

The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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A WORD TO ALL OUR FRIENDS OLD AND NEW

Jarvis Street Church has many friends some of whom may not always have been in agreement with her policies. "Wisdom is justified of her children." The American Revolution was bitterly opposed by the British Government of the day, although there were many of Britain's greatest men, such as Burke and Chatham, who eloquently opposed in the British Parliament the measures which precipitated the Revolution. Now that the matter can be viewed in the perspective of history, all who believe in civil liberty, and who are opposed to arbitrary measures, whether intrinsically good or questionable, feel, as Chatham and Burke felt at the time, that the Revolution was just and inevitable. In any event, the old animosities engendered by the Revolution on both sides have long since died out; and to-day there are no better friends, or to use President Roosevelt's word "neighbours", in the world than Great Britain and the United States. Neither is jealous of the other, and each rejoices in the other's progress.

We believe the same principle holds in respect to the Jarvis Street revolution of eighteen years ago. We feel certain that it will generally be admitted that the church's record of progress during the intervening years has justified its existence, and the support of those who have constituted its membership. Indeed we have reason to believe that many who, in 1921, did not see the necessity for the stand we then felt obliged to take, have since rejoiced in the favour of God which has so manifestly rested upon its collective ministry. When the disastrous fire occurred in March, 1938, many no longer in our membership mourned the destruction of the historical place around which so many holy and happy memories clustered, as sincerely and as deeply, as the church's present membership.

Jarvis Street Church has made a great contribution to the progress of the gospel through all her history; and we believe it will be acknowledged by lovers of the gospel everywhere, that she was never more influential at home and abroad than she is to-day.

When the fire occurred, not a few who had been warm friends of Jarvis Street in days gone by expressed their intention to have some part in its rebuilding. They knew no money was needed for building immediately, and doubtless resolved to make their contribution when the building was nearing completion.

Shortly after the fire we wrote a few personal letters to old friends whom we felt would not resent a personal appeal for help. But the letters were few, much less than a dozen. From nearly all we received very kind acknowledgments, with a promise to give the matter consideration.

We have not felt free to write a second direct personal appeal, so we are making it in this indirect way in the form of a reminder.

We have exercised every care in our rebuilding; and, having in view our Sunday School needs, every reasonable economy. Notwithstanding we need about twenty-five thousand dollars more than we now have in view to place us at our reopening where we were at the time of the fire.

We are still hoping to be able to open the new church May 14th, a date which will also mark the Pastor's twenty-ninth anniversary in the pastorate of Jarvis Street Church.

If this reaches the eye of any who have intended to make a contribution to Jarvis Street's rebuilding, we should greatly appreciate your letting us hear from you as soon as convenient. We need many substantial gifts, but the smallest will be greatly appreciated, and most gratefully received.

PRACTICAL WORK IN THE SEMINARY

An article in last week's GOSPEL WITNESS presented some statistics of the practical work department of the Seminary. The figures quoted gave some idea of the way in which our students practice the injunction to preach the Word in season and out of season. For this issue we have asked four of the students to write a brief account of some of the chief lines of activity so that our readers may visualize something of what lies back of the statistics.

All our students work hard at their studies. There is no way of escaping it at the Seminary, and this is one of its chief attractions for our students. But our high standard of academic requirements is not purchased by neglect of weightier matters. It is a joy to work with our men in the practical work department: they are always at it and always ready to take on some additional task.—W. S. W.

THE STUDENTS AT YONGE STREET MISSION

By Mr. W. Russel Slade

Yonge Street Mission is distinctively a lighthouse for the Gospel of the Lord Jesus Christ. One could not mistake it. Outside, a large, white, electrically-lighted sign proclaims "Jesus Saves" to the many passers-by on this down-town section of Toronto's "Main Street". Inside, upon the walls of the spacious auditorium, appear, in large letters, texts of Scripture setting forth God's free Salvation. From the pulpit each night for years the Gospel has gone forth. No man once entering its doors could ever go out saying he did not hear the Gospel, for everything around him speaks of Christ's salvation for sinners. Countless numbers in this same Mission have received their first glimpse of the Saviour. Besides its regular adherents, there are many of the flotsam and jetsam of society, drawn by the attraction of the Gospel. Here, in the midst of this challenging environment of saved and lost, once each week the students of the Seminary have for years now been privileged to uplift the Lord Jesus.

This type of work demands every gift—speaking, singing, or the playing of instruments—which the students may possess. Many a young man beginning the Christian ministry has made his first attempt at preaching at "Yonge Street". Often standing in the pulpit with fear and trembling, seeing the sign over the wall-clock, "The Gospel can be preached in twenty minutes", the student has wondered from where he would get material to fill up so long a time; but he has taken heart at another plaque up in the rafters and observable from the platform only, "Blessed is he who maketh short speeches here, for he will be asked to speak again". There is ample scope for every talent a student may possess. Every Tuesday night has become known around the Seminary as Yonge Street Mission night, and every student at different times has his or her opportunity for service in this work.

Many and varied are the experiences. It is not uncommon for the student who is "in the chair" for the first time to be driven to his wits' ends in devising some means of keeping the spirit of the meeting after a brother has spent a long time rambling in his testimony. A speaker may be put completely off the logical sequence of his message because of audible interruptions in the rear of the hall—topics as "The Expulsive Power of a New Affection" require dead silence for fullest expression! One of the stock stories around the Seminary has to do with a preacher who wove a lengthy discourse around "The Ten Fundamental Principles of the Decalogue". But amidst these (humorous) experiences God has been pleased to bless His Word through His servants. This year there have been a number of professions of faith in Christ.

In this work and the results we all rejoice. It has been a door of opportunity to the students to minister the Word. In this service, as the door is kept open, our prayer and sincere desire is that it may continue to be a blessing to all in the Mission who hear the Gospel as well as to the student body of the Seminary.

THE JARVIS STREET SUNDAY-SCHOOL TEACHER

By Mr. C. Hume Wilkins

"Knock, knock!"
"Who's there?"

It's Billy's Sunday School teacher come to see if Billy will be on hand to-morrow.

Billy was absent last Sunday, and the teacher visits him to find out why, and to encourage him to be there next time. Perhaps Billy will invite him inside, perhaps not, but he is expected each week to check up on the scholars who were not in their places on the previous Sunday.

When the teacher gets into the boys' homes, he feels he scores a point. Some of the parents welcome him gladly, talking over their children's problems with him, and doing their best to keep the boys interested in the class. Others are not so enthusiastic, and feel that a promise to send the lads relieves them of all responsibility in the matter.

At the beginning of the season the teacher is given a list of boys' names to form the nucleus of his class. He goes from home to home, talking with the boys and their parents, and getting a few to come to Sunday School.

One pair of brothers almost have him stuck. Week after week he goes to their door, but only one of them ever comes at all. The other is pleasant, but is just not interested.

One Sunday the younger boy comes excitedly to the teacher. "My brother's sick; he had to have his appendix out."

There is the teacher's cue. He goes to the hospital, and asks for the lad. His visit is quite unexpected, but the ice soon melts. After a few calls, the boy feels he has a new friend, and promises to come to Sunday School. He keeps his promise, when he recovers, but as he usually has to work on Sundays, it is hard for him to come regularly.

Another lad becomes interested when the teacher offers to help him learn drawing, which he likes. Another enjoys the weekly class paper which he gets through the mail, but he works late on Saturday evening, and can scarcely make it on Sunday morning.

In Sunday School everything is done to make the lesson attractive, and to fix the great truths of the Scripture in the boys' minds. Posters, pictures, models, cartoons all help to make the needed impression.

One Sunday morning two Greek boys came; they speak very little English, but the teacher's heart is warmed when the older one says, as he leaves, "Goot-bye. Thank you. Sunday School is goot!"

SERVICES AT THE DON JAIL

By Mr. Vincent J. Lehman

Each Wednesday afternoon during the past term, it has been our privilege to hold services in the Don Jail, where our audience consists of some 100 to 150 men who need the Lord Jesus Christ. We are struck with the number of mere lads who face us each week. This is not a settled audience but one that changes from week to week. What a field! It is the burden of our hearts that some of these men may be won for Christ.

A number of weeks ago one of the inmates, a young doctor, came to us, and after stating he had lost his faith while attending medical school, suggested that we speak to the men in a different manner: "Give them something to cheer them up and make them forget their condition." We were glad to present the claims of a personal Saviour to this young man, and tell him that we knew our message was the only one that could lift these men out of their condition, and give them joy and make good citizens of them. That is the message of a crucified, risen Saviour Who gave Himself for sinners.

We have had about a dozen young men come to us after the meetings. Though it is very difficult for them to take a definite stand for Christ before the other men in the jail, some, to our joy, have confessed Christ. Only last week as the speaker was telling of the love of Christ, we saw one young man's eyes fill with tears, and his head drop. What took place between this young man and the Saviour eternity alone will reveal. It is a great work and a needy work. Will you not pray that these men may have courage to stand for Christ?

We wish to express our thanks to the officials at the jail for their courteous assistance at all times, and also to those of our helpers who so willingly give their services in this work for the Lord.

STUDENT-PASTORS

This year several students have left the city each week-end to minister at their respective churches. Mr. W. H. MacBain entrains for Sarnia every Friday, a journey of some two

(Continued on page 7)

The Jarvis Street Pulpit

GREAT NEWS FOR A DAY OF GLOOM

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

Preached in Massey Hall, Toronto, Sunday Evening, April 23rd, 1939

(Stenographically Reported)

"My covenant will I not break, nor alter the thing that is gone out of my lips."—Psalm 89:34.

I feel sure that everyone of you will share my view this evening—and indeed if your numbers could be multiplied by millions, we might still be sure of almost unanimity of opinion—that ours is one of the most difficult and gloomy days the world has ever known.

Hitler has asked certain powers, in order to prepare himself to answer President Roosevelt's communication, if any of them have any fear, or feel a sense of insecurity. At least one of the nations answered officially by saying, "How is it possible, under existing circumstances, for anyone to feel secure?"

We live in a day when the world is full of fear—and we none of us know of what we are afraid. We do not dread the certainties of life so much as we fear the uncertainties. No man knows what a day or an hour may bring forth. Of course, there never was a time when mortals could be sure of to-morrow. At the best, our lives are but as a vapour which appeareth for a little while, and then vanisheth away. Notwithstanding, there was a time when within the sphere of human relations and engagements, people felt a measure of certainty in respect to what other people would do, or endeavour to do; what nations would do, or would endeavour to do. But it is not so to-day, for the reason that the pledged word no longer has value. There was a time when, within the scope of individual, or national, or international, engagements, one could reasonably predict what would come to pass—but not now. Covenants of all sorts have been torn to shreds by people in high places; engagements have been disregarded, treaties violated; and a condition of lawlessness almost universally prevails.

The world is full of fear because it is full of faithlessness: it is full of fear because it is devoid of faith.

Then, too, men are troubled in their endeavour to define the limits of certain authorities or sovereignties. These various authorities conflict with each other. It is a fine point with some of our politicians—I will not say, with our statesmen—to determine the exact relation of Dominion and Provincial jurisdictions; and often one is said to be *ultra vires* of the other. Between all these disputes as to where a certain authority begins and another ends, lawlessness obtains.

But it is good news to discover that there is a realm that is immune to this condition of lawlessness. There is an authority which is supreme, and which cannot be disputed, and which is guaranteed by covenant-engagements which are not subject to any alteration or amendment, but which are everlastingly sure. How encouraging to those who would find stability somewhere, and security for their soul, to hear one Voice sounding loud and clear above all the world's Babel sounds—the Voice that binds the Speaker to certain fixed and invariable engagements, and Who is not afraid, may I reverently

say, to declare, "My covenant will I not break, nor alter the thing that is gone out of my lips."

I have myself the deepest conviction that the present chaos in world-affairs, and in every sphere of human endeavour, may quite easily be traced to the failure to recognize this principle, this Voice, and the sovereign Personality behind the voice. So that our minds may be at rest, that we may find a rock beneath our feet, that we may know where we are, and whither we are going, let us turn to this sure word of prophecy this evening.

I.

WHO ARE THE PARTIES TO THE COVENANT HERE REFERRED TO? We have had covenants enough. People have been swift to promise—and equally ready to violate their word. Therefore this covenant can have value only as we are able to recognize the signature as belonging to one who can be depended upon. This is not a covenant of man. God Himself is the Speaker. It is God Who says that He has entered into covenant-relationship with someone, that *He has condescended to bind Himself, and thus to predetermine and reveal His own course of action by covenant.*

It is well that we should understand that in dealing with God, we are not dealing with a capricious ruler who may change his mind at any moment, and alter his plans according to the whim of the hour. It is always difficult to relate oneself to people of a capricious will or desire. When one does not know what the man will do next, he does not know which way to turn.

I remember some years ago when it was supposed to be somewhat of a distinction for a motorist to have progressed beyond the Ford stage, riding with a man who was driving a car that was supposed to be a little better. There was a driver in front of us who did not seem to be quite sure whether he ought to turn right or left. The driver of the car in which I was riding said, "You know, the trouble with these Fords is, you never know what they are going to do"! And since Ford has "made a lady out of Lizzie", you find men saying, "I venture it is a woman at the wheel"! I have said it myself, and have usually been right!

But everywhere in life you experience the same difficulty in adjusting yourself to conditions that are uncertain and variable, in relating yourself to people who may be of one mood to-day, and of another to-morrow. Did you ever try to walk with one who was irregular in his step—first a long one, and then a short one? You scarcely knew whether you were going or coming! It is difficult to fit in. That is what is agitating the world to-day: we do not know what is going to happen among men, what new fancy will possess certain of the world-rulers. No one can predict whether they will move east or west, or whither they will go. But here is One Who

deliberately and definitely enters into engagement with someone, and determines His own conduct by formulating a covenant, and sealing it with an oath, as though He would say, "Now you may be certain. I have told you definitely what I am going to do."

I say, what a blessing that is, that somewhere in this universe there is a realm of order and certainty, a balance of judgment, enabling one to come into agreeable relation to that realm, and enter into peace because we know it belongs to a sphere of life where things are ordered and sure.

The spring has been long in coming. We have not been sure of the exact day when the temperature would rise. I found a piece of frozen snow in my garden yesterday—it looked as though it needed a pick to break it, and yet piercing that hard surface I saw the green of a tulip rising. We practice "daylight-saving", and put our clocks forward. Who told that tulip that spring is nigh? Who has whispered to the world of nature that the winter is past? Who is it that has fixed the ordinances of the day and night, and has said, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease"? Our invariable God has said it. He has not only made covenant with the moon and the stars, and fixed in invariable procession the seasons of the earth, but He has made a covenant with His human creatures in order that we may know whither we go.

Who are the parties to the covenant? I say, God has made it; but *respecting whom is He here speaking?* He is speaking of One Whom He called His Holy One. He gives Him the name of David—and there was One in later years Who asked, "What think ye of Christ (the Messiah)? whose son is he?" The learned doctors of the law answered, "The Son of David." Then said He, "How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" And it is written that "no man was able to answer him a word". They had not learned that He was both, and that the covenant made to David was really made to great David's greater Son.

It is to Him the promise is made, the Son of God, the Son of His love. His covenant is made with *One Who is of a like nature with Himself*, One in Whom He finds supreme satisfaction, One upon Whom His love has eternally been set. Therefore He is not likely to change His mind, nor to weary of His engagement to His Son. In mutual love the covenant is founded, and upon natures mutually alike, and one in essence, the covenant is established. God has entered into engagement and covenant-relationship with His Son.

It is not of you and me He is speaking here, primarily; He is speaking of His Son. It is of the covenant that He has made with His Son He declared, "My covenant will I not break, nor alter the thing that is gone out of my lips."

I have read of men—let me make it singular—of a man, who in early life had set his heart's affection upon his son. He had made a will in his son's favour. But later the son displeased the father, and he entirely disinherited him; made another will, cutting his son off without a dollar, and left his property to someone else. Why? Because the son and father were not one; because the son had not done his father's will, nor pleased

his father. There is no possibility of any alteration in this covenant on such grounds as that, because forevermore the Father has found—and must find—supreme pleasure in the person and works of His Son.

What a blessing that there is such a covenant, and that God has solemnly bound Himself to His Son! Mr. Brown read this evening that "because he could swear by no greater, he sware by himself"; and in this very chapter He says, "By my holiness have I sworn." God has sworn by Himself; He has sealed this covenant with an oath; and He has even named that supreme quality of His being, that quality which embraces all other qualities, His holiness, that which He is in Himself—by that, He has sworn that He will fulfil His pledge, and keep all His covenant-engagements.

So then you see when we read of the old and the new Testaments, when we come to the hour of communion, and hear the crucified Lord say, "This cup is the new covenant in my blood", it is of this covenant He is speaking, a covenant that was mutually binding, that is not dependent upon the faithfulness of one party to the covenant only, but upon their mutual faithfulness, to each other.

That is a note that is almost forgotten in modern preaching and teaching, because much of modern teaching is little better than humanism. We have reduced Deity to terms of human relationships, and have come to measure God by human standards, until there is no peace or security for anyone. The Bible lifts us above it all, and takes us up to another plane and reveals God as entering into an engagement with His Son, that They together, by the exercise of all their powers, and for their mutual glory, will do certain things. Oh, if by any means we could find that a covenant thus established, thus made everlastingly secure, has some relation to us, if only we could find that within the provisions of this settled treaty, signed by the King of kings, there were something guaranteed to us, what comfort it would bring! What security it would afford us!

That is exactly what the covenant provides, as we shall later see; but I am pointing out to you first of all that the covenant to which my text refers is independent of all earthly vicissitudes, independent of the caprice of men, independent of all our varying moods, of all our limitations of desire or ability. It is something apart, something above, something that is of the nature of God Himself, Who is "the same yesterday, and to-day, and forever".

II.

WHAT IS THE PURPORT OF THIS COVENANT? What does it guarantee? We hear a good deal to-day about the pledging of one nation to another. We read much of Britain's endeavour to marshal the moral sentiment of the world against the prevailing lawlessness, and to enter into solemn engagement with other nations that they will mutually protect each other, that they will make common cause against each other's enemy, that they will pool their material resources and mobilize all their forces of the air, the earth, and the sea, against potential enemies. There is also much estimating the armaments of the nations concerned, in trying to strike a balance, in order that they may estimate the probability of the issue of any armed conflict.

That is *what the King says respecting the One with Whom He has entered into covenant*, "I have found

David my servant; with my holy oil have I anointed him: with whom my hand shall be established: mine arm also shall strengthen him." That is to say, the powers of Deity are His; the resources of the Lord God of hosts, who "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"—all the resources, all the forces, all the armies of the Lord of hosts, are His. "With whom", He said "my hand shall be established: mine arm also shall strengthen him."

Would you not like to be on His side? Would you not like to be in His train? In Europe to-day some of the lesser powers are looking in different directions and saying, "Where does our safety lie?" Roumania says, "Shall we line up with the Berlin-Rome Axis, or should we be safer if we cast in our lot with Britain and France? Where lies the greater power?" Do you see, dear friends, that so far as this treaty is concerned, or this engagement, all the powers of Deity are forever guaranteed to Him with Whom the Lord God has entered into covenant? If you would know where your safety lies, if you would know in which camp you lot may most safely be cast, I beg of you to remember that there is no greater power than that which is on the side of Jesus Christ. Nothing is omitted.

We read last week that Russia was ready to come in with all that she has; then we read that Britain said, "We do not know whether we had better welcome you on those terms or not." Poland and Roumania said, "We are not quite sure it would be to our advantage to have the Russian troops on our soil." They are afraid, and know not with which party to cast their lot.

My dear friends, into this great war, into this great offensive and defensive alliance God has come, with all that He has, without any reserve—His infinite resources of time, of material, and spiritual wealth, all are at the disposal, at the command, of Him with Whom He has established this covenant. I can assure you that His is the winning side; for said He, "I will make common cause with any enemy that should assault you." "The enemy shall not exact upon him, nor the son of wickedness afflict him."

He was infinitely patient in the days of His flesh, and you remember in the garden how Peter—brave, impulsive Peter—wanted to put his little sword at the disposal of Jesus Christ. Bravely he severed the ear of one of the enemies of the Nazarene. But said the Christ, "Put up thy sword into thy sheath"—and He touched the man's ear, and healed him. Then He said, "Do you think I am without allies? Do you think I cannot call reinforcements if I want them?—Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled that thus it must be?" Not yet! Some day He will use them. Some day He will come down the skies with all the armies of heaven in His train. He has not yet mobilized His forces, but they are His by treaty, if you like that word, by covenant. The enemies of Jesus Christ are the enemies of God. The Lord God Almighty declares He will deal with them. As for His Son, "The enemy shall not exact upon him, or the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him."

Do you think that the nations of the world can, with impunity, set at naught the name of the Lord Jesus Christ? For your comfort, reflect upon it: do you think the paganism of Germany would wipe out Christianity, can succeed? Ludendorf before he died, gloried in being a pagan and an anti-Christian. Do you think a nation that undertakes to blot out Christianity can succeed? Oh no! Whatever may be said of the forces of Britain and France and the United States—blessings on the President of the United States—but whatever may be said of all these potential reinforcements to the cause of righteousness, I remind you that over and above it all, there is One Who has said respecting the foes of His Son, "I will beat down his foes before his face, and plague them that hate him." There is no possibility of victory against the Son of God. God has willed that He shall be victorious.

"My faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers." I am sorry for my British-Israeliteish friends. Theirs is such a limited, inadequate conception of the kingdom of God. All nations, and kingdoms, and tongues, and peoples are His. His is a universal dominion. The kingdom of God is bigger than the British Empire, and the throne of David something infinitely greater than the throne of Britain, important and valuable as that is. No! No! It is not of the British throne God speaks. It is of something vastly more important that that the Scripture speaks. "I will make him my firstborn, higher than the kings of the earth", King of kings, and Lord of lords.

You have heard the story of a great performance of Handel's, "Messiah", in the days of Queen Victoria? When the strains of the Hallelujah Chorus were heard, the vast audience rose. Her Majesty was present, but she kept her seat. The people looked to the royal box, and wondered that the Queen should remain seated. But the triumphant music swept on, until it came to that place where the choir sang, "King of kings, Lord of lords". Then Queen Victoria rose and bowed her head; for she recognized a greater Monarch than she; and it was her delight to acknowledge Him—"I will make him my firstborn, higher than the kings of the earth."

The exaltation of Jesus Christ is settled. The establishment of His kingdom is predetermined. Some of my friends who love the Lord Jesus, and love His word, have somehow come to think in little terms of the purpose of God. They tell us that Jesus Christ came to set up an earthly kingdom, that He offered it to the Jews, and that if the Jews had accepted it, He would have set it up there and then; but because they did not, He went on to the cross, and from the Jews turned to the Gentiles, and so the establishment of the kingdom was postponed. I do not understand how they read the Scripture. I, at least, have "not so learned Christ". God is no experimenter. He makes no tentative programmes. He *knows* what He is going to do, and will sovereignly accomplish all that He has said He will do. He will make Him, His Firstborn, not only King of the Jews, but higher than the kings of the earth, King of kings, and Lord of lords. His kingdom shall not be postponed.

You say, "That is all very well, but you have not told me yet where I come in? I should like to be sure that

I could be a citizen of a kingdom like that. I should be glad to swear allegiance to a King like that. I should count it my highest honour to bow to His sceptre, and to have even the humblest share in putting the crown upon His brow, if I might."

The reason I have endeavoured to show you that God's covenant is with His Son, and His promises are all made to His Son, is that I might emphasize the great truth that salvation is wholly in Christ. If you are to have a share in the kingdom, you must have a share in the King; you must be one with Him in nature as He is one with the Father. When people talked about Church Union, I went to their discussions, to the Presbyterian Assemblies and the Methodist Conferences, to hear what they had to say. I heard a great many men quote from the seventeenth chapter of John, "That they all may be one." Yes, but what sort of oneness? An external union effected by Act of Parliament? Made one by some external form bearing a certain name? No! "That they may be one, as we are . . . that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." That is the union of which Jesus Christ prayed, a oneness of nature; and there is but one way by which that may be accomplished.

The promise here is made *to David and to his seed*. If you turn to the Epistle to the Hebrews, you will hear Him say, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee", and again, quoting from the Old Testament, "Behold I and the children which God hath given me." Those who believe are Abraham's seed, and they are equally David's seed. They are born of David's line; they are begotten again by the word of the truth of the gospel; they are made new creatures in Christ Jesus, sharers of His nature. He took upon Him our nature, and has made it possible for us to be "partakers of the divine nature, having escaped the corruption that is in the world through lust." Thus we become children of the King.

Queen Geraldine of Albania was driven from her home with her infant son. The lives of both were put in jeopardy by the wickedness, the utter lawlessness, of a man. But God will take care of the children of the King. "His seed", He said—not only He Himself but "his seed also will I make to endure for ever." If you receive Jesus Christ, and are thus admitted to the kingdom of heaven, you become sharers in all its glorious privileges; you become members of the Blood Royal, princes of the blood, sons of the King. Every promise that is made by this invariable God to His Son, is made through His Son, to everyone who believes in Him. Said he, "My mercy will I keep for him for evermore and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven."

There is also a *privilege specially guaranteed to the Son and to all who are in Him*: "He shall cry unto me; Thou art my Father, my God, and the rock of my salvation." It is claimed as a British right that a British subject may at last, by due process of law, lay his petition at the foot of the throne. It is the right of a British citizen to get right through to the Supreme Court, to the highest authority. And here this great King says, "I will not shut the door upon my presence, but he shall cry unto me, Thou art my father, my God, and the rock of my salvation"; and all who believe in the Lord Jesus

Christ are granted that high and holy privilege of direct access to the throne of God. Blessed be His name, His is a throne of grace. To that throne we may come with the assurance that we have only to plead before this covenant-keeping God the promises of His covenant, in order to be sure of their fulfilment.

This covenant is *guaranteed in perpetuity* notwithstanding the unworthiness of some of its subjects. It contemplates the possibility of the seed of David breaking His statutes and doing wickedly: "If they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes." The children of God will be chastised, but not punished with everlasting destruction. There is a providence that calls us to account, that sometimes lays God's stripes upon us; but "nevertheless—nevertheless—my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail."

Sometimes you may feel the smart of His rod upon your back as the children of God. Sometimes you may feel you are subject to a providential discipline, that God is dealing somewhat harshly with you. He may so deal with you sometimes. "If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." That is the reason the Christian often seems to have a harder lot than those who are not Christians. It has been the problem of all ages that the wicked appear to prosper. They do in this life "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet"—ah yes, yet! "Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found."

You have seen children playing in the street when the water was deep, having a merry time—great fun for them, but not much for mother who is responsible for their cleanliness and upbringing. You have seen them splash—until someone came to a nearby door! A mother sees them, and she calls out, "Johnny, come here!" Johnny gets a box on the ear, but the mother pays no attention to the rest of the boys. Why? They are not her sons. Her concern is with her son for whom she is responsible; therefore she chastises him. Sometimes the Lord's children get a box on the ear; they really do. Sometimes they feel the rod upon their back, and like other children, they may complain a little, but never forget. "Nevertheless—*nevertheless*—NEVERTHELESS, though I chastise you, you are mine. My lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail."

Why? Then follows my text: "My covenant will I not break, nor alter the thing that is gone out of my lips." He will be true to us. Perhaps that will explain some things that have come to us. "Whom the Lord loveth he chasteneth." It is well to be included within the purpose of His grace, and to be heirs of this everlasting kingdom. Said He, "Once have I sworn by my holiness that I will not lie unto David." What infinite condescension for the Lord God Himself to say, "I will not lie to you." Mr. Brown read this evening—"that by two immutable things in which it is impossible for God to lie," He has given us strong consolation who have fled for refuge to lay hold of the hope set before us in the gospel. He hath pledged His faithfulness. He swore by Himself. "In hope", said the Apostle Paul, "of

eternal life, which God, that cannot lie, promised before the world began."

"His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." What will God do? Establish His kingdom, the throne of His Son, and "his seed shall endure for ever"—a multitude that no man can number, out of all nations, and kindreds, and tribes, and tongues, gathered about the throne which He will establish as His witness in heaven, a witness to the everlasting faithfulness of God.

If you are a Christian, if you have trusted in the Lord Jesus, be assured that God must cease to be God, and heaven cease to be heaven, before God can fail to keep His promises to you.

Have I given you good news for a day of gloom? Have I told you of one place to which you may emigrate? I was touched by the story of a Czechoslovakian who has come to our shores. He said, "No war here; no soldiers here. This is heaven to us. Czechoslovakia has become hell: this is heaven." Some people would like to come to Canada. I wish they could all come, the refugees of the world. I wish we were able to take care of them. I have an idea that God would take care of us if we were more generous toward them. But is there any place to which a soul can emigrate? Is there a kingdom anywhere of which one can become a naturalized citizen, and be absolutely sure of peace and security? Yes; and God is ready to receive all of us. He will not ask us for a passport. He will not ask us, like they do if you come as an immigrant to Canada, "How much money have you? If you can support yourself, you are welcome." Suppose one should come and say, "I have no money, I have no worthiness, I have nothing but a record of rebellion and sin behind me, nothing in my hands I bring. The only thing I can do is to say, I am sorry, that I repent in dust and ashes, that I have come to see I ought never to have rebelled against God. I am sorry; I should like Him to take me in and forgive my sins if that could be." Ah yes, there is provision in the covenant for that: "This cup is the new testament in my blood"; sealed with blood. "The blood of Jesus Christ, his Son, cleanseth us from all sin." We may come as we often sing, "Nothing"—not little, not any amount, but

"Nothing in my hands I bring;
Simply to Thy cross I cling—"

poor beggars suing for mercy, seeking admission to the everlasting kingdom of our Lord and Saviour Jesus Christ.

The door is open to you if only you will come.

STUDENT-PASTORS

(Continued from page 2)

hundred miles. The church there, now two years old, is in a busy up-to-the-minute oil town marked by all the good and bad points of a border city.

Mr. John Greening goes out north of Lindsay to Scotch Line Church, where he has been student-pastor for two years or more. Mr. E. A. McAsh makes his way to Maple Hill, near Keswick, on Lake Simcoe, while Mr. F. S. Cook preaches to the people at Baker Hill, a few miles south of there. In these churches one finds an entirely different set of circumstances from those known to the pastor of Sarnia, for these are country churches; the first and last old well-established communities, the second a relatively new work of eight years of age.

Some of our men serve in places between the country and the city. On the west side of Toronto Mr. C. E. Close

labours in New Toronto, and on the extreme opposite side Mr. A. Hewson regularly assists the pastor of the Kitchener Park Mission.

These three diverse fields of labour, covered by these six men, represent many souls. There are always the Christians to be built up and established, and the unconverted to be brought face to face with the danger of their position, and the mercy of God. Then there is the work of the Sunday School and other organizations of the church, which claim time and attention. Thus from week to week the student-pastors have the privilege of bringing the Word of Life to not a few people.

Bible School Lesson Outline

OLIVE L. CLARK, Ph.D. (Tor.)

Vol. 3 Second Quarter Lesson 19 May 7th, 1939

JOSEPH REVEALS HIMSELF TO HIS BRETHREN

Lesson Text: Genesis 45.

Golden Text: "So now it was not you that sent me hither, but God."—Genesis 45:8.

For Reading: Genesis 46, 47.

I. An Interview of Grace—verses 1-15.

Some twenty-two years had elapsed since Joseph had been sold into Egypt. To all intents and purposes, his wicked brothers had put him into the pit of death, yet God had raised him to a position of honour, authority and power (Acts 2:22-24).

Joseph, acting in sovereign will, chose to reveal his identity. Had he seen fit to remain silent his brothers might never have known him, or shared his glory. God in mercy disclosed Himself in the Person of His Son (Matt. 11:27; Acts 17:23-28).

Only when his brothers had recognized and acknowledged their guilt did Joseph reveal himself (Gen. 42:21, 22; 44:16; Amos 6:6). Joseph was compelled to treat them in a seeming harsh manner in order to bring them to repentance. Our Lord is holy as well as kind, faithful as well as merciful, just as well as generous.

No stranger was present at that private interview. How silently, how secretly and mysteriously is the wondrous gift of grace imparted to the human heart (John 3:8)!

Joseph revealed himself as a loving, forgiving brother; he could not restrain his emotions (verses 1, 2, 14, 15). Our Lord saved us because He loved us (John 3:16; 1 John 4:9, 10).

Joseph invited those who had alienated themselves from him by their wickedness to come near to him. The very one whom they had slighted and scorned graciously invited them to approach (Eph. 3:12; Col. 1:21).

Joseph did not condemn his brothers; he rather comforted them. God had wrought conviction of sin in their hearts, and Joseph hastened to assure them that their iniquity was forgiven, and their sin removed (Isa. 38:17; Jer. 31:34). They were not to grieve or reproach themselves, but to realize that God had saved them by a great deliverance. Pardoning grace will be bestowed upon those who truly repent (Psa. 34:18; 51:17; John 8:11).

The gracious purpose of God for His own will be carried out, and He can bring good out of seeming ill. Our very mistakes can be over-ruled to our good and to the blessing of others (Luke 22:32; Rom. 8:28-30). God used strange and untoward events and people associated with Joseph to bring him to a position of power.

The command "Come near" was followed by the injunction "Go". "Haste ye and go up to my father, and say unto him —." Our risen Lord gave a similar message to His disciples through the angel: "Come see—go quickly and tell —" (Matt. 28:6, 7).

Joseph desired that his loved one should share the glory which he had attained (John 17:24). His newly-found brothers were to pass on the invitation to their father and to their families to come and dwell in the land of plenty (Matt. 28:18-20). They were to tell them of all the riches of the land of Egypt. Greatest of all the attractions of the land would be the joy of being near Joseph. The Lamb is all the glory

IS YOUR BANK FILLING UP?

**THE GOSPEL
WITNESS**  **OFFERING
FOR
JARVIS STREET REBUILDING FUND**



THIS BANK SAYS PLEASE

1. Hang me up in a conspicuous place.
2. Give me your odd change day by day.
3. Try to put in a personal weekly offering of a larger amount.
4. Introduce me to your friends who call, and ask them to help swell the offering.
5. Tell all your friends who may not call, and ask their help.
6. Suggest to them that bills; \$1, \$2, \$5, \$10, \$20, \$50, or \$100.—one, or many of them, can be folded like a ballot paper and inserted in the slot.
7. On May 8th open me up, and send whatever I may then contain by Postal or Express Money Order or by Cheque (not in cash) to . . .
Dr. T. T. Shields, 130 Gerrard St. East, Toronto, Can.
8. To be included in The Gospel Witness offering in connection with the week's opening services.

To the left we print a cut of an Envelope Bank sent to all our readers. The printing on the face explains itself.

Many are enthusiastic about the Envelope Bank. The one complaint is that the time is so short. We agree, but we had to wait for our year's end, before we could send them out. We can only exhort our friends to make the most of the time. We suggest May 15 instead of May 8th for opening and forwarding them.

BIBLE SCHOOL LESSON OUTLINE (Continued)

of Immanuel's land (John 14:3; Phil 1:23; 1 Thess. 4:17; Rev. 21:3; 22:3, 4).

Reconciliation was followed by fellowship (verse 15; 1 John 1:7). Only when sin has been confessed and forgiven, and only when all controversy between our souls and the Lord has been settled, can we enjoy abiding, intimate fellowship with Him (1 John 3:21).

II. An Invitation to Glory—verses 16-28.

Pharaoh the King placed all the resources of the land of Egypt at the disposal of Joseph that those who were associated with him might live in comfort (1 Cor. 3:21-23).

Israel and his family were to leave all their own possessions in Canaan. New lands, new homes, new treasures, new garments, new food and new pursuits would take the place of the old (2 Cor. 5:17; Rev. 21:1-5). The shabby tokens of their poverty were to be exchanged for the wealth of Egypt. When our young people get a glimpse of the joys of the life which is in Christ, they will be willing to abandon their sin and all their efforts to make themselves fit to appear before Him (Isa. 64:6; Luke 5:11; Rev. 3:17, 18). God Himself provides for the sinner the robe of righteousness which He requires them to wear (Matt. 22:11; Luke 15:22; Rev. 19:8). Nothing that is defiled or defiling shall enter the heavenly land (Rev. 21:27).

Jacob could not believe the news that Joseph, whom he had given up for dead, was still alive. Similarly, the disciples found it difficult to believe that Christ had risen from the dead. The message was too good to be true, and the testimony of those who had seen him was not sufficient (verse 12; compare Mark 16:11, 13; Luke 24:11). Jacob would not even credit the reported words of Joseph himself (compare Luke 24:25, 26, 44; John 20:9). But when he saw the wagons which Joseph had sent, he believed. Our Saviour remained forty days upon earth after His resurrection from the dead, thus providing "many infallible proofs" that He Who had died was alive for evermore (Acts 1:3; Rev. 1:18).

"Jacob" doubted the message that Joseph was alive, but "Israel" believed and rejoiced (Matt. 28:3; John 20:20). Since Jacob ("Supplanter", Gen. 27:36) is the natural name of Joseph's father, and Israel ("Prince with God", Gen. 32:28) represents his spiritual nature, the change of name in this connection suggests the New Testament truth that the natural man, without the aid of the Holy Spirit, cannot believe in Christ as the Living Saviour and Lord (John 6:44, 65).