

The Gospel Witness

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

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

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New Testament Ecclesiology

There seems to be a tendency in certain quarters to advocate orthodoxy in theology, to the utter neglect of orthodoxy in ecclesiology; or, in simpler speech, to insist upon scriptural teaching respecting the doctrines of salvation, while ignoring the equally authoritative teaching of the Bible respecting the character and function of the church.

The importance of being scriptural in our ecclesiological views, however, will instantly be apparent if we take but the most cursory glance at the history of the Christian Church. One need but think of the Greek Orthodox Church, the Roman Catholic Church, or even Episcopacy in its various forms in general, to see to what heights and depths of error an unscriptural ecclesiology will lead.

The adversary of souls does not much care what part of the divine pattern he may mar and corrupt, if only he be permitted at any point to destroy its completeness. Using the term, *orthodoxy*, as representative of right thinking, evangelically, we may say the devil does not care through what door he gains entrance to the temple of evangelical orthodoxy if only he is permitted to establish himself somewhere within.

That he is doing so in our day, there can be no doubt. THE GOSPEL WITNESS has had occasion frequently, in contending for "the faith once for all delivered unto the saints", to contend against the principles of Modernism. But we believe Evangelical Christianity is just now being attacked by another blight which is just as menacing as Modernism. We refer to the anti-church movements of various sorts, carried on by people who profess evangelical principles. Sometimes it calls itself Interdenominationalism; another form calls its meeting-places frequently, "gospel halls"; while still another form might be styled, "tabernaclism".

But they all have this in common: they do not believe in a church, but only in the church. The church, they define as the mystical body of Christ. And they seem to assume that the Scripture has nothing to say about any other church. At the close of this article we will set out a list of texts in which the term, "church", is used as representative of the whole body of God's elect.

But the term is more generally used to designate a local assembly of believers, as "the seven churches which are

in Asia", "the church at Ephesus", Pergamos, and so on; "the church of God which is at Corinth", "the churches of Galatia", and many other such passages. The teaching we are here combating is specifically directed against the local church.

We are aware that many churches are housed in buildings which are called "tabernacles", as is the church meeting at the Metropolitan Tabernacle, London. The term, "tabernacle", is often used, however, in our day to describe a temporary structure. Of mere buildings called tabernacles, of course, we have nothing to say. We are speaking chiefly of those movements which boast that they do not believe in denominations, or in churches, and which widely advertise their zeal in evangelism.

We do not doubt for a moment that in these places the evangel, the gospel of salvation, is clearly and faithfully preached. But when sinners are converted, when souls, being born again, become babes in Christ, where are they to find a home? Obviously, they cannot be recommended to go to any of the churches, for our tabernacle friends do not believe in churches, and they could not recommend their converts to go there. But where shall they go? Where may they go to receive regular and systematic instruction in the things of God? To what religious family can they be joined for purposes of fellowship and scriptural doctrine and discipline?

These babes are born, but no home is provided for them. Hence they become religious waifs, ill-fed, ill-nourished, ill-taught, ill-mannered, and usually religiously unemployed and unemployable.

What a nuisance an undisciplined family can make itself to a whole neighbourhood! The children leap over fences, tramp down flowers, break windows, and upset things generally. No more destructive element can get into a New Testament church than one or more of such religious waifs. They have a smattering of religious knowledge, but they know nothing soundly and thoroughly. Their long habit of picking up a meal wherever they can, their appetite for all sorts of religious hash, and their addiction to religious stimulants, make it almost impossible for them to be comfortable in a church that is taught, and ordered, and disciplined, by the application of New Testament principles.

The best that can be said of some of these anti-church meeting-places is that they are religious obstetrical hospitals: the truly Christian church is a spiritual home in which new-born souls may be nurtured in the fear and admonition of the Lord.

During the war we went into Westminster Cathedral, in London, a Roman Catholic Cathedral. On the book-stall we saw a little booklet, as we now recall without verification, its title was, "The Duty of Catholics", or something to that effect, by Cardinal Mercier, of Belgium. Cardinal Mercier was then much in the public eye. We thought of him as being a very liberal Catholic, and we put a penny in the box and took the booklet, not having the remotest idea what it was about, except that it was about Roman Catholicism. The gist of the booklet, we later found, was to the effect that it was the duty of Catholics to marry young, and breed a population for the church. It was, indeed, a sort of revision of the original command given to our first parents, and might well be summarized in these words, "Increase, multiply, and replenish the church." When we read it there came to our mind immediately the scripture, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit"; and again, "Flesh and blood cannot inherit the kingdom of God."

Over against that, we remember that it is written, "The last Adam was made a quickening spirit", that the new race to which the "new man" belongs is born of the Spirit, and that that new race is described as "an holy nation". Young believers, quickened into newness of life by the power of the Holy Ghost, are described as "new-born babes" in Christ.

The apostolic method of propagating the gospel was to form churches of their new converts. They did not in apostolic days erect buildings, either gospel halls or tabernacles, but they did form churches. The epistles to the Corinthians, Ephesians, Galatians, Philippians, Colossians and Thessalonians, were written to churches, as were also the seven epistles of the Apocalypse, "to the seven churches of Asia". As marriage and the family constitute the divinely-ordained method of propagating the race after the flesh, so the New Testament Church is God's method of propagating and nurturing the new race born of the Spirit.

We are persuaded, in view of present-day conditions, and in the light of past history, that ecclesiological errors are just as dangerous as theological errors. We believe the Baptist emphasis on the New Testament teaching respecting the character, place, and function, of the local church is especially needed in our day. We respectfully suggest to our ministerial readers that a re-examination of the scriptures bearing upon this matter, and a careful exposition of the whole subject, would be most profitable to any congregation.

In the nature of the case, these anti-church movements are parasitical in their operation. While professing not to believe in the church, they really depend upon churches for their very existence. They are very much like a case which came under our observation in Toronto a few years ago. Under the leadership of one boy who was somewhat stronger in character than the rest, a small gang of boys was formed. They decided to live as gipsies. They found an unused lot, near an unused building, and there erected some sort of shack. They did not call it a tabernacle, but they might have done so. Each boy was supposed to make some contribution to its furnishing, and

so surreptitiously they extracted from their homes a rug, or a tea-kettle, or a frying-pan, or a chair, or whatever could be most conveniently and unobtrusively taken away. Then they made raids upon the family larder, and had a high time cooking their own meals with their mothers' supplies.

Of course they did not believe in the family or the home: they believed in perfect freedom. But they possessed nothing that had not been taken from some well-ordered home. They visited their homes, thinking their absence would not be noticed if it were not too long continued. But it was not very long before nearly all the boys fell sick, and then their rendezvous was discovered, and they were taken home, and nursed back to health—and, let us hope, to some measure of sanity.

That is a pretty fair parallel to what is happening in the religious world to-day. A clear, sound, sane, teaching of the New Testament respecting its doctrine of the church is necessary if young converts are to grow up into Christ in all things.

Following is a list of the principal passages in which the term, "church", is used to designate other than a local gathering of believers: Matt. 16:18; Acts 20:28; Eph. 1:22; Eph. 3:10, 21; 5:23, 24, 25, 27, 29, 32; Phil. 3:6; Col. 1:18, 24; Heb. 12:23; I. Cor. 12:28; Heb. 2:12.

WHAT ABOUT THE DOCTRINE OF BRITISH-ISRAELISM?

(We quote below a brief editorial from THE FUNDAMENTALIST, which is printed in Taunton, England. In order to identify this magazine we give the title in full, "THE FUNDAMENTALIST (with which is incorporated The Bible Call), The Journal of the British Bible Union." We print this editorial because it exactly expresses our view of the subject treated, and with equal accuracy represents our attitude toward the subject.—Ed. G.W.)

The Editor of THE FUNDAMENTALIST gets so many reproaches, on the one hand for not advocating British-Israelism, and on the other hand for not denouncing it, that it has become necessary once again to make clear our attitude toward it. If a choice has to be made between the tone and spirit of those who believe the doctrine, and the tone and spirit of those who reject it, we must confess quite often to a decided preference for the tone and spirit of the believers.

But we desire to say at once, and with the clearness we have used on previous occasions, that THE FUNDAMENTALIST has nothing to do with that doctrine either one way or the other. With particular interpretations of the Bible upon secondary matters, or with readings of History upon secondary matters, we do not concern ourselves. We have the tremendous and vital task of maintaining that Christ is Infallible and the Bible true. It is upon this platform that the British Bible Union has been organised: and, now, to vary it, or depart from it, would not be right—and we do not propose to do so.

There is, however, something more to be said upon one aspect of this matter. I am troubled, deeply troubled, about the attitude of some of my fellow-believers toward our British-Israel brethren and sisters. I have grieved over it, and prayed much about it; and I must speak about it, even though I offend some. For years I have chosen to offend men rather than to displease God: and I must choose it still.

There is a principle to be affirmed, which from the beginning the leaders of the British Bible Union have held.

(Continued on page 9)

The Jarvis Street Pulpit

"WORTHY IS THE LAMB THAT WAS SLAIN."

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 25th, 1932.

(Stenographically Reported—Broadcast over Station CFRB, 690 k.c.)

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

"Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Revelation 5:11-13.

Prayer by Rev. W. Gordon Brown.

Thy revelation, O Lord, to us in Jesus Christ hath been all love and power and grace; therefore do we come to Thee with our burden of need, with our consciousness of spiritual poverty, that we may be heirs of Thy glorious kingdom. We thank Thee for the work of our blessed Redeemer; that He hath finished the work, and cut it short in righteousness; that His atonement hath fully met the humanly impossible but just demands of the divine law; that His resurrection hath sealed our redemption; that death could not keep its prey, but that He tore the bars away, and rose triumphant.

We are happy to-night to rejoice in the ascended Christ, at Whose name every knee shall at last bow, and to Whom every tongue shall confess that He is the Lord Jesus Christ to the glory of God the Father. We thank Thee because He hath risen to that height where He is above principalities and powers, to the very throne of all being, there to fill all things, and to sum up in Himself the entire universe. We bless Thee for His present intercession, and that although at times the intercession of Thy saints may be weak and their words fall, He ever liveth to intercede for those who come unto God by Him. Therefore do we bless Thee for His perfect, His eternal salvation. We rejoice also in the hope that we shall see Him, and be like Him, for we shall see Him as He is. Hasten, O Lord, the day of Thy return. Make us ready for it. Purify our hearts in this great hope. So do Thou come, great God, and lift us above the toils of sense, above the weight of the world; lift us to that larger sphere, that greater life, wherein Thou Thyself dost dwell, where we may view things in the light of eternity, from the standpoint of God.

To this end, bless our gathering to-night. Minister to us through the singing of these hymns, the reading of Thy Word, the proclamation of Thy gospel, that we may understand God better, and love Him more.

Now, O God, we beseech Thee that Thou wilt grant to all who trust in Thee a renewed and very sweet consciousness of sins forgiven. Oh that the burden of them may be lifted, and that a fresh power day by day may be granted to overcome!

We pray for those who are sick and afflicted. To such as are in pain, grant a consciousness of the presence of the sympathizing Man of Sorrows, Who knoweth all our weaknesses and all our distresses, Who hath borne for us the weight of sickness and of sin. Grant to such as it may please Thee to restore the healing power of Thy love, and, above all, may we learn through distresses the lessons the great Teacher would bring to us.

We pray for those who are sad. Let them find that earth hath no sorrow that Heaven cannot heal. Some may be nearing the dividing line between this world and the next; Oh that Thou wouldst hold their hand, that their eyes may not be upon any hope in themselves, upon any vain good works of their own, but only upon the perfect work of our glorious Lord.

We pray for the multitude of the lost, those for whom Christ died. Come, Thou great Shepherd of souls, and seek out many of them to-night. Unstop their ears that they may hear Thy call. Open their eyes that they may see that Thou art come for them. Melt their hard hearts, that they may respond to Thy love, and be found of the One Who is seeking them. Make it a night of salvation for us here, and to all who join with us in this service, since we ask it in the Saviour's name, Amen.

Admittedly the book of Revelation is one of the most difficult of all the books of the Bible. Highly symbolical in every part, it is yet the word of God, and it must be interpreted in the light of Scripture as a whole.

I shall not labour this evening to give you an exact exposition of its place in the eschatological teaching of the Bible, but I think we may safely view these verses as a revelation of a heavenly scene in which there is a striking description of our Lord, and in which we hear an innumerable multitude ascribe praise to Him, which praise finds a response from the entire universe.

I.

Here, then, is A DESCRIPTION OF THE ASCENDED CHRIST. He is described as "the Lamb that was slain". It is well that we should study with care all the circumstances attendant upon the days of His flesh, that we should weigh His words, that we should give diligent heed to His precepts, and to the principles of His teaching in general. Of course, we must view the cross and the resurrection, but here we have a revelation of Jesus Christ as He now is, as He appears, not upon earth, but in heaven; and I think, for the confirmation and inspiration of our faith, we do well frequently to contemplate the glories of our ascended Lord. I invite you this evening to view Him through the medium of this divine revelation as a "Lamb that was slain".

First of all, He appears in *the character of a Lamb*. Very many names are used in the Word of God to describe the Lord Jesus, both in the Old Testament and in the New. As for example, "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." He is spoken of under the figure of a star, "The bright and morning Star"; He is described as the "Sun of righteousness"; and He Himself said, "I am the light of the world"; "I am the bread of life." He spoke of men's drinking of Him, and finding in Him the Water of life. He is the Shepherd of the sheep. He used such a common thing as a door to illustrate His ministry.

But in the heavenlies He is described as a Lamb. Surely if it means anything, it must mean that the central truth respecting the Christian revelation is to be found in that great fact that Jesus Christ came into the world to be *the Lamb of God*. I know that He was a Teacher. I know that He left us an example that we should follow in His steps. I know that He is described as "the Apostle and High Priest for our profession", "the Shepherd and Bishop" of our souls. But here He is likened to a Lamb.

And to a Lamb "*that was slain*". I wonder when

people get to heaven, do they discuss with each other the path by which they came, and the occasion for their coming? Some have come up from the sea, and some have been rapidly translated from the field of battle; others have gone to glory from sick rooms, and by many strange visitations the earthly pilgrimage of the saints has been terminated; and, having been redeemed, for them to be absent from the body has ever been to be present with the Lord. But nothing is here said as to what was the occasion of their exit from earth. But here is this one Character Who is spoken of as having been slain. He was not permitted, like His great progenitor after the flesh, to serve His own generation by the will of God, and quietly to fall to sleep. His life ended in violence. He was driven out of the world.

It is noted in heaven that the Lamb was slain. That, of course, is an historic fact. But how did He die? And why did He die? Did He die as a martyr to an ideal? Was it because of some peculiar ideal on his part which ran counter to the opinions of men, that His earthly life was suddenly terminated, and He found access to heaven? Why was He slain?

He is spoken of in this same chapter as "the Lion of the tribe of Juda". But not as a lion was He slain, not because He had torn men, not because He had done violence to men. He was slain as a lamb, the most inoffensive of all creatures. What can it mean but that in the glory He appears in the same character in which, and by which, He was introduced by John the Baptist as recorded in the Gospel of John, as "the Lamb of God, which taketh away the sin of the world".

That, my dear friends, is the central truth of the gospel, and I care not what men may say of the Lord Jesus, how complimentary they may be, unless they worship Him as the "Lamb that was slain", He will not accept their homage. He asks no compliment of anyone: he asks the submission of heart and intellect. He asks that He be worshipped for what He is, the Son of God. But I say, no matter how men may exalt the name of Jesus, no matter how they may laud His character, the beautiful symmetry of His balanced life, the quality of His teaching, and the splendid example He left for men to follow—man may say all that about the Lord Jesus, and yet fall entirely short of preaching the gospel. Jesus Christ must be known as the Lamb, and if he is not known as the Lamb He is not known at all. In heaven He appears as a "Lamb that was slain".

Then, will you note the *completeness of this descriptive scene*: literally, "the Lamb slain". Whatever was involved in His violent death was complete and "finished". When sentence is passed upon a criminal, and it is ordered that he receive certain lashes, sometimes he receives them on the instalment plan,—so many shortly after he goes in, and then after a period, so many more. But whatever was done to the Lord Jesus in that respect, was finished, and is not to be repeated. While His slaying, historically, is in the past, as to the moral, judicial value of it, it is an eternal fact. He Himself said, "I am he that liveth and was dead; and, behold, I am alive for evermore."

"Christ being raised from the dead dieth no more; death hath no more dominion over him." The utmost farthing of the world's indebtedness has been paid. The slain Lamb must forever be the centre of Heaven's interest. His atoning work was "finished" when He bowed His head and gave up the ghost: "Although the works were finished from the foundation of the world".

And yet remember *He still abides in His character of a Lamb*. He *is* the Lamb. "Worthy is"—not the One Who, as a Lamb, was slain, but Who still appears before God as the Lamb—"worthy is the Lamb that was slain."

"The Lamb is all the glory
In Immanuel's land",

and always will be, not to the end of time, for time shall be no more yonder, but for ever and ever "the Lamb is the light thereof". So, my dear friends, He lives to present Himself a Sacrifice to God: "Delivered (slain) for our offences, and was raised again for our justification." And He appears in heaven in His character as a Lamb.

I want you especially to notice too that *Heaven proclaims His infinite worthiness in that character*: "Worthy is the Lamb that was slain." I think it far more important that we should know what Heaven thinks of the Lord Jesus than that we should read the latest book produced by some professor of theology who thinks he has some especially new light upon this subject. I have a quotation here in which a professor of theology is asked, "Does the religious thought of the American churches still believe—do you still teach to your theological students what is known as the 'vicarious atonement'? Has not that doctrine largely disappeared from theological language?" To which the professor answered, "If by your question you mean a 'substitutionary sacrifice', then it must be admitted that such terminology has fallen into disuse. Because the belief in what it implies has."

So much for the theological professor, but in Heaven they are rather old-fashioned still, and they still cry, "Worthy is the Lamb that was slain." I would far rather know what they say about Jesus Christ in heaven than what they say about Him in any theological seminary in the world—including, of course, Toronto Baptist Seminary. Surely those denizens of the upper world know something of the significance of the death of Christ. If Paul were mistaken in teaching the doctrine of substitutionary expiation, if the writers of the New Testament were all wrong in teaching us there is no salvation but through the blood of Christ, surely when they got to heaven they would have found it out, and surely they would have been in haste to correct it when they arrived there. But what did this seer on the Isle of Patmos, when the heavens were opened and he saw visions of God, and his spiritual hearing was rendered so acute that he caught the echo of the heavenly music, hear Heaven singing about? They sang about the blood. They sing up there about "the Lamb that was slain". It is the only thing that is worth singing about. It is the only theme that never wears out.

I have every respect for gentlemen who teach theology, but I cannot help believing that *the angels know a little too*. (Do you not think so, Brother Brown? I actually think they could keep up with you in Greek!) What does the text say? It says that the angels proclaim the worthiness of the Lamb. Do you think the angels were mistaken? the archangels, the cherubim, and the seraphim, and *the four living creatures*? They, too, are in Heaven and they are associated in this revelation with the angels in proclaiming the worthiness of the Lamb.

There were some elders there also. John was one of the last of the apostles, I mean he out-lived most of the others, if not all. Most of them had gone to the great beyond before John saw this vision. The elders yonder know something about what is going on here. I know

that, because Moses and Elias appeared on the Mount of Transfiguration, and spoke to our Lord Jesus, discoursing with Him about the decease, the exodus, which He should accomplish at Jerusalem. I rather think Moses said, "I know what the Exodus really meant now. I know the meaning of the paschal lamb better than I did before." Heaven sees more in these divine ministries than we do surely. The elders who had sat at the feet of Jesus Christ now cast themselves again at His feet and proclaimed the infinite worthiness of the "Lamb that was slain".

In our day there are preachers who are fond of quoting great names, names they think are great. Some preachers' sermons are made up of quotations. There are some sermons that are very much like the "crazy" quilts the ladies used to make out of pieces of silk from everybody's bonnet. What "crazy" things they were! I have heard many sermons like that,—little bits from this man and the other man. If we are going to quote anybody, let us quote someone who has real authority.

When I want to know what Jesus Christ came for, what He accomplished, what estimate is put upon Him in heaven, I turn to this book, and I find the living creatures and the elders join in proclaiming the worthiness of the Lamb that was slain. And I will put that against the opinion of all the theological professors on earth. I will say, "My brethren, you are only children in the kindergarten class, while these have been graduated in Heaven's university; and there in the bright light that shines in the face of Christ they know much that we have never learned yet—but still they acclaim Him as "the Lamb that was slain".

I think we had better abide by that doctrine. I think we had better regard it as settled that that is the central truth of the gospel of our God.

But that is not all. Will you notice this? There were many angels, besides the beasts and the elders. *How many were there?* "Substitutionary sacrifice" has been dropped from theological language! It is no longer used! How our clever men love to flaunt that before us, "The consensus of scholarship" is so-and-so. Who wants to take the vote of the majority on matters of this sort? "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." This is, to use an expressive term, but a not much used one, an esoteric matter, it belongs to the initiated, to those who are within the family circle: "The secret of the Lord is with them that fear him; and he will show them his covenant."

You may be in the minority here. How some people do look down upon us—some ministers, too. Some of them get on stilts to look down on me! And they seem to enjoy it as though they belonged to a superior order. They do not believe this old-fashioned doctrine of salvation through the blood! They say this doctrine is preached from very few of the "prominent" pulpits of Toronto. Well, so much the worse for the "prominent" pulpits if that is so.

Listen you students, whom we are glad to welcome back, "I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain." We shall be in the majority by and by,—and more than that, as I will show

you before I get through. If you want to be on the winning side, on the side of God's eternal truth, then come to Him Who is Himself the Truth, and Who is none other than the "Lamb that was slain". Surely if our faith can but hear this triumphant song ringing down the skies from the lips of those bright spirits who know not in part, but who now know even as they are known, who no longer see through a glass darkly, but face to face,—when you hear ten thousand times ten thousand, and thousands of thousands, saying, "Worthy is the Lamb", you had better get into the choir and join the chorus.

And as for those of us who know these things to be true from our own experience, let it come to us as a confirmation of our faith this evening, that by this divine disclosure of the glory of this other world, we may be sure that to believe on Jesus Christ as the slain Lamb, is to come into agreement, into harmony, with the angels, with the elders, with the spirits of all just men made perfect, and with God. What a description of Jesus Christ!

II.

Listen to what they say of Him, "Worthy is the Lamb." Then THEY DEFINE HIS WORTHINESS; they tell us what He is worthy to receive: "Worthy is the Lamb that was slain to receive power." That word is not the word sometimes translated, "authority". Jesus Christ said, "All power is given unto me in heaven and in earth", meaning, "All authority is given unto me in heaven and in earth." But this is something more than that authority which belongs to position. A man may be very weak, and yet have authority. A five-foot-six policeman may arrest a six-foot-six criminal, and the criminal have nothing to say, because the smaller man has authority. But if it were a question, not of authority but of power, it might be a bad job for the policeman.

"Worthy is the Lamb . . . to receive power." Resident in Jesus Christ is the power which spake the worlds from naught. All power, as well as all authority, belongs to Him. Behind His every command there is the dynamite by whose operation the worlds came into being. And, blessed be God, behind every promise, and every principle of every promise, there is this reservoir, this infinite reservoir of almightiness.

"Worthy is the Lamb . . . to receive power." There are some men who cannot be trusted with power. That is why the king and the governor must be surrounded with a constitution, and regulated by it, because a mere man, clothed with unlimited authority, and having himself power in his own person, is almost sure to become a despot. Blessed be God, this world is going to be ruled ultimately by a Despot—it is now, but His rule shall ultimately be manifested: the world will be under the rule of a Despot, but of a benevolent Despot. The sceptre can well be placed in the wounded hand of the Man of Calvary.

The Queen of Sheba said to Solomon, "Because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice." And it is because "God so loved the world" that He has clothed Jesus Christ with power. He is worthy to receive power.

And what next does it say? "And riches." Riches! When He was upon earth He sent His disciples to catch a fish, and to find in its mouth a coin with which to pay His taxes. He said of Himself, "The foxes have holes, and the birds of the air have nests; but the Son of man

hath not where to lay his head." When every man went to his own house, Jesus Christ went to the Mount of Olives because he had no house to go to. He was dependent upon the hospitality of those who loved Him. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Now He is exalted and the denizens of Heaven cry, "Worthy is the Lamb . . . to receive riches."

There are many people who receive riches in this life who are not worthy of them, and still more who, when they get them, do not know what to do with them. It is not an unmixed blessing to be rich—although I suppose most of us would be willing to risk the dangers of it. We think we should be the exception to the rule. But here is One Who is worthy to receive riches.

But how shall Jesus Christ be made rich? Is it not written of Him that God hath appointed Him Heir of all things? When Eliezer went to find a wife for Isaac, and found Rebecca, in introducing himself he told the story of his master Abraham and said, "And the Lord hath blessed my master greatly; and he is become great; and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath." He made him his heir, and all Abraham's wealth was conferred upon Isaac. Our Lord Jesus is the Heir of all things.

I read of someone's winning money in the races the other day. I hope you will not try it, because when one man wins a thousand dollars at the races, someone else must lose it. Every gambler is a potential thief. I remember a man who came in here who had been betting. He won once or twice—I am always glad when I hear of people's losing their money, for it teaches them wisdom. It is a dangerous thing for a man to win. We tried to help this man, but he started again. He took a thousand dollars of his employer's money, and lost it. He got into the hands of the law, and was sent to jail.

His wife came to me to ask me to sign a document requesting his parole. I said to her, "Did you know your husband was doing this?" "Yes." "Did you consent to it?" "Reluctantly at first, but after a while I did." "Why did you do it?" "I thought we might recover ourselves by this means?" "Did it ever occur to you that every dollar you won, if you did win, someone else must lose, and that you and your husband are potential thieves? Parole your husband? No! If I could, I would ask the court to double his sentence, and to pass it on you too."

But somebody got rich the other day, and it was reported they had to call the police to protect them. If the paper should say to-morrow that somebody had left you a million dollars, you would be surprised at the number of friends you would have. All your friends would come around to visit you. Did you ever read Thackeray's "Vanity Fair"? If you have money you will have plenty of friends.

I am glad I have one rich Friend. I rejoice all the more because I know that He is going to share it with me. "If children, then heirs; heirs of God, and joint-heirs with Christ." "Worthy is the Lamb . . . to receive riches"—all the riches, not of this world, but of the universe. What do we know about it? There may be a million other worlds like this. Spurgeon, when speaking

to a great company of ministers, said, "Brothers, shall we each have a pulpit somewhere amidst the spheres? Shall we have a parish of millions of leagues? Shall we have voices so strengthened as to reach attentive constellations? Shall we be witnesses for the Lord of grace to myriads of worlds which will be wonder-struck when they hear of the incarnate God? Shall we be surrounded with pure intelligences enquiring and searching into the mystery of God manifest in the flesh? Will the unfallen worlds desire to be instructed in the glorious gospel of the blessed God? and will each one of us have his own tale to tell of our experience of infinite love? I think so, since the Lord has saved us 'to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.'" There is a great future before us, for all the wealth of the universe belongs to Jesus Christ, and you and I, if we are washed in the blood, are joint-heirs with Him. That ought to help us in times of depression.

"Worthy is the Lamb that was slain to receive . . . wisdom." It requires more wisdom to spend money than to make it. I have known a few men who were well able to make money, but after they had made it they could neither spend it nor take care of it.

"Wisdom." When Solomon became king, and the Lord asked him what He could do for him, he asked for only one thing: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" In effect he said, "Make me a wise king." And Solomon was so wise that the Book says, "I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee." The Queen of the South came from the uttermost parts of the earth to confirm the reports she had heard of Solomon and his court, and when she had seen, there was no breath left in her. She said, "It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me. Thy wisdom and prosperity exceedeth the fame which I heard."

But even in the days of His flesh the Lord Jesus said, "Behold, a greater than Solomon is here." And now in the glory He is worthy to receive wisdom. He is Wisdom; He is the Fountain of wisdom. There is no wisdom apart from Him: "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments." How infinitely wise is He Who sits upon the throne! Do not challenge His decree. Do not call in question the acts of His government. Let us learn rather to say, "It is the Lord; let Him do what seemeth Him good."

"And strength." It is akin to the word "power", but I think it has a slightly different significance. Samson was a mighty man. He had great power. He could lift the gates of the city, and walk away with them. He could wrap his arms about the pillars in the temple of the Philistines, and bring it down upon him, slaying in death more than in his life. He took the jaw-bone of an ass, and slew heaps upon heaps of the enemy. Yet there was a sense in which Samson was very weak, one of the weakest of men. Shorn of his locks, in the lap of Delilah, he became weak, and they put out his eyes, and put him in prison, and set him to grinding at the mill.

There are men of real might who have not moral strength. But do you not think there is a suggestion of the full-orbed majesty of the Lord Jesus here? He has not only power, but He has strength. He is God, and "beside him there is none else".

"And honour". What an ado we make about the little honours and preferments which man, whose breath is in his nostrils, is able to confer upon his fellows! What an humbug these university degrees are! You can buy them if you have the price. Such a passion have men for some sort of recognition that I heard of a coloured church who wanted to make their Pastor a Doctor of Divinity, and they wrote to ask what it would cost. When they had taken the collection they found it was only half the amount required. They sent it on, and asked them to send one "D" this time, saying they would get the other a little later! If you knew some of the coloured people as I do, you might regard that story as being authentic.

But I know some people who are not coloured who are just as passionately desirous of some sort of academic recognition. What do these things amount to? I suppose there is something in earthly recognition for service rendered. When a man has some real achievement to his credit in the realm of science, or in the profession of arms, or in the realm of literature, when he has been a real benefactor of his race, we may well say, Well done. If people are liable to forget him, we may put a plaster on him, make him a doctor, or a knight.

But here is One Who is said to be worthy to receive honour—and they say that in heaven. No accomplishment in the realm of science, or of arms, or literature, or statescraft, or any other sphere of human endeavour, has ever matched the accomplishments of our Lord Jesus Christ. What has He done but redeem a world from destruction? It is no wonder this innumerable multitude who have been redeemed by His blood declare that He is worthy to receive honour.

My dear friends, I beg of you to remember that Jesus Christ is worthy to receive honour. Never speak lightly of Him. Never permit yourself to listen the second time to a man who discredits or even minimizes the Lord Jesus. Never allow Him to be dragged down to the level of man, for yonder among the angels, and archangels, and that vast multitude which no man can number, they join in declaring that He is worthy to receive what Heaven calls honour.

"What shall be done", said Ahasuerus the king, "unto the man whom the king delighteth to honour?" You remember how Haman prescribed the course, as he supposed, for himself, but really for Mordecai, who at last was led in triumph through the city while it was proclaimed, "Thus shall it be done unto the man whom the king delighteth to honour."

But what shall be done unto Him Whom all Heaven delighteth to honour, Whom Heaven with one voice declares worthy to receive honour?

"And glory." Some of you looked at the sun the other day during the eclipse. I hope you had wisdom enough to veil your eyes, that you did not try to look into that blazing orb of day with the naked eye. Many people have been troubled with defective eyesight since, and are in the hands of doctors. Yonder there will be a day when before the transcendent glory of the Lamb, even the stars, the moon, and the sun, shall fade away because of His greater glory. "The city had no need of the sun, neither

of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof"—"Worthy is the Lamb . . . to receive glory."

"And blessing." Blessing! The idea in that word is the idea that is contained in the one hundred and third Psalm: "Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty." We bless Him. We thank Him. We pour out the gratitude of our hearts because of all He is, because of what He has done. This innumerable multitude declares that He is worthy—shall I put it that way?—of the praise, of the thanks, of the gratitude, of the universe, for what He is, and for what He has done. Blessed be His name for ever, such is our Saviour!

III.

With this simple word I have done. Here is AN UNIVERSAL AMEN, for when Heaven had thus spoken, John listened, and he said, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying."

"Every creature which is in heaven." There is absolute unanimity in heaven; they are of one mind, one estimate, one heart, in proclaiming the glory of the "Lamb that was slain". The doctrine of the atonement is not a matter of dispute in heaven. It is all settled there. They all know about it. There is absolute unanimity of opinion there. My professor-friend says that substitutionary sacrifice is out of date, but John said he heard every creature in heaven say, "Amen", to that cry, "Worthy is the Lamb that was slain." There was no exception.

"And every creature which is . . . on the earth." We shall reign on the earth. The Lord will not be defeated in this old world: "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Some day the whole earth will declare that Jesus Christ is worthy of all honour.

"And under the earth, and such as are in the sea, and all that are in them." "The devils believe, and tremble." I verily believe that at last on that dreadful day when the books are opened, and men are judged by the things that are written in the book, and such as do not believe are cast into the lake of fire, there will be not one voice that will dare to impugn divine justice. The lost will declare, "Worthy is the Lamb that was slain. It is not His fault. It is not His doing that we are not saved." "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Are you going to be the one discordant note? Are you going to strike a note of discord in this universal harmony? Is your heart, your life, to be out of tune with God? That is my question. The time is coming when all that are in the earth, and in the universe at large, will worship Him. It is too vast a subject to describe. It transcends our utmost imagination—but the time is coming when in this infinite universe there will not be one note of opposition, one note of discord. To Him every knee shall bow, and every tongue shall confess Jesus Christ as Lord, to the glory of God the Father.

Will you not receive Him as Saviour now? His blood was shed for you. He paid your debt. He offers you full

and free forgiveness. He has become the Author of eternal salvation. He has entered into the holiest of all with His own blood, to intercede in your behalf. I beg of you to receive the testimony of God's holy Word, and to bow humbly at the feet of the crucified but ascended Saviour, saying with Thomas, "My Lord and my God."

Let us pray: O, Lord, we beseech Thee to help us to hear the voice of Thy Spirit. May the Babel sounds of earth be silenced! May we hear the voice of Heaven! We thank Thee for the music of the Skies. We thank Thee for Him Who came to take out of these discordant lives of ours all that is out of harmony with Thy will, that He might re-tune us to the will of God, that so earth might once again be brought back into harmony with Heaven. We bless Thee this evening for the great truth that God was in Christ reconciling the world unto Himself. Help us now, those of us who are in this building, and those who hear over the air, to cry the old prayer of the publican, God, be merciful to me a sinner, that we may go to our houses justified. We ask it in Jesus Christ's name, Amen.

RADIO ECHOES.

The Sunday evening broadcast from Jarvis Street pulpit apparently is being much used of the Lord in bringing inspiration and strength, as well as comfort to the Lord's people, and in not a few instances conviction and conversion to the unsaved. We give a few extracts from our radio mail:

From a Minister in Rochester, N.Y.: "Listened Sunday evening with great interest to your sermon on Compromise, and would appreciate receiving a copy of it if you have it in print.

"Thank you, and wishing you the Lord's richest blessing in your work."

Asking for a copy of the sermon of the 18th, a Toronto hearer says: "We enjoyed it much, and your service brings cheer and new encouragement to many hearts. May God give you a rich harvest of souls for your labour."

From Conneaut, Ohio: "I listened to the sermon Sunday evening by Rev. T. T. Shields, and am anxious to get a copy of the sermon to hand to some of my friends. I also would like a sample copy of The Gospel Witness. I heard Dr. Shields several years ago in Los Angeles, at the Church of the Open Door, and am always glad to read anything he writes. I am enclosing a small sum to help out where it may be needed."

The following letter is from a Lutheran Pastor in Ohio: "After having listened to the radio broadcast of this evening's service through station CFRB, Toronto, I am writing with the request for a copy of the sermon that was so ably delivered, and stenographically reported.

"It just happened that I dialed in upon your service for the first time—perhaps it was the direction of the Lord—and listened, not as the minister I am, but as an unseen member of the radio audience, thrilled with the words of truth that were uttered. It was inspiring and refreshing spiritually to hear the pure, unadulterated gospel message from the text which was so fully expounded.

"I am a young Lutheran minister, ordained just two years, and to hear inspiring sermons, such as the one to-night, gives me much encouragement in my own work. May God bless you and your church."

A hearer in Oshawa writes: "We listen in to you every Sunday evening. We love your preaching. We thank God for men that will preach the old gospel of the blood of Christ. We are sending you \$5.00 for the work."

We are just turning over our file, and selecting a sentence or so from each letter, as follows:

A letter from Galt requests sample copy of The Gospel Witness with the sermon of Sunday, September 18th. A request from the town of Mount Royal, Montreal, under date of September 12th, for a copy of the sermon of September 11th. A letter of the 16th from a Toronto hearer requests a copy

of The Gospel Witness "to send to my sister in the Old Country." A letter from Alpena, Mich., addressed to the radio station, dated September 12th, reports clear reception, requests a copy of the paper, and—a photograph of the speaker! Another letter from Exchange St., Rochester, contains \$1.00. A letter from Newmarket asks for a copy of the paper.

A letter dated at North Second St., Philadelphia: "I enjoyed your message last night, on the House of Rimmon, and would be pleased to have a copy of the sermon on the subject." (We are glad to know we are being heard in Philadelphia.)

Another from Skinners Eddy, Pa., says: "I greatly enjoyed your message last night on the House of Rimmon, and would be pleased to have a copy of the sermon on that subject."

From Weston: "A number of us heard the conclusion of the Sunday evening broadcast from Jarvis St. Baptist Church. We would like to have a copy of the sermon if you could send it to the above address."

From Brantford, Ont.: "Truly we have real fellowship with Jarvis St. through the radio, and take great joy in sending our little offering of \$5.00 for the Radio Fund.

"We felt like singing, 'Praise God from Whom all Blessings Flow,' when our Pastor came on the air a week ago Sunday with such a powerful message, and then last Sunday with such a heart-searching message. Truly the Lord has answered prayer on his behalf.

"We are constantly remembering the services at Jarvis St. in prayer, and feel sure of rich blessing through the broadcast." This was dated September 6th.

Another letter from Oshawa: "As announced over the radio, I am asking if you will be good enough to mail me a copy of the sermon you preached on Sunday evening, September 5th, the text being, 'He then having received the sop went immediately out: and it was night.'"

A hearer in Owen Sound writes: "I am English. I came over to this country in 1912, and have been in Owen Sound for 12 years. A few months ago I turned on the radio, and to my surprise I found I had Jarvis St. Baptist Church, Toronto. I do not think I have missed a Sunday night since. I may say it is the most homely service I ever heard over the air; the hymns are homely, and the addresses are helpful. They bring to my mind the services we used to have at home. The other Sunday night I was listening to your service, and the message came to me as if it was years ago; and the words of my mother came to me, 'Always try to keep to the Bible.'"

From Bracebridge: "Enclosed please find one dollar. Listener-in."

From Sault Ste. Marie, Mich., under date of September 8th, a letter containing \$10.00 for the radio fund forwarded in behalf of two sisters in Christ.

A letter from Verdun, a suburb of Montreal, Que., says: "Will you kindly forward me a copy of your paper publishing the sermon preached on Sunday, Sept. 11th. Wishing you every success in your work."

A Toronto hearer: "Listening in to your service last evening, which we thoroughly enjoyed, we wondered if it would be possible to have the sermon sent to us to read, and also to pass on to some dear friends in the Old Country." This was dated Sept. 12th.

A letter from a member of Jarvis Street Church at Oakville enclosed \$10.00 for the radio fund.

From Matheson, Ont.: "Kindly send to the following address a copy of The Gospel Witness. Find stamps enclosed. Also state how much The Gospel Witness is a year."

A letter from Swansea, Toronto, asking for a copy of the sermon preached Sunday, Sept. 18th (Naaman in the house of Rimmon) says: "I wish to thank you for preaching that sermon, and making it so plain. It greatly cleared my mind on some things I could not understand. Some time ago I asked a minister his opinion about the theatre and the movies, as I did not think it right for a child of God to go to such places, and he told me we had to be broadminded these days . . . When you asked for those who would be out-and-out for Christ, I, sitting by my radio, was one who took his stand to be out-and-out for the Lord. I am not able to attend church now because of deafness, but thank God for the radio."

Westfield, N.Y.: "Please send me a copy of The Gospel Witness containing the sermon preached to-night by Dr.

Shields. I have been a frequent listener to your service, and am blessed by it.

"About a year ago my husband and I visited your church one Sunday evening."

A letter from a Toronto hearer, dated Sept. 18th: "I listened with great interest to your sermon on the radio to-night, and should much like a copy of The Gospel Witness. In fact, I should like four copies to distribute among friends. I enclose a dollar for same."

"From Port Dover, Ont.: "Will you please send me a copy, when issued, of the sermon broadcast over CFRB this Sunday evening from 7.00 to 9.00 p.m. Stamps enclosed."

Condor, N.Y.: "I enjoyed the broadcast Sunday evening. It was very timely. We have many a preacher on this side not preaching what he believes, but bowing like Naaman with his master in the house of Rimmon."

From Barrie, Ont.: "I should very much like to have The Gospel Witness containing your sermon on Naaman."

Sept. 5th: "Please sent me a copy of sermon delivered by Dr. T. T. Shields last Sunday. I am enclosing a stamped, addressed envelope. It is a great privilege for me to know of the great work Jarvis Street Church is doing." This from a Toronto hearer.

From Seeleys Bay, Ont., Sept. 4th: "I heard part of Dr. Shields' sermon this Sunday evening, and should be much obliged if you would forward me a copy."

From Buffalo, N.Y.: "Enclosed is \$1.00 for the radio fund. I had hoped to send you more this summer. Could I have The Gospel Witness for last Sunday? The radio ministry helps to hold me in this home where the people do not go to church. May the Lord bless Dr. Shields and sustain him."

North Attleboro, Mass., Sept. 4th: "Allow me to express my appreciation of your masterly sermon this evening from your church over the radio. I assure you it is edifying to hear the Word of God such as you preached. I wish I could have been at your service. I enjoyed that beautiful hymn, "Abide With Me", and sang it heartily. My home is on the shore of Greenwood Lake, and I listen in Sunday night, for I am four miles from town, and miss my church, in which I have been brought up from my childhood. May God bless you in your work." This from an Anglican friend.

From Elmvale, Ont.: "It is with pleasure I write these few lines, as I have just come in from a neighbour's after hearing you preach for nearly two hours, on the man with the withered hand. I was very much impressed, and I wish more pastors had the passion for souls you have. I would like very much to have a copy of the sermon you preached this evening, as there are others I would like to have hear it. I am a Presbyterian, but have a small family, and living some distance from church, cannot get out as often as I should like. I shall look forward to hearing you again by radio, and through the medium of The Gospel Witness."

A letter from Brantford contains \$2.00 for the radio. A letter from Cobourg: "Please find enclosed money order for \$10.00." A letter from Hamilton: "Please find enclosed \$10.00 for the radio fund."

A letter from a minister in Macedon, N.Y.: "Kindly send me a sample copy of The Gospel Witness containing your last sermon, August 28th. We enjoy your Sunday evening service by radio. We notice that often in speaking of Christ, you use the words, 'Lord Jesus'. Do you use the word, 'Lord', with the meaning of Jehovah, thus coupling the Divine and the human? We like to hear it as used by you."

"Permit me to express my sympathy with you in the recent great loss you sustained in the home-going of your beloved wife."

The foregoing have not been selected: they have been taken one after the other from the radio file, beginning with those of most recent date. Hundreds of other letters might be quoted, but these will give a little idea of what the radio is accomplishing.

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WHAT ABOUT THE DOCTRINE OF BRITISH-ISRAELISM?

(Continued from Page 2)

From the beginning we have continually been charged with endeavouring in the spirit of the persecutor to compel uniformity of belief upon all issues—even upon secondary questions, and minor points of interpretation. That charge has always been a false charge. It has always been the precise opposite of the principle which has actuated us. We have always affirmed the position "*in things essential, unity: in things non-essential, liberty*". On secondaries, and on minor points of interpretation, there always has been, is now, and always will be, wide divergence of opinion. Very good. On such matters we have no right to regard one another as any the worse for difference of opinion, or any the better for agreement. We must think, and let think. The actual agreement, of all who believe Christ Infallible and the Bible true, upon the essential primary fundamental matters is most marked and noteworthy. Only for these things have we the right to *contend earnestly*: and only for rejection of these things have we any right to criticise professors of the Christian Faith.

Hence this Journal takes no part, and dare not before God take any part, in the criticism of those who believe that the British Tribes are part of the lost Tribes of Northern Israel. That criticism amounts sometimes to a real persecution, from which all we Protestants should diligently and resolutely turn away. For instance, an earnest Christian, who is not a British-Israelite, was recently refused religious employment on the ground that he had been for a little while *connected with an organisation, which was suspected (wrongly!) of sympathising with British-Israel doctrine*. What is that but persecution? A very able minister was about to be offered a Church appointment when it was discovered that his historical and Biblical reading had led him to think Britons were Israelites, and at once the appointment was closed against him! What is that but persecution? Of course, in either case the parties responsible might justifiably have said: "If engaged by us we should like to have your word that you will not use this position for the advocacy of British-Israelism": and the answer would have been "I will not". But we do not believe there is any justification whatever in God's sight for the bitterness which sometimes mars the criticism, or for the ostracism of British-Israelites, which makes the opposition indistinguishable from positive persecution.

For that persecution of fellow-believers, so many of them able men and women, earnest Bible students, and devoted Christians, this Journal cannot have anything but condemnation. "Consider the possibility that *you* may be wrong", said Oliver to the Westminster Divines. The Editor has never been able to accept the British-Israelite position. But its advocates have never (save in one or two quite irresponsible cases) ostracised him for that inability: neither dare he have any part in ostracising them.

For the fundamentals—which are clear to all men, after all these centuries of Christian history—Fundamentalists contend without flinching and without compromise. On all other matters, Fundamentalism (which is simply the Christian Faith) stands for Liberty. Fundamentalism and Freedom must needs march together. "As ye would that men should do unto you, even so do ye unto them: for this is the Law and the Prophets!"

Whole Bible Course Lesson Leaf

Vol. 7

No. 4

REV. ALEX. THOMSON, EDITOR.

Lesson 42

October 16th, 1932

FOURTH QUARTER.

JOSHUA'S VICTORY AT JERICHO.

Lesson Text: Joshua, chapter 6.

Golden Text: "For, the preaching of the cross is to them that perish foolishness; but unto them which are saved it is the power of God." I Cor. 1:18.

DAILY BIBLE READINGS:

Monday—Gen. 15:1-6.

Tuesday—Judges 7:1-14.

Wednesday—Judges 7:15-25.

Thursday—I Cor. 1:18-31.

Friday—John 14:1-14.

Saturday—John 14:15-31.

I. THE CONDITION OF JERICHO.

The description of Jericho's condition gives evidence of fear within the breasts of its people, of the close proximity of Israel, and of the manifest presence and power of God with His people. It was "straitly shut up" and "none went out, and none came in", (v. 1). It was in a state of siege, with all the discomforts and dangers accompanying such a condition. The people under such circumstances could not be happy; they would be probably apprehensive of the actions of the Israelites, and knowing something of the power of God manifested on behalf of His people, they would realize their helplessness before Him, though determined to do their best in the conflict with Israel. Lessons of a spiritual nature may be derived from their condition in the fact that they were sinners, under the condemnation of God, and awaiting divine judgment. It may also be noted that while God destroyed the city there was a remnant of grace saved in the persons of Rahab and her family, so that in the midst of hopelessness and doom there were some destined to be saved. This is seen also in relation to the antediluvian world, (Gen. 6:8), the cities of the plain, (Gen. 19:16), and the future world judgment, (John 5:24). Note the unenviable position of the people of Jericho, and of all who are opposed to God, and the blessedness of the people of God in their safety, certainty, and enjoyment of salvation and victory.

II. THE PLAN OF CAMPAIGN.

For the overthrow of Jericho a plan of campaign was given to the Israelites, and in conformity with this they wrought and gained their victory. Several things are worthy of note respecting it. First, its simplicity, the armed men with the priests and the ark were instructed to walk round the city, once each day for six days, and seven times the seventh day, then at the sound of the horn on the last day they were to shout and the walls would fall down flat, (vs. 2-5). No one could misunderstand such simple instructions, they were easily followed, and like all the commands of God, they could readily be obeyed. It may be observed in the second place that the plan appeared to be somewhat foolish. The question might have been asked as

to the possibility of overthrowing Jericho by merely walking round its walls. On the surface, to the worldly-wise, the means seem unequal to the end. And leaving God out, the same would be true, but with Him in the plan, there was no impossibility about its accomplishment.

The third characteristic of the plan is its wisdom. It was wise in making clear the fact of the divine power in the accomplishment of victory, and in the cooperation of men in the same. It stimulated faith, hope, perseverance and work, and so strengthened the people in relation to God. It was workable. Some plans while seemingly ideal, fall when put to the test, but this plan worked without a hitch, and succeeded splendidly. It was unworldly in its nature. Men of the world would never have conceived it. By them it would have been termed impractical if put before them for their approval. The plan was decidedly not of this world, nor according to human wisdom. It was definite in its aim. There was no uncertainty about its object. Each person knew exactly what was sought to be accomplished, and understood the steps to be taken in the manner of its accomplishment. Note His plan of salvation, (John 3:16).

It may further be observed that the plan was hopeful. It gave confidence of victory. It was also effective. This is seen in the success which followed conformity to it. It was the only plan. No other scheme was submitted for the overthrow of Jericho. And all these things may be stated concerning it because it was the divine plan. It was given to Joshua by God, and by him made known to the people. To Jehovah therefore belongs the glory for its nature and consequences.

Historically the characteristics indicated, together with others which may come to mind in the study of the subject, are of interest, but that interest is increased when the history is studied in the light of its spiritual teaching. There is to be seen in it a picture of the work to which God has called His people in the present day in the overcoming of evil and the removal of obstacles to Christian progress, whether of a private or public nature. The working out of the plan resulted in judgment for many, salvation for a few, and victory for the people of God. The divine plan of the present manifests similar results. It is equally an outcome of the wisdom of God, and is justified by its effectiveness. It relates to the preaching of the gospel, wherein is contained the declaration of salvation by faith, (Eph. 2:8), and the injunction to walk continually in simple trust in God, (Gal. 3:11), looking to Him for victory over sin, (Rom. 6:6-14), and working together with Him in an alien world, (Rom. 8:7), in the proclamation of His truth, and the rescuing of others, (I Cor. 3:9). The world thinks little of definite spiritual work, but this is due to its spiritual blindness, (2 Cor. 4:4), God's wisdom is greater than man's wisdom, (I Cor. 1:25), and it is justified in its results. May we therefore be governed by the divine directions in all our actions, private and public, and not go according to our own desires. The world above all things needs the gospel of Jesus Christ these days, the most necessary and practical message it could receive,

because dealing with the cause of all evil conditions—sin, providing a remedy therefor, and preparing men for the future life.

III. THE VICTORY AT JERICHO.

The execution of God's plan brought victory. The wall of Jericho fell down flat, and the "people went up into the city, every man straight before him, and they took the city", utterly destroying all that was within, with the exception of Rahab and the members of her family, (vs. 20-25). This implied a complete victory, everything was utterly destroyed, all opposition was quelled, and there was no one left to dispute Israel's possession of the city. It was but one of several conflicts, however, and therefore did not mean cessation of all fighting, but it was a victory which would give encouragement for future conquests, impressing the people with the fact that their God was able to conquer people dwelling in cities, just as easily as those who resided in the wilderness. In the minds of the Israelites there was no doubt that this victory was supernatural in nature. Jehovah had gotten them the victory. The miraculous element is present in the falling of the walls, the power of God made them collapse. In all spiritual victories the same divine power is present, and we are absolutely dependent upon Him for the same. Note the special exercise of His power in revivals, and the possibility of their realization in our day.

In the carrying out of the divine plan man was brought into cooperation with God, working together with Him in faith and works, and doing so diligently and perseveringly. Faith is essential on the part of all who would please God, (Heb. 11:16), but works are essential in addition if we would do His will. It was not sufficient that the Israelites should believe God could or would give them the victory over Jericho, in order to gain it, it was necessary for them to obey the command of God and walk around the city the designated number of times. And in order to gain spiritual victories it is essential that the children of God bear witness unto their Lord, (Acts 1:8), and observe His commandments, (I John 3:22), in this manner giving evidence of the possession of a real, living faith, for faith without works is dead, (James 2:26). This does not imply working for salvation, but working it out, after God has wrought it in, (Phil. 2:12, 13).

The necessity for perseverance in the prosecution of the plan can be easily realized. If Israel had failed to walk around the city the proper number of times they would not have been given victory. Their faith was tested until the very last, for it cannot be imagined that the victory came gradually. There would be no sign of this until full obedience had been given, so we note that victory depended upon implicit obedience, and came in the Lord's time, the same principle being operative in the present day, (John 15:1-7). Emphasize the necessity for sticktoitiveness in the service of God.

The Union Baptist Witness

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THE HISTORY OF OUR LIBERIAN WORK.

(Continued from September 15th issue)

The Clearing of the Mission Site

When the site for the Mission Station had been secured, it was a time of rejoicing for the missionaries, for they realized that the hill upon which the Mission was to be located offered many advantages. There they could enjoy the sea breezes; water was accessible; it was in the centre of many Bassa towns and villages and it seemed to be a healthy spot offering good drainage, but later they were to find that it was not because of its many advantages that it was given to the Canadian Regular Baptist Mission.

It was not possible, of course, for the missionaries to begin at once upon their programme of building. The land had to be cleared. It was covered with something of a jungle growth. Trees had to be cut down, the stumps removed and the undergrowth had to be cleared away, an endless job so it seemed, for the growth is rapid in that damp climate. Clearing was indeed tedious work. African laborers cannot be hurried and the white man is looked upon as their legitimate prey, but eventually part of the hill was cleared and the house for Mr. Lewis was started.

During the time of the clearing and the building of Mr. Lewis' house, Rev. A. J. Lewis and Rev. H. L. Davey occupied a native house, in a nearby native village. The house itself offered nothing more than a shelter and its surroundings were such that night and day there was no time when peace and quietness reigned.

Arrival of the First Lady Missionary

When Mr. Lewis' house was begun, a cable was received from Rev. H. L. Davey asking that Mrs. Davey prepare to come to Liberia, and on the 12th of July, 1929, Mrs. Davey sailed from Canada on the S.S. Letitia, and arrived at Grand Bassa, Liberia, on the 12th day of August, just one month later.

On Mrs. Davey's arrival, Rev. A. J. Lewis took up residence on the Mission Hill and Mrs. Davey was welcomed in the town and lived with her husband in that squalid native house for some five months until the second house could be erected on the Hill.

Strange things happened during those first months when the three pioneering missionaries of the Union of Regular Baptist Churches of Ontario and Quebec were settling in the land which had called them. They found that the Mission Hill was looked upon by the natives with much fear. It was cursed land, so to speak, and only by slow degrees was the suspicion of the natives overcome. In a few words, the history of the establishment of the Mission is given, but the trials, the time of tedious negotiating with petty district chiefs, the utter dependence of the missionaries upon the natives, their isolation because of inability to understand anything of the vernacular

of the people, should not be forgotten. Neither should it be presumed that the Mission Hill was entirely cleared before the building of Mr. Lewis' house, for the clearing is still going on and it is only after three years of labor that the missionaries can look upon the New Cess Mission with some pride of accomplishment.

(To be continued)

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REV. AND MRS. DAVEY'S ITINERARY.

Beginning at Lindsay on Friday, September 23rd, Mrs. and Mrs. Davey and Daniel began their tour of the churches. On Sunday, September 25th, they were with the Fenelon Falls Baptist Church and the people remained until ten o'clock in the evening to meet Mr. and Mrs. Davey and view the curios; on Monday, the missionaries were at the Scotch Line Church and at Bobcaygeon on Tuesday. Everywhere enthusiastic gatherings have greeted them.

Other engagements are: September 29th, Pastor's and Peoples' Conference at Chatham; September 30th, Essex; October 2nd, Wilkesport; October 4th, Court-right; October 6th, Central, London; October 7th, Orangeville; October 9th, Hespeler; October 10th (Thanksgiving Day) Alton Young People's Rally; October 11, meeting of Leper Mission, Hespeler; October 12th, Benton St., Kitchener; October 13th, Stanley Ave., Hamilton; October 14th, Immanuel Church, Hamilton; October 16th, Stanley Ave., Hamilton.

There are several other appointments after the Convention meetings and they will be published later.

* * *

WAVERLEY ROAD YOUNG PEOPLE.

"One of the best meetings we have ever had," is the report which comes to us concerning the meeting of the Young People of the Waverley Road Baptist Church, Toronto, held on Monday evening, September 26th.

The meeting took the form of a corn-roast, but that did not interfere with the programme which had been arranged, the setting rather helped to make the meeting more impressive.

Nearly sixty young people gathered at the home of Mr. A. J. Layzell, Scarborough, and there, three hundred feet above the lake, around a great fire, hymns of praise ascended. Mayhap the breezes carried the message of those hymns to some troubled soul, or brought memories of home to some wanderer, for what is more beautiful than to hear the familiar hymns of the church sung by those who know that their Redeemer liveth. Later on the rain fell, but that could not dampen the spirits of the young people, or quench the song. The party just moved to the veranda and, accompanied by portable organ and guitar, the sing-song continued, filling the air with the sweetest of music. Then it was missionary night. The young people had come together for their regular meeting and although it

was held out of doors, there was no good reason why the programme should be dispensed with. The Foreign Mission work of the Union of which the church is in fellowship was the subject for study, and it was an intensive study presented in the form of a contest. Much was accomplished too, because the contest conducted by Miss May Walker was a lively one and everyone responded so splendidly to the drill and quiz that it was greatly enjoyed. In confidence we are told that from this time forth the Waverley Roaders are in a position to challenge any Young People's Society upon their knowledge of Liberia, dates, names, historical facts, geography, climate, and the work carried on by our missionaries.

Without doubt, it must have been a great evening, one that will long be remembered; and when it was time to adjourn and hand joined hand and from lips and hearts the beautiful meaningful words of "Blest be the tie that binds" closed the happy gathering, there remained a strange stillness, subdued, precious and joyous, when one could imagine that the gracious words of the Shepherd of our souls were repeated again in benediction, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

Rev. David Alexander, Pastor of the Waverley Road Church, was of course in attendance at the meeting. We are told that he is ever young with his young people and that he is scarcely ever missing from one of their meetings, and their words of appreciation of him speak for themselves in the statement, "We have a wonderful Pastor, you know" and that tells a long, long story.

* * *

MINER'S BAY FIELD.

When the Miner's Bay field is spoken of, there is no adequate appreciation of the territory which is taken in, unless perchance one has travelled with the missionary between the several appointments.

There may be those who think that the days of thrilling adventure died with a past generation and that life in Canada offers to even the most unfortunate something akin to luxury, but there are lives being spent in sacrificial service in the Province of Ontario and the story of their labour of love is worthy of a golden pen. From time to time, it is our privilege to tell something of their work, and when it is realized that to a people scattered over a district of some eighty miles ministers the Rev. Oscar Boomer, a little of the demands of such a parish can be imagined. During the summer months, when a student from the Toronto Baptist Seminary labours with him, it is possible to hold six Sunday services; one on Tuesday; three services on Wednesday; one on Thursday; one on Friday, besides prayer meetings and Bible Classes. Such a programme could very nicely be carried out in a city church, but on the Miner's Bay field, it means

trudging; it means doggedly pressing on to meet a comparatively small group of people in an isolated district. In some places a meeting is announced as a prayer meeting, but in that district can be found only one or two Christians and so the Prayer Meeting becomes a gospel service. The missionary goes on to another place where like conditions are to be found, and then on to another. Week after week, month after month, he labours. The people look upon him as their friend and helper, yet are slow to respond. At times he sees their eyes flooded with tears and knows that the Spirit is striving with them, but he is often disappointed because of their unwillingness to surrender, and he goes from appointment to appointment burdened with their need. Then, it may be, after months of endeavour, the blessing falls, and there is rejoicing in heaven over one sinner that repenteth. No one who has visited the field and has accompanied Mr. Boomer on one of his trips ever feels that the work is for naught. The students who have helped him are enthusiastic concerning the needs of the field and the joy attending the ministry there, but the people are poor and while they give of their humble hospitality to the Pastors whose lives are spent for them, they cannot support the work otherwise. Without the contributions received for Home Mission work from the churches of the Union and friends in various places, the Miner's Bay work could not be carried on; as it is, the Pastor is called upon to face the greatest odds with Spartan courage, but the love of Christ constraineth him.

Mr. Lorne McAsh of the Toronto Baptist Seminary came under the tutorship of Mr. Boomer during the summer

months. Through storm and tempest, through dark day and fair, together they brought to the people of the Miner's Bay field the Message which they and we most need. Mr. McAsh feels that his summer experience has been touched with that which enriches and enobles life for, like Mr. Boomer, he found the work of taking the joyful message of salvation to a needy people, a labour of love.

**THE FIFTH
ANNUAL CONVENTION**
of the
**Union of Regular Baptist
Churches of Ontario and Quebec**
meeting with the Jarvis St. Baptist
Church, Toronto
Tuesday, October 18th
Wednesday, October 19th,
Thursday, October 20th

Pray that there may be such an outpouring of blessing that it will redound to the honor and glory of the Lord Jesus Christ throughout our Province of Ontario and Quebec and beyond, even to the uttermost parts of the world.

CANNINGTON.

Pastor Robert Brackstone had the joy of holding another baptismal service recently. The candidate confessed his Faith before those assembled at the river's edge. The witnessing of such a service is a testimony and often brings conviction and a call to obedience. Pray that every service will be a solemn test-

imony and a time when lives will be reconsecrated and rededicated to the service of the One who died for sinners, "the just for the unjust" that he might bring us to God.

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MESSAGES FROM ACROSS THE SEAS.

A word of appreciation of the Missionary Bulletin is always a source of great encouragement, but when it comes from China and we know that meeting with us in prayer are missionaries of the Cross in that far away land our hearts are touched in a way which cannot be expressed, and our prayers will constantly ascend for those who labour in that troubled land. From Mrs. F. Olsen, a member of the Jarvis Street Church, Toronto, there comes the message:

"We greatly appreciate the 'Missionary Bulletin' and 'The Gospel Witness' and continue in prayer with you every Friday."

At this time one cannot refrain from mentioning the fact too that from a missionary in China came a substantial gift for the work in Liberia. Are we not humbled and praiseful as we think of God's care and the fellowship which He has given us?

From friends in England another word is received, "Am kept in remembrance of you always by 'The Gospel Witness' and the 'Bulletins' which I am always eager to receive. Please do not take my name off your list. May God richly bless you all and give you much of His presence and grace, an ever present help in time of need and ever faithful to every word of His truth and promises. Blessed indeed are all those who put their trust in Him."

A WORK OF FAITH AND LABOUR OF LOVE

By W. Gordon Brown

TORONTO BAPTIST SEMINARY

OUR STAND: The written Word is central, the incarnate Word is worshipped, the preached Word is expounded.

OUR ASSOCIATION: Students of Toronto Baptist Seminary may, in Jarvis Street Church, with which it is connected, find a model of workmanship, an inspiration to spiritual life, and training for service in service.

OUR FELLOWSHIP: For the deepening of the Christian life our School has chapel services, group prayer meetings, open-air, hospital, factory, jail and mission meetings, and, withal, an atmosphere of devotion to Christ in all its classes.

OUR PROGRAMME: Our three courses of study, covering 4, 3 and 2 years respectively, are open to those who would be trained for definite Christian work at home and abroad. Instruction is given in the teachings of the Bible and methods of Christian service.

OUR RECORD: At present we have 12 former students on the foreign field in 7 different countries, 26 settled in regular pastorates at home, while last summer 26 others held student pastorates or did other full-time Christian work.

OUR FINANCES: Having no present endowment, we are inviting the practical fellowship and support of the Lord's stewards to provide means of maintaining this work. There are no tuition fees, but a registration fee of eight dollars.

Send for a Prospectus to the Toronto Baptist Seminary, 130 Gerrard St. East, Toronto, 2, Canada.