

# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND  
IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.  
\$2.00 Per Year, Postpaid, to any address. 3c. Per Single Copy.

Editor: T. T. SHIELDS  
Associate Editor: ALEXANDER THOMSON

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

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

Vol. 10. No. 16.

TORONTO, SEPTEMBER 3, 1931.

Whole No. 485.

## "Do Not Disgrace the Throne of Thy Glory"

Somewhere we have read a story to the effect that the great Dr. Joseph Parker, in one of his pulpit prayers, said: "Do not disgrace the throne of thy glory." Shortly afterwards he was taken to task by one who had heard him, and was told that his prayer bordered on sacrilege, or something worse. Dr. Parker replied to his critic that he had better hold his controversy with the prophet Jeremiah, and referred him to that prophet's saying in the fourteen chapter and the twenty-first verse: "Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us."

We have therefore selected that passage as a basis for our exposition in this article.

Whatever plausible theories of men and things, and of life in general, we may hold, the truth concerning each and all can actually be learned only in the school of experience. That is true of matters of all realms—the physical, the mental, and the spiritual. And to nothing does this principle more certainly apply than to the mystery of prayer. One can no more learn to pray by reading a book than to swim. That is why the Bible deals so little in mere abstract, unexemplified, theories. Of course, it is full of theories. It has its own philosophy of life, of life in all its aspects; but its philosophy is seldom, if ever, stated in the abstract.

The Bible teaches us to pray by giving us the lives of men who lived by prayer; and how to pray, by showing us how they prayed.

We shall learn to pray, as others have learned, only in the school of experience. We have a prophet of tears to teach us in this scripture. What a strange word that is! How stranger still as a prayer! It is not such a prayer as would be selected as a model for the classroom. Yet it is a model prayer, the prayer of a nation, uttered by its prophet of tears. It is a prayer that is born of the last extremity of human contrition and helplessness. It is when the soul feels itself, as Judah did, to be "utterly rejected"; and "loathed", as Zion; and worthy to be "abhorred", that it begins really to pray. True prayer does not flourish in lazy summer climes. It is like the reindeer, it belongs to northern latitudes where the cold winds blow. That is why the troubled outnumber the pleasure-seekers at prayer meetings, and

men pray better in sick-rooms than on pleasure excursions.

But here is a prayer which is as deep as the human consciousness of sin, and as high as its consciousness of God; as comprehensive as the whole sweep of human interests; and as firmly grounded as the throne of God. It is the utterance of a sublime faith which finds its inspiration in the divine Name, which induces in the believer a holy presumption, and makes use of a mighty plea.

I.

The prayer of faith finds its inspiration in the divine Name, which is another way of saying in the divine character, in what God has revealed Himself to be.

The prophet finds no inspiration to pray in himself, in his people, or in his circumstances. As for their circumstances, sword and famine prevailed; and there was no ground of hope there. As for the people, they were constrained to confess their wickedness, and to acknowledge that God might well "abhor" them. Nowhere in themselves, or in their surroundings, is there any foundation upon which to base an expectation of better things. But because of what God has revealed Himself to be, because of the Name in which He has disclosed Himself, the prophet dares to pray, "Do not abhor us, for thy name's sake."

Now this is where true prayer always finds room to begin. This is where the penitent sinner begins: in an acknowledgment of the soul's bankruptcy in contrast with the riches of divine grace.

A man once came to us to get help to buy a horse. We had no horse of our own, but he wanted us to help buy one for him, because his horse had died. He did not plead poverty altogether. He took a roll of bills of nearly one hundred dollars out of his pocket, and said he lacked only a few dollars of the required amount. We thought as he had done so well without our help, he might do without it altogether, and we sent him away as a fraud.

Yet that is the way some people approach God—and call it prayer. They already have a large instalment of personal merit, and are filled with a thousand reasons why they should command divine attention. That, however, is not prayer at all; because there is no repentance

there, and there can no more be faith without repentance than fruit without root.

True faith finds nothing in human nature to inspire hope, but sees the soul utterly destitute; and then only does it lift its eye on high. Has not God revealed Himself in the person and name of Jesus Christ? Is He not called a Saviour? Is there not plenteous mercy with Him? Is not His grace without measure—as boundless as the sea? Therefore, Lord, seeing Thee, I abhor myself, and repent in dust and ashes, and know full well that Thou mightest justly cast me off; for Thy name's sake, for the sake of what Thou hast declared Thyself to be, do not abhor me. Let my wretchedness plead for me, and my unworthiness invoke Thy mercy; for my need is my only plea, and Thy grace my argument: For Thy name's sake, pardon my iniquity, for it is great.

“Great God of wonders, all Thy ways  
Are matchless, Godlike, and divine;  
But the fair glories of Thy grace  
More Godlike and unrivalled shine:  
Who is a pardoning God like Thee?  
And who hath grace so rich and free?”

“Such dire offences to forgive,  
Such guilty, daring worms, to spare;  
This is Thy grand prerogative,  
And in the honour none shall share:  
Who is a pardoning God like Thee?  
And who hath grace so rich and free?”

The same principle obtains in every stage of Christian experience as at the beginning. True faith, being born of repentance, has a due appreciation of human unworthiness before God; and the only currency which faith carries to the divine storehouse is the divine Name, it is the only tender which can be accepted there.

Have we not often failed for want of prayer? And should we not oftener pray, if we felt ourselves worthy? It is because in the presence of God we are ever conscious of our sinfulness that we think we cannot pray. We can only expect to be “abhorred” if we forget the name of God.

But the principle of Jeremiah's prayer throws wide the door to the penitent suppliant always, while it bolts it fast against the Pharisaic boaster. “Do not abhor us”—we can never need to begin lower than that—“for thy name's sake”—and we can never soar higher than that. This makes prayer without ceasing possible.

True faith finds the ground of its confidence only in God. We are not worthy to pray; there is no worthiness in us to call forth the divine benediction. We must rest our case wholly on what God is.

Let us therefore turn aside a moment to exhortation. First, we would call upon our unconverted readers to begin to pray. You are not a Christian. You have no standing before God. No one knows your own heart as well as you do, save only God. Make it as clean as you may, it can furnish no ground of hope toward God. No one knows better than you the uselessness of bold resolves. It is vain for a debtor, out of work, and already under the law, to ask for further credit at the store, on the strength of a promise to pay. And that is your case.

Nor is there any encouragement in your circumstances. You live in an enemy's country where it is no easy thing

to do right. Of what use is it therefore to pray? Here is your inspiration: “Do not abhor us, for thy name's sake.” Is He not greater than all? Can He not save for no other reason than that He wills to save us? And if the name by which He wills to be known is Love—Love as revealed in our Lord Jesus Christ, why should you not pray?

And let us exhort the children of God to more prayer. We each know how unfit we are. We know that we can find no reason in ourselves to expect blessing. But may there not be a new appreciation of the riches of grace treasured in the divine name of Jesus? We have heard people say of certain stores, “Whenever I go there I feel like buying something, and I find myself wanting a hundred things which I never thought of until they were attractively displayed before me; but then, alas, I have not the money to buy.” But let the name of Jesus be a departmental store where “all things” are in stock awaiting the order of faith. What riches await our appropriation! We have no merit but the imputed merit of Jesus Christ—and we need no other. In some stores in certain departments they give you metal checks for money—then you use the checks to buy. The name of Jesus is our check—it will procure for us every needed blessing—“Do not abhor us for thy name's sake.”

## II.

Our next observation is, that true faith induces a holy presumption in the children of God: “Do not disgrace the throne of thy glory.” That, on the surface, is somewhat ambiguous, and almost irreverent. Dr. Parker's critic was not the only critic who would have saved himself and others trouble had he known the Scriptures better. Faith presumes upon a holy familiarity, and is very daring in its address to the Divine throne.

What is here meant by the “throne of glory”? And in what sense can it be “disgraced”? That which perhaps first occurs to the mind is not what is intended here. It is not the throne which is established in the heavens: “Clouds and darkness are roundabout him; righteousness and judgment are the habitation of his throne.”

In this prophecy elsewhere (chapter seventeen, verse twelve), it is written: “A glorious high throne from the beginning is the place of our sanctuary.” And in Ezekiel, in the promise of a coming golden day, it is written, “Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile” (Ezekiel chapter forty-three, verse seven). So that it is of Zion, of the Temple on the holy mount, and the place which God had chosen to set His name there, the prophet is thinking when he speaks of the throne of God's glory.

The throne is associated with the divine name, and the divine glory; and is the place of the soles of His feet, and is in the midst of the children of Israel, that is, the children of faith. And that glorious temple was but the type and pattern of that spiritual house in which believers are lively stones, and “are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.” And that house, which is made up of His redeemed people, in whom He lives and reigns,

is the temple in which is the throne of His glory. It is of His earthly and not of His heavenly throne He speaks in this prayer. It means this: "Let not the house which is called by Thy name be destroyed, and the people over whom Thou hast set up Thy throne, be dishonoured among the heathen."

Well then; this is a somewhat daring assumption, is it not?—that the divine honour is wrapped up with the salvation of God's people. That is the implication of this scripture, that God is in honour bound to save those whose sins deserve that they should be abhorred. Who can measure the condescension of grace—that a poor sinner should be built into the very structure of the divine throne, that by us, and in us, and through us, the divine glory should be displayed; that our lives should exemplify the rule of God in the world; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord,—

"His honour is engaged to save  
The meanest of His sheep;  
All that His heavenly Father gave,  
His hands securely keep."

Only faith could take such high privileges for granted, that God should consider His honour bound up in the welfare of a human soul.

And further, there is here expressed a very remarkable appreciation of the scope and function of grace—it is to display the divine glory. When the king sits upon the throne, he puts on all his royal robes, and is attended by all the princes of rank, arrayed with him, with all the insignia of royalty. Upon the throne he sits in state; there he displays his utmost power and glory.

It is a marvel of grace that the throne of God's glory should be upon earth. When He takes up His dwelling in our hearts, He does not purpose to dwell with us *in-cognito*. He is there to sit upon the throne of His glory. Ah, this is the wonder of grace, that it should make it possible for a human life to display more of the divine glory than all the wonders of the heavens in which ten thousand glories shine!

What new significance does this impart to life! Do we remember that we are the temples of the Holy Ghost? There are no secular employments for the Christian, if every redeemed soul be a throne of glory where grace reigns, through righteousness unto eternal life.

And with what profound affection should we regard the whole church of Christ if this be true! What an inspiration to prayer for missions! "Do not disgrace the throne of thy glory"! Are we not shamed, as Christians, by the love of Hebrew patriots?—"If I forget thee O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy."

How ought the sorrows of the church to affect us! How ought we to weep when the gold becomes dim, and the most fine gold changed, when the stones of the sanctuary are poured out in the top of every street, and the precious sons of Zion, comparable to fine gold, are esteemed as earthen pitchers, the work of the hands of the potter! Surely nothing should concern us more than when Zion languishes. We ought to fear the disgrace of the throne of His glory.

And yet with what confidence should we regard the world-wide interests of the kingdom of God! No in-

formed believer can fail to realize the almost universal spiritual declension, the departure from God and His Word on the part of His professed church, and the intense and apparently ever-intensifying hostility toward the religion of Christ, and to God as therein revealed, which is everywhere apparent. What is our hope at such a time? Surely it is that God will not disgrace the throne of His glory; He will not suffer himself to be defeated by principalities and powers and the rulers of this world's darkness.

Let us read again the second Psalm in the light of the religious situation of the present day. We will not trouble our readers to turn even to their Bibles, but print the whole Psalm here:

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

Perhaps we ought to write here one word of warning against a presumption that is not holy. Jeremiah was in himself no more infallible than Elijah, but, like Elijah, he was a man subject to like passions as we are. The record of his prayer is divinely inspired. It is written by the Spirit of God for our learning. But is there in this cry just a little of presumptuous solicitude for God? Is there a fear that God cannot visit in chastisement without endangering His honour? Let no one of us presume upon our calling. God can take care of His honour, even while visiting His people for their sins; and we may rest assured of this, He will not disgrace the throne of His glory.

But if we depart from Him, as, alas, so many have done—and as we all have done again and again—He will visit us for our good. He will hedge up our way with thorns, and allure us, and bring us up into the wilderness, and speak to our hearts. But, on the other hand, if we are none of His, it will avail nothing that we call ourselves by His name: He will have pity on His own great name, and will not disgrace the throne of His glory.

### III.

But what a mighty plea has faith in these concluding words of our verse!—"Remember, and break not thy covenant with us." When we have nowhere else to stand, we can always find standing-ground for the feet of faith here. We can always plead the covenant, "the everlasting covenant, ordered in all things and sure." Then can we hope for the sure mercies of David.

Let us remember the words of our Lord Jesus, "This

(Continued on page 8)

# The Jarvis Street Pulpit

"ART THOU HE THAT SHOULD COME?"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 30th, 1931

(Stenographically Reported)

"Now when John had heard in the prison the works of Christ, he sent two of his disciples,  
 "And said unto him, Art thou he that should come, or do we look for another?  
 "Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:  
 "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.  
 "And blessed is he, whosoever shall not be offended in me."—Matthew 11:2-6.

## Prayer before the Sermon.

We have come, O Lord our God, to worship Thee. We remind ourselves, as we bow in Thy presence, of Thy dreadful holiness. Our God is a consuming fire. Therefore we would come reverently. We would come before Thee in the way of Thine appointment. We have read that no man can see the face of God and live. We thank Thee for Him Whom Thou hast appointed to be our Mediator; Who has veiled the light of Thy glory in our human flesh; and who, by concealing some of its dreadfulness, has revealed Thine infinite grace. We thank Thee that many of us know that God Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. We bless Thee for His word: He that hath seen me hath seen the Father.

We come, therefore, with boldness to Thy throne, because it is a throne of grace. We bow at the mercy seat. We make mention of that which is our confidence, even the sprinkled blood of the Lamb of God. We rejoice that for His sake Thou dost receive even sinful men—and such are we, all of us. We rejoice that—

There is a Fountain filled with blood,  
 Drawn from Immanuel's veins.

Many of us in this congregation this evening have experienced the power of that cleansing blood. We desire that to-night Jesus Christ may be magnified. He is the only God we know. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him. Therefore we worship Thee as the One Whom Jesus Christ has revealed to our wondering eyes.

How much we all need Thee this evening! The maturest saint, the one who has had the longest experience of Thy faithfulness, needs a divine visitation. Forbid that we should ever count that we have apprehended. Help us to forget the things that are behind, and to press on to that which awaits the appropriation of faith.

It may be there are some who, in the heat of the day, are still bearing the burden, some who are perhaps weary with the journey. We pray that all such may get a new view of Christ. Thou dost appear to Thy disciples ever in some new form. Thou art ever unfolding some new glory to our view. We beseech Thee to come to us this evening, that Jesus Christ may be nearer and dearer to every one of us.

We commend to Thee those who are still in the darkness, those who have heard of Jesus Christ, but who have never seen Him, who have never been touched by His saving grace and quickened into newness of life. May the life-giving word, by the power of the Holy Ghost, effect their salvation this evening!

Graciously draw near to all assemblies of the saints, we pray Thee. Be present in the midst of Thy people wherever the gospel of Thy saving grace is proclaimed, whether it be in the great congregation, or in the remote country places where there are but few, or if it be that the word is spoken simply by the wayside to one weary traveller—Oh, may the

miracle of Jacob's well be repeated! May the blessing of Heaven attend the proclamation of the truth of the gospel everywhere throughout the world.

Make us in this place peculiarly aware of Thy nearness. Come to us as we open Thy word. May our hearts burn within us as we shall be conscious of the presence of Another Whom we do not see, and Who opens to us the Scripture. Take this service and use it, for the glory of Thy great name, in the salvation of men, and in the edification of such as believe; for Jesus Christ's sake, Amen.

The text presents a very interesting and instructive study in human temperament, and affords an illuminating illustration of the varying moods to which even the godly are subject. Why did John the Baptist ask so strange a question of the One Whom he himself introduced to men as "the Lamb of God, which taketh away the sin of the world"?

Did John send his disciples for his disciples' sake? Knowing their master's worth, and his unfailing fidelity to truth, were these disciples a little perplexed when they heard of Jesus as the Messiah? Did they wonder why One possessed of such authority should permit one so worthy as John to languish in prison? If that be the explanation, then the text reflects a doubtful mind on the part of John's disciples; while, in respect to John himself, it shows that he was convinced that the disciples had but to meet with Jesus, and feel the power of His personality, to find in His presence the answer to all their questioning.

The resolution expressed in one of our hymns in simple language is profoundly wise:—

"All my doubts I give to Jesus!  
 I've His gracious promise heard—  
 I 'shall never be confounded'—  
 I am trusting in that word."

Did John send his disciples to Jesus Christ simply that they might see Him, and hear Him, and find all their doubts dissolved in the light of truth? Is there not rather a probability that John was himself perplexed? And how great a man he was! You remember how our Lord said, "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see, A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto

you, Among them that are born of women there hath not risen a greater than John the Baptist."

But did John have his doubts? Had he his changing moods as we have? Did clouds sometimes obscure the sun from him? And did he examine again the old foundations? Had he, as we so often must, to go back in the primary class and learn the alphabet of Christian experience over again?

Ah, you must not forget that John heard "in the prison" the works of Christ; and a man's understanding of anything will be largely coloured by the circumstances under which he hears it. I think it was Mr. Spurgeon who once said that there was no use to try to get people converted who had cold feet. I have often felt it difficult to preach in a heavy atmosphere.

John heard "in the prison" the works of Christ, and John was accustomed to the spaciousness of the wilderness, and to the flavour of wild honey. When he was shut within the prison, and his life was contracted and shut away from the birds, and the bees, and the sun, and the stars, I do not wonder if he was a little depressed.

Were you ever cast down? Did you ever feel out of sorts with your circumstances, and with other people—and perhaps even with yourself? It may be that John was troubled by his companionship. It is a poor business to keep company with yourself sometimes. It is often the worst company you can have. He turned over these problems in his mind, and asked over again questions that he long ago supposed had been for ever settled. He sent two of his disciples to Jesus with this question, "Art thou he that should come, or do we look for another?"

I shall not be dogmatic as to which of these two interpretations is the correct one: it means that either John himself was of a doubtful mind, or his disciples were. In any case, John had the discernment to send them to the Lord Jesus for a message for himself or for themselves. The proper person to whom all the difficulties of life should be brought is the Lord of glory, Who is Himself the Sum of eternal wisdom.

The fact is, dear friends, we are all in prison. I know very well that our spirits have been liberated, but even free spirits sometimes fail to "stand fast in the liberty wherewith Christ hath made us free", that even they become "entangled again with the yoke of bondage". Even the godliest become imprisoned by their circumstances, and not infrequently by their own varying temper and their vacillating disposition. We find ourselves cribbed, cabined, and confined. Doubts assail us. We begin to ask ourselves questions like this: "Art thou he that should come, or do we look for another?"

### I.

When certain people asked John who he was, he refused to give his name—not because he was ashamed of it, but because it was not worth mentioning. He said, "I am the voice of one crying in the wilderness. I am just a nameless voice; put that down to my account." And in this he was a voice crying in the wilderness, and it was THE VOICE OF UNIVERSAL HUMAN EXPERIENCE. We are all asking this question: Has He arrived? Have we received the ultimate answer to all life's questions? Have we reached finality? Is there anything better beyond? Art thou he that should come? Have we passed through the last door? Or are there other

doors yet to open before us? Are we still to be looking for another?

*People are always looking for another, always hoping for a better day.* We are saved by hope; and even natural men, who know nothing of divine grace or spiritual illumination, cherish a kind of instinctive Messianic hope. I know it is different from that hope that is grounded upon a supernatural revelation of the divine purpose and promise: it is a hope that differs both in kind and degree, but it is a hope. I mean that even the children of darkness lie down beneath the stars with some hope of the morning, and that even where there is a fearful looking for of judgment they have a faint, subdued, and perhaps unformulated, inarticulate, hope that somehow, from somewhere, someone will appear who will either avert or mitigate the threatened calamity; and that perhaps after all life holds something better than that which is now experienced.

Everybody, I say, cherishes such a hope. In all stages of development, and degrees of civilization, in all modes and phases of life, the individual and the race, owe whatever progress is made to an instinctive hope of a happier day which someone will usher in. Everybody looks for a golden age of some sort. There is a sense in which we are all millennialists. Some cherish a false hope, and it is for their enlightenment particularly I speak; and also for the further confirmation of those who have looked by faith into the face of Jesus Christ.

Thus, too, *whatever enters into human life with the promise of alleviation of its ills, must be prepared to meet the challenge of the question: Who are you? Are you the last word? Art thou he that should come, or do we look for another?*

Anybody who has outlived the first enthusiasm of youth, who has come to the experience of maturity with its multiplied responsibilities, will have learned to look forward in the hope that somehow we are going to get out of the tangle into something better. When we were children the excitement of the hour was sufficient, the pleasure of the day seemed to be adequate. If we asked for anything at all, we asked for a repetition of that which we had already experienced. But when you have gone along through life a little while, and you find that that element to which the wise man referred again and again, "vanity and vexation of spirit", is so almost invariably the residue of the experiences of life, you ask yourself, And is this all? Was I born for this? Is there no higher plane of life than this? Is there no nobler pursuit to which my powers may be directed than that which now engages all my thought?

Looking to all the prophets who promise us some better thing, we ask them to present their credentials, and enquire of them, "Art thou he that should come, or do we look for another?"

*The prophet of sensuous delight* to whose paradise the senses are the only gates must answer this challenge. We are living in hard times, and we read that there are multitudes of people who are lacking bread; and yet there are countless thousands who find the means and the time for various sorts of sensuous—I do not say sensual—enjoyment, much of which is legitimate. It is quite legitimate to listen to fine music. It is quite legitimate to find some kind of elevation of the mind by looking at a great picture. It is perfectly legitimate when your work is done to lie under the trees and listen to the voice of the birds, and the leaves, and the wind about you,

and to say, "What a lovely world this is!" It is legitimate; but when we look in that direction we must ask ourselves the question, Is this the last thing?

You remember Byron's *Childe Harold*?—

"Long-absent Harold reappears at last;  
He of the breast which fain no more would feel,  
Wrung with the wounds which kill not, but ne'er heal;  
Yet Time, who changes all, had alter'd him  
In soul and aspect as in age: years steal  
Fire from the mind as vigour from the limb;  
And life's enchanted cup but sparkles near the brim."

When the man has drunk it to the dregs he says, "And is that all?" He turns to the prophet who promised him paradise by that road and says, "Is there nobody but you to guide me? Art thou he that should come, or must I look for another?"

Thus also is the prophet of the mind, the word which inspires to intellectual pursuits and achievements, tested at last. There is a delight of the mind. It is possible, even mentally, to keep under the body, and to find pleasure in the exercise of one's mental powers. That prophet introduces us perhaps to a worthier world, and to a vaster realm, and takes us on a longer journey; but when we have made the journey and stand at last on the brink of the bridgeless gulf, we have to ask, "And is mind all? Is it a fact that a man has within himself power to open all doors that may be opened? And have I now reached the end of everything?"

Poor Edison has made the world rich materially. He has been a benefactor who has brought material comfort to countless millions, and has made life on the material plane a hundredfold pleasanter than it was before. But he who taught us how to use electricity and many other things, and who has—I had almost said, modestly boasted, for a man may modestly boast—of his powers of concentration, who has wrested from Nature many of the secrets of her wealth must soon come to the end of the earthly road? And what then? Is there any other light than that of electricity? "Art thou he that should come, or do we look for another?"

Nor can the prophet of emotional bliss be exempt. Love promises much, and many of its promises are fulfilled; but when Love's garden has fully bloomed, and no summer blight has fallen to mar its beauty, when from the "unsunned spaces" Death breathes upon the flowers, and autumn's moaning, and winter's silence, in turn, usurp the throne of summer, golden, bright, and glad, we turn from our frost-bound graves to cry, "O Love, art thou he that should come, or do we look for another? Is there no higher satisfaction, no more abiding pleasure, than that which thou hast furnished?"

Nor is it surprising that the challenge is issued to the prophet of religion. Disappointment works disillusionment. Chronic suspicion sometimes is wrought in one who has been the victim of frequent betrayals. When every word has been broken, one wonders whether there is any word that will abide; and we learn experimentally at last that finality can never be reached in the direction of falsity.

And how many religions there are! How full of promise they are! I am not speaking of Christianity now: I am speaking of religion in its generic sense, in its wider meaning, and I say that every representative of every form of religion must be prepared to hear, and if he can, to meet that challenge, "Are you the last? Art thou he that should come, or do we look for another?"

Let me go farther and say—and I say it with all reverence—that *Jesus Christ Himself must meet and answer this question*. Blessed be His holy name, He is not afraid of it. It was a good question; it was a legitimate question: "What shall we say of Him? Is He in the prophetic succession?" He asked His disciples, "Whom do men say that I, the Son of man, am?" To which they replied, "Some say that thou art John the Baptist: some, Elias; and others, Jeremias; or one of the prophets." Then He said to them in effect: "Is that as far as you have gone? Whom say ye that I am?"

I know it is said, "The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace." Wonderful! But shall we have someone yet who will be more wonderful? Dare we hope for a wiser and more authoritative counsellor? The key to the house of David is upon His shoulder, that He may open or shut. Will anyone else come who can shut doors which He has opened? or open doors which He has shut, and upon which He has written, "No admittance"? Is there any paradise to which Jesus Christ cannot admit us? In the city are twelve gates: "on the east three gates; on the north three gates; on the south three gates; and on the west three gates . . . And the twelve gates were twelve pearls; every several gate was one pearl"—but has He the key to all the gates? Is there any paradise anywhere, of any sort, to which someone else may admit us, but for which Jesus Christ has no key?

Let me ask it for myself again, like John in the prison, "Art thou he that should come, or do we look for another?" What say ye? Shall we find here full scope for the exercise of the affections? Is there room here for the most daring adventures of the intellect? Is there depth enough and height enough for reason to prove itself? Is there space enough for imagination to fly in? Is there any thought, or any emotion, or any possible adventure of the human soul, anywhere, for which our Lord fails to supply an opportunity? Is there a wiser counsellor than He? Is there a higher wisdom than His? Is He of God made unto us wisdom, the Last, the Final, the Absolute, the Sum of all wisdom? Is He the Supreme Court of the universe, or must I look for another? When I have had His decision, can I appeal my case and go to someone else?

I heard a professor say once—as though it were a new thing under the sun, he said it with a very solemn air; he said it as though it were a great discovery; he said it as though he expected his hearers to be filled with awe at the tremendous suggestion; addressing a graduating class, he said, "Young ladies and gentlemen, this is an age of quest"! He described this age as a sort of animated interrogation point. I admit that it is crooked enough to be almost anything!

But the poor man seemed to suppose that the asking of questions was a new thing under the sun! But any mother or grandmother could have told him that that was the first thing the baby tried to do! Indeed, even before he could talk, he tried to pull open every door and drawer in the house. We were born asking questions—and have never got over it. Some people are so clever they are going on, and on, and on, and on. I do not know what they are going to find by and by. But here is One Who opens, and no man shuts; and shuts, and no man opens—so it is said.

But what say you? When you have examined His keys, and turned over one key after another, like your own, and say, "I have not a key for that door; I will have to look for another," dare you presume to open doors which He has locked, or to enter any door without His permission? How many of you who are Christians can answer me this question: Is Jesus Christ final? Is He the last word? Our Evolutionary friends tell us that we may look for another. They tell us that Jesus Christ may be left behind, that some millions of years hence—I am not sure whether it is millions or billions—we may hope that this race of ours will produce a fairer than our Lord Jesus Christ.

Do you believe that? This question is an epitome of all philosophies. There is nothing that is not related to this: Is this One Who professes to be the Lord of light and of life the last one? When we come to Christ, have we arrived? Or are we just marking a stage in our upward progress?

## II.

Let me tell you that THE LORD JESUS CHRIST STANDS READY ALWAYS TO ANSWER THAT QUESTION. I believe that whether this question was put for the disciples' sake, or for John's sake, it was an honest enquiry. There is a phrase from Tennyson that has become almost hackneyed because it has been so frequently referred to, yet I quote it here—

"There lives more faith in honest doubt,  
Believe me, than in half the creeds."

I believe that is true. There is a vast difference between doubt and unbelief. Doubt is negative: unbelief is positive. Doubt says, "I do not know." Unbelief says, "I do know." Unbelief is always antagonistic to the truth; doubt presents an open mind.

There are many honest doubters. There are many people, like John, who are not independent of their moods, nor independent of their bodies either. It is not difficult to be gloomy when one has the tooth-ache. You must not be too hard on the man who asks questions when he is down in the dumps. You must not judge John by what he says in the prison. But whether it is his question, asked for himself, or vicariously propounded for the benefit of his disciples, it was an honest enquiry: they wanted to know whether Jesus Christ was the one who had been promised, the desire of all nations—whether in Him the hearts of men could rest as having found the final disclosure of Deity.

The Lord Jesus will receive anybody sympathetically who comes with his honest doubts to Him. If you are a seeker after truth, I beg of you to come to Him. The verse which we sometimes sing is a mirror of human experience—

"Just as I am—though tossed about  
With many a conflict, many a doubt;  
Fightings and fears within, without,  
O Lamb of God, I come!"

Come with all your doubts. If you come, Jesus Christ will answer them. But you must not expect a discussion of mere abstractions. There was never anyone who could answer questions like Jesus Christ.

There are two verses I like to put together. They show how unlike Jesus Christ is to all other teachers. I once had a mathematical master. Certain people who

see me trying to work out a problem in mathematics usually smile. It may be my fault, but I think it was partly the fault of my teacher, because he was a man of impatience. If anyone asked him a question he thundered at him, holding him up to ridicule and contempt, saying, "You ought to have known that ten years ago." By and by we were afraid to ask questions. A brother told me last night that he had read an article in which the writer asked, "Are little children grown up? Ought their questions to be answered as though they were intelligent enquirers asking after the truth?" I wish I had had a teacher like that.

But here is my first verse, "If any man lack wisdom, let him ask of God, that giveth to all men liberally"—but that is not what comforts me so much. I know He can answer my question, but—"and upbraideth not". He does not scold us. He does not complain because you are such a dull scholar. And the other verse I like to put beside that is, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." The Embodiment of infinite wisdom will be infinitely patient with His dull scholars; and if you come asking Him, saying, "I really want to know whether the Bible is true", if you come in that spirit, the Bible will soon answer your questions.

I know the Modernists speak of us as though our minds were static. And of course those of us who believe the Bible, believe it because we never did ask questions! Do not believe it. The Bible is not afraid of questions; and He Who is the Inspirer and the Unifier of the Bible, of Whom the Bible speaks from Genesis to Revelation, will answer your question—"Art thou he that should come, or do we look for another?"

But how will He answer? Teachers might well make the Master their model. He said, "Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed he is, whosoever shall not be offended in me." Blessed is the man who can accept that programme and say, "If that is what the Lord Jesus does I will look for no one else."

That is how He answers: "The blind receive their sight." His miracles of physical healing were parables, illustrations, of His moral and spiritual ministry. How true it is that the blind receive their sight! We know nothing apart from Jesus Christ. I have a theory of my own. I will mention it to you, and you can turn it over in your minds as much as you like. I believe that inasmuch as Jesus Christ is the Creator of all things, and that in Him all things consist, or hold together, it is as impossible to understand God in nature without the Spirit of God as it is to understand God in this Book. In other words, I do not believe a man can be a true scientist without divine illumination. He can receive only the letter of what God has written in nature's book, but he cannot read the inner meaning. He will never be able to "consider the lilies", or to "behold the fowls of the air". He can only see them, but he will not know them until God teaches him.

"The blind receive their sight." Christ opens another realm; He introduces us to another world; He gives life a new perspective. There was a time when

nothing was known about this continent, until Columbus—or someone else; it is a little difficult to say to whom the honour is due—opened the door into another hemisphere. Our Lord opens the door, not only into another world, but into world upon world. He opens up all eternity. "The blind receive their sight."

He enlarges the scope of our action. "The lame walk." That does not mean merely physically. I think it was Dr. A. T. Pierson who said of the late Dr. A. J. Gordon, that Dr. Gordon was accustomed to take long walks with his Master, and one day they walked so far the Master would not allow him to come back again. "The lame walk." They march triumphantly at last through the gates into the city, because Jesus Christ teaches them how to walk.

"The lepers are cleansed." The springs of life are purified. Every polluting and corrupting influence, coming under the dominion of Jesus Christ, is purified and removed. He is the light of the world, the Sun that gathers everything up into Himself, and makes it holy as He is holy.

"And the deaf hear." Kelvin brought two hemispheres together with a cable; Bell bridged long distances with the telephone; Marconi taught us to speak to the whole world through the quivering ether. But all that only assisted and extended our auditory powers. Jesus Christ opened another realm of harmony, and taught us to hear the music of the Skies, the harmony of Heaven. He brought us, by His grace, into tune with God, so that we can hear the angels singing, and anticipate the sweetness of the song of Moses and the Lamb.

"And the dead are raised up." I have seen dead men quickened into newness of life. Go to India, Africa, the Isles of the Sea; go where Paton ministered to those who were cannibals and see them made alive, new creatures in Christ Jesus. Though a mother would bury her dead out of her sight, Jesus Christ gives back the son to his mother: dead in sins, He awakes to holiness. Lazarus comes back to his weeping sisters. It is still true, I say, that the dead are raised. The flowers bloom in the wilderness: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

"And the poor have the gospel preached to them." The poor may dream of coming wealth. Some day the postman may bring news of a fortune. He comes, and the letter is opened—"not today. I shall have to look for another." I told you once that when I was a little boy I used to ask my mother for extravagant things. If they were legitimate, she always promised that I should have them, but always with this provision: they were to be mine when her ship came home! Did you ever hear that? I have been waiting for that ship to come home ever since! I hope it will yet come into port. Ship after ship had come in, but I had always been looking for another, until I found Jesus Christ. "The poor have the gospel preached to them."

If we could wake up to-morrow morning and read that Henry Ford, and Rockefeller, and Vanderbilt, and J. Pierpont Morgan, and all the other men of fabulous wealth, had pooled all their resources to cancel the nations' debts to start the world in business again, everybody would be cheerful. I can see the business men slapping each other on the back, saying, "Is not

that great—all debts paid? We have clean sheets now, and are ready to start again."

Some man says, "That is too big a conception for me, but I wish somebody would pay my rent and some other things I owe, and give me a new sheet. I should be happy if that were true." Wonder of wonders, the poor who have nothing in this world at all, have this inheritance. We are all poor, we are all bankrupt, if we only knew it; but we have the glorious gospel preached to us, that Jesus Christ died for sinners, that His blood was shed to pay our debts, and that He has purchased us to Himself, and that there is laid up for us "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us." We are saved for time and for eternity.

"Go and tell John that, and ask him if he is satisfied with that programme." Are you? I think it is enough. The Lord be praised, He Who is God's last word is come, and in the person of Jesus Christ we have all that infinite grace could give us; for "all things are yours, and ye are Christ's, and Christ is God's."

Let us pray: Lord, Thou hast come to make us rich. Help us to come in our poverty, and to receive Thee. Bless any of doubtful mind here this evening. Help us all to come, for Thy name's sake, Amen.

### "DO NOT DISGRACE THE THRONE OF THY GLORY"

(Continued from page 3)

cup is the new testament in my blood." So come we always to the Cross to pray, to see in the Cross the sign and seal of the everlasting covenant between the Father, and the Son, and the Holy Ghost, and all who believe. When therefore every other ground of hope is gone, when there seems to be no reason in ourselves, our circumstances, or in all of life about us, or in the world at large, that could justify our expectation of divine help, we may fall back upon this word, "Remember, and break not thy covenant with us."

## BOOKS

By

DR. SHIELDS

### "CHRIST IN THE OLD TESTAMENT."

A series of Thursday evening Bible Lectures from Genesis to II. Samuel.

### "THE MOST FAMOUS TRIAL OF HISTORY."

A series of sermons preached in Jarvis Street Church, on "The Trial of Jesus."

Price Fifty cents a volume postpaid.



# The Union Baptist Witness

Is the Official Publication of the Union of Regular Baptist Churches of Ontario and Quebec. Send all communications to the Office Secretary, 337 Jarvis Street, Toronto 2, Canada.

## SUMMER EVANGELISM.

During the summer months there is always a temptation to let down somewhat and rest upon one's oars for a season, but to yield to such a desire gives the enemy a splendid advantage, and the missing of golden opportunities. Doubtless all have been guilty of carelessness and unconcern at times, but as Daniel purposed in his heart, so the Christian should daily consecrate himself to more earnest service and purpose in his heart, more diligently to seek to fulfil the great commission.

When it is possible to give a story of the evangelization carried on during the summer months, it will be an encouraging record and one which will surely demonstrate the worthwhileness of Summer Evangelism, even though it is well to remember that one sows and another reaps, and that at all times it is the Lord who giveth the increase. No effort, no plan, no urging, ever takes the place of the Holy Spirit's power; but the promise of, "Lo, I am with you always", accompanies the great commission, and is our authority for leaving the results with the Lord when the message has been given.

From the August 29th issue of the *Toronto Globe*, the following letter is quoted:

Dear Sir: We are from South Carolina. We came up to Canada to see the country. This is our first visit (Please excuse scribble; I am writing this in the back seat of our Chev.) We ran through Montreal, Ottawa, Peterboro, Toronto, on to Windsor and London, and had got back as far as Hamilton, when we had a breakdown, so we had to stay here over the week-end.

You will wonder what I am writing to you about. Well, dear Sir, we are not Salvationists, but we are followers of the meek and lowly Jesus. There are four in our party. Three came into Canada converted and one unsaved. We go back to the United States of America all saved by Jesus' blood.

We are two married couples. My wife was the only one unsaved when we landed in Hamilton on Saturday night. We camped in the tent we carry in the car, and came to Hamilton on Sunday morning looking for a place to worship.

Suddenly we heard a drum beating, and we found and followed the band to the hall, staying to the close of the meeting. In the afternoon we went on to the Hamilton Mountain, stayed around and had supper, and then made preparations to descend the incline, when we heard another drum—on the Mountain this time. We could not resist the call, so we went to another Salvation Army meeting. My wife was converted

through that meeting. We had to leave early, but please tell the Hamilton Mountain Army people that my wife got gloriously saved in our tent in La Salle Park, across the Bay.

God worked through the breakdown, and the Army drum, and the earnestness of the Hamilton Salvationists at Barton Street Hall and the Hall on the Hill. We are going back now to South Carolina, but I have written this because my heart is so full. God bless the Salvation Army in Hamilton and everywhere.

Faithfully yours,

Fred Allen.

The above story reminds us of a personal experience during the summer months. A young girl was sitting on a veranda holding a baby. She was a stranger, but we were constrained to speak to her and ask her if she attended Bible School and if she would care to come with us. It transpired that she had never had the opportunity of going to Church or Sunday School, and gladly accepted the invitation. What a joy it was to teach her! How joyously she received the Word and believed! The class was small, many were away on holiday, and sometimes the representatives of two or three classes were grouped in one class; but to this one girl, at least, that summer brought salvation. Since that time she has been called upon to pass through deep waters, but the Lord has proved Himself to be her refuge in time of trouble and has sustained her.

The young men who have toured the West in a Gospel Truck, supplied through the generosity of a member of the Benton Street Baptist Church, Kitchener, will soon be home, and we look forward to a report of their summer's work. Mr. John Armstrong, of the Toronto Baptist Seminary, and Mr. James Forrester accompanied the party. Here and there groups of Christians were encouraged and brought together with the new converts. They will endeavour to carry on as prayer groups during the winter months. Who knows but the Lord may use this means to revive the church and raise the Gospel banner throughout the length and breadth of this needy land.

## WHAT QUEBEC NEEDS.

Of the two and a half million people in the Province of Quebec, eighty per cent. are French Roman Catholics. On Mount Royal there is a Cross, illuminated at night, which rises to a height of about a hundred and fifty feet above the mountain-top, and which, on a clear night, can be seen for a distance of about forty miles. There are crosses at every turn on the road, and evidence of mariolatry in the churches and shrines; once a year the thoroughfares are decorated for the great Corpus Christi procession, and the crowds lining the streets kneel as the "Wafer-god" passes.

The "faithful" are warned against tracts and Testaments, and told to burn them. The greatest need of French Canada to-day is a systematic and bountiful circulation of the Word of God.

(Reprinted from *The B. C. Baptist*)

The Union of Regular Baptist Churches of Ontario and Quebec is represented in Quebec province by two Mission churches. Again the readers of the *Union Baptist Witness* are reminded of the difficulties of the work, its magnitude, and its prayer needs.

## SPECIAL MEETINGS PLANNED.

The faithful, sacrificial ministry of the Wellington brothers in the Northern mining towns is well known and now a special request for prayer has come from them. After much waiting upon God and a great desire to see Evangelist Rev. Anthony Zeoli visit the North country, they have been able to secure his assistance for special meetings. Think what it will mean to have Mr. Zeoli bring his pungent messages to men from every nation, many of them Roman Catholics, and pray for these meetings.

Messrs. Wellington report their thankfulness to God for the opportunity of holding street meetings in Noranda. The first part of July, the town council gave permission for these and it has been their great joy to proclaim the gospel to attentive listeners.

Some interesting camp meetings have also been held, and God has used His word to the conviction of some of these men in the camps. "Real interest is manifest by these gatherings in the camp and the old harp and violin seem to be a great help. Truly it is a wonderful opportunity to present the Word", writes Mr. Stanley Wellington.

## TIMMINS.

It was a great comfort to Pastor H. C. Slade to leave his work in Timmins in the capable hands of Pastor E. C. Wood while he took an enforced rest. His people there love Mr. Slade dearly and are praying constantly for his restoration to health and strength.

Mr. Wood is thoroughly enjoying his stay in Timmins and is happy in the opportunity of ministering to the people there. The people are anxious for the salvation of souls and the upbuilding of the church. The prayer meetings are well attended and the presence of the Lord is manifest.

A visit from the Wellington brothers to Timmins has been greatly appreciated. They came to look after one of the converts from Noranda who they had heard had fallen into sin. How happy they were to find that this was not the case and that he was rejoicing in the Lord and bearing witness to His saving and keeping power, but the visit was an opportune one, as Rev. James Proudfoot was visiting in Timmins also, and it seemed that the Lord had a purpose in

bringing these workers together. Special services were undertaken and three conversions followed, and it had been a time of rich fellowship. The music of the Wellington brothers was again used of the Lord in the meetings and the boys are followed by the prayer of the Timmins church.

**MISSION NEEDS.**

The Union Office has many requests from Missions for surplus Bible School papers, Lesson rolls, especially those with the Ten Commandments, and there are also requests for hymn books and hymn sheets. If any church has unused hymn books which they could pass on for use in these Mission causes, kindly communicate with 337 Jarvis Street, Toronto.

**FOREIGN MAIL.**

The first letter has come from the field since Mr. Davey had the sad task of bearing to Mr. Mellish the news of his sister's death. In this connection, Mr. Davey writes: "I took the sad news up to the Mellishes. It seems to be my lot to have this unpleasant duty, but God graciously supported Brother and Sister Mellish, and I can assure you that they appreciate the Board's message of sympathy. I stayed with them over the weekend and we had good services. The interest of the villagers seems very good, and I must congratulate Mr. and Mrs. Mellish on the work they have done. Much has been accomplished in a very short time, and the cost has been kept down. Already there has been erected the missionaries' house, a boys' house, and a house and store-room combined for school girls, and the necessary supplies. There is a good-sized kitchen which will be used temporarily as a church and school-house. They have been able to plant pineapples, limes, and vegetables, and have the ground nicely cleared, all shaping up to a nice appearing and well-equipped station."

Mr. Davey is convinced from his itin-

erary work that much could be accomplished if travelling, pioneering, missionaries could be maintained. "Young men are needed", he says. Single men who would be willing to sacrifice a term to travelling from place to place, systematically visiting the villages. One chief with twenty-nine towns under his control begs for a missionary. All that would be needed for station equipment, apart from trekking expenses, would be the missionary's personal requirements.

Miss Lane writes—"You will be glad to know that God is supplying physical strength in a wonderful way, and I am better now than I ever was at home, in spite of the difficulties of the work and the demands of it.

I have a class of young folk on Sundays, and I love them dearly. The forming of this class was an answer to prayer, and I put the gospel before them as clearly as possible. One day I had the great joy of having my own little house girlie come and tell me that she had been forced to fall on her knees by her bedside and surrender her life to God after she had heard the lesson on Sunday. How I praise the Lord for this privilege! These poor children have no encouragement in this land, and I wonder how many young Christians at home would stand under the sinful influences of such surroundings. Three of my girls have been able to say that they see things in a clearer way now, and I can see them growing stronger. I get many chances to let a word fall here and there, so please pray that God will give me courage and guidance."

"About the language: It is terrible. I got to the place of discouragement and had to fall before God and plead for help. The language is so difficult; while I am adding new words to my vocabulary all the time, it is slow work, and everyone seems to hear things differently."

"The cry of all our hearts is—where are the young men—young men who will sacrifice to the extent of coming out alone and doing itinerary work. There is such an opportunity to visit the towns

systematically and take the gospel to the people. If only I could go; probably when Miss Stacey comes we will be able to go out some, but we will not be able to go far."

Surely such glimpses of the work in Liberia will touch the hearts of the home folk and much prayer will be made that the difficulties of language study will be overcome and that the Lord will thrust His chosen labourers into the field.

**Suspension Bridges.**

In an earlier letter, Mr. Mellish told us of crossing some of the Suspension Bridges, so named by Mr. Davey because, he said, "you are in suspense all the time you are on them", and now Mr. Mellish tells us of another experience.

When Mr. Davey visited the new Station, it was thought that it was well to make a trek. "We saw some rough country, almost mountainous", writes Mr. Mellish. "The paths were bad and there was plenty of bush where the elephants roamed. After Mr. Davey left us, we came to a small river and the bridge consisted of two sticks about three inches in diameter with a piece of country vine stretching loose along the side to hang on to, below was the running water. When I saw that bridge my heart failed and my legs quaked, but I knew it had to be crossed, so I prayed and went to it and the Lord took me across. One of my boys, however, refused to venture across with his load and another boy had to go back and carry it for him. It is not often that an African is afraid of any kind of bridge, but this was too much for him."

**An Expression of Appreciation.**

Mr. Mellish's letter of July 15th includes the following word of appreciation: "We want to thank you very much for sending the cable concerning my sister and also for sending Mr. Davey up with the word. All we could say was 'She is with the Lord which is far better'. We will miss her, but we know that His will is best and so we leave it all in His hands."

**JOIN "THE GOSPEL WITNESS" FAMILY TO-DAY**

To "The Gospel Witness," 130 Gerrard St. E. Toronto 2.

Please find enclosed the sum of two dollars, for which send me "The Gospel Witness" for one year and (cross out one of the following-named books by Dr. Shields, leaving the one preferred), "The Most Famous Trial of History" (sermons on the Trial of Christ); "Christ in the Old Testament" (Thursday evening Bible lectures from Genesis to Ruth).

NAME (Mr., Mrs., Miss, Rev.) .....

Address .....

Any one of the above-mentioned books without the paper, fifty cents per volume.

**Baptist Bible Union Lesson Leaf**

Vol. No. 6.

No. 3.

REV. ALEX. THOMSON, EDITOR.

Lesson 38.

September 20, 1931.

Third Quarter.

**THE BRAZEN ALTAR.**

Lesson Text: Exodus, Chapter 27.

**Golden Text:** "And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four." (v. 16).

**DAILY BIBLE READINGS.**

Monday: Numbers 1:47-54.

Tuesday: Numbers 4:1-16.

Wednesday: Numbers 4:24-33.

Thursday: Matthew 27:33-53.

Friday: Hebrews 9:13-28.

Saturday: Hebrews 10:1-18.

**I. THE ALTAR (vs. 1-8)**

The brazen altar, or the altar of burnt offering, was a most important part of the tabernacle furniture. In its significance, historical and typical, it holds a prominent place. The religious system of Israel revolved round it and without it the basis of the system would have been lacking. In estimating its importance and its prominent position we must bear in mind that it was made, placed, and used in accordance with the Divine plan. Moses received the plan and supervised the carrying of it out, but he was not its author. Man was unable to think out such a comprehensive system, effective and typically complete, teaching the heinousness of sin, the awful consequences attending the same, and the only way of salvation through bloodshed by substitution.

The altar was made of shittim wood, covered with brass, and of a square box-like shape. It had a brass gate, four horns and four rings of the same metal, and certain utensils necessary to its service, made also of brass. Its situation was prominent in the courtyard, not far from the gate, and its purpose related to the sacrificial offerings. On its north side the sacrifices were slain, on the east side the ashes were poured forth, (Lev. 1:11, 16), and upon it, in addition to special offerings, a lamb was offered each morning and evenings (29:39). Blood was evident at all times at this altar, and the savour of sacrifice was continually ascending therefrom unto Jehovah. The type is clear in reference to our Lord, speaking to us of Him in His sacrificial death. God had before Him continually on this altar that which spoke of His great redemptive work. And as the altar could be viewed by the people, they also had before them this typical service. God was therefore teaching publicly the necessity of shed blood in approaching Him. This manner of approach is recorded from the very earliest days. Adam was undoubtedly instructed concerning the same. Abel is seen acting in accordance with this principle (Gen. 4:4), and sacrifices were offered by others,

among whom may be noted, Noah (Gen. 8:20, Abraham (Gen. 12:8), Isaac (Gen. 26:25), Jacob (Gen. 35:7), and such sacrifices continued until the time of Christ, when, according to the plan of God, they were intended to end, being fulfilled in the Antitype. The broad red line of blood therefore runs through all the Old Testament Scriptures, and teaching concerning it permeates the whole of the New Testament. To eliminate all teaching relating to this subject would leave a very badly mutilated book without a real message, for it must be borne in mind that the message of the Bible is the redemptive work of our Lord Jesus Christ; in the Old Testament in type and statement, and in the New Testament in act and teaching. All other matters have a direct relation thereto. The death of our Lord on Calvary is the greatest and most significant event of history, touching heaven and earth, and affecting men in time and eternity.

Certain things are worthy of attention in relation to this type. First concerning its nature. It holds before us the fact of death. Slain animals continually meet the gaze. The future is stern, solemn, awe-inspiring, thought-provoking. It must be in accordance with Divine instruction for no man would have put such a system into practice and have continued therein, for without the consciousness of the Divine approval his resolution would have failed. In noting the reason for such offerings, while there were differences of nature and ceremonial among them, they all speak of atonement for sin by death, and of salvation through substitution, not that the blood of animals could avail in this respect, (Heb. 10:4), but such offerings pointed forward to our Lord's sacrifice which would and does avail for the sins of the whole world (I John 2:2). In type the animal bore the punishment of man's sin, and in the acceptance of it his sins were forgiven. But as a sign that such sacrifices were only temporary and in themselves powerless to remove sin, they were repeated continually, our Lord died only once (Heb. 9:24-28). One death was all that was necessary. In it He bore the punishment of our sins (Isa. 53:5); I Peter 2:24), and by it He wrought the work of reconciliation. This work was then complete and effective, and brought nigh unto all a salvation that is full, free, and eternal. To declare, as the Romanists do in the Mass, that our Lord offers Himself as a sacrifice whenever that service is observed, is to teach that which is untrue, unscriptural and blasphemous. He offered Himself once in accordance with the Divine will. He does not require, nor would He offer Himself at the behest of a man. The real nature of sin is seen in the death of the sacrifice. Death is the penalty of sin (Gen. 2:17; Rom. 6:23), and it is a most awful thing in God's sight. Teaching may be given on this point, for it is needed in these days of indifference and shallow convictions. The young, particularly, require instruction concerning the heinousness of sin. Attention may also be directed to the love of God manifest in His provision for man's salvation (John 3:16), to the way in which to benefit from the Divine plan; and as a matter of general

interest in the light of the rejection by some of the necessity of bloodshed in salvation and of preaching it in the gospel message, to the prominent position of the altar in the courtyard of the tabernacle. The altar was where all could see it, no effort was made to hide it, it preached its own message continually before the people, and the smoke of its offerings was always ascending before them. It was admittedly a necessary part of the religious services of Israel, by Divine command. And in this we are admonished of the preeminence and necessity of bloodshed in our salvation and of our duty of giving such its proper place in our preaching. We should not hesitate to teach it because some dislike it, but give it a prominent place in accordance with its absolute importance.

**II. THE HANGINGS OF THE COURT (vs. 9-21).**

The courtyard, approximately one hundred and fifty feet in length, by seventy-five feet in breadth (v. 18), as intimated in a previous lesson, was surrounded by a wall, made of fine twined linen, seven feet six inches in height. This linen wall was hung upon brass pillars set in sockets of the same metal, and having hooks and fillets of silver (v. 10). These are briefly described in the directions (vs. 9-15, 17). The gate of the court was somewhat different in appearance, its hanging being made of "blue and purple, and scarlet, and fine twined linen wrought with needlework" and set upon four pillars of the same nature as the others (v. 16). It is not without significance that such a difference was made, as it most clearly sets forth the typical teaching relating to approach to the presence of God. Fine twined linen typifies righteousness or purity, and in these walls speaks to us of the righteousness of God which cannot be approached unto, it being death for any unauthorized person to touch the walls (Num. 3:38). No man can meet God on the basis of righteousness, except in Christ, for he has failed lamentably in observing the Divine law, and God cannot look upon sin. The pillars of brass remind us of the judgment of God, ministered according to righteousness, and the silver of the hooks and chapters and rods, made from the atonement money (Ex. 30:11-16; 38:27, 28), of the grace of God in providing atonement for guilty men through the death of Christ on the cross. And just as the rods ran all round the wall, so the grace of God permeates all His work both in the Old Testament and New Testament times. It is part of His nature and is manifest clearly in His dealings with man, as the chapter or ornament stood out clearly before Israel.

There was no approach unto God by way of the walls. No one could go through them, over them, under them, or round them, and reach Him in the holy of holies, so there is no hope of anyone ever reaching God and being saved on the basis of his own righteousness. The self-righteous person is doomed. There is but one way unto the mercy seat, and that is through the gate prescribed by God. And this typifies our Lord in a most distinct manner.

# Jarvis St. Radio Hearers—Attention!

## Do You Listen to CKGW Toronto Sunday Evenings 7.00 to 9.00?

### If So—Please Listen to This

Hundreds of thousands, perhaps, millions heard the gospel last season through the Jarvis Street Broadcast of its evening services.

Many conversions and restorations were reported, and large numbers of shut-ins, and people for other reasons deprived of the privileges of a Biblical ministry, reported having received much blessing.

Each Evening Service broadcast costs \$150.00.

Last year we were able to pay this addition to our weekly expenditure from contributions from our radio hearers supplemented by Jarvis Street gifts.

## Shall We Resume Broadcasting Sun. Evening Oct. 4th?

In order to do so we consider it would be prudent to secure pledges from our radio hearers sufficient to cover, or nearly cover, the \$150.00 a week.

Are you interested enough in the Jarvis Street Broadcast to help support it?

Will you pledge yourself to give or to be responsible for collecting \$5.00, \$4.00, \$3.00, \$2.00, or \$1.00 per week and for forwarding to the Radio Fund, Jarvis Street Baptist Church, Toronto, Ontario, the month's collection (for four or five Sundays, as the case may be), on the Monday following the last Sunday of each month?

### THINK OF THIS:

¶10 persons giving or collecting \$5.00 weekly would give one-third, or \$50.00, toward the service that would be broadcast to hundreds of thousands.

¶10 persons giving or collecting \$4.00 weekly would raise \$40.00.

¶10 persons at \$3.00 would raise \$30.00.

¶10 persons at \$2.00 would raise \$20.00.

¶10 persons at \$1.00 would raise \$10.00.

Thus 50 persons would raise \$150.00.

If we had \$50.00 over this per week we could broadcast a half-hour's Family Worship Service from ten to ten-thirty Sunday evenings, and reach thousands more.

SEND NO MONEY NOW, but if you desire that we resume broadcasting fill in the pledge form below and mail to Jarvis St. Church immediately, as we must sign our contract within two weeks.

Jarvis Street Baptist Church,  
130 Gerrard St. E., Toronto.

I promise to give or collect for Jarvis Street Radio Fund, beginning Sunday, Oct. 4, 1931, and continuing till the last Sunday in June, 1932,

\$5.00, \$4.00, \$3.00, \$2.00, \$1.00

(Cross out all figures above but the amount pledged)

per week, for the broadcasting of Jarvis Street Baptist Church Sunday evening service; and to forward the amount monthly.

It is understood that the above pledge is redeemable by me only if, and as long as each Sunday evening service is broadcast beginning 7 p.m. Eastern Standard Time, Sunday, Oct. 4th, 1931.

Name .....

Address .....