

# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND  
IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.  
\$2.00 Per Year, Postpaid, to any address. 5c. Per Single Copy.

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

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

Vol. 9. No. 45.

TORONTO, MARCH 26th, 1931.

Whole No. 462.

## "HE THAT HUMBLETH HIMSELF"

In a fairly wide and varied association with Christian people, covering a period of over thirty years, we have been so unfortunate that we have never yet met either a man or a woman who was really perfect,—or at least, if we have, our judgment was too imperfect to recognize their perfection. We have met some who professed perfection, but of these, most of them have been of an emotional type who have been carried away by the appeal of an extreme view of what the Bible calls, sanctification. But the majority of these have sooner or later come back to earth, and have had to acknowledge their error.

We have met another smugly complacent type whose perfectionism was a combination of natural egoism, religious conceit, and spiritual pride. But the majority of people did a good deal of stumbling in learning to walk; and after learning to walk, have limped more than once.

Abraham was pretty much of a saint, yet he turned aside into Egypt, and, though a believer, was not wholly truthful while there. The name of Sarah is included in the list of saints of great faith, and yet it is recorded that she laughed at the seeming impossibility of the fulfilment of the divine promise; and was rebuked by the angel for doing so. Isaac was an exemplary character, but he stumbled just where Abraham had stumbled, and made the mistake in Gerar that Abraham had made in Egypt. Jacob, of course, was notoriously imperfect; and though the faults of Joseph are not recorded, he cannot have been wholly free from error.

Moses, and Aaron, and Miriam, and Joshua, and Samuel, and David, to mention only a few, had their hours of weakness when evil gained an advantage over them. And even the good Hezekiah, when in one matter he was "left" by the Spirit of God, proved that his heart was as deceitful as that of the rank and file, and that he was just as much subject to vanity as any of us.

Peter stumbled both before and after Pentecost, and was graciously rebuked by the Lord for the first offence, and faithfully admonished by Paul for the second. Nor was even the Apostle Paul free from the general temptation, and a thorn in the flesh was sent to him to prevent his becoming spiritually proud.

And it is still true that all God's people have temptations to evil,—

"And none, O Lord, have perfect rest,  
For none are wholly free from sin;  
And they who fain would serve Thee best  
Are conscious most of wrong within."

It is not our occasional stumbling, however, that impoverishes us; and robs us of fruitfulness and power, but rather the pride that forbids the acknowledgment of our sin. The greatest saints have always been of the humblest spirit. Abraham came back to the altar and began all over again. David, for a long time, kept silent, and while he did so his moisture was turned to the drought of summer. But he broke the silence at last, saying, "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."

When Samuel rebuked Saul, and told him that the Lord had rent the kingdom of Israel from him, Saul said, "I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God." Saul was unwilling to humble himself before the people, and publicly acknowledge his wrong; and though temporarily he was honoured before the people, he ultimately lost his kingdom.

Oh, what havoc has been wrought in the church of Christ by the foolish pride of God's people who know they have sinned, have made a mistake, and taken the wrong course, but who are too proud to acknowledge their error! A man who is really true and genuine at heart, if overtaken by an error of any sort, will hate that wrong in himself more than in another, and will be in haste to acknowledge it, and to make his acknowledgment as public as the wrong.

Hundreds of people will read this simple article who will be convicted in their own consciences, even as they read; and if such would avail themselves of the earliest opportunity to acknowledge his or her wrong to those whom they have wronged, if they have wronged a brother or sister, and then publicly acknowledge his error before the church, he would be God's instrument of bringing about a genuine revival.

Nothing is more abhorrent to God than human pride, and of all varieties of pride, that which boasts itself in

its superior spirituality is the most obnoxious. What a blessing it is that God is plenteous in mercy, that He has so clearly stated that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"! What blessing would come to multitudes could we but heed the simple teaching of the Word of God, and as soon as our sin is made known to us, hasten to confess it, and seek afresh the cleansing of the precious blood! "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy"; "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

### THE HABIT OF SELF-JUSTIFICATION.

The book of Proverbs records the observations of the wisest of all men, who was supernaturally enlightened, and divinely inspired to commit his observations for our instruction. One of the most striking proverbs is this: "A lying tongue hateth those that are afflicted by it." With a great many, untruthfulness becomes a habit, until it becomes second nature to minimize the good, and magnify the evil in their reports of the character and conduct of others.

As a rule, they are not deliberately malicious. They do not intend to injure others. They have merely formed a habit of invention or exaggeration, and seem to be quite unconscious for a while of the damage they do. But it is impossible to speak evil of another without thinking evil, and by and by the habitual liar becomes implacably hostile toward the victims of his lying tongue.

It seems to be instinctive for men to seek to justify themselves, and, having spoken evil of someone, the victim of the lying tongue becomes the object of the liar's hatred. How sin multiplies itself! How one sin leads on to another! A person is caught in the meshes of some evil intrigue, and is led to give currency to the fabrication of another's evil mind, and thus the lie rolls on like a snowball, by and by to be dissolved into a flood of hatred which will all but engulf the innocent victim of the original slanderer's tongue.

"If any man offend not in word the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth

a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

### A GRAND MESSAGE.

By Rev. T. I. Stockley,

Dean of Toronto Baptist Seminary.

It was the first day of the week, very early in the morning. The seal, which had made the sepulchre sure against acts of violence, had been broken by angel hands, and the great stone rolled back from the entrance. An angel sat upon the stone, and the tomb was empty. The guard of Roman soldiers, who had watched the tomb, having recovered from their consternation caused by the earthquake, and the sudden opening of the tomb by angel hands, had fled into the city. And in the meanwhile the anxious women of the disciple band drew near to the hallowed spot. Entering the garden in order to embalm the Saviour's body, and troubled about the great stone, they immediately discovered, to their astonishment, that the stone was rolled back, and the tomb was open. Mary Magdalene at once concluded that someone had stolen away the body of Jesus; and she immediately hastened off to give the alarm to John and Peter. These two disciples came in haste to the sepulchre, and, entering, they found that, indeed, it was empty. But John saw enough to assure him that the body had not been snatched away; but that Jesus had risen. While Mary Magdalene had been seeking for Peter and John, the other women had drawn nearer to the tomb, and had seen an angel who declared the astonishing tidings, "He is risen from the dead!" When the other disciples had left the tomb, and Mary was lingering there, she actually beheld her Lord, and heard again the sound of that voice, whose familiar musical tone assured her that He was really her own "Rabboni".

All the disciples were simply overwhelmed with astonishment at the very suggestion that Jesus was risen. Apparently they had not even dreamed of this. While the enemies of Jesus had understood His references to His resurrection on the third day in a literal sense, His disciples always gave these words some symbolical interpretation,—if they dared to interpret them at all. Hence their profound surprise when they heard the angel say, "He is risen from the dead". They came to the tomb to embalm a dead body, and, lo, they hear of a risen Lord! They came to see a vanquished One, and they hear of a Conqueror! They came with thoughts of a Victim, and they hear of a Victor over principalities and powers.

Now their tears of grief are wiped away. Now their darkness is dispelled, and there dawns upon their spirit the glory of a new morning, with such a rush of new thoughts and emotions that they are almost bewildered and overwhelmed by the suddenness of the great surprise.

The angel, in speaking to the women, and assuring them of the resurrection of Jesus, said, "Go quickly, and tell his disciples that he is risen from the dead." This was a grand message indeed.

In speaking of the resurrection of Jesus, let us notice, First, **THE MAJESTY OF HIS RESURRECTION**. There are several things connected with the great event which speak to us of majesty.

First, *the earthquake*. When on the cross, Jesus uttered that great triumphant word, "It is finished!" the earth quaked, and the rocks were rent. And now that He came forth from the grave, the earth trembled again, this time apparently as a sign of triumph, or token of His victory. Earth could not hinder His rising. When the King rose from the sleep of death, He shook the world. Even the bedchamber of the earth, in which He had rested for a brief while, trembled as the Heavenly Hero rose. The very first movement of the risen Lord made the earth to tremble; and thus nature herself paid her homage to the risen Saviour. This is full of suggestiveness. It seems to say that the material universe is not only below the spiritual forces of Christ, but can be made to respond to them; along with providence, can be made to co-operate with them. Here we obtain a glimpse of the majesty of our Lord's resurrection.

Another is given us in *the ministry of angels*. "An angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his raiment white as snow." And he was but one, though perhaps the leading one of the angel host who came to minister to their Lord on that resurrection morning. This angel received the great commission: "Go to yonder planet, Earth, in which the Son of God lies buried, and from the entrance of the tomb wherein He lies, roll back the stone." And why? Could not our Lord, clothed in His risen power, have rolled back the stone Himself? He could. Was there any need for the stone to be rolled away at all, before Jesus came forth? We think not. Why, then, did the angel roll back the stone from the door of the tomb? Jesus had been put in the prison of the tomb, as a Hostage for His people. On this account He does not break forth Himself, but waits until the angelic officer brings the warrant for His release, and sets the Mighty Surety free.

A third glimpse of the majesty of our Lord's resurrection is given in *the order of the grave clothes*. As we enter the empty tomb, we notice that the grave clothes are left behind. It was not so in the case of Lazarus. When he was raised from the dead he came forth bound hand and foot with grave clothes: he would need them again. His was simply a return to his earthly life for a little while longer; then he must go back to death again. But Jesus rose in the power of an endless life, and so His grave clothes were left behind. They were also left in wonderful order, as John tells us. Had the body been stolen away the grave clothes would not have been left as the apostles found them. But this order in the tomb not only carries conviction in favour of the resurrection of Jesus, but becomes an illustration of the mighty calmness and order which ever mark the movements of God.

And yet we think there is something more about the grave clothes to constitute a certain and infallible proof that Jesus was risen from the dead. Was it not this,—that the linen clothes which had been wound around the body still retained the shape they assumed when the body was there; and that the napkin which had been

wrapped around His pierced brow, still retained its turbaned form? The great difference was that Jesus was not there. His body had passed into the resurrection state, a state in which it needed not to be loosened from its bandages, but passed through the linen clothes without disturbing their form; and His head rose from its resting place without removing from its place, in the rock the napkin in which it had been turbaned. When John saw this, though he knew not the Scripture, he believed that Jesus must have risen from the dead.

Further, we are impressed with the majesty of His resurrection in the fact *that many saints arose also*. We read that when Jesus on the cross cried with a loud voice, and yielded up His Spirit, "the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." It may be that these risen saints attended their risen Lord, and helped to increase the splendour of His ascension, after the forty days had passed. It would seem also that these saints appeared privately to certain in Jerusalem, and bore witness to the Divine Sonship of the Saviour. The resurrection of those saints was surely a striking manifestation of the quickening virtue of Christ's resurrection, a declaration that He was the Son of God, and a further illustration of the majesty of this triumph.

Fifth: In the *glorious fact of the resurrection itself*. The majesty of the attendant circumstances after all cannot compare in grandeur with the fact of the resurrection itself. Here we have the greatest majesty, and the grandest of all miracles. That fine old Roman, Pliny, says, "Even God cannot do all things; for neither can He bring death upon Himself, nor recall the dead to life". Thus, in his view, the raising of the dead was an absolute impossibility, even to God Himself. But this idea of Pliny only heightens our conception of the majesty of His greatest of wonders. The Apostle Paul knew not how to express his admiration of the vastness of the power displayed in the resurrection of Christ. Notice his words: "What is the surpassing greatness of his (God's) power, according to the working of the strength of his might, which he put forth in Christ, raising him from the dead." Words fail to express the apostle's conception of the majesty of this wonderful event. I fear we do not realise, as we ought, the profound majesty of our Lord's triumph over death. "Our Samson has pulled up the posts, and carried away the gates of the grave with all their bars; the key is taken from the girdle of Death, and is held in the hand of the Prince of life":

"Who shall rebuild for the tyrant his prison?

The sceptre lies broken, that fell from his hands;

His dominion is ended, the Lord has arisen;

The helpless shall soon be released from their bands!"

Let us increasingly speak of this majestic fact with reverent awe and adoring wonder.

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# The Jarvis Street Pulpit

## THE INCOMPARABLE CHRIST.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 22nd, 1931.  
Broadcast from Station CKGW, 690 k.c.—434.8 Metres. Short Wave: VE9GW 6095 k.c.—49.22 Metres.

(Stenographically Reported.)

"And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?"—Genesis 41: 38.

One of the evidences of the supernatural inspiration of the Bible is to be found in the fact that even the first book of the Bible, as well as all other books, is full of the gospel. The Holy Ghost by Paul declares that "the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham." The Old Testament, as I have frequently pointed out to you in this place, is quite as full of the gospel as the New Testament. It is only those who are wanting in spiritual enlightenment, and have failed to understand that the key to the Scripture is found in the person of Christ, who discern any contradiction whatever between the Old Testament and the New. The New Testament fulfils the Old just as the noonday fulfils the dawn. It is a larger, clearer, complete, and final revelation of divine grace; but every principle of the gospel is set forth in the Old Testament as well as in the New, and in the light of the New may be clearly understood.

I pointed out to our Monday evening class last week that Joseph is one of the most perfect types of our Lord Jesus. As you read his story you feel almost as though you were reading a page from the New Testament, it so strikingly illustrates the great doctrines of grace. One cannot help asking how it found a place in the Old Testament. Who was it who was able to anticipate that final revelation of God in Christ so perfectly as to present this story which at almost every point parallels the life and work and character of our glorious Lord Himself?

You are familiar with the immediate context, of how Pharaoh had had a dream, and in his dream he had seen seven kine, fat and well-favoured, come up out of the river and graze in the meadow. They had been followed by seven others ill-favoured and lean, and the ill-favoured kine devoured the kine that were well-favoured and fat fleshed, and after they had done so they were just as lean, Pharaoh observed, as before. Then he saw seven full ears come up, followed by seven others blasted with the east wind, and withered; and the withered ears ate the fat ears.

Perplexed as to the meaning of his dream, Pharaoh sent for all the magicians of the land, and all the wise men. None of them were able to give an interpretation until Pharaoh's butler remembered that some time before he had been cast into prison for having offended his lord, and that there in the prison he met an Hebrew. One night the butler had had a dream, with Pharaoh's baker, and in the morning they had told their dreams to this Hebrew, who interpreted them, and they had come to pass precisely as he had predicted. The butler had been restored to his position, and to the favour of the king, and the baker was hanged.

On hearing that, Pharaoh sent for Joseph, and when he came before him he related his dreams, and Joseph

immediately interpreted them. The seven fat kine and the seven fat ears represented seven years of plenty, to be followed by seven years of dearth which would be so severe that the plenty of the land of Egypt would be forgotten in the famine that would succeed. Joseph counselled that a man somewhere should be found competent to lay up in store during the seven plenteous years the surplus of the fruits of the ground, in order that they might be saved against the day of famine. When Pharaoh heard the proposal he asked the question of our text, "Can we find such a one as this is, a man in whom the Spirit of God is?" And he answered his own question, saying, in effect, "The man who has interpreted the dream is the man whom I will appoint to give effect to his counsel." He took the ring from his hand and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; he clothed him with all the authority of the crown, and it was proclaimed before him, "Bow the knee", and Pharaoh said unto Joseph, "Without thee shall no man lift up his hand or foot in all the land of Egypt."

That is but a type, a picture, of the present position and authority of our Lord. We may well ask this question, Can such an one as He anywhere be found?

You remember how, when John the Baptist heard in the prison the works that Jesus did, he sent two of his disciples, saying, "Art thou he that should come, or do we look for another?" There are some people still asking that question. Some have had the temerity to suggest that in the long process of evolution in some far distant time an even greater than Jesus may appear. If evolution were true that would logically be inevitable. But Jesus Christ, the Absolute, perfect Man and true God, is the Rock upon which that hypothesis is ground to powder. The person of Christ disproves the revolutionary hypothesis utterly, whether as an explanation of the past or a hope for the future.

We believe in this place that there is but One. There is not another. "Can we find such a one as this is, a man in whom the Spirit of God is?" Was there ever anyone like Him in all the world's history? "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him."

His ministry was threefold: He was a Prophet, a Priest, and a King; and the story of Joseph admirably illustrates these three aspects of the Saviour's character and work.

### I.

HE IS THE INCOMPARABLE PROPHET. There never was such another prophet as Jesus is.

One of the indispensable elements in the equipment of a prophet was that *he should be able to see things in advance, that he should be supernaturally endowed with*

*superhuman foreknowledge*, able to see the end of things from the beginning. That was peculiarly characteristic of Joseph. He was a prophet; he was able to foretell the things that should come to pass.

There are analogies to this principle in natural life. There are men who differ from each other, not in ordinary capacity: the successful man is differentiated from his contemporaries, as a rule, by the fact that he is able to see what other people cannot see. He is able to foresee. He knows when to buy—and when not to buy. He knows when to sell—and when not to sell. He knows in what direction certain movements tend. And because he is able to anticipate the drift of things he arrives in advance. Others wake up years afterward to say, "If I had only had Mr. So-and-So's foresight I might have been a rich man myself."

Carry that into the spiritual realm, and what shall we say of the Lord Jesus? There was never a prophet like him. Even if you study that brief period of His life, of His history, the period of the Incarnation, of His manifestation among men, you will see that He was endowed with this faculty of foreknowledge. He was able to see things which other people could not see. He was able to anticipate the coming days, and to order His programme according to His own will. He was able to say to His disciples, "Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the pass-over with my disciples?" He sent His disciples into a certain place saying, "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them." They did as they were commanded, and in each instance the disciples found exactly what the Master told them.

When Philip brought Nathanael to Jesus he supposed he had brought a stranger whom he would introduce to Him. But even as they approached Jesus said, "Behold an Israelite indeed, in whom is no guile." In amazement Nathanael said, "Whence knowest thou me?" To which Jesus answered, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." The future was as open to Him as the present, or the past. He gave abundant evidence during the years of His earthly ministry in the days of His flesh of His superhuman knowledge, of His knowledge of things that were yet to be.

He saw in advance every foot of the path to the Cross. He was never surprised. He knew all the details of the programme in advance, while it was unfolded to others step by step.

My dear friends, we shall never understand Jesus if we think of Him as struggling along like mere mortals, coming upon new items of knowledge with each unfolding and developing day. We shall never understand Christ if we reduce Him to the dimensions and capacities of a man. Even in the days of His flesh, if we view that period only, we shall find that, as never man spake like this Man, so never man knew as much as this Man, or was able to foretell as much as this Man, for not only did He speak of the days and the years, but He said, "They shall see

the Son of man coming in the clouds of heaven with power and great glory." He knew all about the cross, and the grave, and the resurrection, and the ascension to the right hand of God, and was never surprised.

I will go farther than that and say that you can never understand Jesus if you begin with Him at Bethlehem. That was but the beginning of His manifestation: Jesus is as truly present in Genesis as in Matthew. The Jehovah of the Old Testament is the Jesus of the New. As a matter of fact, God has never spoken to anybody but through Jesus. He is the eternal Logos; He is the Word that was made flesh. It was He Who appeared to Abraham and Isaac and Jacob and Joseph. It was He Who whispered the secret to Moses which led him to say, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

When David, shut up to all the limitations of this earthbound life, talked about building a temple for God, Jehovah spoke to Nathan the prophet and said, "Go back and correct your counsel of yesterday. Tell David what I plan to do." He drew the veil and showed him down through the centuries what His plan and purpose were. He said in effect, "I have never asked anybody to build me a house, David, but the Lord tells thee He will build thee a house." When David heard that he bowed, worshipping, in the presence of Jehovah and said, "Thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?" No, it was not. It was the Prophet of prophets speaking through another prophet, who told David of the establishment of a throne that should never be overturned, and of a kingdom that should never pass away. So as you turn the pages of the Old Testament you will see Jehovah stepping down the centuries, ever communicating Himself to men, and telling His servants the prophets the things that should shortly come to pass.

If we come to think of Jesus as the Creator we can see how His foreknowledge has entered into this marvellous material creation, which perhaps we understand better than we understand the realm of the spirit. How marvellously has He anticipated every need! He has foreseen everything that we require. But especially, dear friends, Jesus Christ is the Prophet with full knowledge of all that is yet to be; and, taking the Old Testament and the New Testament together, His Person binds the two together as one book, and the prophetic word runs all the way through from Genesis to Revelation until the canon is closed with that Voice from the skies, "Surely I come quickly," and the answer of faith is given, "Even so, come, Lord Jesus." Yes; Jesus Christ is *the Prophet*.

The prophet was clothed with *divine authority*. His was an authoritative message. You do not find the Old Testament prophets indulging in speculations. You do not find the Old Testament prophets saying, "My dear brethren, it is my opinion that certain things may come about, and it is the—you know the favourite phrase—it is the consensus of prophetic opinion that such and such is likely to be." The prophets never talked such nonsense as that. When Joseph spoke in Egypt he spoke with the authority of the king. You will find that after Pharaoh had given Joseph his ring, and had put the gold chain about his neck,

Pharaoh practically retired from the scene. You do not hear much from Pharaoh: it is all the governor. When people went forth to tell of what they had seen, they went with this word, "Thus saith Joseph."

So the prophetic word all the way through is clothed with divine authority because the divine programme is made. God is not beholden to us, dear friends. I confess to a feeling of impatience—I think I may call it a holy impatience—when I hear men predict the failure of Christianity, and of the gospel's being superseded by something else. My brethren, these things were ordered before you and I arrived. In the counsels of the Eternal these things were all predetermined, and the prophet was divinely commissioned merely to communicate to men what God had planned; and you can no more change that than you can change gravitation.

Jesus Christ is supreme. He is the last word on every subject,—every subject, I care not what the subject is. He is the last word on matters of religion, of course; but He is equally authoritative in all other realms. I know the critics say that it is vain to invoke the authority of Jesus Christ for the confirmation of the inspiration and infallibility of the Old Testament, but who cares about the critics? What do they know? Why worry about that? Someone says, "But you do not mean to tell me that Jesus Christ is the highest authority in the realm of science, do you?" Yes; I do. There is not a word in this Bible that is contrary to the demonstrated facts of science, or contrary to truth in any realm. This word from beginning to end bears the imprimatur and stamp of approval of Jesus Christ. I know the details are not here, and that the Bible is not given to teach science. "But if the world should last, and the Son of God should postpone His return for another million years, and men should go on and on progressing in knowledge, I venture the affirmation that at the end of the time they would not have outstripped that which is written in the Book; they would find the Bible saying, "Aha, I told you so. You are finding what I told you is true. I told you so long ago, but you would not believe it." Some student says, "But Genesis cannot be historically true." Were you there? "No; but my professor says so and so." Was he there? Was anybody else there? Can you tell me that? I have the word of One Who was there. The Pharisees said, "Moses suffered to write a bill of divorcement." But Jesus answered, "For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female." "From the beginning"! How did He know? Because He was there. He is the only One Who was.

Did you ever read this?—it is a great passage from the book of Proverbs. I wish you would read it. I think that book would bear a good deal of study—did you ever read this?—"The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor

the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the deep: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men."

I do not care what your subject is, bring all your questions to this great Prophet. Can you find such an One as this is? Is there any voice upon any subject that has ever engaged the thought of men that is equally authoritative with the voice of Jesus Christ? He is the divine Ultimatum. He is God's last word upon all subjects to a sinful world. He is the supreme Authority in heaven and on earth. "All authority is given unto me", saith He, "in heaven and in earth." There is none higher than this prophetic Voice in Whose name I dare to speak to you.

The prophet *always had a twofold message*, for he was sent to men, who were sinners, and he always had to speak about the dearth that was to come. He always had to speak about what men would reap if they sowed to the flesh. He had always to warn them of the wages of sin, always to tell of the lean kine and of the withered ears, and of how always the famine would eat up the fulness,—like the prodigal. It is the same old story which fell from the lips of our Lord. Though he received the portion of goods which belonged to him, though the father kept nothing back but gave him of his wealth, "not many days after the younger son gathered all together and took his journey into a far country, and there wasted his substance with riotous living." Men always do. They never conserve the surplus of the plenteous years. The prodigal had not been long in that country before he began to be in want; he had nothing saved up against the day of famine.

That is the testimony of the Bible. Now we have multiplied opportunities. Now we have youth on our side. Now we can hear the gospel. Now we are afforded space to repent. Now a man feels that he has time even to waste, and he talks about finding some "pastime". Did you ever hear of a man seeking means by which he could throw his money away? Man, your time is worth more than your money. "So teach us to number our days, that we may apply our hearts unto wisdom." That is always the prophetic word, that following the fulness comes the famine. Emptiness everywhere! That is the message of the gospel.

## II.

The life of Joseph illustrates the work of THE INCOMPARABLE PRIEST. What was the business of the priest? To make up deficits, to pay old scores, to provide a sacrifice, an offering, that would make atonement for the folly of man's yesterdays, to make up the balance, to restore the equilibrium of things. That is the priest's office. And our Lord came not alone to tell us of famine: He came to provide for it. He came to prepare for it.

I am amazed constantly, as you are, at the discovery of the resources of this old world. Our evolutionary friends make the earth very old. In some form, it may be very old; even by the most conservative reckon-

ing it is old. And yet we are only now getting to know it. I read yesterday that the grandson of the great author, Jules Verne, Jean Jules Verne, had come all the way to New York to be present at the christening of the *Nautilus*, which is to fulfil in some measure the dream of his grandfather. (That is the proper use of christening,—to christen a boat not a baby!)

But little by little we are getting to learn something of how good God is. Before He put us in the house that He had built for our habitation, He filled the cellars with coal. There are many foolish men in Wales who refused to carry the coal up, to dig it out,—and in some other places too. But there it is. Men were rather long in finding it out, but they found out at last. You get in your car and spin around town, you go where you like. Where did the power come from to drive your car? It was stored away before Abraham was born; the oil tanks were there. You did not make it. Some people have at last discovered it, and refined it, and brought it within our reach; but it is God's gift to us. He put it there.

I speak over the radio at this moment. I am heard by a few friends in Toronto, it may be by hundreds, or it may be by thousands, by some people who occasionally come here—and by some other friends who would not like to be seen here. I am happy to reach them secretly. I will not give their secret away. I know many of you, I could call you by name; but that would not be polite. But we love you all, and are glad to reach you with the gospel—but how do we do it? There is a line that goes from this building to another here in Toronto, and then to Bowmanville, and then it goes out—where? Out on the air. What is the medium by which this message travels perhaps two or three thousand miles?—to San Francisco, to Nova Scotia, to New Brunswick. How is it that you friends yonder are able to hear? Some very clever man who is listening to the radio thinks he is up-to-date, who never goes to church, and wonders what this old-fashioned preacher will have to say—how does my voice reach you? By the same medium that was here in Adam's time. It has not been changed at all. This world was furnished for our habitation, and we are learning to press some things into service.

In the moral realm God anticipated our folly. He knew we would waste the years of plenty. It would be surprising, if in matters of greater moment, He should be less careful of His creatures than in respect to our material interests, would it not? I broke my wrist once—the only broken bone I ever had. I used to think when I was a boy that when anybody broke his leg it was broken for ever, like the stem of a pipe! But the doctor set my wrist, and by and by said it was all right. He took an X-ray, and could find no mark of the break. "What did you do to it?" I asked. "Nothing but put it in place so that nature could do its work." There are recuperative powers stored up in the body for the correction of such fractures.

Morally we have nothing in ourselves, and we have exhausted our moral supplies; we have no powers of moral and spiritual recuperation. But our gracious Lord anticipated our need, and just as Joseph stored up the corn in Egypt, so has He prepared a righteousness for us wherewith to clothe our moral nakedness, that we might appear before God; that He might make up the balances, He has exercised His office as Priest in preparing the way for us at great cost.

How did Joseph do it? He went into the prison-house, he was numbered with the transgressors, he was separated from his father, he bore the shame and dishonour of it, in order that he might qualify to fill the storehouses for the very men who had sought his life.

So was our glorious Lord numbered with the transgressors, so did He enter the outer darkness; having wrought out a righteousness for us, He places it at our disposal. I wish I could work out all the details of the story with you, but my time will not permit. But it is very interesting to learn how all the corn was ticketed and labelled and numbered up to a certain point, how storehouse was added to storehouse, and millions and billions of bushels were stored away, until at last the governor said, "Stop counting," and they "left numbering; for it was without number". They were like our Western elevators, overflowing with supplies. There was no counting what Joseph had prepared against the day of famine.

I care not how great your need, how deep your sin, how black your character may be, how great so ever your debt to the holy law of God, my glorious Lord has prepared for the payment of that debt, for the meeting and discharge of all obligations so that when the years of famine come the fullness that is in Him is at the disposal of faith. "The law was given by Moses, but grace and truth came by Jesus Christ."

It is interesting to note that throughout the entire period of the famine nobody came to Joseph for corn, to be told that it was all gone. You read about a bargain downtown at eight o'clock in the morning—and when you get there it is all gone, and you have to pay full price. But nobody ever came to the storehouse of Joseph to find the supply exhausted. They came without money. They said, "The famine is still here and we need corn, but we have no money." Joseph said, "All right. You shall be my servants, and I will feed you."

"I wish I had lived in the days of Moody", somebody says. Why? "I might have been saved then." Is that so? Anybody who was ever saved in Moody's day was saved by Moody's Saviour, and He is right here in Jarvis Street to-night, and He is as well able to save now as then. His blood can make the foulest clean. There is no limit to His power. He is the incomparable Priest. There is no glory like unto His glory. Come to Him, and have your needs supplied.

### III.

Then, JOSEPH WAS A TYPE OF JESUS AS A KING. I love to think of Him reigning in power and glory there, and how He exercised that authority. There are some people who speak of our Lord as though He were not a King. Do not believe it. He is King already. There are some who are so zealous for the future glory of the kingdom, that they speak of the kingdom as though it were yet future. Not a bit of it! He has ascended on high. He is now in session—where? At the right hand of the Majesty on high. He is Himself a King at this moment.—

"All hail the power of Jesus' name!

Let angels prostrate fall;

Bring forth the royal diadem,

And crown Him Lord of all!"

He is Lord of all. He is absolutely sovereign in heaven and on earth. "He doeth according to his will in the

army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" I am glad He is on the throne. Blessed be His name forever, His throne is a throne of grace. He is enthroned in grace, and loves to bestow His grace upon His children.

We had for our lesson this morning this story of Joseph, how his brethren came to him the second time, and he gave commandment to make ready that they should dine with him at noon, and then went on about his duty. The ruler of his house took the men somewhere to prepare for the meal, and they were full of fear at the thought of having to dine with Joseph. "He is going to accuse us of taking the money, of being spies; there is mischief brewing somewhere." To the servant they said, "Will you not please listen to our story? We came with our money the last time. We tried to pay for the corn we had, but on the way home we found, on opening a sack, the money returned. On arriving home we found every man's money in his sack. Please, we did not intend to do that; we wanted to pay our way." "I know all about it. I had your money. The governor did not need it; he gave it back to you." "Thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering."

Joseph's brethren were full of fear, but they had no reason to be afraid. As I preach to you, you say, "It would be such a gloomy thing to be a Christian, to come to the Governor." Once when going to a funeral I rode with the undertaker, and he said, "I very often sympathize with you men of the cloth, because you have such a melancholy calling"! Then he continued, "I am called in when the end has been reached, but you are always sent for by people who are in sorrow." I remember when a pastor in Hamilton some boys were playing on the street, and as I passed one said in a hoarse whisper, "Say, Jimmie, there must be somebody dead down there." "Why?" "There goes the minister." That is the idea people have of the religion of Christ—something to make their faces long.

These men had something in their hearts they had not told the governor. There was a sin they had not acknowledged yet. Had they known the governor they might have been sure he would never have exercised his authority to do them hurt. On the contrary, when the storehouses were full and the years of dearth began to come, "Joseph opened all the storehouses."

Our gracious Lord has opened the kingdom of God to all believers. He did not come to make you miserable: He came to make you happy. He is a King.

When at last they found out who he was he said, "God did send me before you to preserve life." Said Jesus, "I go to prepare a place for you." Oh, our glorious King is even now upon the throne, and He Who wrought out our salvation here below has gone to prepare a place for us. And He will use His kingly power to bring sinners to His feet, and to bring them into His banqueting-house so that they will be able to sing like the spouse in the song, "He brought me to the banqueting house, and his banner over me was love."

I have no time for the details. I wish I could preach to you for a year on that story, but when the secrets were all out, and they found out who the governor was, he put his arms around them—this man with the

golden chain about his neck, this man with the signet ring of Pharaoh's on his hand—he put his arms about the necks of the men who had sought his life and wept. He loved them! He brought them to his banqueting-house, and loaded them with benefits. Then he said, "This is just a visit, but I would love to have you come and live with me. I have come down to prepare for you. There is a place for all of you. Go back and tell the rest of your family of my glory in the land of Egypt. Ye shall haste and bring down my father hither." Why? "And yet there are five years, in which there shall neither be earing nor harvest. The famine is not over."

Most of you, when you read that in the Book, said, "That means five years in which the grain will spring up, but will not come into full ear." It means nothing of the kind. "Earing" is an old Saxon word that means ploughing. What Joseph meant was that there were yet five years of such utter hopelessness that men would not have the heart even to plough the land. "There will be no harvest," said Joseph, "you need me; you cannot get along without me. You will have to come and live with me." This king, this man of supreme authority, at last brought them down into Egypt with all its fulness, and said to them, "The good of all the land of Egypt is yours."

We are having a pretty good time now, as Christians, a very good time. My good friend who was with me many years, Mr. Fraser, used to love to tell a story of some woman who was very emotional, who was always saying, "Praise the Lord! Hallelujah!" "What makes you so happy?" she was asked. "Because I am on the way to glory. I am going to the palace of the King. I am going to dwell with Him by and by." "But," said someone, "when you get to the gates of pearl, suppose someone there challenges your right of admission? What would you do then?" "I would say, Hallelujah! I have had a fine time getting so far"! Ah, yes, and so we have had. "Better is the end of a thing than the beginning thereof." I want to be sure of the end—and we are sure of the end, although we have had a very good time getting thus far! The sacks of corn have been very sweet. The fellowship we have had at the table of the King has been delightful. But we shall be glad to put it behind us and pass into His presence, and to live on the fulness and sweetness of His favour, and to share in His great glory. That is another story, for who can describe the glory of the King? I believe He is coming again.

What a business man Joseph would have been! If Joseph were living now, I do not think he would be among the unemployed. Every business-house would want him. That is the sort of man we want. I read the political news from England, and I wonder what will happen from day to day. The Labor party is split in pieces, the Liberal party is split in pieces, the Conservative party is all split up—it is all splits and splinters. There is apparently no leader anywhere able to command all the forces. I do not know what we may have here after a while. This old world is in such a condition to-day that anybody who observes the world situation must know it needs some superhuman power to put it right—a greater than Lloyd George, a greater than Ramsay Macdonald, a greater than President Hoover, a greater than any statesman in any country on earth is needed to bring order out of chaos—and, Hallelujah! Somebody will do it! Some day the white horse and his Rider will come down the skies, and



He shall take to Himself His great power and reign, and the kingdoms of this world shall "become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."

I want to be on His side then. I know I shall be, because I have already felt the kiss of forgiveness; I have already sat at His banqueting table. There is one thing of which I am surer than of anything else in life, and that is that Jesus Christ is my Saviour, my Prophet, my Priest, my King!

Is He yours? Is He yours? Will you have Him? Will you submit to His rule? Will you receive His bounty? Will you be washed in the precious Blood? I quote it again and then we will sing,

"All hail the power of Jesus' name,  
Let angels prostrate fall;  
Bring forth the royal diadem  
And crown Him Lord of all."

## MORE ABOUT THE ATONEMENT.

A Bible Lecture by Dr. T. T. Shields.

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

Delivered in Jarvis Street Baptist Church, Thursday Evening, March 19th, 1931.

(Stenographically Reported.)

Lesson Read: Hebrews 9:1-15.

When our Lord ascended on high, and led captivity captive, He received gifts for men; and among the gifts enumerated as coming from the hand of the ascended Lord is the gift of "pastor and teacher"; by which we are not to understand that the offices of the pastor and of the teacher are two separate offices; but rather, that a pastor, to be a pastor, must be a teacher too. I hope you students recognize that. A man is not necessarily a pastor who makes calls from door to door, for one may visit people personally and yet give them no spiritual food, and no spiritual guidance, just as he may deliver a public address and fail utterly to impart spiritual instruction. The only way by which anyone, whether he exercises his ministry publicly to a company, or to two or three persons in a home, or to an individual—the only way by which one can be a true pastor is to be at the same time a teacher. It is imperative that young believers—and older believers too—should be taught in the things of God. There is nothing more necessary to the progress of Evangelical Christianity to-day than a teaching ministry.

I believe the Christian church at large would not be in its present condition if the devil had not astutely prepared the way for the plague of Modernism by first destroying the church's teaching ministry. For many years past many ministers have done nearly everything but expound the Word of God. What you and I need is to know God's Word; for only by knowing His Word can we know Him.

If a man would be a physician he must submit himself to an extended discipline covering a period perhaps of seven to ten years of intensive training. Another man does the same that he may excel in another branch of science, perhaps in chemistry. He submits himself to all the privations and labour incident to years of careful study of his subject, in order that he may become a master of that science. So of the engineer; so of the musician. Surely, therefore, it is worth while our applying ourselves, assuming we are first of all born of the Spirit of God, to learn to be Christians, to study to show ourselves "approved unto God"; for we can no more become thoroughly instructed in divine things by hearing a few addresses, by snatching a verse from a box in which there are a number of texts curled up—we can no more learn to be thoroughly instructed Christians over night by that

method than anyone can learn by such methods to be a teacher or an expert in any line of professional knowledge. There is no royal road to learning, even in the Christian life. We must apply ourselves with all diligence; we must "gird up the loins of our minds", and really study if we are to be effective and fruitful Christians.

Do not misunderstand. We cannot, even by the most diligent study, become Christians. We must be born again; we must trust Christ and become His children. But, being that, as babes in Christ, we are to desire the sincere milk of the word, that we may grow thereby, and thereafter go on to perfection.

I venture to urge upon the younger people the necessity of thinking religiously. I have met men who read many books, but who think little. Many Christian people are gluttons, gormands, for public addresses. They spend their time running around to what they call "Bible conferences", and gorge their minds with Bible addresses. At the end of years of religious dissipation they know nothing, because they have heard the same thing over, and over, and over again, and have accepted the teaching without thinking for themselves. Do not misunderstand. Such "conferences" are useful. Though why they should be called "conferences" I cannot understand, for those who attend do not confer, but only listen to addresses. Notwithstanding, such teaching periods may be exceedingly useful, if those who attend emulate the Bereans who searched the Scriptures to see whether even the preaching of apostles were true to that which was written.

Nothing that I, or Dr. Stockley, or anybody else, can tell you, can do you good unless that which is received into the mind is laid hold of, and made a part of yourself by thinking of it. We should meditate upon what we hear, and upon what we read; and turn it over and over in our minds, and thus extract the sweetness from it. Of course, if you hear nothing of value, you can have nothing upon which to meditate. But you at least have your Bible, and you can read that.

We should read the Book for the sake of learning what is in it. We should do well to endeavour to revive the art of Christian conversation; so that on meeting one another Christian people may share with each other the treasures of truth they have found in the Word of God.

Such scriptural conversational exchanges would be a thousandfold more profitable than many of the things that too often engage the thoughts and tongues of Christian people. To be thinking about the Word of God, and talking about it, and growing up into Christ in all things, I believe is the great need of the hour. That, by the way.

Last Thursday evening we thought together about the atonement. We touched briefly upon certain views of the atonement, which we said were partly true, but inadequate. That address is in *The Gospel Witness*, which you will find at the door. In our talk last week we arrived at this point, that God is identified with His law,—or His law with Him, and that the necessity for atonement lies, not in any system of law, not in any governmental form, but that it is deeply based in the moral nature of God Himself; and that sin is not an offence merely against man, nor against the divine government, nor against law in the abstract, but that it is an offence against the person of God; that sin always, as the Cross reveals, at last wounds God, stabs Him to the heart, pierces the hands of Omnipotence, and snatches the crown from the brow of Deity, to replace it with thorns.

Therefore whatever atonement means, whatever else it does, it must minister satisfaction to the Divine Nature, to the Person of the Divine Law-giver. It must balance the books; it must restore the moral equilibrium; it must pay back to God that of which sin has robbed Him.

That is a tremendous order. It is but briefly, and, of course, inadequately, stated, but I am thinking now of the atonement in respect to its Godward side, its Godward reach; and say that there is that in the moral nature of God which demands appeasement, satisfaction, on account of your sin and mine.

Where shall that satisfaction be obtained? How shall it be rendered? It was to render that satisfaction that Jesus Christ came. It was to fill that void, to make up that deficit, to restore that balance, that "God was in Christ, reconciling the world unto himself".

Christ did that. Let us this evening ask the question, How? It is an easy question to ask, but a difficult one to answer. The best we can do will only be suggestive. I believe in respect to some aspects of spiritual truth that, while the intelligence is engaged, and we apprehend something of the truth—I speak perhaps a mystery, and almost mystically, when I say there are aspects of truth that can be felt rather than explained; and that the truth of the atonement, in the nature of the case, transcends our finite understanding, therefore we can get but glimpses of the heart of it,—but enough to enable us to rest in the comfort and saving power of it.

### I.

I remark therefore that THE DEITY OF CHRIST GAVE TO HIM A CAPACITY THAT MADE IT POSSIBLE FOR HIM TO MINISTER TO THE DIVINE NATURE THAT WHICH THE DIVINE NATURE DEMANDED. This principle cannot be too strongly emphasized. I read an account one time of a visit of a certain discerning man to a Unitarian church. He likened it to a well-furnished room with an attractive fire-place, and some comfortable chairs—but with no fire on the hearth. Unitarianism, which brings Christ down to the dimensions of a man, and limits Him in every part of His being to human qualities, can offer us no help when once we have seen that our sin has violated the nature of God; for only God can minister to God.

So Jesus Christ came, being Himself God. Infinite in every quality of His being, He was able in our behalf to render satisfaction to the Infinite.

Suppose you take the *commercial figure* that is often applied in Scripture: "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." That figure of a debt is employed, and if you think of how much you owe, and of how much I owe, how much we all owe, and how much all others owe, the aggregate is staggering. I read the other day a report of what a certain firm had done during the war, how it had paid full salary to every married man who enlisted, and half salary to every single man, and that it had cost that firm, for the progress of the war, not less than three and a quarter millions to pay those wages for which no labour was given.

Sometimes one looks at a store where things are sold for five and ten cents, and wonders how people ever get rich selling things of such small value. Yet one of the richest men in America made all his millions by selling things in one-cent packages.

Carry that idea of the multiplied millions of our day, and of all other days, of all the generations past, present, and to come, and nurse that commercial figure in your mind, and think of everyone as being in debt to God, owing a debt that no one of them can pay, and then think of the terrific aggregate of the world's indebtedness—then ask yourself the question, Who can pay that balance? There is only one answer. Jesus, being Heir of all things, if we may continue that figure, being Himself infinitely rich, rich beyond all computation, His riches having no limit, no end at all,—He was able, of His infinite resources, to pay the debt we owe, whatever that meant.

Then look at another aspect: "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." You still have the idea there of the payment of a price. Christ "redeemed" them. He Himself said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom instead of many." He came to pay the price that we owe.

Then, consider the *legal figure*. Christ was made a curse for us, as "it is written, Cursed is everyone that hangeth on a tree." He came under the curse, under the condemnation of the law; and the penalty which must be paid was a penalty not of gold or of silver, but a penalty that involved pain, suffering, and death. Jesus Christ came to pay that penalty, to satisfy the law's demand, the law being, always bear in mind, the outshining, the manifestation, the transcript, of the very nature of God Himself.

Thus you have that legal principle, that when Christ came, He came to bear in His own person our suffering on account of our sin.

I say, His deity gave Him an infinite capacity. If Jesus Christ had been a man He could never have endured our suffering. I have sometimes put it this way (I have been told that it is a very mechanical view, but you have only to read the papers in these days, and you will see that the principle involved enters into all human jurisprudence). Here is a man who is sentenced to receive forty-nine lashes in a military court. It is a fearful penalty. A thousand men are similarly convicted, and similarly sen-

tenced. Then one man steps forward and offers to bear in his own person the penalty due the thousand, an aggregate of forty-nine thousand lashes. You say, "That would be impossible. The man would die ere a fraction of the penalty had been paid." That is true. You see, if Jesus Christ had been a man, the penalty the law demanded on account of your sin would have killed him, without mine; or mine, without yours. It had been impossible for Him in His own person to suffer the "just for the unjust that he might bring us to God", had not His deity given Him an enlarged capacity so that He was able to suffer in Himself all that even the exactions of the divine holiness demanded on account of the sin of the world.

Then take another view of it. If you consider the *moral nature of Jesus Christ*, unstained by sin, absolutely perfect—even on the human side, but more of that in a moment—but if you consider that, augmented, enlarged, infinitized by union with Deity, how wonderfully sensitive our Lord Jesus was! There are some people whose sensibilities are terribly dulled. I do not go to court, nor do I read the reports of the proceedings there, but occasionally I stumble upon a note about some "regular visitors" to the police court. I remember when the late Colonel Denison sat on the bench he used to brighten up the proceedings a little by saying to some character who had been in and out of jail for many years, "Well, Mary, you have come to see me again, have you?" There are men who would just as soon live in jail as anywhere else. They have no sensibilities left. Sin has a hardening effect. Moral evil dulls the sensibilities until by and by sin ceases to offend. The man becomes incapable of shame, or of any sort of contrition. He is hardened in his sin.

But a sensitive soul is afraid of the court, afraid of the law. If there is an accident on the street-car, and the motorman comes back and wants to get the names of the people who witnessed it, how many willingly give their names? "Do not call on me. I do not want to go to court." That is quite natural.

I saw something in the paper to-day that pained me—it did you, too. Six men who had occupied positions of prominence, universally respected, looked upon as leaders in the business world, had been convicted of wrongdoing—and one could almost hear the gates of Kingston penitentiary shut behind them! How terrible for them! How much more terrible for their families! I do not know whether I dare say what I feel when I see some of these pictures in the papers. I have seen a man trying to screen himself from the photographers with his hat or his coat. Why should he be photographed, and his portrait handed to millions of people, so that the poor fellow has no chance of getting right again? Sometimes I feel that such newspapers ought to be driven out of civilization. I have seen pictures of a man with his overcoat thrown over his head, anything to shield himself from the public gaze. He may be a criminal, but he still has some sense of shame about him. He does not want his portrait spread over the land.

It is a terrible thing when people lose all moral sensibility, when the hope of better things dies in a man. I have had men come to me during these hard times, decent, well-dressed, sort of men. They have said, "I have tried to keep myself respectable, but this is the only thing I have. The terrible thing that haunts me"—if one has

said it to me, twenty-five have—"the terrible thing that haunts me is that I may get into such a condition that I may lose my self-respect. I cannot change my clothes; I cannot have a bath; I cannot keep myself clean. I am afraid of getting down into the gutter. Can you do anything to save me from that?" I could see the man was dreading some moral collapse. The Scripture speaks of it as the conscience being seared with a hot iron, the time when there is no response to the outward touch.

The most sensitive soul that ever walked this earth was the soul of the Lord Jesus. He had breathed the atmosphere of divine holiness. He was a part of it. And His whole nature—how shall I express it?—not that it revolted, but that it was antagonistic to, it flamed against, sin; it burned like a fire against it. He hated it with an infinite hatred. The perfection of His moral sensibilities imparted to Him an infinite capacity for suffering. I will try to suggest when and where He suffered presently, but think of that aspect of the moral perfection of our Lord. It amazes me. I cannot describe it. Nobody can describe it. Nobody can even imagine it. You can multiply illustrations, but they fail immeasurably short of the reality.

Then when I think of His coming from the glory, of the music of the heavenly spheres in His heart, of the echo of all the hallelujahs of the skies, of His passion for truth and righteousness and true holiness,—when I think of such an One coming down into this earth corrupted with the plague of sin, His very advent to it must have been torture.

But, on the other hand, what value can be attached to His character, His moral qualities, His truth, His righteousness, His holiness? They were all in the infinite degree, and the sum-total of all His perfections was laid down as the payment of the price of our redemption. Yes, the deity of Christ gave Him an infinite capacity. And my brethren and sisters, if you part company with the truth of Christ's deity, you have no atonement. A man could never have redeemed us. Unless it be true that God was in Christ as He never was in other men, unless this old, old, story in all its majesty and grandeur, its purity and simplicity, be absolutely true, then we are a lost race, we are lost individually. But oh, He was God—and HE IS GOD! "From everlasting to everlasting", with the Father and the Holy Ghost, HE IS GOD!

## II.

Let me take another step, and say that HIS UNION WITH HUMANITY ENTITLED HIM TO OFFER HIMSELF A SUBSTITUTE FOR US. There is difficulty here. But first of all, let us keep clearly in mind the truth of the real humanity of Jesus. Nowadays it is His deity that is so generally attacked, but I think sometimes there is almost equal danger of our failing properly to appraise the truth of the real humanity of Christ. He was our Fellow. He was one of us. He was just as much a part of the race as the first Adam. He was bone of our bone, flesh of our flesh; for the first Adam was the direct creation of God, and came not into being by natural generation.

We come to the truth of the virgin birth of Christ, and there is difficulty there, but, for me at least, not in an acceptance of the bare facts as related in the Scripture. If we believe in the supernaturalism of Christianity we shall have no more difficulty with the miracle of the virgin birth than we shall with any other miracle. But the difficulty is here: Mary was not sinless. The Roman

Catholics try to get over the difficulty by the doctrine that is known as the doctrine of the Immaculate Conception. A great many people imagine that refers to the virgin birth of Christ: it refers rather to the birth of Mary, and views Mary as having been immaculately conceived, and without sin. But that only moves the difficulty a generation back. It does not obviate the difficulty. All that we can say is that, in the infinite condescension of grace when the Son of God stooped to take upon Him our nature, He did really enter the human race, and become one of us; and yet, by a miracle which no one can understand, and which no one can explain, He was free from the taint of sin.

I remember reading a sermon by Spurgeon in which he touched upon the genealogy of our Lord, and called attention to such characters as Rahab, and Tamar, and Bath-sheba, and others who were sinners, but who were all in the direct line whence Jesus came. And yet we have Holy Writ for our authority that He was "holy, harmless, undefiled, separate from sinners". And further, that He Who was made sin for us knew no sin. We are sure therefore of that, that He was free from all moral taint. He was human, perfectly human, and yet at the same time gloriously divine. And being human, of our flesh, He had the right to take our place.

You remember the story of Ruth, do you not, and of Boaz? Boaz was the redeemer, the one who had the kinsman's right to redeem. So our Lord Jesus took upon Himself our nature, in order that He might become our Redeemer, that He might have the natural right, supernaturally acquired,—I shall have to change that word, but a right that was supernaturally imparted, at least, to Him by His virgin birth, to stand in our room and stead, so that He became our fellow, "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

### III.

I come now to a point—and I have but little time, perhaps not any, but I am going to take it anyhow—where I want to ask a question, and it is difficult to answer. Assuming, then, that our Lord had an infinite capacity on the ground of His deity, and a moral right on the ground of His union with humanity, WHERE AND WHEN AND HOW DID HE EFFECT AN ATONEMENT? Can you date the atonement? Can you shut it up to time and place? Time is an element in punishment. It is a very important element. You will find that the Scriptures which deal with the punishment of the wicked have much to say about the duration of that punishment, not only its intensity, but its duration. I have reserved this which might have been considered under another head until now that we might have it clearly before us. In appraising the qualities of Deity as manifested in Christ, we must not forget that He was not only righteous and truthful and faithful and just, and so on, but we must remember that one of His qualities was immortality; or, to use a strong word, eternity. He was "made after the power of an endless (an indissoluble) life", a life that was not subject to death, that could not be dissolved, a life that had eternity in it. He Himself said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Nobody else could ever say

that; but His life was of an eternal quality, endless, infinite.

When did He suffer? On the cross? Do you tell me that the eternal sufferings of a sinful world were atoned for in a few short hours of time? Perhaps. When we keep in mind the infinity of our Lord's capacities, I think it is not inconceivable that eternity could be compressed into those hours of darkness, but I do not find it necessary to believe that from the teaching of Scriptures, because the Lamb was "slain from the foundation of the world."\* One of the difficulties, of course, to which we are all subject in the study of the word of the Infinite is that we interpret God in terms of our own limitations. We speak of the past, and of the present, and of the future. We speak of infancy, of youth, of mature age, of evening time, and of old age. We think of people who lived a hundred years ago as being remote from us. When we come upon something that is three or four hundred years old we say, "How ancient!" Yet in these little lives of ours there are experiences that are suggestive, and perhaps may help us to understand.

My life, in most things, has been inverted. I believe I am more of a youngster now than I was when I was a boy. I enjoy some things now that properly belong to children—perhaps, a second childhood, I do not know. But it is a strange thing: when I was a boy one of my pet aversions, the thing I hated above everything else, was a Sunday School picnic. I often had to go because I was a minister's son. I went as one goes to jail—but I rather enjoy it now!—I mean the picnic! But I remember one thing of my childhood that I greatly enjoyed, and to which I looked forward. I do not now: I am a little afraid of it,—Christmas. Father Christmas and I were good friends. He always remembered me. I always wrote him two letters, one a duplicate of the other. One I put in the fire, in the open grate, so it would go up the chimney; the other I put on the table,—for fear Father Christmas might miss the one that went up the chimney. And the one on the table was very carefully written!

We used to have a great time at Christmas. It is always a bit sad for me now. But the day after Christmas seemed to me the longest day in the calendar. Why? Because Christmas was never so far away as on that day. I wanted every morning to be Christmas morning. I do not now! The passage of a few years sets up in our minds a different standard of time. It does not seem long from Christmas to Christmas now, does it? I shall soon have been Pastor of this church twenty-one years. It does not seem more than a few months from some points of view, and sometimes when I get another glimpse

\* Dr. T. I. Stockley, who heard this lecture, called my attention to a translation of Rev. 13:8, and Rev. 17:8, by Rev. E. E. Cunnington, M.A. (Morgan & Scott), as follows: "Every one whose name hath not been written, from the foundation of the world, in the book of life of the Lamb that hath been slain."—"Whose names have not been written on the book of life from the foundation of the world". The marginal rendering of the Revised Version is to the same effect. Dean Alford, however, follows the Authorized Version; as do also Dr. Robert Young in his *Literal Translation of the Bible*, Rotherham in his *Emphasized New Testament*, and others. Dr. Stockley agrees that this variation does not affect the truth under discussion, which is implied even in Cunnington's translation, and is clearly set forth in other passages, notably I Peter 1:19-20; but the variation is interesting. The same truth is there because the names are written on the ground of the merit of the slain Lamb. Therefore, whichever rendering be correct, the atonement dates "from the foundation of the world."

it seems rather long! But we do measure time by these little things, by the rise and set of sun.

But there is no time with God. We cannot understand that. I cannot understand it. I can say it, but I cannot understand it. A thousand years ago are as present in His view as is this hour, and the end of what we call time is, to Him, equally now. It is just one eternal now with Him. "One day is with the Lord as a thousand years, and a thousand years as one day." He does not reckon time by the rise and set of sun.

Impart, transfer that conception of Christ, and remember how He said to His disciples, "Mine hour is not yet come. Your time is always ready, children that you are; you always want what you want, now,—now—now. But I can wait"—"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." Abraham was brought through the horror of thick darkness, and the Lord made a great promise to him when as yet he had no child. He said to Abraham in effect, "You cannot have it yet. I will fulfil it to you, but not now." How long? "I will send you down into Egypt for four hundred years, for the iniquity of the Amorites is not yet full."

These are conceptions that are beyond us. We cannot measure things as God does. But conceive of Christ as the Son of the eternal, immortal, invisible, holy, all-wise God our Saviour.

When did He suffer? "The Lamb was slain from the foundation of the world." Was there ever a time when He did not suffer? "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." I know that on the cross they wounded Him, they drove their nails and spear into His hands and feet and side, when they had chastised Him. I know that from His five wounds there flowed a crimson tide. I know that, anticipating that death, even in Gethsemane, He sweat great drops of blood, and I know that He cried triumphantly at last, "It is finished." The work was perfected. I am not so much concerned to know when it began as when it ended, and blessed be His name the last farthing of our indebtedness is paid. It is finished; the atonement is complete.

What is the extent of it in time? I remind you of two passages, and I will close for to-night. There are many more, but two particularly. In the third of Romans is one which we read last week, where Paul refers to the "redemption that is in Christ Jesus: whom God hath 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,

I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Read the list of the Old Testament saints, every one of whom was saved by faith in Christ from Abel down. Read the eleventh chapter of Hebrews. People were saved before Christ had died for them. He passed over the sin done aforesaid. Their sin was not visited, their punishment had not been endured by anyone, for not by the blood of bulls and goats could atonement be made. Now the writer seems to assume the moral necessity of their punishment, and challenges God, as if he would ask, What right had God to pass over sin? Why did He do it? On the ground of the promissory note that had been issued and signed by the Son before the worlds were made, and because God knew that He would redeem His promise He passed over sins done aforesaid. Now at last He sets Him forth to be propitiation, to declare His righteousness. *The cross as truly justifies God as it justifies us.* There is a mutual justification in the cross of Christ, vindicating the righteousness of God in admitting to His holy presence Abel and Enoch and Noah and all the saints of the Old Testament who were saved by faith that anticipated the payment of their sin.

Will you students please mark this text in your Bible. It is the crowning text that proves incontrovertibly the substitutionary value, the expiatory element in the atonement—it is in the ninth chapter of Hebrews. We spoke last week about the example theory, the moral influence theory, the governmental theory, but listen to this great text: "How much more shall the blood of Christ"—mark the Trinity here, will you—"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. And for this cause"—this is my verse—"he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, that which are called might receive the promise of eternal inheritance."

That text teaches the retroactive value of the cross of Christ. It teaches that Christ died for the sins of those who lived under the first covenant, that He died for the sins of Abel and Enoch and Noah and all the illustrious dead who died in faith. The moral influence theory will not do there. The example theory will not hold there, for as yet He was not manifest. They were saved without that manifestation on the ground of their faith in God. Put those two classics together, with this one: "He was made sin for us who knew no sin, that we might be made the righteousness of God in him."

Next Thursday evening I think we will have a little more about the Atonement, just a little more about the Atonement! We have only looked at it.

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## Baptist Bible Union Lesson Leaf

Vol. 6

No. 2

REV. ALEX. THOMSON, EDITOR

Lesson 15

April 12th, 1931

### SECOND QUARTER.

#### JACOB'S EXALTATION

Lesson Text: Genesis, Chapter 47.

Golden Text: "And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly." (v. 27.)

#### 1. JACOB AND HIS SONS PRESENTED TO PHARAOH, (vs. 1-12).

A presentation at court is an important event in the life of an ordinary person; and consequences favourable, or unfavourable, might quite readily ensue in accordance with the attitude manifested by the one who is accorded this privilege. More especially would this possibility be present at the court of an autocrat such as that of the king of Egypt. It must therefore have been both an unusual, and somewhat trying, experience for those humble sons of the pasture land to undergo. Some instruction was necessary before they entered the august presence of Pharaoh; and this Joseph gave them, (46:31-34). They were fortunate indeed to have a friend at court, one who understood thoroughly the method of procedure, and could advise them in the right way, and be with them in their experience. The Lord Jesus Christ is our Joseph in this respect, counselling us concerning the proper manner of approaching the throne of the Most High, (Heb. 4:16), and accompanying us in every experience of life, (Heb. 13:5). Note the blessedness of having such a Saviour and Friend; also the fact that in order to receive blessing through Him we must be related to Him by birth, (John 1:12, 13), and belong to the same family, (Eph. 3:14, 15).

Joseph occupied a high office, but there was one still higher, and this he acknowledged by informing Pharaoh of the arrival of his father and family, as well as by matters preceding. Joseph entered Pharaoh's presence at first alone, it would appear, and announced the arrival of his relatives, informing the king that they were in Goshen, (v. 1).

After his own appearance before Pharaoh, "he took some of his brethren, even five men, and presented them unto Pharaoh", (v. 2). We are not informed as to the identity of the five: they may have been the eldest of the family. They, along with the others, had been through a severe test, and had been proved true; and Joseph was not ashamed of them. Some persons, when they succeed in life, do not wish to acknowledge their humble relatives, or their lowly origin. But Joseph was not of this company. His attitude was kind, humble, and considerate, and manifested filial affection, and true greatness. We should never despise the home in which we have been reared, no matter how lowly it might be;

and the parents who have suffered for us, we should never cease to love and care for, even though they lack our social position, and educational advantages. A man's character is clearly shown in his attitude to his parents, and the members of his family.

The attitude of Pharaoh is kindly and considerate. He enquires as to the occupation of the brethren, (v. 3), and they, according to the instruction received beforehand, answer that they are shepherds, and have come to sojourn in the land, and request permission to dwell in the land of Goshen, (v. 4). Their demeanour apparently was calm, collected, and straightforward, and probably had its effect on Pharaoh, although no comment is made concerning it. The king gives an answer to Joseph as the one responsible for them, and on account of whom they were permitted the privilege of this audience with him, instructing him that the land of Egypt was before him, and he could make his father and brethren to settle in the best of it, adding, in accordance with their request, "in the land of Goshen let them dwell". He also made offer of positions for some of them in looking after his cattle, (v. 6). This was a most favourable outcome of their audience with the king. It was not unexpected, owing to Joseph's favour with Pharaoh, but it was none the less acceptable. Note again the typical teaching. As all blessing came through Joseph, so all blessing comes in these days through our Lord Jesus Christ, (Eph. 1:3; John 16:23, 24).

"And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh", (v. 7). The attitude of the patriarch manifests the consciousness of one who is aware of his relation with God; also his sense of gratitude for kindness received. Jacob appears a noble figure, a servant of the Most High God, not cringing at the feet of this mighty monarch, but able to give him something which he does not possess. So God makes His servants to be self-possessed, to rise above their circumstances, and to be a blessing to all with whom they come in contact. The attitude of Pharaoh is gracious, (v. 8). Jacob answers the king's questions in a characteristic manner, (v. 9), and again pronouncing a blessing, he leaves his presence, (v. 10). The following two verses, (vs. 11, 12), inform us of the settlement of the Israelites in the land of Goshen, and their nourishment there by Joseph in obedience to the command of Pharaoh. It may be of significance to note that Joseph did not appoint, or request the appointment of any of his brethren to any lucrative or influential positions in the land. Probably he was aware of the fact that their final destiny lay in Canaan, rather than in Egypt. They were using Egypt as a temporary abode only. Note the typical teaching re the saint and the world.

#### II. JOSEPH'S POLICY, (vs. 13-26).

The severity of the famine is very clearly set before us in these verses, and the policy of Joseph in feeding the people during that trying time. It was not his plan to dole out the grain without money or without price. The people were expected to give value in exchange for it. First they brought their money, "And Joseph gathered up all the money that

was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money unto Pharaoh's house", (v. 14). When money failed, the cattle were taken, (vs. 15-17). This probably brought the cattle into several organized centres, where during the famine period, they could better be looked after. No doubt at the end of that period they would be given back to the people. The food given in exchange for them lasted one year, (v. 17). At the end of that period, the famine still continuing, the people suggested to Joseph that they and their land should be accepted in exchange for food, (vs. 18, 19). Joseph acted in accordance with their request, and bought all the land of Egypt for Pharaoh, (v. 20), the only exception to this being the land of the priests which had been assigned them by Pharaoh, (v. 22). Following upon this transaction the people were removed into cities, from one end of the land unto the other, (v. 21). This was a wise movement undoubtedly, for in such centres they could the better be looked after as in the case of their cattle.

In the cities Joseph looked after the people. At the end of the famine period he gave seed to them to sow in their fields, (v. 23), and made it a law in Egypt that one-fifth of the increase of their land should be given to Pharaoh, (vs. 24-26). This was in the nature of a tax for the use of the land. It was a single tax on the land, and was quite justifiable. It is quite likely that Joseph's whole plan, notwithstanding its appearance of taking advantage of the adverse circumstances of the people, wrought for their good, and remedied evils in the economic and social structure of the country; while at the same time increasing the authority of the monarch, enhancing his importance, and directing and encouraging loyalty to the throne. Note Joseph as the saviour of the people, and the only source through which food could be procured. Attention also may be directed to the fact that this world is in a constant state of famine for spiritual food, and Christ is the only Saviour, and the only Source of food. False teachers are giving stones in place of food. Warn against this.

#### III. ISRAEL IN GOSHEN, (vs. 27-31).

These closing verses of the chapter describe a scene more cheering than that in the preceding verses, yet part of it clothed in solemnity. The first verse describes the peaceful, prosperous, state of Israel. They dwelt in the land of Goshen; they had possessions therein; and they grew and multiplied exceedingly, (v. 27). Contrast this with their previous state. The duration of Jacob's sojourn in Egypt is given, together with his age at death (v. 28), and his expressed desire to be buried in the land of promise, (v. 29-31). Note his faith in relation to this. His inevitable death is referred to in a solemn manner, "And the time drew nigh that Israel must die." The same may be said as truly of us. Some day death is certain for each one, unless the Lord come, (1 Thess. 4:17), and after this the judgment: for saint, (1 Cor. 3:11-15), and for sinner, (Heb. 9:27; Rev. 20:11-15). Have we made due preparations for the same? Better put everything in order so that we shall not be caught unprepared.

# 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.

## STANLEY AVENUE BAPTIST CHURCH, HAMILTON.

In the March 14th issue of "The Hamilton Herald" there appears a splendid, three column, illustrated article covering the development of the Stanley Avenue Baptist Church of which the honored President of the Union of Regular Baptist Churches of Ontario and Quebec is Pastor.

We are sorry that it is not possible to give the whole article but briefly the progress of the work is traced from its small beginnings.

A Sunday School held in a room at the corners of Robison (now Chatham) Street and Garth (now Dundurn) on Sunday, June 6, 1875, was really the beginning of the work. On that Sunday there were in attendance four officers and teachers and twenty-two children. Later a Mission, known as the Herkimer Mission, was carried on and in December 1889, this was organized as a Regular Baptist Church. In 1882, Rev. T. J. Bennett became Pastor and during his ministry a lot was purchased at the corner of Locke and Melbourne Streets. The contract for building was let in April, 1897 and the new building was so rapidly erected that it was ready for occupancy in June of the same year.

In 1907, after a pastorate of fifteen years, Rev. T. J. Bennett resigned and was followed by Rev. H. McDiarmid, who served the church for seven years. Under Mr. McDiarmid's pastorate, it was decided to erect a new church building in a more favorable location and a lot was secured at the corner of Stanley Avenue and Locke Street. A fine structure which admirably met their needs at that time was opened on March 9, 1910, and the Church's name changed to Stanley Avenue Baptist Church. The dedicatory sermon was preached by Rev. Thomas Trotter of McMaster University.

In 1915, Rev. Clifford J. Loney of Brantford was called to the pastorate and under his ministry the church made great progress. The Sunday School, under the superintendency of Mr. C. A. Challen, taxed the accommodation and it was decided to enlarge the building. This was undertaken in 1924 and the plan meant the practical reconstruction of the whole building. It was indeed a gigantic undertaking for the congregation, but it went heroically to the task and the result is a modern up-to-date plant. On June 21, 1924, the corner stone of this new building was laid by Rev. T. T. Shields of the Jarvis Street Baptist Church, Toronto, and on November 16, the church was opened for service.

When the press print such a story as they have covered in the Stanley Avenue Church's case, it is well worth reading and in this case it is a great testimony for the blessing of God is acknowledged and the Statement of Faith adopted by

the church is given in its entirety.

Our readers will heartily congratulate the Stanley Avenue Baptist Church and its Pastor on its accomplishment and pray God's richest blessing on its future ministry. Miss Minnie Lane, one of our missionaries in Liberia, is a member of Stanley Avenue.

\* \* \* \*

## NEWS FROM ALBERTA.

The monthly report of the Regular Baptist Missionary Society of Alberta is always received with much interest. The March issue is "A Call to Prayer"—

"Ask, and ye shall receive, that your joy may be full," John 16: 24. Men have heard this call from the early days of the human race, and none have heeded the call without blessing to themselves and others. Prayer was the agency that; — delivered a worldly believer out of Sodom; (Gen. 18:23-32 and 19:29) softened a hard hearted brother; (Gen. 32: 11 and 33:4) sweetened bitter waters; (Exod. 15:25) healed a leprous sister; (Num. 12:13) revealed a secret sin and disobedience; (Josh. 7:7-21 and 1 Sam. 15:11-31) revived Israel; (1 Kgs. 18) opened the vision of others: (2 Kgs. 6:17.

\* \* \* \*

## Benalto Regular Baptist Church.

The greater part of this winter weather has been ideal for work on this rural field. Pastor Howard Phillips has long ago learned to appreciate the value of pastoral visitation. On a field where distances are so great, the work calls for a hundred and fifty to two hundred miles each week. The blessing of the Lord rests on the ministry of pastor and people. The gospel of Christ is proving continuously to be the power of God unto salvation. It is well to remember that in connection with the Benalto work, we have several outside points where the Word is ministered. Condor, Leslieville and Burnt Lake are regular preaching appointments the whole year through, and then in the summer months services are conducted in Diamond Valley, Eckville and Sylvan Lake. Thus we can see at a glance that this rural field is no child's play for either pastor or people. Pray specially for many still unsaved on this field, among whom are quite a number of Communists.

\* \* \* \*

## Norwood Regular Baptist Church of Edmonton.

The Norwood work is our 'Star' cause to report in this issue. The blessing of the Lord has been abundantly evident on the labors of Pastor Gordon Searle and his loyal flock. Their main and mission Sunday Bible Schools now number around the 300 mark. Their regular services are increasing in attendance, and

the Spirit of God is with them in real revival blessing. Word comes to us that they are seeing definite results in souls saved almost every Sunday. It is reported that as many as nineteen confessed Christ publicly in one service. Another report tells of building a baptistery in their present quarters in order to make it possible to immerse those ready for this glorious step for believers. Since then we learned of six following the Lord in baptism at one service. No doubt several more will soon be ready, out of the scores that have been saved since the beginning of this year. It is well to remember that this cause is only a few months old, being started with a small group of loyal Baptists who refused to compromise with the modernistic tendencies of the churches of the Baptist Union of Western Canada. They have no church building of their own, and their work is carried on amid many inconveniences.

Let us remember these dear people together with their pastor in prayer. Remember especially the new converts; these are hard times on new converts. Pray that the Spirit in revival might continue in their midst to the glory of God in the salvation of a great host.

\* \* \* \*

## Westbourne Baptist Church.

Our Lord has been leading us out into a large place. He has been making it possible for us to sound out the Gospel of Christ to thousands by means of the Broadcast. Our "Back Home Gospel Hour" which is put on after the regular Sunday services from 9.15 to 10.30 p.m. is being heard near and far. Showers of letters come to us each week telling of blessings received through this service. We hear from Manitoba, Saskatchewan, Alberta, British Columbia, Idaho, Washington, Oregon and California. Groups are meeting in homes where there are radios, and hospitals tune in for our program. Request hymns pour in, and gospel tracts are ordered from us to distribute to friends and acquaintances. From 500 to 1,500 gospel tracts go out weekly in this way. Special prayer is requested for this phase of our service in Westbourne, that the Lord will make it possible for the Pastor, Choir and supporters to carry on in this worthy ministry.

\* \* \* \*

## Bethany Regular Baptist Church of Winnipeg, Man.

Since their pastor left them last fall, they have been carrying on as a prayer group in that great city of Winnipeg. It is hoped that it will be possible to engage a pastor for this cause in the spring. Such a needy place with its hundreds of thousands of precious souls should have room to spare for a Regular

Baptist work. Special prayer is asked that our work in Winnipeg might be soon on a good footing for an aggressive ministry.

**ONTARIO AND QUEBEC.**

The Union Executive have their eye on a number of prospective fields to open in the near future. It is for this that special prayer is requested, and especially our Week of Prayer. If we are to go forward, owe must do it under the direction of the Holy Spirit. Funds must be prayed in before many new causes can be opened. Spirit-filled men must be raised up to man these fields. Pray for clear and definite leading for the Executive Board as they are moving forward in these prospective fields.

**Guelph.**

Since the work at Suffolk Street Regular Baptist Church, Guelph, has been served by Rev. Fred Kendal, it has declared for self support and has been blessed in the salvation of many souls. It has suffered, however, from losing some of its most faithful supporters by their removal from the city and Mr. Kendal finds himself ministering to an almost entirely new congregation. The work at the York Road Mission is prospering and last Lord's Day a group of young men who came to disturb the gathering were interested and though outside listened attentively. When Mr. Kendal spoke to them later, they stated that they would be interested in starting a Sunday School class. Pray for these young men, High School boys, about seventeen or eighteen years of age.

Another prayer request is made for the deliverance of one who has been the slave of drink. This is a man of great ability but he has lost all that is dear to him through drink. He claims that he wants salvation and deliverance. Pray very definitely for his conversion.

**Trenton.**

At Trenton Rev. H. E. Buchner had the joy of baptising two more converts on a recent Sunday. "We certainly rejoice in

these mercy drops and look for more to come", writes the Pastor.

The Women's Missionary Auxiliary of the First Regular Baptist Church, Trenton, recently resolved to disband and hold a meeting for prayer each week. The whole church will then meet for a missionary prayer meeting once a month.

**Annette Street, Toronto.**

At a meeting of the Women's (Senior) Missionary Auxiliary held Tuesday evening, March 24, the Auxiliary was dissolved.

**Oakwood Ave., Toronto.**

Owing to the illness of Rev. C. L. Rumball on Sunday, March 8th, Pastor Roy Hisey acceptably supplied the Oakwood pulpit on Sunday evening

**Brantford.**

The Pastors' and People's Conference of the Hamilton and Brantford district will be held by invitation of the Shensstone Memorial Baptist Church at Brantford on Tuesday, April 14th. The speakers will be: morning sessions, Rev. J. K. Yalland of Springfield on "Prayer", afternoon, Rev. R. K. Gonder of Mountsberg on "The Work of the Holy Spirit", and in the evening Dr. T. T. Shields of Toronto will speak. A large attendance is expected.

**More News From Liberia.**

Extracts from a letter received from Mrs. Mellish—"I believe the friends at home will like to know a little of the settlement of the new workers. Truly we can say 'The Lord hath done great things for us whereof we are glad'. Indeed we praise Him for the marvellous way in which His gracious hand has led us all the way. We are so prone to want to go our own way that many times His voice is not heard for our much speaking but here in the stillness one has more time to think—a little more. I say, 'a little more' because my ideas of missionary life have changed considerably. I did think that a missionary had some spare time. Well, I have been here only a little more than a month but I can say that we have all been very busy. Mr. and Mrs. Davey are, of course, Old Timers and they keep up a steady pace

all day. We praise our great Saviour for the strength to carry on and pray that he may give us many years in such service."

"We had a most exciting and pleasant trip in from the coast. Our Secretary's car knows nothing of the jolts capable in one of these models. I sat with the driver in front and Gordon sat behind with the boxes, five or six native boys and a dog."

"Our first view of the Mission Station was from a distant village which we can see from our house. The first greeting was a 'Welcome' sign in wood. Our house was decorated with palms and it looked very nice indeed. Almost immediately on arrival I was introduced to my old joy for a real patient was waiting for me—a man who had been gored by a bush cow. Mr. Davey had done the most difficult work before I came, but I have dressed these terrible wounds for more than a month now and to His glory alone, the man is walking around."

"I shall describe one of our dispensary scenes. The patients come early in the morning and at eight I go over to the hospital and treat and advise. While the patients are all there waiting, I get a picture roll and tell them the story of salvation. The picture holds the attention and in this way we give them the Gospel first and then the medicine."

"Sometimes language study is funny. We take a pad in one hand and medicine in the other, saying, all the time, 'What is this?' We then write down what we think the name in Bassa is."

"We have quite a Leper clinic and these poor souls travel to the hill twice a week. Do pray for our lepers. Nothing to live for and the most terrible death they die. Pray that our Saviour may be their Saviour."

"After spending a time in the dispensary, I get my small Bassa girl, my medical bag and walking stick and set out for a village for another language lesson. We sit down with the people around us and ask again and again, 'What is this?' It is hard work but what a privilege we have. Pray that we may buy up the opportunities for Christ and that we may have a ready knowledge to master this difficult tongue."

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