

# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES  
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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## THE JARVIS STREET REOPENING

Thousands of people in Toronto and elsewhere are looking forward to the reopening of Jarvis Street Church building. We have been working energetically to be ready for May fourteenth. Many contractors of many trades have been engaged on the building. To be fair, we must assume that everyone has done his best. But in a great building like this the work is much involved, and even with everyone doing his best, one trade has often to wait for another, the carpenter for the bricklayer, the plasterer for the carpenter, the plumber for everybody and everybody for the plumber—it would be endless to mention structural steel workers, roofers—felt and copper—tilers, painters, furniture makers, organ builders, carpet and linoleum layers, etc., etc., etc.

In great cities, with the best of management, at rush hours there are traffic jams which retard progress. So it is in building construction. Jarvis Street building has proved to be no exception, but we are not far behind considering the magnitude of the undertaking. There is so much to do that we find it necessary to announce a postponement of the opening of our new building from May 14th to May 28th.

We now announce that the new building will (D.V.) be opened Sunday, May the twenty-eighth. We beg to advise all contractors and others engaged on the building that even the later date will allow no one to slacken the pace. Only by working full speed ahead with much overtime can we be ready for May 28th, but we can and must strain every nerve to be ready for opening on that date. Until then our services will continue to be held in Massey Hall on Sundays, and Cooke's Presbyterian Church week-evenings.

We make a further appeal to all our friends not only to help us financially as far as possible, but also earnestly to pray with us that the God of the forests, and quarries, and gold mines, and of all material good, will move such of His stewards as have been entrusted with His wealth to assist us in meeting the financial requirements of this great temple of witness to the gospel of grace.

And remember the opening date (D.V.) Sunday, May 28th, 1939.

### SEVENTEEN YEARS OLD

With this issue THE GOSPEL WITNESS completes the seventeenth year of publication. Starting as a venture of faith for local circulation, without advertising, it has spread itself almost over the world. It is read by great numbers of ministers and Christian workers in nearly sixty different countries. There is scarcely a mission field in the world which it does not reach.

During the seventeen years, we have received thousands of appreciative letters from all parts of the world, telling us of conversions through the reading of its pages; of its steady effect upon those who are hard-pressed by the tides of modern life; of inspiration brought to ministers and missionaries and Christian workers of all sorts. We are amazed and humbled as we think of what God has wrought through the years by the ministry of THE GOSPEL WITNESS.

It has endeavoured to be the friend of all good causes, and it has not feared to contend earnestly "for the faith once for all delivered unto the saints".

We send our affectionate greetings to all THE GOSPEL WITNESS family, and express our profound gratitude for the fellowship they have had with us in their endeavours to extend the paper's circulation, and for the financial help they have given us, which has enabled us to continue its publication.

We shall begin the eighteenth volume next issue with confidence, and deep interest; and shall endeavour to improve THE WITNESS in the years before us. On its seventeenth birthday, THE GOSPEL WITNESS can say—

"Here I raise my Ebenezer,  
Hither by Thy help I've come."

### REOPENING SERVICES

Because of the uncertainty as to the exact date of opening, we have been unable to arrange a definite programme for our opening services. Now that the date is as definitely fixed as anything can be on this mundane sphere for May 28th, we shall soon proceed to arrange a programme.

But we are sure of this, that the opening services will cover a whole week at least. We hope to have an evening especially set aside for our friends of Cooke's Presbyterian Church, whose hospitality we have enjoyed since March 5th, 1938. We are hoping it may be possible to secure Rev. William Thomas, M.A., of Cooke's Church for at least one night. We are hoping, too, to have a night for the Sunday School; a night for THE GOSPEL WITNESS; a night for the Seminary; and a night for the Union, when we trust many of our Union Pastors may be able to attend, and participate in the services.

We also invite all Jarvis Street friends from everywhere to endeavour to set aside the week named—beginning Sunday, May 28th—so that they may join us in praise and thanksgiving when we get back into our new home.

### TWENTY-FOURTH OF MAY RALLY

There will be a rally in Brantford on the 24th of May. The Shenstone folks are anxious to entertain their friends. We are planning for afternoon and evening sessions to begin at 2.30 o'clock and 7.30.

For the afternoon we have procured Mr. Hal MacBain, the Pastor of the Sarnia Church, to speak on Home Missionary Work, and Mr. W. H. Frey to present the work of the Evan-

gelical Union of French-Speaking Churches of Europe. Neither of these men needs to be introduced to our people, and they have both done something worth hearing about.

For the evening service we have done an unusual thing, and have asked a man to speak, who is not a preacher. He is Mr. Leslie H. Saunders, the Editor of "Protestant Action". Mr. Saunders is a thorough Christian man, and keenly interested in problems such as many of our churches face, particularly in Northern Ontario and the Ottawa Valley, that is, the preaching of the Gospel in the face of Catholic opposition.

Beside this, good singing, a special choir, and a ladies' guitar quintette will round out a pleasant and profitable day.

Bring your lunch. The ladies of the Church will supply tea and coffee, sugar and milk—and maybe some cream too!

The place: Shenstone Memorial Baptist Church.

The time: May 24th, 1939, 2.30.—A. C. W.

### BOARD AND BORED

It is related that the pastor of a certain church—we hasten to assure the reader that the church is *not* in the Union of Regular Baptist Churches—announced that there would be a meeting of the Board at the close of the service. Afterwards as he was greeting the congregation at the door, one of his auditors approached him and said, "I should like to attend the meeting of the bored which you announced, for I am one of them!"

Recently there was a meeting of the Board of the Union of Regular Baptist Churches—note the spelling carefully—and it was neither boring, nor in the least wooden! As the representatives from the various churches came together to discuss the affairs pertaining to our common missionary undertaking, there was a spirit of sweet fellowship that made it a joy and a blessing to be there. And we use the word "fellowship" in its New Testament sense of sharing or communion, not mere "sharing" of empty words according to religion à la mode. It was a sharing of the burden and responsibility for the preaching of the gospel that in God's grace had been committed into our hands. And lest we should seem to beat the air when we say the Board meeting was enjoyable and encouraging, we are taking the unusual step of leading our readers behind the scenes of a Board meeting.

During the six months under review there were 42 conversions on our Home Mission fields alone. Kapuskasing, a work commenced less than three years ago, has purchased its own building and looks forward to greater things. Sarnia church, commenced in a tent two years ago, reports that its building has only \$84.00 owing on it and will no longer need our grant, but promises to help with the grants to other newer and needier causes. Sudbury reports a Sunday School of 165, much blessing in several missions, almost \$100.00 given to outside missionary work in six months; this from a church that was not in existence three years ago. Still other causes in the North report growth in spiritual strength, and blessing in the salvation of the lost. Those of us who have seen the North for ourselves know what this means, and rejoice. Still another church in the south reports an increase in every department, heralding the time soon to come when it will be "off the Board"—a goal to which all our Home Mission churches are striving. At each of the last three meetings when the Board has met to make the Home Mission grants, they have received the glad news from some church or churches, "We can stand alone now, thank you for your past help."

From France hearty greeting is received from Mr. Dubarry and the expression of his gratitude for the effective publicity given by THE GOSPEL WITNESS. France does not seem very far away when Mr. Dubarry writes, or when we think of Mr. Buhler and Mr. Frey. And in connection with publicity, a member of the Board tells us how he distributes fifty copies of THE GOSPEL WITNESS in his church each week and has the people asking for more! A simple announcement calling attention to something good in each number of THE WITNESS and they go like the proverbial "hot-cakes". We may add that this church is one of the largest and most regular in its givings to missionary funds, and never forgets the cost of THE WITNESS.

Then there is the consideration of new opportunities, always a cause for rejoicing, though demanding great wisdom,

(Continued on page 7)

# The Jarvis Street Pulpit

## THE WAY OF SALVATION MADE SIMPLE

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

Preached in Massey Hall, Toronto, Sunday Evening, April 30th, 1939

(Stenographically Reported)

"For whosoever shall call upon the name of the Lord shall be saved."—Romans 10:13.

I propose to endeavour to expound the verses that precede the text, and find their climax in that verse.

Sometimes it appears to those whose minds have been enlightened by the Spirit of God, that people generally must live in a world of dreams and unreality, where the order of things and the values of life are inverted; and where everything is seen out of its true perspective. How anxious men are to keep on good terms with other men who may have it in their power to benefit them! In business, in politics, in society generally—people are concerned lest the taking of certain positions, or even the expression of certain opinions, should prove unwelcome to others, and that they might have to suffer in consequence. Therefore, men sacrifice principle to policy, and conviction to expediency, to keep in step with a world that is out of step with God.

In a week or so, their Majesties, the King and Queen, will visit this Dominion and this city. They will be here but a short time, but how anxious people are, if possible, to break into the inner circle, to share the honour of access to the King's presence! Nor would I say a word in deprecation of that desire. Loyal citizens will accord His Majesty, I am sure, a most hearty welcome to this part of his Empire. But if there be any reality in the Bible, if it be true, if there is another life than this, if God is something more than a figment of the imagination, if He is a real person, if behind all this cosmic order there stands the Creator, if behind and above its laws there is One Who is the Law-Giver, and must ultimately be the Judge—if, I say, these things are true, what strange delusion has fallen upon men, that they should be so indifferent respecting their relationship to Him. For, the gospel being true, it is of paramount importance that we should be sure that we are right with Him. That is of even greater moment than that we should be presented to our earthly King. We ought to be supremely concerned to know how to overcome all obstacles, how to cleave a path to the Throne, and get to God.

It is sometimes quite easy to recognize the physician as he goes about his work; as his car stops at a particular house and he steps out, invariably carrying a bag such as doctors carry,—everyone knows what he is. And everyone knows he has in his bag—his stethoscope, and other implements of his healing science. The moment he enters, and it is announced that the doctor is come, he is conducted immediately to the room of the patient. There others stand aside while he endeavours to discover what is wrong, and then to prescribe a remedy.

That is his vocation, the doctor's calling. He may be a musician, he may be a man with a taste for the best in literature, he may have some worthy hobby which is his avocation, something he indulges as a diversion; but he does not read Tennyson or Shakespeare in the sick-room, but addresses himself directly to his task; for he is there to make the sick one whole if he can.

The minister also ought to address himself directly to

his task. He might be able to entertain were he to turn aside to the exercise of the arts of the entertainer. He may have a capacity for many things, but his calling is to preach the gospel. His one special mission is to get into grips with human souls and, by the power of God, to get men and women to recognize their spiritual ills and how they may be healed of them.

I would follow the example once again of the physician intent upon his mission, and try to make it clear to everyone here this evening what is involved in calling upon the Lord; and how one may be sure that his sins are forgiven him, and that he is right with God. Should there be anyone who came into this house this evening without the assurance of salvation, I would have such an one presently go out that door saying, "Thank God, I know I am saved." Then the preacher will not have laboured in vain.

This is a familiar chapter which Mr. Brown read to us this evening. I dare say many of you were able to follow it word for word without turning to your Bibles. In dealing with a familiar scripture, there is sometimes danger of our assuming that we understand it when we do not. It is possible to take too much for granted. I want you to walk down this street of the City of Truth with me this evening, that we may see some of the divine wares displayed for our appropriation; and with this end in view, that we may all leave this place this evening forgetful of the preacher and the service, and mindful to-night and forevermore—of God Himself.

### I.

The Apostle Paul had been a religious man before he was saved. He knew that a great many religious people were in need of salvation. At the opening of this chapter he tells us something of A RELIGION THAT WAS DEVOID OF TRUE RIGHTEOUSNESS. His brethren, his kinsmen according to the flesh, were religious people. *They had a zeal of God, or for God.* Most people are religious at heart. They are not Christians, but they are religious; they do not deny the reality of spiritual things; they believe there is a God, and another life; and that sooner or later we ought all to give some attention to religious matters.

There are not a few people who give much attention to these things, and are religiously very zealous. They have a zeal of God, or for God; they are downright in earnest about religious matters. You find it among the religions of the heathen. Many of them, in their devotion to what they believe, put some of us to shame. They are willing to suffer anything for their religion. It is true of the Hindu, the Mohammedan, the Roman Catholic. We admire the zeal of the Romanist. It gets him out of bed early in the morning. He has gone through his religious devotions before the majority of Protestants have rubbed their eyes open.

I remember one Sunday morning going into Montreal

on an early train. As I looked from the window of the train, I saw the streets crowded with people, and I did not need to ask what their religion was, with what church they were affiliated. They had all been to early Mass. They were zealous religionists; they had a zeal for God.

There are many people who are not Roman Catholics who are affiliated with nominally evangelical institutions, or organizations, who are very zealous, emotionally devoted to a cause, ready to give much to its support, ready to face opposition in its defence, but who have no personal experience of saving grace. It is well that we should recognize such religious zeal. I would not have people less zealous.

Paul himself had been a very zealous man before he was converted. "Concerning zeal", he said of himself, "persecuting the church." He had a share in the martyrdom of Stephen. He then believed with all his heart that he ought to do what he did; and thereafter he had a great deal of sympathy for other people who were as zealous as he had been. But let it never be supposed that this is all that is required in the religion of Christ.

Theirs was a *zeal divorced from intelligence*. The religion of Christ is for the whole man, not for part of it. It ministers to our moral nature; it ministers also, of course, to the emotions, and stirs our affectional faculties, and makes us zealous in the direction of our affections. It is right that we should be emotionally moved by the religion of Christ; but the Christian religion is designed for people of intelligence. By that I mean that the minds of men are not to be stultified, that their capacity for thinking and for apprehending objective truth, for opening their minds to the reception of knowledge in all realms—that must not be ignored in the sphere of religion.

These people had a zeal of God which Paul said was "not according to knowledge". They were not without knowledge, they were learned in the law, many of them doctors of the law, scholars of the highest order; but, religiously, they were without accurate knowledge. Their zeal was divorced from a spiritual intelligence; and Paul was concerned for them. How many people there are like that! They *feel* very much, feel deeply, but they do not *know*.

*This want of knowledge had special reference to the righteousness of God.* Paul does not say that they did not know anything—they knew a great deal; but he said they were ignorant of the one vital element: they were ignorant of God's righteousness.

I say, the world is full of religion like that, a religion that has no knowledge of the righteousness of God. In such case there is no norm, no standard; there are no accurate balances in which moral acts can be weighed. People ask the question, "What is right? What is righteousness?" Because "they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." It is popular in our day to suppose that in these matters we may everyone of us be a law unto ourselves; and that so long as we are sincere in our conceptions of what constitutes righteousness, that will be acceptable to God. Thus men go about "to establish their own righteousness".

There is a theory that there is no such thing as absolute righteousness, no objective standard; that whatever you or I think to be right, that, in the circumstances, is right; or whatever a community may think to be right,

the collective judgment of the community may set the standard for its social conduct, that morality is determined by whatever the majority believes to be wise. They who so believe are ignorant of God's righteousness and go about to establish their own.

We have only to look abroad upon the world, and view it in its international relations to-day, to see how true that it. There is no knowledge of righteousness, nothing absolute, no standard by which men can say, This is right and that is wrong. But men rather go about to "establish their own righteousness". "Ah yes," they say, "these people who abide by what is called the old gospel are somewhat antiquated; they do not know that the world has advanced beyond those standards to-day." That is what we are told. For there are forms of religion which are devoid of any knowledge of the righteousness of God.

It was against that principle that Martin Luther inveighed in the long ago; against the practice of indulgences which implied that human authority could regulate standards of righteousness; lift them, or lower them, and give sanction to things that were contrary to the divine standards. That kind of religion, the Spirit of God through Paul says, is not a religion that saves.

And *they were ignorant of God's righteousness because they were ignorant of Christ*; for said Paul, "Christ is the end of the law for righteousness to every one that believeth." As though he would say, "In contrast to all your variable standards, I bring you one fixed Rule! I set before you one Ideal; I commend to you one Example; and you must measure yourself by Him." Paul would probably have said, "You may be better than I am. I shall not argue that point. You may be better than ten thousand others, and your righteousness may compare favourably with the righteousness of all the people about you; but here is the end of righteousness. Measure yourself by Jesus Christ, and if you fall short of that standard, you have come short of the glory of God. If your righteousness is not equal to His, it is inadequate. It will not be sufficient to admit you to the divine presence."

I saw somewhere that those who were to be received by the King were instructed how to dress. That is right—and that is exactly what Paul says here, "You have your own fashions morally. You have your own views of what ought to be satisfactory to God. But I give you the court orders. This is the pattern; this is the standard. You must be dressed just like Jesus Christ. Your righteousness must be equal to His. He is the end of the law for righteousness."

And no lesser righteousness than that will avail. A religion that is devoid of the righteousness of Christ is a religion without righteousness, and will not pass muster where God is concerned.

## II.

In the next place, Paul speaks of TWO KINDS OF RIGHTEOUSNESS, AND HOW THEY MAY BE OBTAINED. There is what he calls "the righteousness of the law", and "the righteousness of faith."

*What is the "righteousness of the law"?* He says, "Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them." What is the law? It is summarized in the Decalogue, in the ten commandments. And still further our Lord reduced its dimensions by summarizing the ten

in two. He said, that the whole duty of man is "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . and thy neighbour as thyself." That is the righteousness of the law, to love God without reserve, to be wholly devoted to Him; and to love our neighbours just as we love ourselves. And the man that doeth these things "shall live by them".

Someone asks, "But do you mean to say that if I love the Lord with all my heart, soul, and strength, and my neighbour as myself, I shall be saved?" Yes; that is what the Bible says. Can you measure up to that? Have you done it? "No, but I will." Even suppose you could, what then? I remember talking to a storekeeper one day when a woman came in very angry. She threw down a bill and said, "Why did you send me that account?" "Madam, that is what you owe me." "I do not owe you anything of the kind. I always pay cash when I deal at this store." "That is partly true. I have never been able to explain it, but these are the facts of the case. When you come to deal at this store, you give a certain order. When the amount is named, you open your purse—and almost invariably you find you have not quite enough money with you. Sometimes you are twenty-five cents short, sometimes only five or ten cents. Then you say, 'I shall have to give you that again; charge it.'" "And what has that got to do with this account?" "I did as you told me. I charged it, and that bill represents your accumulated shortcomings. That is the total of what you owe me, of the small amounts when you did not have quite enough."

When you and I have done the very best we can, have done our utmost to love God, and our neighbour as ourselves, we have always been short-measure; we have never really reached it. And most of the time we have not tried to reach it. "Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them." But everyone here will have to acknowledge, "There is no entrance into heaven for me on that ground. I owe too much. Even if I could begin from to-day, there is the old score. That is not paid. Were I to try to begin to-day, I should be like that woman, and every time I should be short-measure. The righteousness that consists in my doing the whole law of God is simply out of the reach of a sinner like me." Is that not true? Of course it is!

*Is there any other way of achieving or obtaining this righteousness that is indispensable to salvation? Yes: "The righteousness which is of faith." "The righteousness which is of faith" is obtained in another way. The righteousness of the law is obtained by doing: the righteousness "which is of faith" is received by believing, whatever that may be. It is so inseparably connected with faith, that it is called "the righteousness which is of faith." Faith is an element in it. I return to the text I quoted a moment ago, "Christ is the end of the law for righteousness to every one that believeth." That is the way we get His righteousness, but how can we believe? What is meant by believing?*

The righteousness "which is of faith" has a language of its own. "It speaketh on this wise." It speaks for itself. It tells you and me *something we must not say in our hearts*: "Say not in thine heart." How these hearts have a habit of saying things! Of conjuring up difficulties, inventing excuses, piling up obstacles! Did you ever wrestle with a talkative heart? Did you ever deal

with one who desired salvation, but who met you at every turn with an objection—but—but—but—but! Oh, "Say not in thine heart." Let your heart be silent. Listen to the language of the righteousness which is of faith. Let God tell you something instead of being determined to tell God something!

Have you observed how inventive the human mind can be in a man who wants to find an excuse for not doing things? You see it in your children. Give that boy or girl a word of command or direction, and if he or she is disinclined to run in the way of your commandment, immediately they begin to invent excuses to justify their disobedience. The human heart is prolific in excuses for not taking God at His word. "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it?" What is the message of the righteousness which is of faith? It is to this effect: "The word is nigh thee." The word! What do words amount to? What does the word of Hitler amount to? I believe the time will come when that man will be the laughing stock of the world. I hope you did not shorten your night's rest by getting up to listen to him speak. I did not bother. I can read what he said in the papers if I want to—and I don't waste a great deal of time on that. Words! Words! His words amount to very little.

The words of a great many people are of little value. We say, "Actions speak louder than words." But it depends on who the speaker is. *There is a word that can be relied upon.* What is the language of the righteousness "which is of faith"? "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach." You have not to go into the heaven or into the deep, nor have you to leave the seat where you are sitting and come up here to the front. You do not need to leave your seat. Wherever you are, the word of the truth of the gospel, the means of salvation, the means of everlasting life, is nigh thee, so near to you that it is already in your heart, and in your mouth. You could repeat it. Did someone say as I announced my text, "We are going to have some more gospel platitudes, something more of the old gospel. I have heard it a thousand times"? Then, if so, for every time you have heard it, God will call you to account. If it be true that the word is "nigh thee", in thy heart and in thy mouth, and yet you have not taken advantage of it, you will have to give an account to Him. "This is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil."

*What is this word of faith?* A very simple, comprehensive message. Two things: "That if thou shalt confess with thy mouth the Lord Jesus," or, Jesus Christ as Lord; if you will confess Him as He is, the Son of God—"and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

Why believe that? How can that save a man? Someone says, "I thought we had to believe that Jesus died." You cannot believe that God raised Him from the dead without believing that He died; and to believe that He died without believing that God raised Him from the dead would make Him other than God says He is, and therefore you could not confess Him as Lord. The two must go together. But why believe that God has raised

Him from the dead? Because that is the consummation, the climax of the gospel revelation. I read last week that the Roumanian Minister for Foreign Affairs, in his interview with Hitler, was asked, "Why do you trust England? Why put your confidence in her? We could blow London out of existence?" "Yes", said the Roumanian Minister, "but England has a way of always winning the last battle." And it is the last battle that determines the issue of the war. The resurrection was the divine certification that the Son of God had won the last battle, that He had "spoiled principalities and powers; he made a shew of them openly, triumphing over them in it." And when He rose from the dead, it was the final victory over sin, death, and the grave. We often sing, and I like to quote it, for it is packed full of the truth:

"He hell in hell laid low;  
Made sin, He sin o'erthrew;  
Bowed to the grave, destroyed it so;  
And death, by dying, slew."

To believe that God raised Jesus Christ from the dead is to believe that all that the Old Testament says of Him is true. To believe that God raised Him from the dead is to believe in His virgin birth, the divine record of the miracle of the Incarnation, that "God was in Christ reconciling the world unto himself". To believe that God raised Him from the dead is to acquiesce in the divine record of His miraculous achievements. To believe that God raised Him from the dead is to believe that "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures"; and that therefore His resurrection was the culmination of His redemptive work. To believe that is to believe in Jesus Christ altogether.

Thus believing in one's heart, this great truth, *what is there for us to do but to confess with the mouth that Jesus Christ is Lord?* That is to accept God's scheme of things, and to become heir to "the righteousness which is of faith". But we must believe in the heart—not only with the mind, using the word "mind" in the restricted sense of the intelligence, the understanding, the perceptive qualities of the mind responding to the truth of the gospel. There is a world of sound philosophy in the old saying, "Convince a man against his will, he's of the same opinion still." Convince his judgment argue him into a mental acquiescence with your proposition, and he is convinced logically that the thing is true—but he does not really believe it. He does not want to believe it. To believe in one's heart, with the heart, is to give one's affection to the truth, to "receive the truth in the love of it", to say in your heart, "I am glad that Jesus Christ rose from the dead because that saves me, and I want to be saved," is to yield your whole affectional nature, as well as your intellect, to the gospel.

"For with the heart man believeth unto righteousness." It is with the heart man repents of his sin. It is with the heart man desires righteousness; and to believe with the heart is really to appreciate and appropriate that righteousness which is in Christ.

"And with the mouth confession is made unto salvation." When you believe in your heart, you get your Easter clothes for Easter morning; when you confess with your mouth you put them on and wear them in public. To believe in the heart is a private, personal matter between the soul and God; confession with the mouth is the public announcement of the transaction, an open seal and sign.

The British Cabinet meet and talk together, decide upon a certain course of action; but no one knows of it until the Prime Minister rises in his place in the House of Commons and definitely announces the policy of His Majesty's Government; then and thus he makes confession of what they have already decided upon. All the world is advised: "That is the course we are going to pursue." You believe in your heart? That is the decision of the council chamber, that is your dealing with God alone. You confess with your mouth? That is relating yourself to the world of unbelief about you in proclaiming the word of faith as the ground of your salvation; for "the scripture saith, Whosoever believeth on him shall not be ashamed." Did you ever believe in someone only to be ashamed of it? Did you ever have to admit that your confidence had been misplaced, and that you were rather ashamed of your stupidity in trusting one who was untrustworthy? We have a colloquialism to the effect that people will "let you down". Trust Christ, and He will never let you down. Mr. Chamberlain was sadly "let down". He believed Hitler; later he was ashamed. He had to admit that he had been all wrong in trusting Hitler. But the Scripture says, "Whosoever believeth on him shall not be ashamed." If you confess Jesus Christ as Lord He will never let you down.

"For there is no difference between the Jew and the Greek (or Gentile); for the same Lord over all is rich unto all that call upon him." There is no difference between races or classes of men with that God Who "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."

You say, "That was not much of a sermon"? I do not care whether you think it was or not. I have made the way of salvation plain. It is your chance for the judgment day, my brother—and my chance, too, that I may be able to say before the throne of God, "I did the best I could that last Sunday evening in April, nineteen hundred and thirty-nine, in Massey Hall, to leave men without excuse when they must stand before the bar of God.

Call upon Him! Call upon Him! Call upon Him! In your heart, call upon Him, "God, be merciful to me, a sinner." Then God's word for it, you shall be saved. "Whosoever—*whosoever*, WHOSOEVER, calleth upon the name of the Lord shall be saved."

Let us pray:

O Lord, we thank Thee this evening that this great salvation provided at such dreadful cost, the supreme revelation of the wisdom, love, power, and grace of our God, Thy greatest work—we thank Thee that even this is made so simple that the simplest mind may receive it.

As we are bowed in Thy presence this evening, we pray that Thou wilt help every one of us, if we have not done it before, to call upon the name of the Lord; to believe in our hearts in the Lord Jesus, in His resurrection from the dead. Then give us the grace that with the mouth confession may be made unto salvation. May this be a night of salvation to some weary souls here. And when the message is printed and scattered over the world, bless it still in its printed form, that it may make the way of life so plain that none need stumble. We ask it in the name of Jesus Christ our Lord. Amen.



**BOARD AND BORED**

*(Continued from page 2)*

and we think of the promise, "If any man lack wisdom . . ." And finally a plan is presented for a systematic visitation of the churches by the French missionary in our midst, together with some of our Home Mission pastors, a plan that since that time has won the cordial enthusiasm of our pastors and churches.

The Board has reason to feel that it is in the true apostolic succession as it reviews the way in which all things have fallen out for the furtherance of the gospel, and this not only in those ways which have been mentioned, but in another: "Silver and gold have we none." No money, and yet always enough; always enough, and yet never sufficient to do all we should like to do or to enter into every opened door. Oh for the sinews of war! How shall we obtain more money, is the question. The answer is simple: Look to our Great Treasurer for more. We have humbly and prayerfully done that, and so present this brief account of our office to His stewards, praying that by means of it He may open their treasuries and His!—W.S.W.

**Bible School Lesson Outline**

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

Vol. 3 Second Quarter Lesson 20 May 14th, 1939

**THE DEATH OF JOSEPH**

Lesson Text: Genesis 50.

Golden Text: "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."—Genesis 50:20.

For Reading: Genesis 48, 49.

**I. Joseph Mourning for His Father—verses 1-14.**

Approximately seventeen years had passed since Joseph called his father and his brethren to dwell in the land of Goshen. They were years of joy for Jacob, who had formerly mourned his son as dead, and for Joseph, who had been separated from his kindred for a long time. Jacob's dying prophecy of fruitfulness, strength, prosperity and blessing for Joseph seemed likely to be fulfilled shortly (Gen. 49:22-26).

The Egyptians were well skilled in the science of embalming, as is evidenced by the Egyptian mummies to be seen in our museums. Joseph commanded the physicians to embalm the body of his father because of Jacob's wish to be buried near his loved ones (Gen. 49:29-31). The Old Testament saints had the assurance that their spirits would join the spirits of their fathers, even although their bodies should decay. Jacob "was gathered unto his people" (Gen. 49:33; Num. 20:24; 27:13).

Abraham had purchased a parcel of ground for a burial place from Ephron the Hittite (verse 13; Gen. 23:4-20). Also, we are told that Jacob bought it from the children of Hamor (Gen. 33:19; Joshua 24:32; Acts 7:15, 16). It would seem that during the interval of about eighty years the children of Hamor, probably related to Ephron, had come into the possession of the land by inheritance. Jacob might have claimed the land bought by his father, but he seems to have preferred to purchase it, thus, asserting his independence.

Joseph was still regarded with respect by the Egyptians. To gain the respect of others is one thing; to maintain it, another. All the chief servants of Pharaoh, the elders of his house and the leaders of the land, accompanied Joseph and the family to the place of burial in Canaan.

The custom of ceremonial mourning, so frequently mentioned in Scripture (Gen. 27:41; Deut. 34:8; Jer. 9:17; Mark 5:38), is commonly practiced in the East to-day, especially by those who do not have full light concerning our hope for the life hereafter. Christ brought the truth of immortality to light through the Gospel (2 Tim. 1:10). He has taught us that to be absent from the body is to be present with the Lord, which is far better (2 Cor. 5:8; Phil. 1:23). Christ took away the sting of death for the Christian (Psa. 116:15;

1 Cor. 15:56). Some day all tears shall be wiped away; there shall be no more sorrow and no more death (Isa. 51:11; Rev. 21:4).

**II. Joseph Misunderstood by His Brethren—verses 15-21.**

Joseph's brothers entirely misunderstood his forgiving love. They imagined that he had been kind to them only for Jacob's sake, and they hesitated to approach him until they had sent messengers to prepare the way. Their false fears and unworthy suspicions cast reproach upon the character of Joseph (Luke 13:34). Many to-day dishonour the Son of God by refusing to trust Him fully.

The sons of Jacob had no need to ask forgiveness again for the sins which had been put away once (Gen. 45:15; Isa. 38:17). We are to trust the Lord to keep His own Word, and, forgetting the things which are behind, press forward (2 Sam. 12:13; Phil. 3:13; 1 John 1:9). The sins of yesterday must not be allowed to disturb our fellowship or hinder our progress.

Joseph wept when he perceived the sad results of sin: the shame, the suspicion, the doubt, the sorrow and the suffering connected with human guilt (John 11:35).

Joseph's brothers followed their messengers into his presence. Once more they bowed before him, fulfilling the word that they would acknowledge their subjection to him. (Gen. 37:7-10; 42:6).

Joseph bade them not to be afraid, for he had pardoned them, and he would also provide for them (Matt. 9:2; 10:31). He was not in the place of God, in that it was not his prerogative to take vengeance upon them for sins committed (Deut. 32:55; Rom. 12:19; Heb. 10:30).

God's thoughts are not our thoughts (Isa. 55:8). He used the wicked plot of the brothers to advance Joseph, not to enslave him, as they had intended. Their evil designs were overruled, and God's purpose of salvation was carried out. In a similar manner God used the plannings and plottings of the Jews and Romans against Christ as the human means for fulfilling His own purposes for the redemption of mankind (Gen. 45:5, 7; Psa. 105:17; Acts 2:23, 24).

Joseph comforted his brothers and allayed their fears. Our Joseph delights to comfort His own (John 14:1).

**III. Joseph Mindful of His God—verses 22-26.**

It has been estimated that these five verses cover about fifty-four years, or approximately one-half, of the life of Joseph. His later years were evidently spent in peaceful security. The one who had been cast into the pit of death lived to see his seed prosper. In this regard he illustrated the Saviour Who died and Who lived again, seeing His spiritual seed, which consists of all believers (Isa. 53:10; Heb. 2:13).

In his farewell message Joseph reminded the children of Israel of God's promise to visit them with deliverance and to lead them back into their own land (Gen. 46:4; 48:21; Luke 1:68, 78; John 14:2, 3). As a token of his faith in God, Joseph did not request them to take his body to Canaan immediately after death, as Jacob had done (Heb. 11:22). His unburied embalmed body was to be a constant reminder to them that God would be faithful in performing His promise, and He was indeed true to His word (Exod. 13:19; Joshua 24:32).

The Book of Genesis, like the Book of Malachi, ends with words denoting sin and death, "a coffin in Egypt." An interval of silence followed, and then God redeemed His people out of Egypt.

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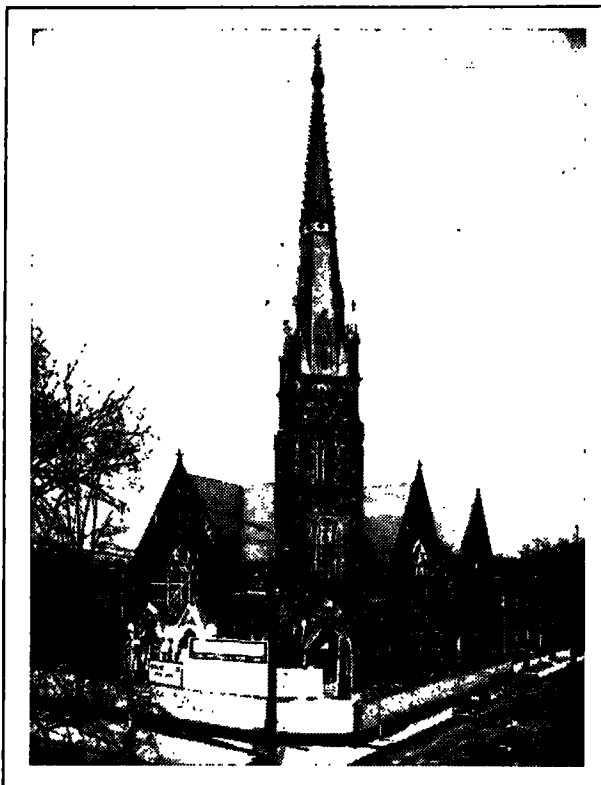
## CHURCH OPENING DAY

As we have announced on the front page, the Church opening is postponed to May 28th.

## BANK OPENING DAY

Instead of opening your Bank May 8th, give it another two weeks to fill up, and open it about May 22nd.

**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.

## HOW THE CANARIES HELPED

One brother had a number of canaries for sale, but no one seemed to want to buy. He wanted to fill his Bank, but could not, so he asked the Lord to send someone along to buy his canaries, and promised to give whatever he got to the Bank. Forthwith someone telephoned, and then came and bought them all for \$24.00, all of which went into the Bank.

**Bank Opening May 22nd**

**Church Opening May 28th**