more "churchy", and incidentally greatly reducing its seating capacity, when the choir took their place last Sunday morning, had a congregation of twenty-one. We do not know how many Jarvis Street had, but practically all the School, and a large number beside.

While the snow continued falling all day, traffic conditions were slightly improved in the evening. We fear, however, that some people did actually use the radio who ordinarily go to church. Notwithstanding, we could not have had less than 1,000 or 1,100 people. The sermon of Sunday evening appears in this issue. At the evening service three were baptized.

Only 19 Days  
to March 31st!

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

Write Him Today

# The Jarvis Street Pulpit

## THE FAITH OF NOAH.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 8th, 1931.

Broadcast from Station CKGW, 690 k.c. 434.8 metres. Short Wave: VE9GW, 6095 k.c. 49.22 metres.

(Stenographically Reported.)

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."—Hebrews 11:7.

### Prayer before the Sermon.

We rejoice, O Lord, in the assurance that Thou art in the midst of Thine assembled people. We thank Thee that Thou art the same, and Thy years do not fail. Yesterday, to-day, and for ever, Thou art the same; Thou dost not change. We are assured therefore that Thou art with us in all the fulness of Thy saving power. Thou art here to open our hearts as Thou didst open the heart of Lydia. We rejoice to believe that Thou hast come to bless us, that Thine hands are ever full of blessing, that when Thou didst ascend on high and lead captivity captive, Thou didst receive gifts for men, even for the rebellious. Enrich us, we pray, this evening. Teach us out of Thy holy Book. Send us from this place with a stronger faith and a renewed determination to serve Thee with full purpose of heart.

We pray especially for any who are not Christians. We beseech Thee to use Thy word this evening to discover heart and conscience, and to lead men to Thyself.

For our radio hearers we pray this evening. It may be that many thousands more than usual, on account of the inclemency of the weather, are remaining at home, and will hear this service. Wherever the testimony of this pulpit shall reach this evening, we pray that the message may be accompanied by the power of the Holy Ghost, that many who are dead in trespasses and in sins may be quickened together in Christ, and that backsliders may be restored to the fellowship of our Lord.

Bless us now in our meditation, for Jesus Christ's sake, Amen.

There are few passages in the Word of God with which people are more familiar than the story of the Deluge, and of Noah's faith by which he was saved. God is always the same. I dissent entirely from that brand of dispensationalism which assumes that God can save men on certain conditions in one dispensation, and on other conditions at another time. The Lamb was slain from the foundation of the world, and everyone who ever has been saved, or ever will be saved, will be saved in precisely the same way, through faith in the Son of God. There is no way of salvation save through faith in Him Who "died for our sins according to the scriptures", Who was buried, and Who rose again "according to the scriptures".

There is a verse in this epistle which speaks of the atonement, which I believe to be one of the most convincing of all scriptures, in support of the doctrine of the substitutionary death of our Lord. How do you know that Jesus died instead of you? There are many who preach Christ crucified as an Example, and His death as the climax of an exemplary life; they say that He lived a life of sacrifice, and died sacrificially, died vicariously as others are privileged to die who have suffered in behalf of others. But there is a verse in this epistle which tells us that Jesus died for the re-

demption of the transgressions that were under the first covenant; it tells us that the death of Christ had a retroactive value. Christ is not only an Example—but oh, He is an Example: "Christ also suffered for us, leaving us an example, that ye should follow his steps"—that is only a half truth, for dead men need no example. He is an Example to the living, but He is a Substitute for those who are already dead in trespasses and sins; and this epistle tells us that the death of Christ, the value of it, reaches right back to the beginning, and that He died for the redemption of the transgressions that were under the first covenant. The "moral influence" theory of the atonement, you see, cannot be fitted in there. Because these men died, not having received the promises but having seen them afar off, they were persuaded of them; but they did not follow the example of Jesus, for as yet the Son of God had not been manifested. So that His death stretches back to the very beginning, and one arm of the cross reaches forward to the judgment day, and by His propitiatory sacrifice, and by that alone, salvation is made possible to poor lost sinners.

We are told that he is "set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: to declare at this time his righteousness: that he might be just, and the justifier of him which believeth on Jesus." I remember a man's bringing forward a strange objection to the Scriptures. He said to me, "On what ground could Jesus say to the sinful woman, 'Neither do I condemn thee: go, and sin no more'?" "Well", I said, "what would you have had Him do?" "Why", he said, "she was a sinner, and ought to have been punished!" The passage I have quoted assumes that the moral consciousness of the universe challenges God's right to pass over sins done aforesaid. How was it possible for Him to throw wide the gates of glory to Abel, to Enoch, to Noah, to Abraham, Isaac, Jacob, Joseph, Moses,—all the people of Israel? When we know that the blood of bulls and of goats cannot take away sins, how then was it possible for God to pass over sins done aforesaid? How could God be justified in permitting the world to continue in sin, and yet saving out of the world multitudes of people by His grace before their debts were paid? Why, my friends, the cross of our Lord Jesus not only justifies you and me, but it justifies God; and Jesus Christ is "set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of

sins that are past". It is God's unfolding of the promissory note given to Him by His Son before the worlds were made, and by virtue of which, on the strength of which, in the confidence of the fulfilment of which, God passed over men's sins. And when at last Jesus came and died, He justified the forbearance of God in thus waiting until the debt should be paid. So you see the Cross stands at the centre of all human history, and by the blood of the Cross all men are justified who are justified at all; and by the sacrifice of the Cross, God Himself is justified, if I may dare to say so, before the conscience of the universe. He is just, and yet the Justifier of him that believeth in Jesus.

Now that by the way, just as a basis for our study of this Old Testament story. I need not rehearse it, you are as familiar with it as I am.

### I.

NOAH WAS WARNED BY HIS FAITH, it was by faith Noah was saved; and this verse tells us that he began to be saved by being warned of God: "by faith" Noah was warned of God. That is a note that is not generally sounded to-day, but we need to "warn" men. I have no doubt that Noah had abundant opportunity to see round about him the evidences of the result of sin. "Sin, when it is finished, bringeth forth death". You really do not need to take a course in medicine to know that diphtheria is a very dangerous disease; you do not need to be an expert to know that a diagnosis of cancer is generally a sentence of death: we all know that there are certain diseases which are beyond human power to cure; and without any expert knowledge at all the ordinary observer can see roundabout him some of the fruits of these diseases. And so of the transgression of natural law: you do not need to read the Bible to discover that it is of the nature of the thing for fire to burn—just put your hand in the fire and you will find that out; you do not need a course in theology to learn that if you jump off the top of your house you will likely have a broken bone—and perhaps something more than that. These are matters of general observation; and I have no doubt that in that day of great wickedness, Noah had abundant opportunity to see what sin does in a human life. You do not need me to preach to you for you to know that the man who gets drunk is likely to die poor, and to get into a great deal of trouble: you can see that every day. There were plenty of opportunities roundabout in that day of great wickedness for Noah to see that sin was a deadly disease; and yet it was not because of that that Noah believed, nor was it because of that that he turned to God: we are told that Noah was "warned of God", and it was because God had spoken to him that Noah had faith. "Faith cometh by hearing, and hearing by the word of God," always.

I think those of us who seek to lead men to believe, would be well advised to make much of the Word of God. Let the people hear the Word of God; and the Word of God will take care of itself. I think it is quite possible that Noah did not try to explain the Word of God to those to whom he told it; I rather think it was beyond his ability to explain it. There are many things we do not understand, that we cannot understand: they belong to a realm of which we have no experience; and it will be the part of wisdom for us simply to declare them in the name of the Lord, and on the authority of

His Word, and to depend upon the Holy Ghost to work faith in the soul.

Now I say Noah was "warned", and *his faith rested upon a divine revelation*. That is where faith must find its foundation always. What is the difference? We have been discussing during recent years distinctions between Modernism and what is now called Fundamentalism—which is only another name for evangelical faith, Evangelical Christianity. What is the essential difference between the two? Just this: evangelical faith rests always upon a revelation from heaven: it hears the Word of God, it receives the Word of God, it rests upon the Word of God; and over against that divine revelation, Modernism sets human reason. The difference between Modernism and Fundamentalism is simply this: that Modernists are rationals, and Fundamentalists are revelationists. Fundamentalists believe in a divine revelation, and commit their souls to the truth therein revealed for time and for eternity.

Let us accept that. Are you a believer this evening? Have you the beginnings of faith in your heart? Are you just feeling after Him, if haply you may find Him? You say to me, "Well, sir, I don't know whether I have the beginnings of faith or not, I cannot put faith under a microscope, I cannot subject it to any kind of chemical analysis, I cannot resolve it into its elements, I cannot take it out and examine it. It seems to be simple sometimes, and yet its very simplicity staggers me, and I don't know what it is to believe." Well, I think I will try, with the Lord's help, to tell you this evening what it is to believe. What is faith? It is something which leads the soul to rest itself—its present and its future—upon something that God has said, upon a revelation from heaven. Do you believe that God has spoken? Do you really believe that we have a divine revelation? That is a simple word, but let me press that question. Do you believe that in a literal sense God Himself has spoken, and that the record of His word is preserved in the Bible? That this Bible is the word of God? Are you prepared to believe what God has said?

Let us examine it a moment. What was *the content of that revelation?* What was Noah asked to believe? What is the function of divine revelation? What is the Word of God for? We have heard much discussion about science—and I agree with my brethren that the Bible is not unscientific—but was the Bible given to teach science? Was it given to teach history, primarily? For what was it given? You remember how John sums up the record which he had given—and what he says of his gospel may be applied to the entire Scripture—he said, "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." That is what the Bible is for: it is given to us that we may believe.

I wonder how many of you drive cars? Some of you are mechanics, some of you understand what happens when you move a lever, when you change the gear; but I have known some people who if something went wrong with the engine might look in the back tire for it! They don't know what happens, they have no mechanical knowledge in their heads; they don't know what has gone wrong with the engine, and they don't know how to put it right, but they know how to drive the car. They know if they do certain things the machine

will go—but they could not build an engine or put it right when it goes wrong.

A man may say he has difficulty in believing the Bible. I suppose Noah might have found it difficult. What was the content, then, of revelation? Listen: "Being warned of God of things not seen as yet"—that is what God spoke to him about: He did not speak to him about the stars, about the flowers, about anything around about him. He said, "Noah, a hundred and twenty years from now something is going to happen which never did happen in all human history. The end of all flesh is come before me." Suppose Noah had consulted the scientists of his day—if there were any—suppose he had assembled them and said, "Gentlemen, I have had a revelation from God, and I should like to have your confirmation of what God has said; I should be greatly obliged if you would draw upon your resources of knowledge, and tell me whether this is true." Suppose he had done that, what would have been the result? They would have said, "Noah, that element in your divine revelation is utterly unscientific, it is contrary to all analogy; there is nothing in human history to support it; you are asked to believe that something will take place such as never did take place. The evidence of your senses is actually against it, and there is nothing anywhere to corroborate it. If you believe that story, then we shall have to call you a fool for your pains"! And don't you see, dear friends, Noah could only have answered thus, "Ah, but God has spoken to me about things not seen as yet; He has told me of something that is beyond the range of human wisdom, and of human knowledge; and it makes no difference to me whether there is a man in all the world to confirm what God has said. I will believe the Word anyhow"—"By faith Noah was warned of God."

Let me give an illustration of what I mean, of the principle I am discussing with you. Think a moment of that marvellous section of Scripture—let no one ever speak lightly of it—the book of the prophet Jonah. I am not at all concerned about the testimony of science so-called, respecting that matter: if science agrees, so much the better for science; and if science disagrees, so much the worse for science. But it does not make any difference to the Word of God. I don't care whether the Word of God is in accord with science so-called at any point. Why should I? I remember years ago reading an address of Spurgeon in which he said something to this effect: "We pass by sets of scientific hypotheses as rapidly as a traveller on an express train passes the telegraph poles beside the road. And," he said, "I hold no debate with men of science, I simply hand them over to each other, and when they have done rending each other in pieces, I say, 'Gentlemen, you have not been half so kind to each other as I should have tried to be.'" I do not believe there is anything in Scripture unscientific, but it would not make a bit of difference to my faith if all the scientists in the world specially qualified to speak in that special department of human knowledge, were to come to me and say, "There never was a fish that could swallow a man". I should say, "That is quite possible." If they were to say, "Man never did see a fish that could have swallowed Jonah", I would say, "That is quite possible." What does the Bible say? The Bible says that God "prepared" a fish. Did

not God make all the fish, "and whatsoever passeth through the paths of the seas"? And if He had wanted to do so, He could have made one special creature spring into being at His almighty fiat to serve His purpose on that particular day, and, having served His purpose, He could have annihilated it, so that there should have been left in all human history no solitary record of any other monster of the sort—and man would have been shut up to what God has said. Would that have made any difference? Not a bit.

Let us be glad when human knowledge keeps up with the Bible. I read a lecture by a certain theological professor to theological students, in which he advised them to read the old masters, to read the old preachers who lived centuries ago, to be students of history. And one of the students said, "But, professor, must we not keep abreast of the time?" To which he answered, "By all means, young gentlemen, but *get abreast* of the times first!" The difficulty with a lot of us is, we have not even got abreast of the times. When science says, "I find that the Scripture is in accord with my discoveries," I simply say to the man of science, "I am delighted to know that you are getting on"; that is all. But if he says it is not, I can only say, "I am sorry, sir, for your blindness; but the Word of the Lord standeth forever." You see therefore that Noah's faith rested upon what God said.

And that revelation was unique: it had to do with things about which men naturally were absolutely destitute of knowledge. That is the function of the Bible. What is it for? Never is it untrue to fact, never is it contrary to truth in any realm; for truth can never contradict itself, and is in agreement in all realms. There is no doubt about that, but listen: this Book is given to us to tell us of things that we don't see; it is given to us to tell us of a judgment to come, just as surely as God told Noah. He said, "The windows of heaven shall be opened, and the fountains of the great deep shall be broken up, and the waters shall rise until the tops of the highest hills are covered, and all flesh in whose nostrils is the breath of life shall die, except those who are preserved in the ark." Noah might well have been staggered by such a revelation, and said, "I do not see how it can be, Lord, I never saw anything like that! I have spoken to people about it and they never heard of it; I have searched the records of the past, and there is nothing to confirm my faith; but inasmuch as God out of heaven has spoken, I will cast my all upon what He has said, and I will get ready for that judgment day."

That, my friends, is the truth I bring to you this evening. In spite of Russellism, in spite of all that men say, "Sin, when it is finished, bringeth forth death." And just as surely as the judgment fell in Noah's day, judgment will fall upon every sin, and every sinner out of Christ. If you are a wise man you will be "warned" by faith; you will say, "My professor does not agree with me, I cannot find agreement in any of the things I read, but I will take this, and I will believe when God speaks He speaks the truth and only the truth, and I will commit my soul to what God has spoken."

We live in a day when the very idea of future retribution is often mocked at, when people are accustomed

to say, "The only hell we shall ever have is here." There are earnest of judgment, and we have seen some people almost in hell here, beyond any doubt. I have. A friend of mine told me that he was walking through the Children's Hospital a few years ago, and he said, "I saw a man in hell." I said, "What do you mean?" He replied, "I passed by a bed in which was a little boy of ten or twelve years of age. His eyes were bandaged, and the surgeon told me he was going blind. I enquired about the man sitting by his bedside, and he said it was the lad's father. I asked, 'What is the cause of his blindness?' 'Oh', answered the doctor, 'It is his father's sin.' And I looked upon a man who was already in hell."

My dear friends, whatever the future may hold, let us remember that the revelation of God is to this effect, that sin shall not go unpunished. "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." A time is coming when God will open His books. I am glad it is so. If I could not believe in the principle of future retribution, if I could not believe in a judgment that is to come, when justice will be meted out to all, then I could not believe in the moral government of this universe at all, because we have all "seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found."

I think the present distressful situation is doing great good. It is like a great storm sweeping through the forest and bringing down the proud trees that have lifted their heads to the skies,—trees that have a worm at their heart, and have rottenness at the core. You see house after house crashing down, people going into bankruptcy. We are going to learn after a while that honesty and truth and industry are, after all, the things that make for prosperity in this life.

But oh, what a revelation when God shall open His books, and when the judgment that is as sure as the righteousness, as the holiness of God, shall break upon the world!

What about Russia? I do not know,—although I think probably I know as much as those who profess to know so much, and that is nothing at all! It is one of the great conundrums of the day. I only know in principle that the thing that is founded in iniquity, that is permeated with evil, that sets at naught every principle of righteousness, is mortal, is death-stricken; it is bound to fall. "Righteousness exalteth a nation: but sin is a reproach to any people." I have no doubt whatever as to the future of Russia. Some day there will be a tremendous collapse. You say, "They are marvellously organized." I tell you, you cannot organize the worm out of a man's heart; you cannot, by any human power whatever, prevent the judgments of God. God's judgments will fall, whenever they may come. He may use Russia to teach some of us a lesson. May He give us wisdom to learn whatever lessons He would teach!

But this I know, that here or hereafter, God's judgment upon sin is absolutely unescapable. We may as well face it. A man may get away from the officers of the law. He may avoid the discerning gaze of a detective. He may do as one of those poor foolish fellows upon whom the doors of Kingston penitentiary closed last week—he may get away for a while and walk down the street and say to a policeman, "I am a student of Queen's University"; but God's messengers, His angels, His detective force, will discover the sinner. There is not a

man of woman born who has lifted his hand against God who will not have to give account of his sin.

Let us accept the testimony of Scripture. Let us be warned by our faith. Let us believe what God has to say, and repent of our sins and flee for refuge to the hope set before us in the gospel.

## II.

Then, NOAH'S FAITH MADE HIM WISE: he was "moved with fear". Someone will exclaim, "You are not going to preach that?" Oh, yes, I know it is said you cannot drive men to-day—you can win them, but you cannot make me afraid." No! of the wicked it is said, "There is no fear of God before their eyes", that is the sorrow of it. And yet many preachers are terrified by the shadow of some professor! Noah could not make the men of his generation afraid: he told them of coming judgment, but they laughed at him, they knew no fear, and they knew not, notwithstanding his preaching, the record says in the New Testament, "until the day that Noah entered into the ark, and the flood came, and destroyed them all." They would not believe it; they would not be "moved with fear."

I hesitate to attempt to label or to date events, specifically to identify the happenings of the day as being the particular horrors which the Scriptures predict, so well do I know, and you know, that there have always been wars and rumors of wars, and earthquakes, and famine, and pestilence; and yet we have seen in our day such things as the world never saw before. I wonder if you have thought of this—just give me your attention for a moment—do you remember a few years ago when the news of the sinking of the Titanic reached us, how the whole earth shuddered at that fearful catastrophe? It was such a terrible calamity! And men began to talk of God, and to think of God; the Titanic was pushed by one of God's icebergs which came floating along, and it elbowed that great creation of man's genius out of existence. A little while later we had the Empress of Ireland disaster in the St. Lawrence, and men shuddered and said, "What next?" Then came the Great War, and during the course of that war we got used to hearing every day of the sinking of ships whose total tonnage was far greater than the Titanic and the Empress of Ireland combined—we got so used to reading of the loss of thousands, and tens of thousands of lives, we actually became so calloused that we could look upon rivers red with human blood without alarm.

I wonder are we becoming insensible? I wonder if there is a kind of judicial blindness falling upon the world, so that men cannot see or apprehend the signs of the coming judgments of God? Oh, my brother, if we are wise, we shall learn to be afraid. You are afraid of some things, are you not? How lightly we turn this thing on (turning on the electric light)! I read only this week of a woman's touching a common electric light like this in her bathroom, and being struck dead, electrocuted. It is not a power to be played with. You cannot play with God's lightning. Oh, how little we know about the great forces of nature!

But Noah heard God speak, and the Scripture says he was "moved with fear". What if it be true, that

this overwhelming judgment shall sweep over the earth—what then? What then, young man, who has been persuaded that it is rather old-fashioned to be concerned about your sins, or to be afraid of God? "Oh," somebody says, "preach the love of God, preach the love of God, talk to us about the Cross as an example, a manifestation of love." No, no, my friends, the background of the Cross is sin and judgment. It is impossible for me to conceive of God's giving His Son to die as He died, to be spat upon, mocked, crucified, just that He might set me an example: there must have been some awful thing seen in the wisdom of God from which His grace desired to save men for Him to be willing to give His Son to die! We talk to-day about lawlessness—and we have enough of it everywhere—but much of our lawlessness is due to the fact that we do not enforce our laws. Are you going to repeal the law against murder because there are murderers? Are you going to repeal the law against dishonesty because there are some people who are not honest, or are we to enforce the law? Every kind of human government in the world to-day points to the necessity of another Government over and above it all, and of a Judge upon the throne Who will enforce His laws. And such a Judge is God, even the God and Father of our Lord Jesus Christ.

I heard of an old sailor being out in a boat on Georgian Bay. He was a man who had sailed the seven seas, he had braved the fury of many a storm, he was familiar with all the dangers of the deep, and he was out in a storm in a frail craft. He had some young men from the city with him. Suddenly a storm came up, and the waves began to roll up and the wind to blow, and the old man became very nervous. He was piloting the boat, and the boys with him were rollicking about having a good time in the midst of the storm; and when he cautioned them to be quiet and careful, and spoke as though there might be danger, they teased him, taunted him, and said, "Aha, are you afraid? We are not afraid." "No," he said, "you fools! You don't know enough to be afraid!"

And that is what I say of every man who is not afraid of the wrath of God, in view of the black record of his own sin. If we know what sin is, and are not assured that it has been blotted out by the blood of Christ, if we have an infinitesimal grain of spiritual sense we shall not close our eyes until we have accepted the divine warning. Noah prepared an ark to the saving of his house; and in that he was eminently wise.

The preparation of Noah's ark was a great engineering feat. I wonder where Noah learned to be a ship-builder? I wonder how he did it? Read the story. Who was the Architect Who designed that great ship? The ark was built just like the temple after a pattern that came down from heaven. And let me tell you, my friends, that if that ark had not been planned in heaven Noah never would have been able to build it—he might have desired to do so, but he never could have saved himself or his family. Thus the salvation in which we glory is a salvation that was conceived in the mind of the Eternal before the worlds were formed: the Lamb slain from the foundation of the world is the Ark. We need no preparation save to come just as we are, and be shut up with Christ

Who died "the just for the unjust, that he might bring us to God."

### III.

So, my friends, there are these elements: the warning of faith, the wisdom of faith and, next, **THE WITNESS OF FAITH**. What was the witness by which he condemned the world? When that door was shut and the ark floated upon the bosom of the waves of judgment, I do not know that Noah said it, but he might have said, "I told you so. This day the word of the Lord is vindicated, and the fact that eight of us are saved by divine direction and through believing the Word of God is the condemnation of all the rest of you, because you would not believe the same word by which we are saved." I sometimes think that God has a record, say, for example, of a place like this church, I think perhaps He has a record of every pew, and of the very place where you are sitting. Perhaps it is written down in heaven that somebody has been saved sitting right there. Perhaps this very night sitting beside you someone will be saved hearing the Word, or under the same preacher somebody will be saved; and that fact will be a witness against every one of us if we believe not the gospel.

### IV.

Well, I have done with this simple word: "He became heir of the righteousness which is by faith." **THE WEALTH OF FAITH**—how rich he became by simply believing what God said! Sometimes we think that God just tolerates us—that He merely tolerates us. A dear fellow came to me one day and told me how he was let out of Kingston, a tragic thing, after twenty years. He said, "They gave me a suit of clothes, a ticket to Toronto, five dollars, and turned me adrift". They do not want him back in the penitentiary, but he says they don't want him anywhere else. That is not how God forgives. Oh, no! When God looked upon His Son He said, "This is my beloved Son, in whom I am well pleased"; and when the righteousness of Christ is imputed to us, poor sinners that we are, God is just as "well pleased" with us as He is with His Son; He takes a positive delight in His people, and He loves to look upon them. Once, when travelling, I saw a mother and her little boy in the opposite seat from me, across the aisle, and I traveled two days with them. I watched the mother as she gazed lovingly at the little boy; whenever he moved, she followed him with her eyes; and sometimes she could not keep her hands off him, but reached forward and clasped him to her breast, as though he were the very delight of her life.

If we could but remember that God has provided a way of salvation whereby He not only takes our sins away but He imputes the righteousness of Christ, the beauty of Christ, the attractiveness of Christ—all that Christ is—to us, poor sinners! Yes, He loves to look upon us! I find comfort in that sometimes when I find that some people don't like to see me; and when I know some people don't like to hear me, I say, "Well, I know Somebody Who likes to hear me when I talk to Him, and I know Someone Who finds a positive delight in me—not because I am worthy, but because I am made complete in Christ." Oh, what a blessing! "Heir of the righteousness which is by faith."

My brother, you can put all your record of sin behind you, you can do better than that: you can not only put

it behind you, but you can bury it in the grave of Christ. There is a wonderful phrase in the Scripture—I don't know what it means and I don't want to know,—where one of the prophets said, "Thou hast cast all my sins behind thy back." Where is that? Behind the back of God! I don't know where it is except that I know it is a place where the devil can never find them. Yes, we can get our sins behind us, and the whole record of the past buried in the grave of Christ, and cast behind God's back; and we can rise to "walk in newness of life", clothed in His righteousness, and at last sweep through the gates into the Eternal City.

Is it not a great thing to have a salvation like that? Receive it as Noah did, believe the Word of God, believe His promise, and thou shalt have everlasting life.

You have heard Spurgeon's story of Jack the huckster, but let me tell it for my radio hearers. There was a man who was supposed to be half-cracked—if you know what that is. Mr. Spurgeon, in telling the story, said that inasmuch as he was addicted to drink, he probably was not only half-cracked but on the way to being altogether cracked. But he was supposed to be a simple-minded man who went around from house to house selling vegetables. As he was going on his rounds one day he heard a woman down in a basement singing at her work—and this is what she sang:

"I'm a poor sinner, and nothing at all,  
But Jesus Christ is my all in all."

It was a very simple-tune, so Jack caught the words and the tune, and not knowing what he sang, he sang this to himself. He pushed his cart and went on his way singing,—

"I'm a poor sinner, and nothing at all,  
But Jesus Christ is my all in all."

Little by little the truth of that couplet sang its way into Jack's soul, until by and by he saw the truth of it. He said: "That is true. That is true of me. That is exactly what Jack the Huckster is, a

'Poor sinner, and nothing at all,  
But Jesus Christ is my all in all.'

Jack had been in the habit of swearing—now he gave up his swearing. He gave up his drinking. He became a new man, so that the people who knew him began to call him "Happy Jack".

After a while he thought he should join the church, and he went to see the minister about it. The minister said he would have to come and meet him in the vestry, with the elders, and they would examine him. In due time Jack came before this august body! One enquired of him, "How do you know you are saved?" "Oh", said he,—

'I'm a poor sinner, and nothing at all,  
But Jesus Christ is my all in all.'

"That is very good so far as it goes, Jack, but now", said one of the reverend elders, "sometimes I make great progress in my Christian life, but after a while I go back. Supposing you had an experience like that, what would you do?" "I do not know", said Jack, "because I never make any progress: I'm always just

'A poor sinner and nothing at all,  
But Jesus Christ is my all in all.'

I am always pretty much the same, sir."

"Well", said another elder, "sometimes I have great joy in the Christian life, and I have abundant evidence that I am a Christian, and I rejoice in the manifest fruit of the Spirit. But sometimes I lose my evidence, and then I am not so happy, and not quite so sure. Suppose you were to lose your evidence, what would you do?" Said simple Jack, "I do not know, sir. I do not know what you mean by 'evidence', because I have none—

'I'm a poor sinner, and nothing at all,  
But Jesus Christ is my all in all'—

I have nothing at all, and I could not have anything less than that. And Jesus Christ is my all in all—and I cannot lose Him."

They all had a try at Jack from one angle and then another, but Jack was better than some ministers: he stuck to his text. He stuck to his story that Jesus Christ was his all in all. He could not be less than 'nothing at all', and inasmuch as Jesus Christ was his All-in-all, he could not have more; so they told him he might join the church.

That is what it is to have Jesus. Stripped of all philosophies, and all abstractions, it is just believing that our hands are empty, that we are utterly bankrupt and ready for the judgment; and, on the other hand, believing that all our sins have been laid upon Christ, that He died in our room and stead, that He was buried and that He rose again for us. He is our All-in-all.

Let us pray: We beseech Thee that here within these walls, and elsewhere, wherever this message has reached, Thou wilt be pleased to bless Thy word. Grant that many may turn in simple faith to the sinners' Saviour. For Jesus Christ's sake, Amen.

Only 19 Days  
To March 31st

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

Write Him Today



# Justification By Faith Alone

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

Seventh in a Series of Week-Evening Lectures on the Doctrines of Grace.  
Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, March 5th, 1931.

(Stenographically Reported.)

In the first part of the chapter Paul tells of a matter of dispute among the brethren at Jerusalem, and singularly enough that was based upon the question as to whether a soul is justified by faith alone, whether he is saved by grace, or whether there must be an admixture of works. He refers to the decision of the council at Jerusalem when the apostles and elders and others had gathered together, which was to the effect that the ceremonial law had been entirely superceded by the gospel of grace. The apostles thereafter went out with that understanding. They were admonished to keep themselves from blood, and from things strangled, and from fornication—to behave circumspectly to those without; but the great central truth that we are saved by grace alone was to be conserved.

“And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.”

Peter consorted with Paul until certain brethren came from James, and then he was afraid to be seen in Paul's company. That is very modern, is it not? And because Peter took a certain course, Barnabas took it also. There are some people who do what they do because other people do what they do—“But when I saw that they walked not uprightly according to the truth of the gospel”—and remember, this stricture concerns Peter who had been filled with the Holy Ghost at Pentecost, who had been marvelously used of God—but you will observe he had not yet attained to infallibility. He was still liable to make mistakes; that chronic, ingrained, natural, weakness of Peter manifested itself again. You remember how he warmed himself at the fire of the enemy, and how he was unable to withstand the taunt of a maid when he was charged with being a disciple of Jesus.

Now certain differences have arisen among Christian people. The Jewish converts missed something of the ceremonialism of the law, and they wanted to have a composite, a combination of grace and of works, from which Peter, with all the others dissented. But when some who had not been completely delivered from that taint of Judaism “came from James,” Peter found it convenient to nod at Paul across the street,—and Barnabas also was carried away with the dissimulation. What a blessing God had a man like Paul! Speaking from the human point of view, but for his stand at that time the influence of those Judaizing teachers might have leavened the whole lump, and the gospel of grace have been over-

whelmed by those who would have corrupted it. On the other hand, of course, our Sovereign God specially raised up Paul to prevent such a calamity.

Of course it was bad manners on the part of the Apostle Paul! He exposed himself to the danger of being called a contentious man. But he thought more of the truth, and of the conservation of the truth, and of loyalty to the word of God and to the revelation of the gospel, than he did of his friendship with Peter, or Barnabas, or anybody else. And though younger in grace, he was determined to take his stand. He said to Peter before them all, “If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?” It was dangerous for any man to act or speak illogically in the presence of the Apostle Paul for he is sure to bring him to book: “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law, am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.”

Last Thursday evening we examined the great doctrine of justification, justification by faith, but we got far enough merely to define, to explain, to expound the doctrine itself, what justification really means. This evening I shall try to show you how the soul is justified before God; how justification is, shall I say, received, by what means the righteousness available through the grace of God to the sinful soul may now be imputed to one who is morally and spiritually bankrupt.

Everywhere through the New Testament we are told that we are justified by faith: “Therefore being justified by faith we have peace with God through our Lord Jesus Christ.” Obviously, then, that necessitates an understanding of the meaning of faith. What is faith? And how is this justification appropriated by faith? What relation has faith to the imputed righteousness of Christ? How is that faith exercised?

## I.

That is our first question, WHAT IS FAITH? Perhaps at first blush it may seem to be a very simple matter to answer it, and yet, as a matter of fact, the question I submit is a much profounder one than some may think.

Let me begin, then, with a negative statement that *faith is much more than a vague hope of better things.* Faith is akin to hope, and hope to faith; but faith is a

much stronger word than hope. There is a sense in which "we are saved by hope." We hope for that which faith promises us, which we expect on the ground of faith. Sometimes we say, "While there's life there's hope." And one who is almost in despair in respect to a certain matter will sometimes say in response to a word of encouragement, "Yes; I hope so." But it is a very faint hope.

There are some professing Christians who sometimes express the hope that they "will see the end of a praying life"! I think that must be an old Methodist phrase. I do not know just where it did originate, but there are many who express the hope that by some means or another, in spite of all untoward circumstances, and appearances to the contrary, they will get through.

There is no peace to be enjoyed on the ground of a vague hope like that. Our salvation is based upon something more than mere hope. You have a friend who has promised to render you a particular service. You are in urgent need of that help which your friend has promised—but it is slow in coming. Someone says, "Well, Mr. So-and-So has promised that he will stand by you. You think he will keep his word, do you not?" "Well, I *hope* so." But you are not quite sure.

I say, we shall never be strong and vigorous, happy and peace-enjoying Christians, if we have nothing more upon which to rest than a vague hope.

I go farther than that and say that *faith is much more than a mere working hypothesis, more than a presupposition*, more than a "let us take certain things for granted" attitude. We cannot proceed far on that ground. Faith is much more than that. As a matter of fact, there is nothing hypothetical about the Christian's position. A Christian may be sure. He may be surer of his relationship to Christ and of his own salvation than he is of even the existence of anything he touches, or tastes, or handles. Whatever faith may be, it is a faculty by which absolute certitude is made possible. It is not a mere hypothesis, a starting place, an assumption that certain things may be true, probably are true, that they are the best conceivable, and that therefore we may go forward in the hope that these things will come to pass; and that, in any event, it is the best hypothesis we have.

As for example when Sir William Bateson was here and delivered his famous address on Evolution, at Toronto University. He said, in effect: It must be held by faith. We have no certainty respecting the matter. It is still in the hypothetical stage. He said they yielded nothing to the obscurantists (by which he intended, I suppose, believers in the Book). They were content to say that the evolutionary hypothesis is the best working hypothesis they have. Even evolutionists, he admitted, were not sure of it, but were compelled to proceed on the assumption of its truth; because they can find nothing that seems more probable.

I have not given you his exact words, but that was his argument.

We are not, as Christians, in any such haze as that: "We have a more sure word of prophecy" than a mere assumption.

I will go farther and say that *faith is certainly not a superstition*. In the view of many faith is little more: it is mere credulity. We believe certain things,—we say we believe certain things. So do the children believe in fairies! So do some uninstructed people believe in witches and wizards, in ghosts, and in all sorts of apparitions that belong to a realm of the intan-

gible. That is purely a superstition that has no basis in reality. So faith, in the thought of some, is supposed to be a relic of the past, to belong to the superstitious age when people believed in prayer-wheels, in incantations, in a word, in magic. And religious faith is nothing more than that in the view of some.

*Faith, to be positive, is the fruit of knowledge.* I believe it is an error to say that it is a substitute for knowledge. You remember Tennyson says in "In Memoriam"—

"We have but faith: we cannot know;  
For knowledge is of things we see;  
And yet we trust it comes from thee,  
A beam of darkness: let it grow.

"Let knowledge grow from more to more,  
But more of reverence in us dwell;  
That mind and soul, according well,  
May make one music as before.

"But vaster. We are fools and slight;  
We mock thee when we do not fear:  
But help thy foolish ones to bear;  
Help thy vain worlds to bear thy light."

Let me repeat:—

"We have but faith: we cannot know;  
For knowledge is of things we see"—

Is it? Is it? By what faculty or faculties is knowledge acquired? Have we no knowledge but that which is received through the senses? Is it true that I can have no positive knowledge of anything that I cannot see or hear or taste? Is knowledge always and only "of things we see"? Am I shut up to the testimony of my senses? Sometimes we speak as though we were. We say, "If I believe the evidence of my senses." But your senses may deceive you in what you see, or hear, or taste, or smell. You may have a cold! You may not be able to hear, taste, or smell. But even the senses may be augmented, their powers supplemented. I suppose that is what we have glasses for; and that is what a microscope is for, and the telescope. That is what the radio is for. This building is full at this moment of sound-waves. If I ceased to talk, could you hear them? There are speeches and instrumental music and songs vibrating through this room at this minute. We cannot hear them, but had we the proper instruments we could make them audible.

The Bible is very explicit on this point. It says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him"—many people quote that text as though it referred to heaven. They say, There are wonderful things to be enjoyed by and by that the eye cannot see, that the ear cannot hear, and that hath not entered the heart of man; man has never even thought of these things. That is not what the text means at all. Surely the eye and the ear are representative of the physical senses. And Apostle Paul tells us, in effect that there is a realm of knowledge, of truth, objective to ourselves, that we may come to understand and to know, that there is treasure of inestimable worth laid up for us in that realm, but that neither the eye, nor the ear, nor any of the senses, can establish communication with that realm of the spirit. The things of that realm are appre-

hended by another faculty than the natural senses for he proceeds to say, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

That is to say, the treasures of the spiritual world, all of them, are to be apprehended by some other faculty than the faculty of the senses; they are brought within the range of our understanding wholly by the revealing ministry of the Spirit of God. What a wonderful truth that is, dear friends!

"Whom do men say that I the Son of man am?" said Jesus, "what do they think of Me? You have heard them talk of Me, what do they say of Me?" The disciples answered, "Some say that thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets." Then He said, "But whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." To which Jesus replied, "Blessed art thou, Simón Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In effect, He said, "You would be saying the same thing that all the other people are saying if My Father had not communicated by revelation, by His Spirit, that which eye hath not seen, nor ear heard."

You remember, too, that beautiful word of His in the eleventh chapter of Matthew "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."

What is faith, then? Faith is simply *the response of the spiritually enlightened soul to God's revelation of Himself*. You remember when the brethren of Joseph came before the governor, and they did not know who he was, he said, at last, "I am Joseph." They could not answer him. They were troubled at his presence. They could not find out who he was for themselves. There was no one in Egypt who knew anything about the relationship between the governor and these men from the land of Canaan. The only person there who could communicate that knowledge was the governor himself. So he introduced himself, saying, "I am Joseph." When he showed his perfect knowledge of all their past, revealing themselves to themselves, as well as revealing himself to them, they responded to that revelation by saying, "There is no mistake about it; he who is the governor is our brother Joseph."

There is something like that in the communication of the Spirit of God to the quickened soul: God appears to the view of the eyes of our heart, and the awakened soul responds to that self-revelation of God, to the divine self-disclosure. Thus faith is not something less than knowledge received through the senses; faith is the answer of a quickened, of a new-born soul to God's infallible revelation of Himself. So that faith has the truth to reason from. We need not hang our heads and think we are far, far behind the times, because we believe. As a matter of fact, we are in advance of those who are shut up to such knowledge as may be obtained only by the eye or through the ear, or by means of any of the senses.

## II.

WHAT IS IT WE BELIEVE, then, if that is faith? Faith, of course—did I make that clear, is *a revelation of the person of God?* It is not that we believe something about God. "Abraham believed God." It is not even that we

believe the Word of God alone: it is something deeper than that. We believe God Himself. We now know who God is, and because He is God we can believe Him, we can trust Him as God, and therefore we can believe His Word. That is what it is to believe.

What is it we believe, then? What are the particulars of this revelation? Very simply, it means that if we are thus to be justified, *we recognize our need of justification*. In other words, *we accept God's revelation in respect to the great fact of sin*. We know that we are sinners. We know that we have violated His law. He has spoken to us by the voice of His Spirit in His Word, and we know that we are under the condemnation of the law which we have violated.

No man can appropriate this justification until he has first of all seen himself condemned by the law which later vindicates him in the eyes of God. Hence there can be no true faith without repentance. I do not believe it is possible for anybody really to believe in God without repenting of his sin. That is where the weakness of much modern preaching lies. If we are wrong in our estimate, in our understanding of the great fact of sin, we are bound to be wrong in respect to the kind of salvation we need that we may be delivered from it.

I have sometimes used an illustration from the Old Testament. I believe it will make my thought clear. Some weeks ago I spoke to you about Ahab. Ahab had his choice between two courses. On the one hand he had the testimony of four hundred prophets who told him to do exactly as he desired to do. On the other hand, he had the word of the one lone prophet who said, "If you go up to Ramoth-gilead you will never come back again." Ahab was shut up to believe either the four hundred who spoke with suspicious unanimity, or the word of the prophet Micaiah who said, "If thou return at all in peace, the Lord hath not spoken by me."

What had Ahab to do in order to believe the word of the four hundred prophets? Nothing at all. Belief in their word would effect no change in his programme. It would necessitate no turning back from Ramoth-gilead because they all told him to do what he wanted to do. Therefore it was quite possible for him to believe a word which was in harmony with his own desire, and his own will, without any repentance. All he had to do was to carry out his programme. Therefore it was easy to believe what the four hundred prophets said.

What would he have had to do to believe what Micaiah the son of Imlah said in the name of the Lord? He would have had to turn right-about-face. Faith in the word of the four hundred prophets effected no change in his life at all: faith in the solitary word of Micaiah would have effected a moral revolution; it would have transformed his whole life and conduct.

The word of God comes to us accusing us of certain wrong, charging us with the violation of His law, with being biased against God. To accept God's revelation of the requirements of His law necessitates an absolute change of life, repentance toward God; until we come to see that the sin that was so desirable, so attractive, so to be desired to make one wise, is the opposite of what it appeared to be,—sin then becomes in the new light from Heaven a thing that is to be abhorred as hell itself.

Believing means *accepting the work of Christ in our behalf; the revelation of the work of Christ*. Let us make that clear in a word or two. What did Christ do for you? Someone says, "He died for me." Is that all? "Is not

that everything?" Why had his death any value for you? "Well, because He was the Son of God." Why, then, did He not come immediately from the glory to the cross? Why did He begin at Bethlehem? What did He accomplish for you and me by His earthly life? Anything? You say, "He set me an example." Yes; if you have power to follow the example. It is true enough that there is an example in the ministry of our Lord. But is that all He did? What was the purpose of His life? Why did it begin at Bethlehem instead of Calvary?

The first Adam began his career, not as a babe, but as a full-grown man. Why could not our Lord miraculously have assumed our flesh and come to earth as a man, and gone immediately to the cross, paying our debt? A miracle is something God does by the exercise of sovereign, supernatural power. Jesus could have come to earth as a full-grown man. I do not know how, but God could have devised a way. There must have been a divine reason for His coming as a Babe, miraculously born of a virgin. Surely His life must sustain some relationship to His death. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

Righteousness, as I explained to you last week, is more than innocence. Adam and Eve were, for a time, innocent. They were never righteous in themselves, for righteousness implies not merely the absence of guilt, the absence of wrong, the absence of evil:—that is innocence. We speak of a babe as being an innocent child. It does not know to choose between good and evil; it has no intelligent, conscious, volition. It is a purely innocent child. But righteousness involves the will. Righteousness means the deliberate choice of that which is right. The righteous man has done right in preference to wrong; he has chosen the good instead of the evil; he has deliberately conformed to the will of God as expressed in His holy law.

Jesus Christ was made under the law—what for? That He might fulfil the requirements of the law, that He might work out a righteousness for us. You remember that when He went up to the temple and was lost, and Mary found Him and said, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing", He said, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" Meaning, that I must be concerned about the things of My Father? Do you not know that I must put God first? What is the first and great commandment? "Thou shalt love the Lord thy God." The first, not in order merely, but in importance, in relation. God must be first in our lives. And so Jesus the boy put God first, before His human mother.

And then He went down to Nazareth, and was "subject" to them. What is the first commandment of the second table of the law? "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Our Lord Jesus put God first, and loved Him with all His heart and soul and strength. Then He fulfilled the second table, loving His neighbour as Himself.

Throughout His earthly life He was just as much our Substitute under the law as when He went to the cross in our behalf, fulfilling the law's requirements in our room and stead. His life was as necessary to our salvation as His death; and His death acquired value because it was

the culmination of His life of righteousness. Therefore, we must accept His life, His righteousness.

Have you thought of this? "When he (the Holy Spirit) is come, he will reprove the world of sin, and of righteousness, and of judgment"—not judgment to come. That is sometimes misquoted. It means judgment that has come. "Of sin." What sin? Drunkenness? Immorality? Dishonesty?—"Of sin *because they believe not on me.*" That is the mother of all sin. That is the sin that comprehends all other sins.

"Of righteousness." Why must the Spirit of God convince us of righteousness? "Because I go to my Father, and ye see me no more." Because there is no one left on earth who can tell you what righteousness is. Speak to your mechanic and say, "How wide is that?" Immediately he puts his hand to his pocket. If his rule is not there, he says, "I can guess, but I have no rule." But if he has, he draws forth his rule and says, after measuring it, "It is so much."

The world has lost its Rule. It has no standard now. There is not a man living who knows what righteousness is. The Holy Ghost must reveal to us God's standard of righteousness. Where shall we find it? In the perfect life of our Lord Jesus Christ. Do you know what He meant when He said "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven"? How far must our righteousness exceed the righteousness of the Scribes and Pharisees in order to merit acceptance with God? Our righteousness must so far exceed the righteousness of the Scribes and Pharisees as to become absolutely equal to the righteousness of Jesus Christ.

Do you know how far short of the glory of God you have come? No! none of us do. "All have sinned, and come short of the glory of God." But nobody will ever get to heaven and come where God is who falls short of the absolute perfection of Jesus Christ. Come now, you perfectionists, stand up to that! You infallible folks,—measure yourself by that! God has not one standard for one, and another for another. No one can ever dwell where He is who falls short of the perfect righteousness of Christ, even by an infinitesimal fraction.

What is the gospel? "God who commanded the light to shine out of darkness, hath shined in our hearts"—what for?—"to give the light of the knowledge of the glory of God"—to tell me what the glory of God is. Where shall I find it?—"in the face of Jesus Christ." Righteous as He is righteous; glorious as He is glorious; perfect as He is perfect.

Someone will say, "There is no chance for us." Quite so. There is no chance for us—apart from this great truth, that the righteousness which God has wrought out for us in Christ is imputed to us when we believe. We are in Christ, and all His perfections cover us.

And listen: "Ye are complete in him, which is the head of all principality and power." Our completeness is in Christ, as we trust Him, accepting His estimate of sin, of righteousness, of true holiness, as revealed in the person of Christ; and as by the work of grace in the soul we are brought into harmony with these things, we learn to love the law of God and to delight in His righteousness, until there is wrought in us by His Spirit a veritable passion for likeness to Christ; then all that Christ is is reckoned to our account, and we have standing in Him: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in

him." As surely as Christ became before God in our behalf "sin for us", so that God saw in Him only our sin and poured His wrath upon it; so, by grace through faith, we are "made the righteousness of God in Him," and God sees in us only the perfect righteousness of Christ and lavishes His favour upon us.

It comes to this, that as in the beginning we were in Adam, so now we are in Christ. The fifth chapter of Romans tells us that we have our choice of appropriating the guilt of the first Adam or the grace of the Second. And you remember the writer of the Hebrews tells us that God saw Levi in Abraham, that Levi was in Abraham. So He has chosen us in Christ before the foundation of the world, that we should be holy and without blame before Him in love. And because He has done that, He has blessed us with all spiritual blessing in heavenly places in Christ; the perfect righteousness of Christ is thus made ours.

One of the soldiers who crucified Him received His robe when they cast lots. I suppose he did what most people do under such circumstances: he probably slipped that robe on over his head to see whether it fitted him. I have sometimes fancied his coming down the mountain, and, notwithstanding his hands were red with the blood of the Crucified, someone seeing him wearing the robe might say, "I thought Jesus of Nazareth was crucified. Is not that he?" "No; it is only one of the soldiers who crucified Him wearing His robe and looking so like Him one might imagine it was He." So the perfect righteousness of Christ is put on us, imputed to us. He clothes us with the garments of salvation; He bedecks us with all the ornaments of grace; He sets His heart's love upon us; and at last in the eyes of the divine Bridegroom we are perfect, and He says, "Thou art all fair, my love; there is no spot in thee."

"What a wonderful Saviour is Jesus, my Jesus!  
What a wonderful Saviour is Jesus my Lord."

**A RADIO SUGGESTION.**

The following letter has reached us from the pastor of a group of rural Baptist churches in Pennsylvania. It speaks for itself:

Rev. T. T. Shields, D.D.,  
Jarvis Street Baptist Church,  
Toronto, Canada.

Pa.,  
February 24th, 1931.

Dear Brother Shields:

Kindly permit me to congratulate you on the wonderful work you are doing.

It has been my happy privilege to listen in to your Sunday evening broadcast on several occasions lately, and am aware of several others to whom I have spoken or written, who have also heard you, and all have been greatly blessed.

You will observe that I am Pastor of a group of churches in Rural, Penna., and that fact must be my apology for venturing a suggestion for your consideration. Do you not think it possible that your broadcast ministry might be made available for many of our pastorless rural churches? The installation of suitable radios with loud amplifiers would enable any country church to enjoy, and be richly blessed, by your sermons, and who can tell how many of them might be saved from extinction. And how many from the insidious campaigning of Modernistic agencies? At the moment, I am raising funds to equip some of our churches in this way. I am also organizing our laymen to help save the country

church by rendering gratuitous service on the lines of the Methodist local preachers in the Old Land.

Referring to your two-hour broadcast I want to state that there appears to have been some serious interference with the transmission lately. There seems to have been unusual static, and other voice and instrument interference, as though means were being sought and found to drown your voice, and your messages have been greatly interrupted.

Immediately you are shut off, usually fifteen or more minutes under two hours, the programmes that follow come through quite clearly.

Kindly favour me with "The Gospel Witness" weekly, \$1.00 enclosed.

Warmly and sincerely yours,

(We are hoping interference will be eliminated after April 1st.)

Could not such a plan be followed in this country in churches that are too weak to maintain a regular minister? Were they to get the very best radio obtainable, with the necessary dynamic speaker, or whatever it is called, they could then appoint one of the deacons, or some other worker, to preside. Part of the service, perhaps, could be their own, particularly the prayer. They could join in the singing of the hymns, and hear the sermon.

We believe it is wrong for Christian people to forsake the assembling of themselves together. Public worship is a divine institution, and should not be neglected. But if congregations were to assemble in this way they might be able to have a better reception of the message than some of them could have in their own homes with an inferior radio. But above all, they would be coming together to worship, and for the benefits of Christian fellowship.

Of course, the radio is a poor substitute for the presence of a living Pastor. We are merely suggesting it as a means of keeping open the rural church where numbers are so depleted that they are unable to maintain a regular minister. It occurs to us that if a number of churches over the land were to co-operate in this matter it might be possible for them to obtain the highest quality radio at a wholesale rate.

**RADIO THANKOFFERING SERVICE.**

In view of the end of the Jarvis Street Church year, and the necessity of balancing all accounts by March 31st, a Radio Thankoffering Service is being arranged for March 22nd. We are especially inviting all our hearers who live within reach of our building to let their radios be silent that evening, and come to Jarvis Street Church instead. We are inviting them also to bring with them a thankoffering. In this way we hope to balance our Radio Fund by the end of the month.

We are writing also to all our radio hearers who have reported hearing the service, inviting them to participate in this thankoffering service. We pass this invitation on to our "Witness" readers who are also among our radio hearers, and express the hope that all will participate. Remember the date—March 22nd.

Only 19 days  
to March 31st!  
Have You Answered  
The Editor's Letter  
Of January 28th Yet?  
Write Him Today

## Baptist Bible Union Lesson Leaf

Vol. 6.

No. 1

REV. ALEX. THOMSON, EDITOR.

Lesson 13.

March 29th, 1931.

First Quarter.

### JOSEPH'S REVELATION.

**Lesson Text:** Genesis, chapters 44 and 45.  
**Golden Text:** "Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren," 44:33.

#### I. JOSEPH'S SCHEME, (vs. 1-13).

Joseph's brethren had gone through a very trying experience, but the most severe test was reserved for the last. In relation to Joseph, in his younger days, they had proved faithless, now they were to be tested in reference to their youngest brother, Benjamin. The scheme was simple, yet effective. Joseph commanded his steward to fill the men's sacks with food, and to put every man's money in his sack's mouth, and then to place his silver cup, a large goblet, probably the one used at their banquet, in the sack of the youngest (vs. 1, 2). This was done; and after the men were but a short distance on their return journey, the steward was sent after them to bring to their attention the fact of the disappearance of the cup. This he did in the words of Joseph, "Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing", (vs. 3-6). The cup was used for the purpose of divination, but it is not likely that Joseph so used it. He was acting a part in this as in his former actions.

The brethren were shocked and bewildered by the change of the steward. Since their first entrance into Egypt they had been treated as suspicious characters, but the action of the governor in inviting them to his house would give them the impression that they were no longer regarded as such, and they would be returning home happy at heart over the success of their mission. And then to have this happen! They were conscious of their innocence, and so affirmed, (v. 7, 8), and then stated to the steward in reference to the cup, "With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen", (v. 9). The steward agreed to this, searched their sacks, beginning at the eldest, and found the cup where he had placed it, in the sack of the youngest, (vs. 9-12). The effect of this on the brethren was stunning, "they rent their clothes, and laded every man his ass, and returned to the city". (v. 13). Such action manifested loyalty, and unity, and was in contrast to their former attitude toward Joseph. The test was producing fruit, and revealing an improvement of character, and though severe in nature, was beneficial in action.

#### II. JUDAH'S PLEA, (vs. 14-34).

The testing of the brethren reaches its climax in the plea of Judah on behalf of Benjamin. The plea manifests deep feeling, is eloquent in utterance, and so powerful in effect that Joseph breaks down under it, and reveals himself to his brethren. The men re-enter the presence of

Joseph in all humility. They fall "before him on the ground", (v. 14). Joseph's dream must have come again before him as he saw the attitude of his brethren, (37:5-11). He treats them somewhat sternly, (v. 15). This leads to Judah's statement, uttered under powerful emotion, and in broken tones, that they were all Joseph's servants, (v. 16). Joseph declines to accept of them as such, stating that he would only retain the one in whose hand the cup was found, the others could depart for home, (v. 17). This was placing a temptation before them to put their own safety before that of their brother. They had forsaken Joseph formerly. Would they now forsake Benjamin? Note the nature, purpose, and result of this phase of the test.

The statement of Joseph leads to the plea of Judah, wherein he makes known the circumstances of their home, referring to their father, to their missing brother, Joseph, to the specially near and dear relationship of Benjamin to their father, (v. 20), to the circumstances under which their youngest brother was permitted to come down with them, (vs. 21-29), to the evil consequences which would ensue if Benjamin failed to return with them, (vs. 30, 31), and to the fact that he was surety for the lad, (v. 32). Upon this statement he bases his plea for the liberation of his youngest brother, and offers to take his place as a bondman, (vs. 33, 34). Such a plea is affecting, earnest, sincere, self-sacrificing, and betrays a loyal, generous, spirit. It is an example unto us in relation to our attitude toward others, and especially toward those of the household of faith. Note the probable attitude of Benjamin toward his brother, and the near relationship of the tribes of Judah and Benjamin in later days.

#### III. JOSEPH'S DISCLOSURE OF HIMSELF, (45:1-15).

The affecting nature of Judah's plea is seen in the effect upon Joseph, (v. 1). Such action was due to delicacy of feeling, in order that others might not be witnesses of the embarrassment of his brethren when their former sin was brought so forcibly to their attention, as well as to give greater freedom to their mutual expression of feeling. Typically it reminds us of the revelation of our Lord yet to come, when "every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him". (Rev. 1:7). Note Joseph's state throughout this whole test, the high character manifested, the restraint of desire shown, and the careful, wise, planning evidenced. Note also our Lord's plan for this age, its wise nature and beneficent purpose, and its twofold relationship concerning the future, affecting Jew and Church, (Acts 15:14-17; Zech. 14; I Thess. 4:13-8).

Joseph's disclosure of his identity is made with deep feeling, (v. 2). He then stated that he is Joseph, and enquires concerning his father. But his brethren could not answer him "for they were troubled at his presence", (v. 3). They were conscience-smitten, and afraid of the probable consequences of their sin. It should be noted that sin never gives satisfaction, and always brings trouble in its train. Joseph speaks reassuringly to his brethren, inviting them to come near, (v. 4), and requesting them not to be grieved

or angry with themselves for their offense against him, for God had sent him before them to preserve life, (vs. 5-8). Joseph thus recognized the hand of God in the experiences of life. All things work together for good to those who love the Lord, who are the called according to His purpose, (Rom. 8:28). Explanation may be made of the purpose of God being wrought in and through the lives of men, and the proper attitude in relation thereto of the individual.

After reassuring his brethren, Joseph requests them to hasten and inform his father that God had made him lord of all Egypt, and to invite him to come down to Egypt, that there the whole family might be nourished, "And ye shall tell my father of all my glory in Egypt, and of all that ye have seen." "And he fell upon his brother Benjamin's neck and wept; and Benjamin wept upon his neck" (vs. 9-14). He then kissed all his brethren, and they talked with him, (v. 15). This was a true reconciliation. Note the probable effect on the brethren, apart from their troubled minds, the wonder of the occasion, the complete surprise, the delightful and wondrous message they had to convey to their father; yet the condemnation of themselves this implied, for their father would now become aware of their former evil deed; but the joy of the occasion would offset the anger against the sin.

#### IV. JOSEPH'S BRETHREN RETURN HOME, (vs. 16-28).

"And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come; and it pleased Pharaoh well, and his servants", (v. 16). Such a matter could not be kept quiet. It was affecting and important, and appealed to the ruler and his servants, with the result that he gave an urgent invitation to all to settle in Egypt, sending wagons with the brethren for the conveyance of their wives and little ones, (vs. 17-20). Joseph gave them the wagons, to each of them he gave a present; to his father he sent a splendid gift. Then he sent them away counselling them not to fall out by the way, (vs. 21-24). They had had a wondrous experience. Love had flooded their souls in their close and affectionate intercourse with Joseph, and they were on the way home now to bear witness unto him. But the old nature was still present. There was the possibility of disagreement about their past sin, and even about their present mission; therefore the injunction was timely. The Lord's people should pay heed to their Joseph, and not fall out by the way. The brethren had much to engage their thought and speech in relation to Joseph, and if so engaged there would be no likelihood of falling out with each other. The antidote for present-day disagreement lies in being taken up with our divine Joseph. May He aid us in looking away from self unto Him!

The task of telling their father about Joseph, while delightful in one sense, was not easy in another. The information came as a shock to Jacob, (v. 26). Perhaps the news seemed too good to be true, and he may have doubted their trustworthiness. The sight of the wagons revived him; he believed his son was alive, and declared his intention of going to him before he died. Note in all this Joseph's love, Pharaoh's hospitality, and Jacob's faith.

# The Union Baptist Witness

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

## PROGRAMMES.

With the encouraging news being received from our foreign missionaries concerning the progress of the work in Liberia and the amount of information available regarding the country and the people among whom our representatives labor, there is abundance of material from which interesting missionary programmes may be arranged.

Every member of the churches in our fellowship should be fully acquainted with the history of the work and every phase of its establishment and this should be reviewed from time to time. Most of our people know the missionaries personally and this is a privilege indeed, but were this not the case our interest should be just as deep, for are they not our representatives?

The fact that the Union of Regular Baptist Churches of Ontario and Quebec is wholly responsible for the maintenance of this important mission in Liberia should be widely emphasized and the splendid opportunities for advancement and growth should be stressed. Let us thank God upon every remembrance of these missionaries and fellowship with them in service through our prayers and gifts.

It is rather amazing to find that some are of the opinion that there is a dearth of foreign missionary news from our own field and that it is necessary to bring in speakers from other Missions, or borrow information from other fields to keep the missionary work and interest of our people from waning. This is indeed a fallacy for, after the general character and plan regarding the establishment of the work, has been given, there are many phases which should be studied.

A careful reading of the reports as given from our missionaries' letters from time to time will give a splendid background and familiarize one with the problems of the missionaries, the systematic work for the glory of God which it is necessary to carry on, and the joy of seeing lives transformed through faith in the Lord Jesus Christ, the One Who it is our missionaries' joy to proclaim.

The following quotations from recent letters are descriptive and informative:

### Introductions.

"We were able to bring the new workers to the station on Friday, January 2nd," writes Mr. Davey, "and have been busy since that date introducing them to various chiefs, townmasters and townspeople. Everybody is glad to see them and we believe that wonderful times are ahead of this work as we labor together for Him and His glory."

### A Packed Church.

"Last Sunday, the church was packed, people sitting on the floor and there were many outside, over two hundred were counted. The new workers spoke and were listened to with great respect. Their cheery dispositions and their ready grasp of doing and saying the things that ap-

peal to the hearts of the natives has already won for them a place of their own with these Bassa people."

### A Miniature General Hospital.

"So far we have not definitely allocated the work, except in the case of Mrs. Mellish. It was felt by all workers that in view of her experience in the nursing profession that she should be given complete charge of the medical and leper work. Mrs. Davey and I being ready at all times to assist in connection with this until Mrs. Mellish becomes versed in the ways of an African dispensary. Mrs. Mellish has agreed to the proposal and has settled down to the work with alacrity, already the dispensary looks like a miniature of Toronto General Hospital. . . The natives are delighted that we have such a fine Doctor as they keep calling her. Patients are flocking to the hill and are receiving treatment and the Word of Life."

### The Hubbard Family.

"It seems strange to have so many white folk on the hill. Mrs. Davey feels like 'Old Mother Hubbard', and if there were a Father Hubbard, I feel like he did, only we know what to do with these, our children and fellow-workers. We desire to thank those who have made it possible for these new workers to come and those who have made our stay here possible. Now that help has come and we are united in the work, we know you will not fail us. The burden of expenses will be heavier but we know our God will supply the need and He will prosper the work of faith because it is for the glory of His Son."

### Language Study.

"We are planning a definite period of time for language study daily. We hope in this way to do all we can to help each other in a systematic study of the tongue. I hope there is no doubt in the minds of the folk at home concerning this part of the work. Our work is for the present among the Bassa people and the Word is proclaimed to them in their own tongue, not in English. The only reason we speak English at all is because it is the official language of the Republic and the Government insist on it, but we teach and preach in Bassa."

### FRENCH EVANGELIZATION.

The work among the French Roman Catholics in Quebec Province is under the direction of two missionaries of long and fruitful experience and from them we have the following reports. Let us remember how difficult this work is and how patient the missionary must be as he endeavors to "sow the seed" and win those who have long been under the control of the Roman Catholicism.

Rev. Arthur St. James of St. Paul's Bilingual Church tells us of meetings held in French homes each Tuesday evening and of Children's meetings each Friday. One baptism and three decisions have resulted from these gatherings. Pray

very definitely for the Sunday services and for these week-night means of testifying.

The work at French Beneficent is steadily progressing and Rev. Jules Dautheny tells us that newcomers attend the services every Sunday night. When Rev. James Hall, of Ottawa, held services in St. Paul's Church, Beneficent Church shared in the meetings and had the joy of receiving on profession of Faith and baptism, two members, a man and his wife, who were formerly Roman Catholics, on the last day of the mission. Others are in a preparation class and will be baptized just as soon as Mr. Dautheny is sure of the genuineness of their profession. "The Lord is with us in the work and in spite of opposition from the priests, we are growing constantly," writes Mr. Dautheny.

### WESTERN WORK.

The following letter has been received from the Westbourne Baptist Church, Calgary, Alberta, of which Rev. Morley R. Hall is Pastor. All will rejoice that through the means of the Radio Broadcast many will receive the Gospel message on the great prairies and in other needy places. There is certainly a famine for the Word in the Western Provinces.

"Dear Ones-in-Christ;

"We are enclosing herewith an announcement of our 'Broadcasting' over CFCN (690 Kc.), Voice of the Prairie Station in Calgary, Alta.

"Our first 'Back Home Gospel Hour' service is due to begin Sunday, Feb. 22nd, at 9.15 p.m. Mountain Standard Time. It is called our 'Back Home Gospel Hour' because it is arranged to come on the air after the regular Sunday evening church services. With us it is an extra service conducted after our regular Sunday evening service in our church auditorium.

"The order of this service may change from time to time, but we are planning the entire service with our radio audience in mind. It will last until about 10.30 p.m., and during the hour and a quarter there will be bright gospel singing of well known and old time hymns. Solos, duets, quartettes, choir selections and congregational singing will feature in our program of the Gospel in song. Clear cut scriptural messages will be given by the Pastor, and the whole service should prove a real blessing to all concerned.

"It may be of the Lord for YOU to undertake some missionary service in this connection. Here are a few suggestions:

"1. Get permission from your Postmaster and Corner Grocer to tack the announcement up in a conspicuous place.

"2. Use your telephone to call your neighbors and friends, asking them to tune in for our service.

"3. If you have a radio, think of others who have none, and invite them to come in and enjoy the service. Get a group together.

"4. Pray for the Lord's blessing on these services, that He will use them for the salvation of souls.

"5. Take a few moments to drop us a line, telling us how the service came in. If you have a favorite hymn to request, mention it."

In the meantime, we are,  
Yours to broadcast the pure gospel,  
Westbourne Baptist Church,  
MORLEY R. HALL, Pastor.

\* \* \*

#### SHENSTONE CHURCH REJOICES.

From the Shenstone Memorial Baptist Church, Brantford, comes the following report:

"He giveth power to the faint, and to them that have no might He increaseth strength." Isaiah 40:29. "How wonderfully true is the above promise to the members of our church as week by week God continues to pour out His blessing upon the work. Rev. and Mrs. Anthony Zeoli have recently held two weeks of special meetings with us and nineteen souls have surrendered to the Lord, among these a Roman Catholic mother and her daughter and one who has been following Mormon teachings, has been saved. A number have already followed the Lord in believers' baptism and still there are others who will publicly confess Him in this sacred ordinance at an early date."

On Sunday, March 1st, Rev. F. A. McNulty occupied the pulpit and delivered two powerful messages and following the evening service, the Lord's Supper was administered to the largest number of members present at such a service for nearly a year. Seven received the right hand of fellowship and others who were detained owing to illness and other unavoidable reasons will be received later."

\* \* \*

#### CHATHAM.

The Regular Baptist Church, Chatham, is again able to report blessing. Five believers were baptized by Rev. W. N. Charlton on Sunday evening, February 15th, and the Bible School is prospering—one hundred and nine were present on a recent Sunday, most of the school remaining to the morning service.

The passing of Mr. Albert Merrill, one of the oldest members of the church, is a keenly felt loss. Mr. Merrill was at all times testifying to the saving power of the Lord Jesus Christ, and he will be greatly missed.

\* \* \*

#### MEDINA.

It is not often we hear of the work being carried on among the Indians by

the faithful Pastor of the Medina Regular Baptist Church (Indian), but this week the following news comes from Rev. Melchie Henry.

"The work at Medina is encouraging and a spirit of unity seems to be dominant, but we realize the subtlety of Satan and know how he can use some instrument to destroy this unity.

"On February 13th, we had the pleasure of having Rev. Anthony Zeoli with us and he spoke on the "Deity of Christ". After the sermon a number raised their hands for prayer and salvation.

"Sunday, following the above date, our special services began. While visible results are not large, a definite work is being done. There are now five candidates for baptism. During these special services the two brothers of the Pastor came out for Christ.

"I would like to express, through "The Witness", out appreciation for the boxes of clothing sent to us from the various churches. We have received ten boxes of clothing from the churches of the Union, and six smaller parcels from individuals. As far as I know we are now sufficiently supplied. Accept our sincere thanks for the goods sent to us."

#### LACHUTE.

The Ladies' Auxiliary of the Lachute Regular Baptist Church, at a meeting held three weeks ago, unanimously agreed to dissolve their Society and to reorganize as an Auxiliary of the Church.

#### DALESVILLE.

The Ladies' Auxiliary of the Dalesville Regular Baptist Church met on Tuesday, February 24th, and unanimously agreed to dissolve their Society and to reorganize as an Auxiliary of the Church.

Both these Societies will now have as their objective the interests of the Union.

#### MISSIONARY BULLETIN.

Women's Missionary Societies, Young People's Meetings, and Missionary Prayer Meetings advise that the Missionary Bulletin is proving helpful to them. There are now nearly two thousand names on the mailing list, but every family in the Union fellowship should have a copy that prayer for the work and the workers may be made at every family altar. One "Shut-in" writes—"I have been laid aside since January 11th and have not been out to church and may not be able to be out for some time, but I certainly enjoy the Doctor's radio

messages and keep in touch through the Witness and the Missionary Bulletin My prayer is that 1931 will be the best since our organization. May God richly bless all the Executive and give wisdom in all things." Another who will not now be able to attend a Regular Baptist Church writes, "I trust you will continue to send the monthly Bulletin to us." There are many such expressions of appreciation and assurances of prayer interest. Are there those to whom you would like this missionary messenger to go? Send in names and addresses immediately that the March Bulletin may go forward. Back issues cannot be supplied. Address all correspondence to the Office Secretary, 337 Jarvis Street, Toronto.

#### WILLOWDALE.

Although Sunday, March 8th, was one of the worst days from the standpoint of weather that could be experienced, the services at Willowdale were blessed of the Lord and the Pastor had the joy of leading one young married woman back to the Lord. She had not been inside a church for years, but through the messages broadcast from the Jarvis Street pulpit her heart was touched and she attended the Willowdale Church's services last Sunday evening. On Monday she assured the Pastor that although she had been a backslider for more than eleven years, old things had been put away and that she purposed to walk with the Lord and seek the salvation of her husband and family.

#### WOMEN'S MISSIONARY SOCIETIES DISSOLVED.

The following Women's Missionary Auxiliaries have been dissolved (the figure in parentheses occurring after a name indicates that in that particular church there were two Auxiliaries, and both have been dissolved. Where there is no figure following the name, it means either that only one society has been dissolved, or that there was only one society to be dissolved). There are thirty-seven in the list: Central, London (2); Chatham; Jarvis St., Toronto (2); Stanley Ave., Hamilton (2); Shenstone Memorial, Brantford (2); Ambassador, Windsor; Courtland; Essex; Mt. Pleasant, Toronto (2); Orangeville, (2); Orillia; Lindsay; Emmanuel, Verdun; Wortley Road, London; Melrose Park, Toronto; Shedden; Fingal; Calvary, Ottawa (2); Westboro; Calvary, East Windsor; Oakwood (2); Wheatley; Buckingham; Dalesville; Lachute; St. Paul's; Timmins; Walsh; Willowdale.

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