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Editor: T. T. SHIELDS.

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

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

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

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## Atonement and Reconciliation

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

Tenth in a Series of Week-Evening Lectures on the Doctrines of Grace.  
Delivered in Jarvis Street Baptist Church, Thursday Evening, March 26th, 1931.

(Stenographically Reported)

Lesson read: Hebrews 9:7-14; II Corin. 5:18-21; Ephesians 2:14-17; Colossians 1:19-22.

We have been thinking for a week or so of the great truth of the atonement, and I have tried to show you something of its objective value; that is, of what God, in infinite grace, accomplished for us, and in our behalf, satisfying the moral demands of His own nature, which had been outraged by our sin.

There is a sense in which that work which we are accustomed to speak of as the work of atonement was necessary in order that God might be at one with Himself. You remember the passage which speaks of righteousness and peace having met together, and mercy and truth kissing each other. In Hosea's prophecy also the same principle is involved, where God contemplates an act of justice in respect to His rebellious people. Israel has sinned, she has sinned as grievously as Sodom and Gomorrah, or the other cities of the plain; and God soliloquizes, He talks with Himself, saying, "How shall I give thee up, Ephraim? how shall I deliver thee, Israel?"—That is one side. "How shall I give thee up to thy sin? My Mercy cries out against it. On the other hand, how shall I deliver thee?"—Justice raises an insuperable obstacle. But Mercy pleads again. "How shall I make thee as Admah? how shall I set thee as Zeboim?" Admah and Zeboim were two of the cities of the plain which shared the destruction which was visited upon Sodom and Gomorrah. The Lord looked upon His own people and said, "How shall I do with thee as I did with Admah? How shall I set thee as Zeboim?" Then He exclaims, "Mine heart is turned within me, my repentings are kindled together." As though, if I may without irreverence say it, the very peace of the Godhead was disturbed by Israel's sin. His mercy and His love plead for the sinner's deliverance; His truth, His righteousness, His justice, argue against it.

A very faint illustration of this great principle may be found in human experience, but have you not found yourself face to face with a situation in which you have experienced just a little of that? You have said, "I know what is right. That is the way of righteousness. But if I take it, it will inflict great trouble upon someone. I would rather be merciful, I would rather hold my peace and say nothing; and yet if I do I shall be guilty of unrighteousness. How am I to reconcile these two desires that seem in my own complex nature opposed to each other?"

But by that work which was accomplished by the incarnation of our Lord, by His atoning death and resurrection, God found a way whereby He could be just, and at the same time the Justifier of him that believeth on Jesus. Thus, without violating the law of His own nature, God found a way whereby sin could be punished and the sinner could be saved.

That is what the atonement did *for* us, in our behalf, in relation to God.

### I.

But there is more in the atonement than that. In the beginning God said, "Let us make man in our image, after our likeness." We are not to suppose that that refers to His physical form, for God had no such form: "God is a spirit." It must mean that in some respects man was akin to God in his moral nature. He was able to make moral distinctions. He was able to choose between right and wrong. There was in him, in fact, something that was akin to the Divine Nature. He had a moral likeness to God. Sin came and marred God's handiwork, defaced the divine image. In fact, so completely has sin effaced that likeness that we are described, as we have seen in

these studies, as being "dead in trespasses and in sins,"—not partly dead, but wholly dead; not a little bad, but altogether bad; in short, to use the old theological phrase, "totally depraved."

The longer I live the more evidence I see of the truth of that doctrine. Those who most stoutly deny it, as a rule, afford the most convincing proof of its truth.

These verses I have read in Hebrews tell us that something has to be done to satisfy our moral nature. Here is a difficulty. I was at an ordination once at which someone asked this question, "Does justification precede regeneration, or does it follow it?" And what was supposed to be a very clever answer was returned. The candidate said, "Logically, it precedes it; chronologically, it follows it."

I have tried to show you that the charge sometimes made, that the doctrine of imputed righteousness, of the substitutionary work of Christ, is immoral in that it transfers responsibility to another, is refuted by the fact that as the atonement is applied, and on the ground of it; we are forgiven, our natures are renewed, and we are brought into union with Christ by a new creation. When the atonement becomes effective in the believer's life, when the believer believes, and the righteousness of Christ is imputed to him, his whole nature is quickened, and he becomes a new creature in Christ. As a matter of fact, however, his faith in Christ is rather the first fruit of regeneration than the cause of it. Faith is really the cry of the newborn soul, furnishing evidence that it is quickened, and now believes. (That view, of course, necessitates the acceptance of the principle of election. But that is not our subject this evening).

I say, that when the work of regeneration is wrought in the soul, and we are born again, we are born with a new nature, "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." The very life of God is imparted to the quickened soul, and every faculty of the mind shares in that divine quickening.

By nature, the conscience is "defiled"; it is "seared", as the Scripture says, "as with a hot iron". It has become callous, and is unresponsive, and has failed in the exercise of its function as a divine monitor, and no longer speaks for God, for it has shared in the general fall, and in that general spiritual ruin which sin has wrought. When the Holy Ghost quickens the dead soul, He not only enlightens our judgment, engages our affections, and enfranchises our will, but He quickens the conscience, and the conscience becomes active again, and becomes once more the divine witness. Indeed, it has an affinity for the nature of God; its renewed activity affords evidence that the divine nature is imparted to us. We are now made "partakers of the divine nature", and conscience shares in that quickening.

Very well, then, the atonement that is necessary to render satisfaction to the moral nature of God, must now satisfy also that quickened witness of God within the human breast; for, remember, regeneration and all the benefits flowing therefrom find their moral basis and justification in the atonement. There were certain services which consisted in the offering of gifts and sacrifices under the Old Testament dispensation; but we are told that they "could not make him that did the service perfect as pertaining to the conscience". Year by year the high priest went into the holy place on the great day of atonement, "not without blood, which he offered for

himself, and for the errors of the people"; and it is said "in those sacrifices there is a remembrance again made of sins every year." Moreover, that remembrance of sins had some relation to the conscience, for the recurring sacrifice is explained thus: "Because the worshippers once purged should have had no more conscience of sins . . . And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins"—by that very fact, that he had to do the work over and over again, witnessing to the truth that the work was not done—"but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."

There was no seat in the temple or in the tabernacle. There was no provision made for anybody to sit down, not even the priest—there was no occasion for him to sit down, for his work was never done. In contrast with that it is said of our Lord, "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." His work was finished, and that which satisfied the nature of God satisfies also the divine nature in us. Hence the blood of Christ is applied to our consciences: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; 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?"

Thus the renewed conscience witnesses against everything that is not "after Christ", and approves of everything that is akin to Christ; and therefore even an awakened conscience asks no more of any man than that Christ should die for him.

That is true of the beginning of the Christian life. But, my friends, conscience can be trained, and must be trained, and conscience cooperates with the Spirit of God in the application of the principles of this scripture to our daily conduct. It is never safe for us to trust our own judgment, to be guided by our own impulses. How hazardous it is to depend upon one's intentions!—"I do not feel this", and "I do not feel something else." Or, "I do not feel led." By whom? By what? To what end? What do you mean by "being led"? The Spirit of God leads always in harmony with the teaching of Scripture, and you must always bring the promptings of conscience, as of your affections, to the light of Scripture, so that the judgment of conscience may be tested by the Book in order that when Scripture speaks conscience may speak in harmony therewith; for then and thus the Holy Ghost will speak through an enlightened conscience. All this is necessary because conscience is no more immune to the influence of "the old man" than the affections, the judgment, or the will. As we go on, growing "in grace, and in the knowledge of our Lord and Saviour Jesus Christ", conscience will become increasingly acute, and we shall become increasingly sensitive to the approach of everything alien to the divine will, and we shall be able to distinguish more accurately between the precious and the vile. The things which we formerly allowed will become abhorrent to us, and the things which once seemed to have no harm in them will now appear unworthy of a Christian. All this will result from an enlarged biblical intelligence, because we have a greater knowledge of the will of God.

Conscience will keep pace with the growing spiritual intelligence, and instead of treating us as it does in the beginning of our Christian life, as though we were but kindergarten scholars, by and by it will teach us to leave the first principles and go on to perfection. The conscience, being God's witness within us, quickened and energized by the Spirit of God, keeps pace with an enlightened understanding, and a reinvigorated will, and an ever deepening affection for divine things. Thus we shall put off the old man with his deeds, and put on the new, "which after God is created in righteousness and true holiness".

As we go on we shall learn more and more perfectly what sin is. You say, "I know what it is." No, you do not! No, you do not! I will venture to say that the man or woman who has grown up into Christ for fifty years is more amazed at the atonement at the end of that period than he or she was at the beginning. The man says in the beginning, "I saw sin was something to be loathed, but as the years have gone on, and I have been brought closer and closer to God, and I have come to see myself more clearly in the light of the knowledge of the glory of God in the face of Jesus Christ, I have become more conscious of my sin, and it is an ever-deepening wonder to me that God could have found a way to forgive such a sinner as I am."

Many people testify to that effect. I have heard men say, "I was saved as a child. I was preserved from many outward forms of sin. I was never profane, nor licentious, nor dissolute. I lived respectably. My outer garments were kept clean. I was really saved; but with the passage of time I have a clearer conception of what sin is. A quickened conscience has been teaching me through the light of God's Word, until now I stand in utter bewilderment when I see myself in the light of God's truth, and I wonder how ever it was possible that He could save a sinner like me."

That is what the Bible means when it says, "the blood of Christ shall purge your conscience from dead works." As we go on, conscience is always accusing, and there would be no peace for us were not sin disclosed to us, and our faith reposed in the precious blood. As the blood is applied, conscience always says to us, "That which satisfies God, satisfies your conscience", and we are at peace. Thus you see that as the atoning blood preserves peace in the Godhead, making it possible for God to save sinners, so it makes a quickened sinner stamped with the divine likeness to be at peace also. "Therefore"—Ah, you have not probed the depths of it, or the height, or length, or breadth—"therefore being justified by faith, we have peace with God through our Lord Jesus Christ." There is no other way of peace but through the blood.

## II.

That leads us to the consideration of another aspect of truth, the scriptural doctrine of reconciliation, which is related to the atonement, and etymologically is akin to it; for as the English word "atonement" means "at-onement", so reconciliation simply means a coming together again of those who have been severed and separated. But mark you this: that word is not used of God. It does not say that God is reconciled to us. I would not say that it would be wholly inaccurate. One of our hymns runs thus:—

"My God is reconciled,  
His pardoning voice I hear;  
He owns me for His child,  
I shall no longer fear.  
With confidence I now draw nigh,  
And, 'Father, Abba Father', cry."

But the scriptures which I read to you to-night speak of our being reconciled to God, not of His being reconciled to us. That has been effected by the atonement, and, not to strive about words to no profit, the principle is there, and the atonement has reconciled God to us in the sense of making it possible for a just God to look with favour upon sinful men.

These scriptures speak of our being reconciled to God. It is important that we should glance at them a moment. In second Corinthians, the fifth chapter,—I discuss it in this connection because it is directly related to that aspect of the atonement to which I have now referred, namely, the satisfaction it ministers to our renewed moral nature. It reconciles us to God as well as God to us—"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." God has never needed anyone to tell Him what we are. When first He came into the garden and said, "Adam, where art thou?" He knew where he was, and He knew what he had done—He knew all about him. "All things are naked and opened unto the eyes of him with whom we have to do."

It is not possible for the devil to deceive God in respect to our characters, to what we are. He knows us through and through. But the devil has succeeded in misrepresenting God to us, and in persuading men to believe that about God which is not true. That is the fault of men: "They did not like to retain God in their knowledge", and God gave them up to vile affections; and the result has been that they have "changed the image of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things"; until man has deified everything, even to the lowest of creeping things, and conceived of God as being like unto the reptiles. There is not much evolution there! Leave him to himself, and he drags God down, first to the level of his own desire, his own taste, then to birds, four-footed beasts, and creeping things.

Did you ever have anybody misrepresent you? I have, many times! I quoted in *The Gospel Witness* to-day a proverb that is wonderfully significant: "A lying tongue hateth those that are afflicted by it." Did you ever think of that? A man says a false thing about another; he imputes wrong where there is no wrong; evil, where there is no evil. He tells a plain, unvarnished, unmitigated, falsehood about somebody. In doing so, perhaps, he bears no malice toward that person in the beginning; he does it only because he has formed a habit of speaking unkindly and untruthfully. But, having said it, he feels he must justify what he has said; and in order to do so he paints the victim of his slander as black as though he were an imp from the pit; thus gradually he persuades himself that his slander is true, and at length he comes to hate the person he has slandered—"A lying tongue hateth those that are afflicted by it."

The devil is the arch slanderer: He began by slandering God, in order that he might alienate His creatures from Him. He insinuated that God was unjust and unkind, that He desired to withhold from man's enjoyment

that which was best; and that in order to have the things that were pleasant and good for food, and to be desired to make one wise, they must disobey God; he persuaded them that the way of pleasure was the way of rebellion. And man believed it! And he has believed it ever since! The greatest task of all, for any one of us, is to get men to see that God is our best friend. We do not need to reconcile God to men: He loved us from the beginning in spite of our sin. He provided a way whereby every hindrance to our fellowship might be removed. Our greatest task is to get men to see that sin is folly, and that wisdom is to be found in being rightly related to God,—that, indeed, the fear of the Lord is the beginning of wisdom. To get a man to love God is our problem, not to persuade God to love men for God has loved us from the beginning.

It is said that that process of reconciling man to God, and of getting a man to see who and what God is, in some way is related to the death of Christ: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself", bringing the world back to Himself. That was the work of atonement, to attune this discordant sphere to the will of God, to get men to desire the things of God—all that is in the atonement.

Let me read two other passages, one in Ephesians, and the other in Colossians. The writer is speaking of Jew and Gentile there, contrasting Jew and Gentile, and he says, "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby", thus bringing antagonistic human elements together in a glorious reconciliation through the blood of His cross, "having made peace through the blood of His cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometimes alienated and enemies in your mind by wicked works yet now hath he reconciled in the body of his flesh through death." How has God reconciled us to Himself? Through the body of Christ's flesh through death.

My dear friends, nowhere in the universe can a man know what God is apart from the Cross. No man has even seen God until he has seen Him in the suffering Lamb of God. You may speak of His wisdom; and I know that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." His eternal power, His wisdom, His justice—all that; but you can never discern the principle of mercy or of grace in any revelation of God in nature. His goodness? Yes, the "pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." I know nature has witnessed to the goodness of God, to the providence of God; but where, apart from the Cross, can you find that conception of God that teaches us that God loves us so much that He would go to hell for us, and endure the fierce wrath of an offended God in our behalf?

I say to you that you cannot reconcile man to God anywhere but at the Cross, for nowhere else can men ever

unlearn the devil's lie, and learn what God is. But the Cross is a disclosure of the very nature of God.

I remember a dispute when I was a boy concerning a remark made, I believe, by Mr. Moody, in which he supposed Christ to say, when the soldier drove his spear to His heart, "You needed not to do that; there is a nearer way to My heart than that." The question raised, was as to whether the idea involved in the remark was original with Mr. Moody. Notwithstanding, it was the spear that laid bare the heart of God, and when Jesus cried, "It is finished", and bowed His head and gave up the ghost, He witnessed to the whole universe that there was nothing that an infinite God would forbear to do that He might save the soul that had rebelled against Him.

There is the moral influence of the atonement! What a revelation!—That I should have looked upon Him as my enemy! That I should have regarded Him as One Who would rob me of the best, that I should have lifted my hand in folly against Him, refusing to do His will, that I should have allowed myself to be persuaded that the way of pleasantness, of abiding pleasure and prosperity lay in a direction opposite to the holy will of God—what supreme folly! But when I see God in Jesus Christ, dying in my room and stead, and withholding nothing that I might be saved, I am constrained to say, "Oh, the folly of sin, as well as its wickedness!" and I am reconciled to God through the death of His Son because thus I come to know Him, and thus my whole heart goes out in gratitude to Him.

And what is your task and mine?—"And hath committed unto us the word of reconciliation." We are to be the peace-makers; we are to go preaching peace by Jesus Christ; we are to try, as God helps us, to undeceive those who have been deceived by the great slanderer. It is for us to make men to see that God is man's best Friend, and that God is revealed in all His glory at the Cross, and at the empty grave: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

There is still another aspect of the atonement, but I think I will not touch it to-night; I will mention it only, and reserve its discussion for another occasion as it is vital to the whole matter. I suggested last Thursday evening that perhaps the atonement was not wholly effected within those few short hours of the unnatural darkness on Calvary, but that the Lamb had anticipated that hour from the foundation of the world, and that the suffering God had suffered for us in the Lamb Who was slain from the foundation of the world. I believe that is true. But while the penalty is paid, Jesus Christ lives to make application of it: "They truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him"—that text is often misapplied. He is able to save, not as in the thought of some, *from* the uttermost, the worst of sinners, that of course, is true, but that is not what that particular text says. He is able to save *to* the uttermost, completely, forevermore,—*"all that come unto God by him"*—Why? On what ground?—"seeing he ever liveth to make intercession for them."

Therefore we cannot adequately define the atonement.

Nobody can define it. Moreover, we can have but a very imperfect view of all that is implied in the atonement, until we see that our glorious Lord is not a priest for a little while, that His priesthood is not a brief parenthesis in His eternal existence, but that "he is a priest for ever, after the order of Melchizedek". He ever lives to plead the merit of His blood, to make application of the virtue of His atoning death for us.

Oh, what a salvation! What a Saviour! I read an article last week on Barthianism, the teaching of Karl Barth. The writer said, in effect, "I love it for one thing, that it teaches man to believe in God. But I abhor it with all my soul for another, that it teaches men to have no confidence in themselves." Then he spoke of two striking lectures he had heard, one on the atom and the electron, and one on social evolution, both of which lec-

tures magnified man. He said man was a wonderful creature! After hearing these lectures he felt so proud that he was a man! But the redeemed soul is so proud of Jesus Christ, so profoundly grateful to Him, so desirous that He should be magnified, and glorified, that he ought to be able always to say with John, "He must increase, but I must decrease." The bigger Christ you have, the less you will see yourself to be, and the greater here and hereafter will your wonder be that,—

"He saw you ruined by the fall,  
Yet loved you notwithstanding all;  
He saved you from your lost estate,  
His loving kindness, Oh how great!"

Let us say it again, "Hallelujah! What a Saviour."

## A Grand Message

By Rev. T. I. Stockley, D.D.,

Dean of Toronto Baptist Seminary.

Last week we considered the majesty of the resurrection of Christ, we will now notice, secondly, THE SIGNIFICANCE OF THE RESURRECTION. This is seen first in *its bearing on our Lord's nature*. "The Deity of Christ," says Dr. Maclaren "stands or falls with His resurrection." In Romans, chapter one, verse four, we read that Jesus was "declared to be the Son of God with power . . . by the resurrection from the dead." And Peter says, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Jesus claimed to be the Son of God in many solemn and sublime assertions; and His resurrection from the dead is a significant proof that His loftiest claims are confirmed from the very Throne of God. "But if death holds Him still, and 'The Syrian stars look down upon His grave'—as a modern poet tells us, in dainty English, they do—then what becomes of those words of His, and of our estimate of the character of Him, the Speaker?" Either He is risen from the dead, or His words were blasphemy. "But now is Christ risen from the dead"; and His claim is thus confirmed. He, Himself, declared this would be the infallible sign of the divinity of His claim. In Matthew, chapter twelve, verses thirty-nine and forty, He refers to Jonah, and says that as Jonah was lost to the world for a time, and then returned to call the people of Nineveh to repentance, so He would be three days and three nights in the heart of the earth,—giving us thus an indirect prediction of His resurrection. And after the "wicked generation" had crucified Him, He would rise again, and this would be the most glorious and satisfying of all signs and seals that He is the Son of God. In John, chapter two, verse nineteen we have a similar word in reply to a request for a sign of His Messiahship. Said the Saviour, "Destroy this temple, and in three days I will raise it up." Again His resurrection is held up as the one great sign to men that He is the Son of God. Thus, when He burst the barriers of the tomb, He declared His Divine Sonship to all the world.

The significance of our Lord's resurrection is seen further in *its bearing upon His work*. If Jesus is still held in the grave, then His death is nothing more than the death of other men, and His cross at best was nothing

more than a martyr's cross. But if He is risen, then His death takes another form, and becomes, indeed, the ransom price paid down for our redemption. His resurrection declares that His death satisfied all the claims of divine law and justice. It proclaims the complete atonement for the sin of man. It says that sin is put away, and it sounds forth in sweetest music the message of forgiveness for guilty souls. It is in the Risen One that we see the Father's glad approving smile. Heaven's gates unfold, and the pathway to the realm of joy is opened bright and clear. Now "who shall lay anything to the charge of God's elect?" "Who is he that condemneth? Is it Christ that died, yea rather, that is risen again?" He truly died on account of our sins; but He truly rose again because of our justification.

Thirdly, we see *its bearing on our relation to Him*. When Jesus rose, He rose not only as the Conqueror of sin and death, but as the Head of the Church. His church was united with Him in all His work. It was crucified with Him, and buried with Him; was quickened with Him; and when He rose His church rose with Him, and is seated with Him to-day. If we belong to His church, by virtue of living union with Him through faith, then, so far as our spiritual standing is concerned, we too are on resurrection ground. Our living Head carried us through the region of death and the grave with Him, and when He rose He brought us out on resurrection ground. So we stand to-day with Him; death is behind us, and the shadows are in the past; and the Father's smile that rests on Jesus lights up our faces too. How wonderful is the bearing of Christ's resurrection upon our spiritual heritage to-day!

It is further seen in *its bearing on our present life*. The great fact ought surely to have a very powerful influence on our present experience; it ought to make our life as joyous as an Easter day. Of course, if Christ be not risen, we may well mourn and weep. Then, indeed, that awful vision would be true: "As I looked up into the immeasurable heavens for the divine Eye, I saw nothing but an empty bottomless eye-socket". But now that Christ is risen, the deepest shadows of life are past

(Continued on page 12.)

# The Jarvis Street Pulpit

## AN APPEAL TO THE SUPREME COURT.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 29th, 1931.

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(Stenographically Reported.)

"Who shall lay any thing to the charge of God's elect? It is God that justifieth.  
"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Romans 8:33, 34.

### Prayer Before the Sermon.

O Lord our God, we bow in Thy presence with gratefulness of heart, because though Thou wast angry with us, Thine anger is turned away, and now Thou dost comfort us. We have all sinned, and come short of Thy glory. There is none that doeth good, no, not one. Yet Thou hast been pleased to come to us in the person of Thy Son. 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.

We thank Thee once again this evening for the atoning work of our great Mediator. We bless Thee for the truth that He was wounded for our transgressions, that He was bruised for our iniquities, that the chastisement of our peace was upon Him, and with His stripes we are healed. We thank Thee for every one whose eyes have been opened to behold the Lamb of God. We thank Thee for the divine anointing which has enlightened our understanding, enabling us to see in Jesus Christ our great Substitute; that it has pleased Thee to reveal even to babes that which Thou hast hidden from the wise and prudent. Thou hast given to us in our own hearts an answer to this question, What think ye of Christ? Whose son is He? We rejoice to believe that God was in Christ reconciling the world unto Himself, not imputing to men their trespasses; and that He has committed unto us the word of reconciliation.

We pray that through this service this evening the way of salvation may be made clear to a multitude of people. If there are those within these walls who are without the assurance of salvation, if there are among the people here assembled some who are earnest seekers after Christ, saying in their hearts, Oh that I knew where I might find Him, disclose Thyself to such this evening. May any such be led in simple faith to call upon God, and to receive forgiveness of sin!

If there are any here this evening whose hearts are hardened in sin, who have become careless and indifferent, who have come to this place only as a matter of form, or, in response to someone's invitation as a matter of courtesy, we pray that the Spirit of God may awaken such; even as we have been singing, may the soul be awakened to a recognition of its responsibility to God.

If there are any who have wandered from Thee, who have forsaken their first love, and lost the joy of their salvation, we beseech Thee that the Good Shepherd may restore the lost sheep, and send them away saying, "The Lord is my Shepherd; He restoreth my soul."

What we pray for those within these walls we pray for all who shall hear the message anywhere and everywhere by radio, that it may be a means of salvation, that many hearts may be unlocked to the reception of truth, that there may be joy in the presence of the angels of God over sinners repenting upon earth.

We commend to Thee all Thy suffering children this evening, those who suffer in hospitals, and in their own homes. We beseech Thee, O Lord, to visit them; let the comfort of Thy gospel be brought to troubled hearts. Where it is Thy will, wilt Thou restore sick ones to health; but in any case, help all who hear Thy word to-night to rejoice in Jesus Christ their Saviour.

Now teach us out of Thy Book. May the Holy Spirit enlighten our understandings! May this hour be memorable in the experience of very many as an hour when God did really draw near and reveal Himself to seeking souls! We ask it in the name of Jesus Christ our Lord, Amen.

The special function of the pulpit is so to preach the Word of God that those who hear may be brought into right relationship to God through Jesus Christ. Who ever believes in the historic Jesus, who ever believes that Jesus did actually live, must also believe that He did actually die. There is, indeed, no dispute whatever as to the fact of His death. That is never called in question. Men do dispute as to the reality of His resurrection, as to whether He did actually rise from the dead; but that He died is a matter about which there is no question whatever.

The purpose of His death, what was accomplished by His dying, is still another question, a question which I shall discuss with you this evening.

Multitudes of people, during this coming week, will attend religious services in celebration of an historic fact. It has been called "holy week", because we celebrate the closing events of the life of Jesus Christ on earth. But of the multitudes who thus observe this anniversary occasion there will be thousands who have no vital relationship to Christ. There is very much more religion in the world than Christianity. There are many formal Christians who observe forms and ceremonies, who have no personal experience of the saving grace of our Lord Jesus Christ.

I am not concerned as to what people may think of the message delivered from this pulpit. A few years of experience have taught me to be somewhat indifferent to human opinion in respect to these matters. The minister must answer to his own Master from Whom he receives his commission, and I am supremely anxious that when the time shall come that I shall have to give an account I shall be able to say, even in the presence of God Himself, that I shunned not to declare the whole counsel of God, that I did my utmost to lead men and women to understand that the great desideratum in the life of every man and woman should be to *get* right, to *be* right, and to *remain* right with God.

### I

The case is supposed in the text which I have read to you of ONE AGAINST WHOM MANY ACCUSATIONS ARE MADE, one who has certain accusers who are determined to lay

charges against God's elect, and to bring such into condemnation.

You read, I suppose, in the papers last week of the apprehension of a man who was looked upon within the limited circles in which he moved as a respectable member of society. Everybody supposed he was an honest and straightforward man. He regularly attended church, and his wife—he had been married a comparatively short time—supposed him to be an exemplary character; and was amazed at the discovery that he was one of the most notorious of Chicago's gangsters who was wanted by the authorities of almost every state in the Union, and who had robberies and murders almost innumerable laid to his charge.

I know it is quite fashionable nowadays to assure men that they are doing the best they can, and that the scriptural doctrine of original sin is set at naught. The teaching of the Word of God that "we have all sinned, and come short of the glory of God", is mocked at. Yet, my friends, it remains a fact that we are all naturally under condemnation, we are all law-breakers. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." And at some points we have all broken the law of God, and are really under the condemnation of the law; and every man and woman who will be honest with himself or herself knows full well that things are not right between the soul and God.

Every heathen religion attests that fact. Men are found everywhere, by their own efforts, trying to appease an offended Deity, somehow or another to pay off the old score, and to put themselves right with the heavenly powers. And those of us who have the open Bible know well the meaning of these things; for we know that without any exception at all we have all sinned.

I shall not labour that point. I shall not take time to argue it; but simply assert it, that the teaching of Scripture is that we are all under the condemnation of the law of God.

## II

The next thing is this: The case is supposed of one who has thus been under condemnation, WHO HAS NOW BEEN JUSTIFIED; God has justified the sinner. "It is God that justifieth." Surely no lesser justification than that will do. It will not profit you to justify yourself, or to depend upon any human standard of righteousness to which you may, by your own efforts, conform. The great question for every one of us is, Can we stand before the Supreme Judge? When our life is brought under review, when in the white light of His holiness our whole life is brought under inspection, will God Himself then justify us? I say, no lesser justification than that will do.

I was talking with some people this morning who told me of their baptism, of their confirmation, and of their uniting with the church. They asked what that had to do with their salvation, whether on that ground they could count upon being justified. Oh no, my friends, we must not depend upon such justification as we suppose comes to us by the observance of ordinances, whether of baptism, or of the Lord's Supper. It is of no profit that we should be justified by any human individual or institution. It is no matter if men should absolve us, and say we are right, and that we have nothing to fear: "It is God that justifieth."

Many a man has consulted his lawyer in respect to the chances of success in some contemplated litigation.

His legal advisor has promised him that he has every prospect of winning his case. He goes to court and loses it because the judge fails to justify him, but instead condemns him. It will not profit us to rest on the authority of any human opinion in respect to the soul's relationship to God. I would separate you, if possible, from all such false confidences, and bring you to an acceptance of this truth, that however we are saved, whatever be the ground of our justification—we shall look at that more particularly in a moment or two—no man is really saved until God justifies him. It makes no difference what the church may say, what the priest may say, what the minister may say, what the latest book may teach us, "it is God that justifieth." We must come into direct relationship with God, we must know that God is satisfied, and that He has justified us.

Very well, then, without stopping to reason the matter for the moment, let me assert the fact that *it is God's good pleasure to justify such as believe on the Lord Jesus.* "Therefore we are justified by faith"; "Being justified by faith, we have peace with God through our Lord Jesus Christ." "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Whether you understand it or not, if you do trust in the Lord Jesus as your righteousness, as Jehovah Tsidkenu, the Lord your righteousness, if you cease to trust in your own works, and trust wholly in Christ as your Saviour, though you may not understand the philosophy of salvation, though you may not be able to follow the intricate arguments of theologians—and I am not making light of these matters, I think they are of great value—simple, naked trust, in Jesus Christ as Saviour, will save the soul. If only we know we are under condemnation, and cannot extricate ourselves, having no means whatever by which we can satisfy the law's demands on our own account, and we look to Another Who is our Substitute, and believe what the Scripture says, that if we believe, our faith is counted for righteousness—if we come to that position where we can say, "I do not understand it. I only know I am a poor, bankrupt, sinner, and I put my trust in Jesus Christ. I have committed my case to Him, and have accepted His promise that He will see me through. I cannot tell how He will do it, I cannot tell the ground upon which He will acquit me at the Great Assize, but I do trust in this promise that 'whosoever calleth upon the name of the Lord shall be saved'—if thus you trust in Him you shall be justified: "It is God that justifieth."

## III

But I am leading you this evening to a consideration of a further difficulty; for the case is here supposed of one who has acknowledged his sinfulness and has appropriated such justification as is in Christ, and has rested upon God's sure word of promise—EVEN SUCH AN ONE IS AGAIN ACCUSED, AND AN APPEAL IS LODGED AGAINST THE JUDGMENT OF THE SUPREME COURT. Even though God has justified him, there are not wanting those who would lay a charge against God's elect, and seek to bring even believers under condemnation.

How many of God's true children are led to doubt their own salvation! How many people there are who spend years in gloom and sorrow because they have been accused, because the case that was settled at the Cross and

the empty grave has been reopened by somebody, and the man begins to wonder whether, after all, he is saved!

You see, my object this evening is to bring the word of God to you in such simple fashion that you may rest in the assurance of salvation, to let you see that *a judgment has been delivered against which no appeal can succeed*; for that is the case the Apostle Paul, by inspiration, here assumes.

Let us examine, then, for a moment, this appeal against the justifying of the soul by God Himself.

"Who shall lay anything to the charge of God's elect?" "Who is he that condemneth?" Is there anyone? Yes, there is. *There is one who is described in the Word of God as "the accuser of the brethren"*. He is the author of unbelief, the father of all doubts; and he is always ready to suggest to the believing soul the possibility of a mistake; "It is all very well now for you to say you are a Christian, but how can you be sure of that?"

This accuser will put *the doubting, changeable, heart of a man into the witness-box*, for sometimes the heart may condemn us when it has no right to do so. Sometimes our emotions may run away with our judgment. Sometimes the accuser may take advantage of a particular mood, and even of one's physical condition, and insinuate his doubts into the soul, saying, "You think you are saved, but I am here to lodge an appeal against that justification. You are not justified. You cannot be sure of your salvation." If our heart condemn us, God is greater than our heart. There is a surer word of testimony than even the feelings of a doubting heart.

Sometimes *the accuser may invoke certain human authorities against the peace of the soul*: "What right have you to say you are saved? Better men than you have walked softly, and have never been so presumptuous as to say they have passed from death unto life. What right have you to say,—

" 'Tis done, the great transaction's done,  
I am my Lord's, and he is mine"—

there are many people who are just as righteous as you, just as faithful in the discharge of all the duties of life as you could possibly be, who would never dare to say they could read their title clear to mansions in the sky. What right have you to assert that you can do so?"

Thus the accuser insinuates his doubts until the man's peace is destroyed, and the troubled soul complains, "I thought it was all settled. I thought I had the word of the great Judge, but here is one who tells me that it cannot be depended upon. I am much disturbed in spirit to know whether I am really saved or not."

Sometimes *this accuser will put human reason into the witness-box*. He will endeavour to reason with you and say, "The idea that the righteousness of another can be imputed to you, and that you can be justified on the ground of Somebody else's works is simply absurd; it is unreasonable. That doctrine of substitution is without any sound philosophical basis. No man who is able to reason at all can assure himself that he is saved on that ground! Do you not know, sir, that from time immemorial men have asked the question, How shall man be just with God?"

The accuser will first of all try to persuade us that we have nothing at all to fear, that we have not sinned, that we are not under condemnation; but when he has failed

to persuade us of that he will try to persuade us that we have sinned so deeply that there is no possibility of our sins being forgiven. What arguments are brought against the expiatory work of Christ! I say, the accuser will endeavour in every way to destroy your confidence, and take from you that priceless gift of peace, so that even though you have the sure word of God's promise, still you may be in doubt.

That is the case the apostle supposes, of a man who has believed, who has been justified, but who is now again accused.

#### IV

My main purpose this evening is to lead you to a consideration of *THE DEFENCE IN THIS CASE THAT HAS BEEN APPEALED*.

Is there one here this evening who says, "Well, sir, I am in that situation. I have been a member of a church for a great many years, but I cannot say I am saved. I have gone to Communion, I have observed all the forms of the church, I have endeavoured to live circumspectly, I have endeavoured to fulfil my obligation in the various relationships of life; but I have no peace. Again and again my sins are brought up to me and an accusing voice says, Are you sure?"

What answer shall we make? "Who shall lay any thing to the charge of God's elect?" "It is God that justifieth." You have read the account sometime of a case that has been brought into a certain court, and the counsel for the defense has demanded that the case be removed from that court altogether, arguing that that court had no jurisdiction, and that therefore the judge presiding is without authority to settle the question that is brought to him for judgement.

First of all, I remind you that *this case is brought to the wrong court when it is brought to any other judge than God Himself*. That is what the apostle says in effect: "Who has any right to pronounce an opinion on this subject? Name the man who dare to lay a charge against God's elect. Who is he that condemneth? It is God that justifieth."

If a man be justified by God, who shall reverse His decision? If the Supreme Court of the universe has declared him to be righteous, what voice is this that dares to lay a charge against him?

Then the case is argued: "That is all very well. It is God that justifieth, but on what ground? Was the case properly heard? Were all the facts of the case properly considered? On what ground is the sinner justified, even by God?"

First of all, *God justifies on sound and adequate legal ground*. Why? "It is Christ that died." *On the question of fact* there can be no dispute. Christ died. Did He? Did Jesus Christ die? Oh yes; there is no doubt about that. But here is a *question of law*. Perhaps you may put it this way: What if He did die? Had He any right to die for me? On what ground can that which Jesus Christ accomplished be reckoned to my account? Christ died, I know, but what has that to do with me? The answer is here: "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."

He identified Himself with the race, He became one of us, bone of our bone, and flesh of our flesh. He took upon Him our nature: "For verily he took not on him



the nature of angels; but he took on him the seed of Abraham." And though He was God He became man, as truly man as He was God; and therefore subject to the law of God as all other men were subject to that law; and, being subject to that law, He wrought out a perfect righteousness, fulfilling its every obligation, and offering that completed life, the life that had no defect, no stain upon it, that life that fulfilled to the utmost all that a holy God could require of a man made in His image and likeness, so that even God, the Judge, had no fault to find with Him—He offered that perfect life as a substitute for yours and mine. He poured that life out at the place called Calvary. He died in your room and stead. "It is Christ that died."

What have you to say against it? What more can even God Himself require of anyone than that One Who unites in His own person the nature of a man, with all the perfections and capacities of Deity, should take our place and die in our room and stead? God accepts it, and on the ground of that He justifies the sinner.

Furthermore: "It is Christ that died, yea rather, that is risen again." "He was slain for our offences, and was raised again for our justification." *The resurrection of Jesus Christ is a demonstration of the adequacy of the price paid.* He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." It was established that He had paid the utmost farthing of our indebtedness, and that His life was the equal of all other lives. He was raised again "for our justification".

Next Sunday the world will be thinking of the resurrection of Christ. Where is He? *He is at the right hand of God.* How does He appear there? We read in the book of Revelation that He appears as a Lamb—and as a slain Lamb. You remember that after His resurrection, when the disciples were affrighted when He appeared before them, He showed them His hands and His feet, saying, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." He even challenged Thomas to come forward and put his finger into the print of the nails, and to thrust his hand into His side. "Then were the disciples glad when they saw the Lord."

It is a mystery which I cannot explain, but nothing is clearer from the record than that Jesus appeared to His disciples in the body in which He had been crucified, and that He carried that crucified body with Him to the right hand of God. I do not think it would be an extravagant assertion to say that the very marks of the nails, the wound in His side, and the marks of the thorns about His brow, as He is now in session at the right hand of God, are incontrovertible proof that the debt is paid.

Did you ever have an account sent to you the second time? You have said to yourself, "It seems to me I paid that, but I will look it up." By and by you find a cheque which was made out for the amount, and which has passed through the bank. Looking further you find the original bill—and it is receipted. There is the cheque certifying that the money was paid, but further, there is the bill stamped, "Payment received".

Jesus Christ in heaven is the receipt, the incontrovertible proof that the last farthing of the world's indebtedness has been paid, and on that ground the sinner is justified,—

"Whence, then, these fears and unbelief,  
Since God the Father put to grief  
His spotless Son for me?  
Can He the righteous Judge of men,  
Condemn me for the load of sin  
Which, Lord, was laid on Thee!

"Since Thou hast my discharge procured,  
And freely in my place endured,  
The whole of wrath divine,  
Payment God will not twice demand,  
First from my bleeding Surety's hand,  
And then again at mine."

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died"—is that all? No!—"Yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

I shall speak on that aspect of the atonement next Thursday evening, for I have not time to develop it now. But my brethren and sisters, the great truth is, our Substitute Who died for us, Who was buried, and Who rose again, is even now in the divine presence as our Representative, bearing the marks of the nails and spear in His hands and feet and side. He is there making intercession for us: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." On the ground of what He has done, and what He now is, all who believe are justified. "It is God that justifieth."

How may I know? *On the authority of the Word of God.* I have put it this way sometimes. Down in the court to-morrow morning there will be a man who will come before the magistrate charged with a certain offence. When the case has been heard the judge will say, "Not guilty". The man is a free man. You may imagine his moving away, and some reporter may say to him, "I think you are a pretty bad lot. I think you ought to be sent to the penitentiary". The man smiles and says, "It makes no difference to me what you think or say, sir; the judge says I am not guilty". As he is about to move out the policeman who brought him in says, "Hold on there; you are my prisoner". "Am I? Take your hand off me." "But I brought you in charged with so-and-so." "The judge says, 'Not guilty'; I am a free man." "But", says the officer, "I think you are guilty." "I care not what you think, sir. The only man who can speak with authority in this court says I am a free man. Get out of my way, I am going home to my wife."

When God on the throne says, "Your sins and your iniquities have been blotted out, to be remembered against you no more forever", when He declares that He has reckoned to your account the perfect righteousness of Christ, and that He esteems you complete in Him, Who is the Head of all principality and power, when God Who cannot lie says to you, "Thy sins, which are many, are all forgiven, go in peace and sin no more", what matters it what other people say? Take that word of God and set it against your feelings, against your emotions, against the testimony of anybody and everybody. Believe the word of God and rest in the assurance that you have eternal life. May God help us thus to come to Him this evening, for His name's sake.

## Baptist Bible Union Lesson Leaf

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Lesson 16

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### JACOB'S FAREWELL MESSAGE.

Genesis, chapter 48.

**Golden Text:** "The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude in the midst of the earth." (v. 16.)

#### 1. JACOB'S REMEMBRANCE OF GOD'S PROMISE, (vs. 1-4).

The time for Jacob's removal from this earth was drawing nigh, and "one told Joseph, Behold thy father is sick: and he took with him his two sons Manasseh and Ephraim", (v. 1). As recorded in the previous chapter, (47:29), Jacob was conscious of the nearness of death; and at that time he had had an affecting interview with his son, which he may have thought would be his last. His age, (47:28), would warn him that his time was short. He lived for a little time after his last interview, then sickness comes as a final reminder of the end. If our Lord does not come in our lifetime, then death will end our life on this earth. We know not when it may come. The unsaved should pay heed very seriously to the certainty of death, and to the equal certainty of the judgment which follows it, (Heb. 9:27).

Filial affection no doubt drew Joseph to his father's side at such a time, as indeed his whole conduct toward him was governed by this spirit. Faith is also manifest in the taking of his sons with him, that they might receive a blessing from their grandfather. Joseph was governor in Egypt, great in honour and power, and held in high esteem; but he is never forgetful of the relationship which he bears to his parent, and of the duty which he owes him. He obeyed faithfully the first commandment with promise, (Eph. 6:2; Ex. 20:12). Emphasis may be laid upon the necessity for obedience to the fifth commandment.

"And one told Jacob, and said, Behold thy son Joseph cometh unto thee" (v. 2). This must have been good news to Jacob. Joseph was his favourite son, a child of his favourite wife, (30:22-24), and he loved him more than all his children, (37:3). It was love for him which bade him prepare for the meeting. But faith also governed his spirit in relation to the future, as observed in the reference to the promise of God, and his blessing of the sons of Joseph. Jacob reminds Joseph of the appearance of God unto him at Luz, (28:19), and of the covenant blessing then bestowed upon him, (vs. 3, 4). He had not seen the promise fulfilled, but he most thoroughly believed in the certainty of its fulfilment, and died with that consciousness in his heart. He lived by faith, and died in faith, and in this he is an example to all true believers. This statement of the covenant blessing reminded Joseph that

the future of his seed was not to be in Egypt, but in Canaan; and this is further emphasized by the action of Jacob in adopting into his family the sons of Joseph. Note the certainty of the fulfilment of God's word, and the blessing of faith here and hereafter.

#### II. JACOB'S ADOPTION OF JOSEPH'S SONS, (vs. 5-7).

The significant action of Jacob in adopting Joseph's sons is herein described. The cause for this we may not fully understand, although there is a reference to it elsewhere, (1 Chron. 5:1, 2), but we know that the result was a double portion for Joseph. Such an act manifested faith on the part of Jacob, and the same on the part of Joseph, for the latter in permitting his sons to be adopted, renounced for them, and they also probably for themselves, the brilliant prospects of Egypt. And this they did that they might share the humble lot of a people who were not even citizens of the country in which they dwelt. As sons of the governor, preferment of a high order would be open to them, and to their descendants, but as Israelites they would not seek such positions, but would be animated by the spirit later manifested by Moses, who chose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season, (Heb. 11:25).

The child of God in these days finds his future wrapped up with spiritual Israel, and not with carnal Egypt,—with God and His chosen people and not with the world. On this earth we are strangers and pilgrims, (Heb. 11:13), our country lies beyond the veil, and some day we shall reach it, there to dwell forever with the Lord. Are we living as pilgrims and strangers, separated unto God? (Cor. 6:13-7:1; 1 Thess. 1:9, 10). There is no record of any other posterity pertaining to Joseph than that herein indicated. A seemingly irrelevant statement is here introduced by Jacob relating to his favourite wife, Rachel, (v. 7), revealing his love for her, the thought no doubt stimulated by the presence at his bedside of her son Joseph.

#### III. PRESENTATION OF JOSEPH'S SONS TO JACOB, (vs. 8-14).

"And Israel beheld Joseph's sons, and said, Who are these?" (v. 8.) Note the two names given to the father of Joseph, and their significance: Jacob, particularly in reference to the past, Israel in relation to the future. The reason for Israel's question concerning Joseph's sons was his blindness, (v. 10). He then expresses his gratitude to God for the privilege of seeing them, (v. 11). God had been exceedingly good to him; he had not expected to see the face of Joseph again, but he not only had seen him, but his seed likewise. God always gives more than we expect, (Eph. 3:20). He is better to us than we deserve. We are called upon to pass through trying experiences at times, but let us remember there is always a loving God near us, watching us, and sustaining us during these periods, and so aiding us that blessing may come not only to us, but to others from the most untoward experiences. At the request of Israel, Joseph in a somewhat formal manner presented his sons to his father who laid his hands on their heads prefatory to bestowing his blessing upon them, (vs. 12-14). Note the deliberate manner in which

Israel's hands were placed upon the heads of the sons, giving preference to the younger son, contrary to custom. It is quite evident he was guided in this matter, when we note his reply to Joseph's expostulation, (v. 19). He was the instrument of God in making known prophetically the future posterity of these sons.

#### IV. THE NATURE OF JACOB'S BLESSING, (vs. 15-22).

"And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads," (vs. 15, 16). In this statement there is a recognition by Israel of the goodness of God unto him. God had fed him, and redeemed him from all evil; and having thus blest him, he knew He would bless the lads. God is ready and willing to bestow blessing increasingly upon all. Note the fact of God's blessing, the nature and consequence of it, the duty and privilege of acknowledging it, and the faithfulness of God in continuing to bestow it. We may change, but He changes never; He remains ever the same, (Heb. 13:8).

The sons of Joseph were to be known as the sons of Israel. They and their descendants were known as Israelites. They did not form a distinct and separate branch of the family in Egypt, as they might well have done, owing to their connection with Joseph. All connected with Israel took upon them his name, and gave witness to their unity and their faith in the covenant blessing. So the people of God in these days, in all lands, acknowledge one common source of life, and love one heavenly Father. All the sons of our spiritual Joseph, Jesus, are claimed by His Father, and our Father. We are doubly secure, (John 10:27-30), and wonderfully blest. The blessing in relation to growth was fulfilled in later years.

The manner in which Israel laid his hands upon the sons of Joseph, showing preference for the younger, displeased Joseph; and he expostulated with his father, probably under the impression that he had done this unwittingly. But his father assures him his action is of deliberate intent. Of the elder son he says, "He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of saints". (vs. 17-19). Tracing the history of the tribes named after these two persons is an interesting study in this respect, and will show the fulfilment of this prophetic blessing. Having bestowed the blessing upon the sons, Israel has a message of a prophetic nature for Joseph, wherein he assures him of the return of his descendants to the land of promise, (v. 21). It would be many years before this would occur, (15:13), but it was certain to take place in accordance with the purpose of God. Note the wonders of prophecy fulfilled, and unfulfilled, and the lessons to be derived therefrom in relation to the devotional life, Christian service, and the proper understanding of the Bible, history, and contemporary world experience. In the second part of the message, Israel reminds Joseph of the double blessing he had received, being favoured above his brethren, (33:18; Josh. 16:1).

# The Union Baptist Witness

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## HEAVEN IN ONE'S FACE.

This is a fine tribute and one which was given by a woman who came in contact with one of the Seminary students. In speaking of this young man's courtesy, patience and kindness as he served her, she stated that she was so impressed that she made enquiry about his work and learned that it was but part-time employment for he was endeavoring to put himself through school. On further enquiry, it was elicited that he was a student at the Toronto Baptist Seminary. This woman was not a Baptist, but she made a point of telling a friend who was, of the young man with "Heaven in his face".

\* \* \*

## OUR CONVERSATIONS.

The churches of the Union continue to pray for revival blessing. This is as it should be and how thankful we are for the measure of blessing given to our churches, souls are being saved and added unto them. We can with profit rehearse all that God has done for us, but are our conversations such that they honour the Lord? Are we quick to rehearse all that God done for us and invite the sinner to "taste and see"? Revival blessing will only come when the church is ready for it; when the witnesses are witnesses indeed and those who cannot be interested in coming under the preaching ministry of our churches are nevertheless reached and convicted of sin. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." "A word fitly spoken is like apples of gold in pictures of silver."

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## CORRESPONDENCE.

From a friend in the United States comes the following letter: "Each week *The Gospel Witness*, with its real Baptist testimony, brings us encouragement and strength, and we sometimes wish that we could come to Canada and enjoy fellowship with those who are true and faithful. We are disappointed in the Baptist church here. The pastor is a star-gazing, compromising, interdenominationalist and undenominationalist and that does not make real Baptists.

"What I wish just now is a copy of *The Baptist Message*, mentioned in the Union Baptist Witness columns."

From England, the following message comes: "Please accept my hearty thanks for prompt service in sending Bulletins, etc., am intensely interested in all you are doing and am praying God to richly bless you all in His service."

From Mr. W. Gordon Brown: "Be sure I am much interested in the news notes in the Union Baptist Witness. They help to keep me in touch with things. Thanks for the Bulletin also."

From Ottawa: "I wish you would send the *Missionary Bulletin* to the members of my Bible Class, most of these are mothers and I hope they will make good use of it. I asked if they would like to have it and everyone wanted it, even the two who are not Baptists. I will ask for a collection after they have received their first copy just to help with the expense of mailing and so forth. I find the *Bulletins* grand and have read portions to ——. I have been giving out six *Witnesses* each week and ask that they be passed on. I find one man passes the one a woman gives him on to a railroad conductor, so it gets around. Those wonderful sermons! I feel God is going to bless our work now, more than He ever has. We pray that the Union may be guided by Him in all things and that money may come in to do His work."

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## THE SECRETARY GOES VISITING.

While the Secretary-Treasurer of the Union is almost continually on the road visiting the churches, it is seldom that a report of his activities finds its way into the columns of the *Union Baptist Witness*, although he has been asked again and again for an article. Because he is too modest to tell of the good times he has among the churches, an outline of his trip to Fort William and Kenora is given. A week of meetings were held in Kenora and the church and its pastor, Rev. E. E. Hooper, rejoiced greatly in the fellowship. Two fine young people responded to the invitation on Sunday evening and at the week-night services, when the missionary addresses were given, a deep interest was created and the attendances were gratifying. Mr. Atkinson feels that the Pastor at Kenora and his people are to be congratulated on their zeal for Christ and their co-operation in the work of the Union. This was particularly evidenced by the number of young people and the earnest prayer meetings which they attended. The church is centrally located and has a fine auditorium and equipment. On Saturday evening, Mr. Atkinson had the privilege of showing the Liberian lantern slides and giving the missionary message to some hundred and thirty Indian children.

In farewelling Mr. Atkinson, some fifty of the church members came to the station and while waiting for the train sang hymns on the station platform.

At Fort William, Mr. Atkinson took five services at the Fundamental Baptist Tabernacle, where Rev. G. F. Watts is pastor. The members of the Westfort Baptist Church splendidly supported the meetings, at which considerable missionary interest was aroused and in general the hands of the pastor and people were strengthened in the work of the Lord.

## ANNIVERSARY SERVICES.

Annette St., Toronto.

On Sunday, March 29th, the pastor of Annette Street Baptist Church, Toronto, Rev. W. J. H. Brown, began the twenty-third year of his ministry there. The pulpit platform was graced with beautiful baskets of flowers and yet another expression of the church's love was presented in the form of a basket of red roses brought to the front by little Miss Lorna Kennedy and the following message read on behalf of the church by Deacon W. E. Hill:

"Dear Pastor:

"The Board of Deacons, together with the members of Annette Street Baptist Church family, desire to congratulate you on your twenty-second anniversary. We rejoice in your long and abundant ministry in our midst, and join in thanksgiving and prayer with the whole Union of Regular Baptist Churches of Ontario and Quebec on your behalf. May you long be spared to preach the Gospel of Christ you so much love and we earnestly invoke the blessing of Almighty God, the Great Head of the Church, on your ministry.

"As a token of our esteem and devotion, please accept this basket of roses, one rose for each year of your ministry.

"Most faithfully and affectionately, on behalf of the Church,

"W. E. Hill."

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## MINER'S BAY.

That the Miner's Bay friends, though widely scattered, might have fellowship with the other Union churches in a recent special offering, they were asked for an amount of \$2.00. With what rejoicing a money order was received from the treasurer for \$11.06. It may take one who has visited the Miner's Bay district to appreciate the fact that this is "hilarious giving." Rev. Oscar Boomer is the pastor in charge.

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## EMMANUEL, VERDUN:

The plans for the new building to be erected by Emmanuel Regular Baptist Church, Verdun, are now ready and the financing of the building has been arranged. Pray with the church that the other necessary negotiations may be facilitated and that the building will soon be under way.

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## TIMMINS.

The Lord has been pouring His blessings upon the Timmins Church during the past few Sunday evenings and we have had responses to the invitation for the last three Sundays. Last Sunday

evening six came forward, four for baptism and two for church membership. Another lady came to Christ in her home yesterday afternoon. "We verily believe there are many others under conviction," writes Mr. Slade.

#### ANNETTE STREET.

After a stirring message preached by the Rev. W. J. H. Brown at Annette St. Baptist Church last Sunday evening, one young man responded to the invitation and another publicly testified for the first time

#### TREKKING WITH OUR MISSIONARY.

"Last Wednesday morning," writes Mr. Mellish, under date of February 21, "feeling the desire to see more of the country round about our own station, I went off on a short trek taking with me my head boy and interpreter, Jacob, and two school boys to carry my loads. I will describe a little of this trip and what I say about these villages is true, I believe, of practically every part of this dark land.

"The direction we took was north-east from the station and the first village we reached is just a short distance from the bottom of our hill. It is known as Goba, or little. Geah-bar town. Here lives Kanga, the native whom it was our privilege to baptize last Sunday morning. This town was formerly very bitter, but now it is open and one feels right at home there. We know many of the people quite well. From this town, it is three-quarters of a mile to the next village, Zian Town, where lives the Town-master who professes to be a Christian. Prayer is needed for him as it means much for a town-master to come out for the Lord.

"The next town was Druson, where there is a country church and where people profess to be Christians, but that is all outward form and there is no desire to hear and to study the Word. I had been as far as Zian Town before, but from there on the road was all new. The country seems much the same, crooked paths, up and down hill, cross

streams, some of them spanned by native bridges made of sticks; some you can step over by some manoeuvring, others the boys have to carry you over.

"At the next town, Sammy Ble, I found a man suffering terribly from some disease unknown to me. To-day, he came to the hill for medicine and Mrs. Mellish believes he has a thyroid deficiency and other complications.

"The next two towns were duly reached, although the paths were very rough and overgrown with all manner of vegetation. My boys said that I was the first white man to ever pass over these paths. Just picture this, within three miles of our station, two towns in which the white man had never been and there are miles and miles of such villages in this land of Liberia. What an opportunity lays before Regular Baptists to carry the Word of God to them and tell them of Jesus who came to save them.

"Some of the villages through which we passed were large and neat and tidy, others were small and very dirty, some of the huts disused and falling into decay. In Doe Town, we found a number of people needing medicine for various troubles, among them a boy quite bad with yaws and a poor woman suffering with them on the bottom of her feet. For these I had no medicine with me but could only tell them to come to the Mission. (Ordinarily we do not carry medicine to the villages and if we do, we tell them to come to the Hill for proper treatment). Leaving this village, we came to the main path again. This has often been travelled by white men, but neither Mr. Davey or Mr. Lewis had come this way.

"In the next village we found a man who from the description of his trouble has sleeping sickness. A short distance on, we came to a new village, one in which they have not as yet built permanent huts, rude shelters made of palm branches served them, but they had started a small round house, the devil's house, which means that it is the town witch-palaver. Every town has one of these and some witch charms at the entrance, or in the centre of it.

"A short distance from this, we had a larger creek to cross, Geni Creek. This time we crossed on a log felled across the stream, about ten feet above the water and probably fifty feet long. Near this creek we located a village and in this village is a store with a civilized black man in charge. He had been at the service on the hill here just last Sunday and so was delighted for us to visit him and asked us to come sometime and hold a service there. Genaway was the next village and then Bo Town where a sub-chief lives. This town was our destination. We had started at 7.45 and with frequent stopping at the villages it was now 12.45 and we were rather tired and warm. We had not intended travelling in the heat of the day but it was necessary in order to reach Bo Town and return the same day. The chief welcomed us very kindly and gave me his hammock in the town kitchen. He had heard of us through sending thatch to the hill for the roofs of our building, but neither Mr. Davey or Mr. Lewis had visited the town and he had as far as I know never visited the mission, yet one of the first things he said was that he wanted us to put a mission station there for them and he offered us the choice of two hills near his town for it. This would be too near for a white missionary to locate, but will make a fine place for a preaching station in charge of a native Christian. The chief will build a place for him, if we can send the man.

"For the return journey we took a different path, passing through seven villages, including the village of another sub-chief, who also welcomed us kindly and gave us a present as the first chief had done. The result was that we came home with three chickens. The boys take a piece of bark, tie the chicken's legs together and then run a stick between their legs to carry them by."

"The return paths were rough and even more hilly than those the other way — not small hills, but one large hill after another and climbing is no easy job under the heat of an African sun. It is these hills and rough country, together with the frequent streams, which make travelling so much slower and difficult in Liberia."

#### A GRAND MESSAGE.

(Continued from page 5.)

forever; and our life should be one of boundless joy. And, instead of dwelling among the shadows of time, when we think either of ourselves, or of our holy dead, seeing that we are risen with Christ, we should "seek those things which are above."

Further, it has a real bearing upon the believer's death. "In the natural order of things," says Dr. Stanford, "death is that one foe over whom there can be no victory." When a worldly conqueror dies he is conquered. He may have been the hero of a hundred fights; he may have marched magnificently over the world from victory to victory. But when Death lays his hand upon him, he is overcome, and his step of power is stilled forever. But Jesus broke the power of death, and vanquished the king of terrors on that resurrection morning. Oh, let all our fears of death be dispelled! Its sting is extracted for

believing hearts; its power is gone; it bows to the Kingship of Christ our Lord, and now becomes His messenger to conduct God's tired pilgrims into their home of rest.

Finally, we see it in its bearing on our future. Jesus risen in the Patter, "the first fruits of them that slept." We, too, shall rise as He, when this body of our humiliation shall be made like unto the Body of His glory, a body real, incorruptible, powerful, spiritual, glorious indeed, like His in all respects. Of this we are sure. His own resurrection is the guarantee, the divine pledge, which the Father has given us that we shall be like Him. Now, therefore, we may in triumph say, "O death where is thy sting? O grave, where is thy victory?" "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

This is, indeed, a grand message to tell: that "He is risen from the dead." Wherefore, brethren "comfort one another with these words."