

# The Gospel Witness

PUBLISHED WEEKLY.

IN THE INTEREST OF EVANGELICAL TRUTH, BY JARVIS STREET BAPTIST CHURCH, TORONTO, CAN., AND SENT FOR \$2.00 PER YEAR (UNDER COST), POSTPAID, TO ANY ADDRESS, 5c. PER SINGLE COPY.

T. T. SHIELDS, *Pastor and Editor.*

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

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No. 50

## The Jarvis Street Pulpit

HOPE FOR THE HOPELESS, HELP FOR THE HELPLESS, VICTORY FOR THE DEFEATED.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto. Sunday Evening, March 16th, 1924.  
(Stenographically reported).

"And they truly were many priests, because they were not suffered to continue by reason of death.

"But this man, because he continueth ever, hath an unchangeable priesthood.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Hebrews 7 : 23-25.



NOE again my object this evening is to make the way of salvation plain; and I trust we shall come to our meditation upon this truth praying that God the Holy Spirit may make His own Word quick and powerful; that some who are dead in sins may be made alive in Christ Jesus.

This text has to do with the Person of Christ, our great High Priest, Who is contrasted with the succession of priests of the Levitical order; and it is affirmed of Him that He is able to save. That is my message to begin with this evening: that we preach to you a living Saviour Who does not deny His Name, Who was called Jesus because He should save His people from their sins. And He lives to do that very thing for us.

### I.

The text affirms, I say, that HE IS ABLE TO SAVE. One finds it necessary to repeat the very alphabet of the gospel, to say over and over again the things which many of us know, because they have so often fallen upon deaf ears. This writer does not suggest that salvation is to be found in an institution, or in subscription to a creed, or in efforts after a better life, or in the pursuit of some lofty ideal: salvation is to be found in a living Person. We are not told that He undertakes to assist us in our inquiry for the truth: but that we have an High

Priest Who is able to save. Now, that is my Lord's advertisement. He sends me to you this evening with that simple and emphatic message—that He came into the world to save sinners; and He is able to do that which He came to do. Why should it not be so? Who is this High Priest Who is here differentiated and distinguished from all His predecessors, Whose equipment is so complete, and Whose power is so matchless that we are told He will have no successor? Who is this one Saviour Who stands out separate from others, unlike all other religious leaders, unlike all who profess to be able to minister to human betterment—Who is this High Priest Who is able to save? That is a pertinent question in our day. "What think ye of Christ? whose son is he?" Is He a man great and good and unlike His fellows, but yet a man? or, is He more? This is He of Whom all the prophets have spoken. This is He for Whose coming every word that was ever uttered by a God-sent man or woman was a preparation. This is He Who was ordained of God from all eternity to this great task, and in the fullness of time came forth advertising Himself as having come to seek and to save that which was lost.

Fundamental to all true faith is that knowledge of the Person of our Lord Jesus Christ. I am not here to ask you to subscribe to any statement that men have made about Him, but to trust Him, to know Him; and you cannot trust Him nor receive of His gracious power unless you know Who He is. This High Priest is none other than God manifest in the flesh. There is in this salvation we offer you more than a human power: it is superhuman; it is supernatural; it is divine.

For He Who is our Saviour is also our Creator: "All things were made by him; and without him was not any thing made that was made." He is the Author of this universe. Through Him God uttered Himself, when He said in the beginning, "Let there be light—And God said—And God said." Jesus Christ is the Creator: "He is before all things, and by him all things consist." No wonder He is able to save us; for, first of all, He made us! We are His people, and the sheep of His pasture. He is our Maker, our Lord Who alone is to be worshipped. There is not a star that shines in the firmament; there is not one of all the myriad worlds that obey the divine order, that did not spring into existence at His almighty word. There is not a tree in the forest; there is not a flower in the field; there is not a wave of the sea; there is not a valley; there is not a mountain—there is nothing that exists that does not owe its existence to Him Whom we preach to you as the Saviour of sinners. Whether they be thrones, or dominions, or principalities, or powers, or things present, or things to come—"all things were made by him"; and you are asked to bring your poor life with all its imperfections, with all its failures, with all its disappointments, with all its stain and its sin to Him Who was in the beginning with God.

We are told that He is able to save because He has an unchangeable priesthood. We live in a day when people have forgotten that we need a Priest; when it is denied that we need a sin offering, that we need anyone to appear in our behalf before the Majesty of heaven. This God-Man is not only Aaron's Successor, but Aaron's Predecessor—the Antitype of all that was prefigured and promised and prophesied in the high priestly ministry of the Old Testament dispensation. Our Lord Jesus is a Priest Who has entered into the heavenly place, not with blood of others, but with His own blood, in our behalf. And I like to remember that He is not only Jesus but He is Christ: He is the anointed One; He is the One specially selected, appointed, and ordained of God for this very purpose. "This man . . . hath an unchangeable priesthood." You must

come by this Priest or you cannot come at all. There is no way into the divine Presence but through Jesus Christ our Lord. You will remember we have been studying recently in our Bible School about those wicked men who presumptuously came into the presence of God to offer strange fire, which was not according to the law. We have been studying of others who rebelled against Moses and Aaron, and said, "Ye take too much upon you." And how wonderfully God signified His selection of Aaron as the mediator who was to stand between the dead and the living that the plague might be stayed! Let me warn you against that unholy presumption, that wicked self-will that disregards the divine terms of admission to the holy place, and dares to say, "I will come to God in my own way!" You must come through this Priest: He is the only One. But His ministry is effective because He is divinely appointed. We are told that He has "an unchangeable priesthood"—that is to say, He is without a successor; no one can ever take the place of the Lord Jesus. Governments may change; customs may be altered; kingdoms may crumble; thrones may totter and fall; the whole face of society may be transformed—we know not what great changes may take place; but we rejoice in one thing, that our Lord Jesus is a Priest for ever "after the order of Melchisedec": He has no successor notwithstanding the critics. Once and for all He has been ordained as the Saviour of sinners; and He is the same Priest to-day, and exercises the same ministry as He did when Saul of Tarsus was saved. "He is able to save."

If you go into a doctor's waiting-room, you will probably find his diplomas hanging about the wall certifying to his skill as a man of science, as a scientific healer. He has taken certain courses; he has passed certain examinations; he has had certain clinical experience; and men who were before him in the science of medicine certify to his trustworthiness as a doctor. You may now put yourself in his hands; and his diplomas certify that he is able to minister to you in certain matters. Has our Lord Jesus taken any particular course to qualify Him for this high and holy office of the Priesthood? Oh, yes; He studied in the school of the law; He learned all its requirements; He kept its precepts inviolate; He studied in the Garden of Gethsemane; He came at last to the cross. His certificate is to be found in the wounds He bore. He is "the Lamb slain from the foundation of the world", Who died "the just for the unjust, that he might bring us to God". Ask the doctor what he knows about typhoid fever, and he says, "I have had many typhoid patients. I have seen it follow its course. I am able instantly to discern its symptoms. I know how to treat that particular disease." Ask him what he knows about smallpox, or other diseases; and he will tell us. But say to him, "What do you know, from personal experience, about these diseases that you undertake to cure?" "Oh," he says, "I have never had smallpox. I have never been down with typhoid. I treat it only as one who knows from observation and experiment something of its nature and course."

There is a great mystery here I do not understand; I never expect to understand it: it is one of the profoundest sayings of Scripture, that He Who "knew no sin"; He Who was a stranger to that awful malady that threatens to bring us down to everlasting destruction; He Who was undefiled, separate from sinners, pure, holy as God is holy—that He was made "sin for us . . . that we might be made the righteousness of God in him." Our Lord Jesus actually came Himself into contact with sin. He knows sin at its worst. He has explored even the outer darkness. He has drained the cup to its last dregs. There is not a man on earth, however deep in sin he may have been, however far from God he may have wandered, who has ever had an experience which is

strange to Jesus Christ: "He is able to save." "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." In some departments of life, youth is at a premium; but when life is at stake we are disposed to call in some man who has had experience. We do not want a young doctor, for instance, to experiment upon us. He must get his experience; but we are willing that somebody else should be the subject. We desire to be treated by somebody who knows what he is about, and who has had experience in the trouble we now have. Oh, if it be lawful to speak of the experience of Jesus! Can He save you? He has saved just as big a sinner as you are; He has saved every sort of sinner; He has had experience with all varieties of sinners; and He has never had one that was too great for His power.

Now, that is the message, that our Lord Jesus has "an unchangeable priesthood". He is there for ever. God needed not to appoint a successor. What soever God doeth, it shall be for ever; and when God appointed a Priest, and commissioned One to be our Saviour, He sent One fully qualified for the task. Salvation is to be had through Him alone.

## II.

He is described here as a Saviour Who is "able to save to the uttermost"—not from the uttermost, although that is true. It does not say that He is able to save the man, particularly, who is in the lowest deeps: that is true. But this is a text that looks to the future rather than to the past. It is a text that has promise for to-morrow. You can leave your yesterdays with Jesus, can you not? You believe that He can blot out the record of the past. Our difficulty, too often, is to believe that He can take care of us to-morrow. But here is a text that stretches its great arms of mercy on into the future, and declares that "he is able to save to the uttermost," for evermore, completely. The thing which He begins He will never put aside until it is absolutely complete. It is a complete, an eternal salvation He offers you.

I do not know what it is to be saved. Does somebody say, "Well, that is strange. I thought you knew what it was to be saved"? "The Lord added to the church daily those that were being saved." I am absolutely sure that the Lord Jesus has begun to save; that I am saved in the sense of being justified in His sight, and made a child of God and an heir of glory. I have not any doubt about that. I give this as my personal testimony: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." But I do not know what salvation really means. "Of him are ye in Christ Jesus, who of God is made unto us wisdom—wisdom to choose, wisdom to discern the matchless wisdom of God in Christ Jesus—and righteousness,—the robe of righteousness that I may come with boldness into His holy presence, and to the mercy-seat and obtain mercy there—and sanctification,—that divine process of grace in the soul—and redemption,—that immeasurable word that is as deep as hell, as high as heaven, and as immeasurable as eternity. I do not know what that means; but I know that I have 'the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.'" I rejoice in a salvation of which I know only the alphabet. "Beloved, now are we the sons of God"—Praise God for that! "If children, then heirs; heirs of God, and joint-heirs with Christ"—Beloved, *now*—not to-morrow, not by and by, not in eternity, but—now are we the sons of God, and it doth not yet appear what we shall be,—There are glories upon glories awaiting the wondering view of faith. We are saved "that in the ages to come

he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." I do not know the content of that word "saved"—when this Bible says "he is able to save." I know it is true, because I have begun to taste the power of it, and the joy of it. But what it means ultimately in its completion, in its full and divine unfolding, no man alive can possibly say, except this: that He is able to save completely. That sense is in the word. He will not half do the thing. Will He save my spirit, and will He leave my mental faculties unrenewed? Does He give me a salvation for the spirit and not for the mind? Or, does He enlighten my understanding, engage my affections, cleanse my imagination, inform the judgment, enfranchise the will—does He come in all His saving power to quicken the faculties of the mind, and does He leave the body without a Saviour? "I pray God your whole spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." He comes, not through the gilded door of the intellect, nor through the basement door of our physical nature, but He comes in through the sky-light: we are born from above. It is the spirit that is quickened, the mind enlightened, the body controlled, and the whole man redeemed for ever, ("Praise the Lord!") by His abounding grace. "He is able to save to the uttermost." That means, my friend, to-morrow—it really means till noon to-morrow, and till to-morrow night, and the next day, and the next day until next Sunday, and the Sunday after, and the month after, and the year after, till the last syllable of recorded time, and on into the immeasurable eternity. He is able to save for evermore; He will never let you go. That is salvation: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand."

### III.

What is the basis of it all, the SOURCE OF THIS PERPETUAL POWER? "Seeing he ever liveth to make intercession for them." The life of the saved soul is exactly commensurate with the life of the Saviour Himself. We shall live as long as He lives: "Because I live, ye shall live also." That is the salvation we offer: "He ever liveth to make intercession for them." And I am glad that in the Father's presence He stands upon the ground of His own merit, not on the merits of another. The high priest, of whom we have been studying recently, must needs "offer up sacrifice, first of all for his own sins, and then for the people's." But this Man needed not to offer a sacrifice for His own sin. He stands on His own merit in the Father's presence, as One Who has a right to be there; Who is commanded to be there; Who is ordained to be there; and in Whom God is well pleased. And in that place of power and authority He intercedes in our behalf; and He pleads His merits for us: "Deliver him from going down to the pit: I have found a ransom." I wish I could remember all the people and all the needs of those who come to me and ask me to pray for them. Many of you wish you had long memories, do you not? Sometimes we are shut up to the necessity of writing it down in a book, so that when we go before the Lord we may remember those for whom we have promised to pray. It is a great privilege to intercede in behalf of others. But here is One Who never forgets:

"The names of all His saints He bears  
 Deep graven on His heart;  
 Nor shall the meanest Christian say  
 That he hath lost his part."

Who is your Saviour? One Who died? Yes. One Who was buried, as we saw to-night, and Who was raised again from the dead? Yes. One Who ascended into the glory? Yes. But what else? *One Who has nothing else to do but to pray for you* ("Amen!")—*nothing else to do from now until the day when He shall rend the heavens and come down.* Jesus does not preach; He prays. That is His solitary, His exclusive occupation. In this dispensation the Holy Ghost administers the affairs of the Church; souls are saved in answer to His intercession; but I love to think that my Lord Jesus never ceases to pray for me. And that is my security. I have received letters from all over the country—I think I told you about a letter I received recently from Winnipeg; but—I have received letters from all over the country saying, "We have read about your prayer-meetings. I wish you would pray for us." We are glad to have fellowship with many; but oh that we could all realize that there is one Intercessor Who has nothing else to do but to pray! That is His occupation just now; and when we pray in His Name, "God be merciful to me a sinner," He takes that prayer and puts it in the golden censer with incense, and offers it with His own merit to the Father; and in answer the soul is saved. When we thus pray, He takes all our prayers, gathers them all up and presents them to God when He has imparted to them His own merit. And, my friends, it is just as true to-day as it was when He stood at the grave of Lazarus: "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I know that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou sent me. ('Hallelujah!') And when He thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth." "I knew that thou hearest me always!" "This man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." I do not offer you a Saviour Who died, merely, or a Saviour Who rose again, but a Saviour Who prays for you all the time, Who assumes responsibility for your salvation.

#### IV.

Now, this simple word and I have done: **WHOM DOES HE SAVE?** For whom does he pray? They "that come unto God by him." What is salvation? Coming to God. A few years ago, one, who was then a member of this church, said to me, "You talk so much about God. You never preach but you are talking about God. I wish you would talk a little bit about your neighbours. You tell us to love God, to obey God." That person seemed to be almost jealous of God. I do not know anything else to preach, my friend. I know no other salvation. I am not going to waste your time and my own asking you to join the church. There is no salvation there, or in ordinances, or in attempting to build up your own character. The salvation that is in Christ is to be had by those who come to God. You must find your way to God: salvation is to be received at His hand. He is either our Judge or our Saviour. We must be saved by Him.

*How shall we come?* All "that come unto God by him". How simple it is! There is only one door: "I am the door," said Jesus. There is only one way: "I am the way." There is only one truth; all truth is comprehended in Him: "I am the truth." There is only one life; it is in Him: "I am the life: no man cometh unto the Father, but by me."

And Salvation is just what this little boy who was baptized this evening

confessed it to be. One Sunday morning a few weeks ago, as we were singing our invitation hymn at the close of the service, his mother noticed that he was in tears: she asked him why he wept, and he said, "Because I am a sinner." Sinner against whom? Against mother, against father? No; primarily, against God: "Against thee, thee only, have I sinned, and done this evil in thy sight." He came just as a little child, confessing his sin, and believing that Jesus undertook his case for him. "If any man sin, we have an advocate with the Father." That is the picture here—a case in court. You do not know anything about the law; but you ask somebody to appear for you, to represent you. When the court assembles, that lawyer is there as your advocate. He knows your whole case. You are silent; and you let him plead your case. Believing on Jesus is just letting Him be your Advocate before the Father; believing that He died for you, and that He is pleading the merits of His blood to give you salvation when you believe. May He help us all this night to believe, and then confess our faith in Him.

### HOLD FAST!

In Apostolic days men advocated a Gospel without the Cross. But Saint Paul would have none of it. In the fourth century Arius taught a Christianity without a perfectly Divine Saviour, and the Church would not have it. In the fifteenth century the Renaissance, intoxicated by the discovery of Greek and Roman literature, despised the "jargon of Saint Paul," and would have paganized Christianity, but the reformation brought Northern Europe back to the Scriptures and to Christ. To-day men are proclaiming a Gospel without the supernatural. They are asking us to be content with a perfect human Christ; with a Bethlehem where no miracle was wrought; with a Calvary which saw sublime self-sacrifice, but no atonement for sin; with a sepulchre from which no angel's hand rolled away the stone. But we must have none of it! We will hold fast, we will transmit the faith once for all delivered to the saints. We will hand down to our children, we will proclaim to all the tribes of the earth, Christ Incarnate, Atoning, Risen, Ascended, our Intercessor at God's right hand, waiting to come back to judge the quick and the dead.—*The Bishop of Liverpool.*

### THE EASTER COMMISSION

By JOHN GRANT SHICK.

"Go preach my word," the Master said—  
 He who had risen from the dead—  
 Unto his chosen ones. "Go preach  
 To all mankind my word, and teach  
 Them God to love and sin to dread."

"Go live my word," so may we read  
 Our Christ's command and give it heed.  
 He preaches best his Risen Lord  
 Who preaches him by life and word—  
 Such lives and preaches Christ indeed.

**T**HE publication of this paper as a missionary enterprise is made possible by the gifts of members of Jarvis Street Church and others, and is sent to subscribers by mail for \$2.00 (under cost) per year. If any of the Lord's stewards who read this have received blessing, we shall be grateful for any thank-offering you may be able to send to The Witness Fund at any time; and especially for your prayers that the message of The Witness may be used by the Holy Spirit for the defence of the Faith, the salvation of souls, and the exaltation of Christ. As our funds make it possible, we hope to add to our free list, from time to time, the names of ministers at home and missionaries abroad.

## EDITORIAL

### WHY WE ARE CONCERNED ABOUT McMASTER

We confess to having been tempted, upon more than one occasion, to cease from our warfare against the growing menace of Modernism within the bounds of the Convention of Ontario and Quebec; and to confine ourselves to the work of our own church. It is not pleasant to contend even with enemies; it is still more difficult to have to take positions which one feels reasonably sure even some of his friends will not understand. And when a church is blessed with the unity of the Spirit and abundance of fruit, one is tempted to turn back from the smoke of conflict and get up early to the vineyards to see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth.

We acknowledge this feeling to be a weakness. It is in moments of weariness the soldier is tempted to lift the white flag or else to remain in hiding. We said at the outset we are tempted; for we are sure that to pursue such a course, would be to play into the hands of the enemy. Modernism presumes upon the ignorance of the faithful; and upon the neutrality of such as are lukewarm. It is the duty of the watchman who sees the sword coming, to warn people of their danger; and if others do not see the sword, but sleep in a false security, a still greater responsibility rests upon the watchman.

At the risk of being still further misunderstood, we venture now to sound another alarm. What is the matter with McMaster? What fault have we to find with its Faculty? We sympathize profoundly with all the members of the Faculty who try in any measure to realize the exalted standards which McMaster has so often advertised as her own.

We do not say that we are entirely satisfied with the Faculty of McMaster; we have before said that the appointment of the Chancellorship was a great blunder. Notwithstanding, if it were strongly supported by governing bodies who could be relied upon to give effect to their Convention resolutions, something might be hoped for from the Faculty as it is. Some of the members of the Faculty are, beyond question, great men of God, whose influence will continue throughout all eternity. Our concern, then, is chiefly because of the character of the present governing bodies. A small group dominates the Senate; and the Board of Governors does what the Senate tells it to do. What if some men now on the Faculty, who, in the natural course of things, may have still many years before them, but who are no longer young, were called home? What sort of men would be appointed to fill their places? What if other professors and lecturers were added to the staff? Is it likely that the Senate that honours and defends Dr. Faunce, would be particular about the views of the new appointees? Or, what if the group to which we have referred, impatient of the slow march of time, were to effect the superannuation of some professors who are the salt of the Institution? In our opinion, if some of these men of



God were removed, the McMaster salt would utterly have lost its savour; and so far as the Baptist denomination is concerned, it would be good for nothing but to be cast out. Will this be proposed? Will those who read these words charge us with unnecessarily and unjustly arousing suspicion? If so, we are willing again to be the victim of others' want of understanding.

But some who read these words will know better; and, like Ahab when he met the prophet in Naboth's vineyard, will hiss, "Hast thou found me, O mine enemy?" And this is written to warn those who will read with such perfect understanding, that their purpose is discerned and their plan discovered; and to warn them that if it is effected, it will be proclaimed from the house-top. Meanwhile, as former Premier Asquith would say, "Wait and see!"

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### THE RUSSIAN MISSIONARY SOCIETY

The visit of Pastor William Fetler to Canada and to Jarvis Street has resulted in great spiritual blessing to the church, and to a large number of people outside our membership.

Mr. Fetler has organized a Canadian Auxiliary to the above-named Society. There is a General Committee of men including a number of pastors, a Women's Auxiliary, and a Young People's Auxiliary; all of whom will stand behind the Society, and endeavour to secure support for its funds. The names of the members of these committees and their officers will be published next week.

Offerings were taken at the services for the Russian Missionary Society, which, in cash and pledges, amounted to \$2,985.82. For this we are profoundly grateful to God.

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### "THE MARKS OF THE LORD JESUS"

We have to fight sometimes against an impoverishing pessimism. Everywhere the cause of Christ seems to be confronting and presenting a strange situation—a situation that is not at all heartening. People by multitudes are seeking and finding religious alignment. The membership of our churches is being increased. Religious movements and enterprises are multiplying. But there seems to be a spiritual decline in proportion to the increased religious interest. People are professing religion seemingly without any serious purpose or effort to live it. With all the religious noise and activities the base line of spiritual life and ethical living is not appreciably raised. So much of the religion of our day seems to be characterized by flippancy, irreverence, superficiality and worldliness.

We have just been reading a deliverance of Rev. Samuel M. Zwemer, of Cairo, Egypt, delivered before a Christian convention some years ago. We feel constrained to quote here a part of that deliverance. In this quotation the reader will discover a dominant note, a note which seems to have been lost out of much that is called Christian to-day. How many among the millions of professing Christians can stand the test and are willing to pay the cost of discipleship? The marks of the Lord Jesus that Paul bore in his body were his credentials as an apostle and as a minister of the Lord Jesus Christ. Speak in of these marks, Mr. Zwemer says:

"The scars of Jesus Christ are the test of true discipleship always and everywhere. Who is there here this morning that can write in the diary of his

daily life, as Paul wrote: "Henceforth let no man trouble me: for I bear branded on my body the marks of the Lord Jesus"? The man who can do that, can wield the power of sacrifice with sincerity; the man who can do that without hypocrisy, without flinching before God or man, is the man who has boldness to appeal to others. By what right do we ask a Moslem convert to tear himself loose from his old environment, by what right do we ask the man in Korea or India to face persecution and death, and to become a hissing and a by-word, if he has never seen in *our* lives the print of the nails? But if we can talk to him, as Jesus talked to Thomas, and say, "Reach hither thy hand; here are the scars in my life, scars borne for you, my brother, and for his sake"—that is the power of life and sacrifice, and that is the power that wins in foreign missions.

"The scars of Jesus Christ, the print of the nails, the mark of the spear, are they this morning on our aims, our decisions, on our ambitions, on our daily habits? Is there anything in our lives which shows the lacerations and tears and blood and agony of Gethsamane and Calvary? Is the shadow of the Cross on your bank account? I do not speak to rich men only; I speak to every person here. Do you spend for the Kingdom of God as a mere side issue, or is there on the gift for Christ's Kingdom the print of the nails and the marks of the spear?

"This power of sacrifice is the highest demand of the Christian life. The Apostle Paul tells us that there are three stages in the Christian life: "That I might know him," that is the first; "And the power of his resurrection," that is the second; "And the fellowship of his suffering," that is the third. The highest names in missionary history are those of the men who have suffered most. The price of Africa and of India was paid in blood. The unoccupied fields of the world are calling here and now, are calling this morning, for physical sacrifice, for intellectual sacrifice, for sacrifice of ambitions, for spiritual sacrifices; for, on the mission field, as on the Cross of Calvary, the sufferings of the soul are, after all, the soul of the suffering. It is not the outside things that count. I think of mothers, of children, of homes broken, of home ties stretched or torn asunder, of disappointed hopes, of long agonies and waitings and hopes deferred, and hearts sick, and I affirm that the missionary enterprise needs men who can say with Paul: "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church."

"Let me give one example of sacrifice: The doors of Afghanistan are still closed, but they once were opened for a moment. Dr. Pennell tells of Abdul Karim, a baptized Christian, who ventured alone in Afghanistan with the message. He was dragged to Kabul as a prisoner, laden with chains, dismissed with a soldier guard to go back to India, was waylaid on the road and told: "You shall revoke your belief; you shall say with your own lips, 'Mohammed is God's apostle.'" "I will never say it," he answered. They cut off his right hand. He repeated: "I will never say it," and they cut off his left hand; and then while he still witnessed, they pulled out his tongue, and he still tried to mutter: "Jesus Christ, my Lord!" Then he died.

"That is the power that will yet open all the dark lands of Asia and Africa; this is the power before which all doors will fall off their hinges. This is the power we can use in our colleges; and the greatest thing we can do, the greatest power we can gain, is by somewhere and somehow bearing in our own lives the scars of Jesus Christ."—*The Word and Way*.

## THE WHOLE BIBLE SUNDAY SCHOOL COURSE

## LESSON XXXI.

MAY 4th, 1924.

## DEBORAH AND BARAK—Judges 1-5.

We shall learn again in the Book of Judges that this is the Word of the unchanging God. Here, as in other parts of the Bible, human nature shows a disposition to depart from God; here sin abounds, but "grace doth much more abound".

I. We may learn A LESSON AS TO THE CONTINUITY OF THE DIVINE PURPOSE OF GRACE. The Book of Joshua begins: "Now after the death of Moses"; the Book of Judges, "Now after the death of Joshua". The greatest, even of divinely appointed leaders, must die. When Moses has finished his work, he is gathered to his fathers; and when Joshua has fulfilled his years, his burden is laid down. But the Lord abideth forever. "Now after the death of Joshua it came to pass, that the children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites first, to fight against them?" The Lord still lives to answer the prayer of those who enquire after Him. And so, through all the Books of the Bible, one generation passeth away and another generation cometh; but the purpose of God, in the lives of His people, moves toward the goal.

II. The Book of Judges IS A RECORD OF HUMAN LIFE IN WHICH SIN ABOUND. (1) God repeats His promise, "I will never break my covenant with you". God's promise to His people is oath-bound and true; throughout all generations He remains the same. (2) These chapters are a record largely of disobedience. The first chapter tells us (Vss. 21, 27, 29, 30, 31, and 33) of the failure of the different tribes to carry out the commandment of the Lord. Because of their disobedience, it was predicted that the enemies they had spared, should become thorns in their sides. Thus they were brought to Bochim—the place of weeping. (3) In verses 6-8, we are told the people followed Joshua as long as he lived and also the elders who outlived Joshua, who had seen all the great works of the Lord. But when the leader died, they fell back into their old ways. All this points to the necessity for a Joshua Who does not die; "Who ever liveth to make intercession for us". (4) The next generation was an unbelieving generation (Vss. 10-13). It is forever true that men, like sheep, go astray. (5) The blessing of God was conditioned upon a faith that led to obedience. It is as we work out our own salvation with fear and trembling, that God worketh in us "both to will and to do of His good pleasure".

III. In chapter 3 WE SEE THAT GOD OVERRULES THE DISOBEDIENCE OF HIS PEOPLE AND USES THEIR ENEMIES TO TEACH THEM MANY LESSONS. (1) Thus it is God makes the wrath of man to praise Him; and the remainder of wrath He restrains. (2) The third chapter is a chapter of shadows; and yet there are gleams of light and glory in it, for in the midst of all this distress, God hears the people when they cry. (3) The 4th chapter tells us how God brings His people providentially into distress to compel submission to His will; and bring them back into His beautiful pastures. The rod of chastisement is an instrument of grace in the hands of God. (4) The rest of the story to the end of the chapter, tells us of how God laid His hands upon two women—upon Deborah and Jael; and through them brought deliverance to Israel. So, still, God uses women greatly for His purposes.

## NEWS AND ANNOUNCEMENTS

**Last Sunday.**—To allow more time for baptism, the evening service began at 6.45. Seventeen were baptized at Jarvis St.; and at Parliament St. Branch, four. When the invitation was given to publicly confess Christ, seven responded and came to the front. A large congregation remained for the after-meeting; and the day closed in prayer and praise.

**Cottage Prayer Meetings.**—These meetings have already been a source of great blessing to those of our members who live great distances from the church. They were begun that those who really could not come so far to attend the church prayer meetings, might enjoy the privilege of uniting with others of God's children in petitioning His throne for the desires of their hearts. Yet one brother travelled nearly 12 miles to attend the Danforth meeting a week ago, and said he was amply repaid by the spiritual uplift he received. The meetings for this week will be held at the homes of: Mr. Harold Bishop, 568 Strathmore Blvd., and Mr. H. T. Ingall, 225 Wright Ave., on Wednesday, April 30th, at 8 p.m.

**Jarvis Street Bible Institute.**—Institute classes will be held this week at the regular hours for meeting: Class for Preachers, Friday evening, 7 to 8; Class in Christian Doctrine, Friday evening, 8 o'clock; and Class in Evangelism, Saturday at 3.30.

**Closing of Junior Services.**—To-night, as we go to press, the final meeting for the Juniors is being held. During the season hundreds of children, who otherwise could not have been reached, were brought within sound of the gospel; and many boys and girls found Christ as their own personal Saviour. Hundreds of young hearts and minds have been stored with the Word of God,—some children having memorized whole chapters of the Bible. This has a far-reaching effect in that the Word is carried into the homes from which these boys and girls come, as parents hear them repeat the verses learned. Shall we not all join in prayer that the seed sown in the hearts of the boys and girls, and thus carried to homes in different parts of the city, may be richly blessed by Him Who has promised that His word shall not return unto Him void?

**Women's Mission Circle.**—The regular meeting of the Women's Home and Foreign Mission Circle will be held in the church parlor, Thursday, May 1st, at 3 p.m. The subject will be: "Grand Ligne Mission; and what Baptist women are doing by prayer and gift to help give an open Bible to the Province of Quebec". We are specially anxious that the new members of the church attend this meeting. Collectors please come prepared to report.

### The Church Calendar

**Sunday.** For the week beginning April 27th, 1924.

9.45—**Bible School**, including an **Intercessory Class**. W. J. Hutchinson, Supt.

11.00—**Public Worship**. The Pastor will preach.

6.00—**Prayer Meeting** in Church Parlor.

6.30—**Communion Service**.

7.00—**Public Worship**. The Pastor will preach.

Baptism will be administered.

**Tuesday, Thursday and Saturday—8.00—Prayer Meeting.**

**Tuesday—8.45—Bible Lecture** by the Pastor.

**Wednesday—10 a.m.—Meeting for Prayer.** 3.00—**Women's Gospel Service.**

**Friday—7.00—Bible Institute Class for Ministerial Students.** 8.00—9.00—**Class in Christian Doctrine.**

**Saturday—3.30-4.30—Class in Evangelism.**

**The Parliament St. Branch, 250 Parliament St. Sunday: Bible School, 3.00. Evangelistic Service, 7.00—Rev. W. L. McKay.**

**Monday—8.00—Young People's Meeting.**

**Friday—7.15—Junior Meeting—Mr. F. Turney and Mr. W. J. Hutchinson.**