

The Gospel Witness

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

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Shout the Glad Tidings

Shout the glad tidings, exultingly sing;
Jerusalem triumphs, Messiah is king.

Zion, the marvellous story be telling,
The Son of the Highest, how lowly His birth;
The brightest archangel in glory excelling,
He stoops to redeem thee, he reigns upon earth.

Tell how He cometh; from nation to nation,
The heart-cheering news let the earth echo round;
How free to the faithful He offers salvation,
How His people with joy everlasting are crowned.

Mortals, your homage be gratefully bringing,
And sweet let the gladsome hosanna arise;
Ye angels, the full hallelujah be singing;
One chorus resound through the earth and the skies.

Shout the glad tidings, exultingly sing;
Jerusalem triumphs, Messiah is king.

Christmas—Again?

Marriage, as an institution, as an elemental social necessity, is as old as Eden; and is therefore a mere hackneyism, a commonplace in a commonplace social order. But ask any young bride and groom if there is anything commonplace about their wedding! In other words, marriage as an institution may be common and uninteresting: as an experience it becomes a thrilling romance.

Thus life is full of objective commonplaces. They acquire interest and importance only as they are translated into personal experiences.

This is true of Christmas. To the little child it is new, and is invested with an indescribable fascination. He may know but little about it historically, but prophetically it thrills him with a sleepless wonder. The passing years, increased burdens, and ever-multiplying sorrows and bereavements, inevitably wrap the soul about betimes with a spirit of heaviness, and with a loneliness which is all the more poignant because the soul sits in an aching silence that is thronged with haunting memories. Hence we say that Christmas is scarcely as welcome as once it was. We greet it with respect, but feel some measure of relief when the once-so-merry-season is again behind us.

Yet there must be a way of redeeming the commonplace. There must be a way of raising up children unto Abraham, even from cold and lifeless stones. No sane man can become enthusiastic about an historical event millenniums away. Even the graves of people once greatly beloved sometimes wear an aspect of age, if not of neglect. The greatest events have a way of receding into the distance, until, like a ship outward bound, they drop out of sight beyond the horizon.

Is there any way of keeping the Christmas bells perpetually ringing, and the Christmas choirs always singing their pastoral hallelujahs to poor shepherds in the fields? Is there any way of investing things that are good, and true, and pure, and honest, and lovely, with immortality? Must all our roses last only a few days? Must the treasures of life lie broken and neglected like children's toys a week after Christmas?

Under the British flag for more than half a century the twenty-fourth of May was observed as the Queen's birthday, and when the "good Queen" had passed to the great beyond it was thought to perpetuate her memory by still observing the day. But it has degenerated into a mere holiday. We call it Empire Day, and the "good Queen" is all but forgotten—because she is dead! You cannot long keep the birthdays of dead men.

But in a few days it will be Christmas, and the world will greet it once more with ringing bells and singing choirs, and the laughter of millions of happy little children. Spring up, O Well! Ah, here is a Fountain! Here is a River perennially flowing! Here is a Birthday to be held in everlasting remembrance; for the Child that was born so long ago still lives! Hallelujah!

But the charm of Christmas is not the lovely decorations, nor the bountifully provisioned larder; nor is it altogether the visit of Santa Claus, nor the tree he leaves behind him dazzling with silver and gold and pretty lights—and oh, such wondrous gifts! Christmas is the home season. Christmas is a time for family reunions. Christmas is the season when we try to make the family circle as complete as possible. But, ah me, when Death has rudely broken it, it does but the more emphasize the absence of those we loved.

Shall Christmas pass? Shall we let it die, those of us who can have no Christmas in the way in which we once so rapturously enjoyed it? Ah no! The Star is still shining. The Babe may still be found. Like the wise men of ancient time we may still worship. And now we may understand more clearly than they the reason for the poverty and the squalor of His earthly surroundings; for we have known the Child Jesus as a Man, we have seen Him on the cross. And if the manger is empty, so is the grave! And Faith discerns a shining pathway where angels wait to minister to weary but eager pilgrims who declare plainly that they seek a city, and that they are hurrying on to keep Christmas at home.

Yes, some day we shall be at home. It is no figment of the imagination. Let no man dare to tell us we have followed cunningly devised fables. In the Father's house there are many mansions. He is expecting us home. And all things will be ready when we arrive. When at last we reach the Golden City, what inexpressible gladness we shall feel! What joys immortal will possess us when we find our loved and lost waiting, with the Saviour Who redeemed them and us, to bid us welcome to the city where they keep Christmas all the year round, because they have no need of the sun, nor of the moon, nor of the stars to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof.

By way of the Manger, the Cross, the Empty Grave, and the Shining Track to the gates of pearl, let us all go home for Christmas.

A Christmas Message

THE ANGELS' CHRISTMAS MUSIC.

A Sermon by Dr. T. T. Shields.

Delivered in Jarvis Street Baptist Church, Toronto, Christmas (Thursday) Morning, December 25th, 1930.

(Stenographically Reported)

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."—Luke 2:15.

The Christmas story is an historic fact. It is historically true that Jesus was born in Bethlehem of Judaea in the days of Herod the king. And yet, in principle, it is not to be shut up to a particular point of time, nor to any geographical location. While the truth is historically based, it is a truth that is independent of time and place. Coming into this realm we deal with matters of eternity, and think of One Who had really neither beginning of days nor end of life.

I.

The text I have read to you is a record of A DIVINE REVELATION. The angels came from heaven to tell benighted men something they could not discover for themselves. The first Christmas present was securely hidden, and no man could ever have found its hiding place had it not been divinely disclosed. That principle lies at the basis of all understanding of spiritual truth: it is not by any means discoverable to the natural man. No man can find Jesus of himself. Only yesterday I got a letter from one of our radio hearers, a man some distance from Toronto who said, "I have been listening for a long time, and I wish that I could be in your service when the invitation is given, that I might respond to it, and go to the front." He said, "I am not a Christian; I am seeking Christ. But as yet, while I have heard of Him, I have not found Him."

"It is written in the prophets, And they shall all be taught of God." No man ever finds his way to Christ until an angel has discovered him, until the Holy Spirit, by some means, reveals the truth to him. It was so in the experience of Mary, and of Joseph, and of Elisabeth. The wise men said, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." They enquired of that which was written, and, wise as they were, they were groping their way toward Christ. But they could never have found Him without the Star, and the written Word, and the goings of God upon their own spirits, to teach them the meaning of the Book.

It would simplify matters for us all if we could remember that there is a Star which no astronomer's telescope can discover; that there are matters of reality beyond the scope of science, and altogether beyond the reach of the human intellect. Only as God is pleased to visit us, and to withdraw the veil, and to make known to us His purposes of grace, can we see the Child, or, in reality, worship Him.

Now this divine visitation *came to men of very humble rank*, and while they were engaged in their daily tasks.

What a blessing it is that the riches of divine grace are not reserved for a few; that God does not visit merely those of high degree, or those who occupy exalted positions among their fellows! There are things which are "hidden" from the wise and prudent, which are revealed

unto "babes" because it seems good in His sight. And it is possible for every one of us, howsoever humble our occupation, however mean the tasks to which much of our time must be devoted, however limited our mental capacities for the understanding of ordinary things,—it is possible for us all to be visited by the angels. And they are skilled teachers; they will ever be found to be competent guides; and they know how to make the path that leads to Bethlehem plain to the simplest understanding.

It is possible for us to find a place of worship in the fields, while we are keeping our flocks. It is possible that the kitchen, or the workshop, or the office, may become to any one a holy temple where the angels minister the things of God, as truly as Jacob when he laid his head upon a stone for a pillow saw heaven open and a ladder ascending from earth to heaven, with angel messengers ascending and descending; it is possible for us in all relationships of life, and in all legitimate occupations, to find God near to us, and to live in the experience of a revelation from the skies.

And then look at *the content of that revelation*. God always comes to men in mercy. The very fact that God speaks at all is an indication of His loving kindness. Had He not desired to do us good, He had never come to us.

Sometimes the postman—in fact not infrequently—the postman brings me a great pile of letters. I open them, and sometimes say, "What shall I find within this package of envelopes to-day? How many troubled hearts here? How many people seeking help? How many souls in sorrow?" Well, that is our privilege, to share the grief of others. But occasionally it is delightful to open a letter and find that it is full of good tidings, a message of cheer. I got one yesterday from someone in the States, who said, "We have been hearing your service every Sunday evening." And then they told of blessing received. And there is a line in the letter which says, "But the best is yet to come!" And the writer goes on to say, "My mother is seventy-eight years of age. She has been a Christian for a great many years, but she had got out of fellowship with God, and had lost the joy of her salvation for years. And one Sunday night through the message over the air, the Lord brought her back to Himself"—("Hallelujah!")—"and she bids me write you to say that she is full of the joy of the Lord." And then she adds, "And we heard you baptize the dear old lady of eighty last Sunday, and we heard her say—after you asked her if she believed on the Lord Jesus—so distinctly, 'I do!'"

That was a message of good tidings. And I suppose there will be hundreds of people to-day who will find boxes and letters all wrapped up, and will ask, "I wonder what is inside."

I wonder what is the content of God's revelation? What parcel did He leave on our doorstep? What news did He

send us by the angel postman? What was in the letter? Oh, good tidings, but such good tidings as the world had never heard before nor since, save only as its message has been repeated,—a message of a Saviour, a message of a King, and of a kingdom from which has passed all sin, and sorrow; from which pain, and tears, and death itself, are to be forever banished; of which we are to be partakers; of whose riches we are ourselves the heirs. Oh what good tidings there are in the heavenly message brought to us by the angels at this Christmas season!

And then I would like to remind you that *Heaven's revelations are always set to music*; for scarcely had the angel uttered his marvellous message when suddenly there was with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." That is the message of Christmas. The world's sublimest music finds its inspiration in the Holy Child; for did He not come in order that He might attune a discordant world to the will of God, and to all the harmonies, and all the loveliness of heaven.

You have sometimes turned the little button of your radio when silence reigned, and suddenly your room was flooded with music, because the air was full of it. And if only you could be properly attuned to it, it would fall upon your ears, and fill your soul with delight. What is that passage in Tennyson—it just comes to me at the moment—where life's discord is described in these words:

"But where the heart is full of din,
And doubt before the portal waits,
They can but listen at the gates
And hear the household jar within."

The Master of all music comes and stands without, and brings all heaven's harmonies within reach of the ears of our souls, that we may be enraptured with it. And very often He hears but the household jar, the crash of the human will with the divine, the discord of a life that is out of tune with God. But oh, when we are attuned, when the message has been received, and the whole life has been brought into agreement with its heavenly purpose, suddenly, as though from out of the air, coming down the skies, the very music of heaven's light shines; and the angel is not alone: he is accompanied by heavenly choirs singing, "Glory to God in the highest, and on earth peace good will unto men."

What I want to make clear to you, dear friends, is this, that just outside there, right within reach,

"Closer to you than breathing, nearer than hands
and feet",

is all the light, and life, and music of heaven, if only the revelation be received and acted upon. You will never find it for yourself. You will never discover it, however you strain your ears, or seek to discipline the vision of the soul; until God stoops and the angels come, and heaven touches earth, we can never learn the true meaning of Christmas as did the shepherds in the long ago.

II.

But let me remind you that this divine revelation inspired A HUMAN RESOLUTION, for the shepherds said, "Let us now go even unto Bethlehem". When did they say it? "And it came to pass, as the angels were gone away from them into heaven." Do the angels go away? Do they leave us once again in the darkness, with nothing but the rugged hills about, the dewy grass beneath, and all the chilliness and loneliness of the midnight hour.

Are we just visited occasionally by the angels, and then do they leave us? Well, the revelations of God are always more than a mere rhapsody. The religion of Christ is something vastly more than a mere emotional appeal, than a dream, more than a reverie, a speculation. We have our emotional moments; we have our special heavenly visitations. But when that high hour was past, and when the music had died away, and the glory had departed, and the darkness and silence of night came down again, what was there left? Ah, what was there left? What lies beneath our emotionalism? What is back of all our heavenly breathings, our aspirations, divinely inspired, when the angels have gone away from us into heaven, when perhaps Sunday is past, or the companionship of some particularly spiritual man or woman is for the moment ended, and we are left in the fields again face to face with the unheroic and unpoetic and unmusical, and unattractive things of life—with only sheep? Oh, yes, I know what you say. Someone says, "Oh yes, Mr. Preacher, but I wish you had to work where I work." Or some woman says, "What about the dishpans, and all the labour of the kitchen?" When the choir have ceased their singing, and all the hallelujahs have died away, and you have to put on an apron and get down to the commonplace facts of life, what then?

What shall I say?—I had almost said these emotional experiences, these special visitations, leave us with a holy residue of fact. There is something to see. What was the revelation? Something had happened; Somebody had come. And the shepherds said, "Let us go and see, let us put to the proof this divine disclosure, let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

My dear friends, the fact that Jesus was born in Bethlehem of Judaea is not dependent upon a passing mood of yours; it is not dependent upon any emotional changes, any sort of variation in spiritual temperature. Though the angels have gone away into heaven, Jesus abides: He is here. It is forever true that the Son of God is come. Then you had better go and see Him; you had better add to the revelation your own determination, "I will find out what is in it; I will get to the bottom of this!" In other words, The parcel is there; you had better unwrap it, and find out what is inside.

Oh, would it not be foolish for anybody at this Christmas time, receiving some communication from friends, to say, "I am glad they remembered me; I am glad they wrote me, or remembered me with a little gift just for the sake of knowing I am not forgotten. Of course, I do not know what they have sent; I do not know what they have given me. I only know they have sent something." Nobody would be so foolish as that. You will open it and say, "I am going to find out what this means." That is what the shepherds did. They said, "We will go even unto Bethlehem, and we will see this thing, and we will find out what is the residue of fact: what is there that abides in the Christmas revelation."

Well, dear friends, have you done that? "Oh but", you say, "we cannot go to Bethlehem!" No. A great many people I have heard say, "I should like to go to Palestine; I should like to see the city where Jesus was born." Perhaps I shall surprise you by saying that I have less desire to see Palestine than any other part of the earth. I am not particularly anxious to see it. You say, "Why?" Oh, Jesus is more than Palestine, and I can find Him in Toronto. I do not care anything about the manger, or the geography of it. It is the spiritual reality of it, that Jesus

has come: that is the thing I am concerned about. No, I need not go to Bethlehem literally. Are you not glad you do not need to go? Oh, if you had to buy a ticket to Bethlehem to be a Christian, what would you not do? But Bethlehem is here: we have not to go into the heavens to bring Him down, nor into the depths to bring Him again from the dead, "The word is nigh thee, even in thy mouth; and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

If some man here this morning should say, "I have been hearing about Christ all my life; I have been hearing the story of His incarnation, and of His life, and death, and resurrection, all my life. Sometimes I have imagined that my soul caught just a strain of the heavenly music; sometimes I have felt as though Heaven had come very near to me. And then the angels have gone away into heaven again, and here I am just doing the same old thing, alone in the darkness with no heavenly accompaniment. Will you not say, "I will go even unto Bethlehem, and see this thing; I will personally investigate, and I will know all that a poor sinner may know about the One Who was born a Saviour Who is Christ the Lord"?"

What was their resolution? *To understand the meaning of that which God had said unto them.* That is the gospel. Here is the package. This is the record that God has given us of His Son. Perhaps somebody gave you a Bible this Christmas time. Politely you said, "Thank you". Will you say, "I will go and I will understand what is made known; I will explore the height, and depth, and length, and breadth, of the love of God that is manifested in Christ Jesus the Lord"?"

It is useless to sing about Christmas; it is of no use to say it is a sweet story, if we do not find our way to Christ.

III.

Well, what was THE RESULT OF IT? They came to Bethlehem, and they found there Joseph and Mary, and they found the Babe wrapped in swaddling clothes, and lying in a manger. In other words, they found exactly what God told them they would find. The wise men saw the star, and they followed the star, and it came and stood over the place where the young Child was; and following the star they came to worship Him. The shepherds heard the heavenly messengers with all their music, and they said, "We will go where they told us to go." And, obeying the word, they found Christ. And so will you. You will find Him. You do not need to leave your pew.

Sunday night I referred you to that word of Mary after the angel had brought her the promise. And then when Mary came to Elisabeth, Elisabeth spoke to her as one who had believed. Let me read it to you: "And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Just believe Him, and you shall find Him; and finding Him you shall find in Him all that you desire on earth, and all that you can need in heaven.

Let us pray:

We thank Thee, Lord Jesus, that Thou art still with us. We bless Thee that it is still possible to come where Thou art. And though we do not see Thee with these natural eyes, nor find Thee, as did the shepherds, as a Babe lying in a manger, yet Thou art very real to us, and we have seen Thee,

beyond all peradventure, and we have known, and we do know that unto us is born this day a Saviour which is Christ the Lord. May He become increasingly precious to every one who knows Him. And if there are any here who have never come to Bethlehem by faith, and have never worshipped God in Christ, may such an one come to-day and confess Jesus as Lord, for Thy name's sake we ask it, Amen.

RADIO LETTERS.

- "Dear Sirs: Traverse City, Mich.,
November 16th, 1932.
I heard your sermon of last Sunday night, and was very much interested in the same. Should be pleased if you would send me a copy in printed form."
- "Dear Brother in Christ: Thamesford, Ont.,
November 28th, 1932.
Enclosed find \$5.00 to help with your broadcast. It just seems that your sermons and lectures are getting better all the time. May the Lord continue to touch your lips with a live coal from off His altar, that His dear name may be glorified in the earth."
- "Dear Sir: Easthampton, Mass.,
November 27th, 1932.
Kindly send me last Sunday evening's sermon. It was very inspiring, and gives one a more definite understanding of the gospel, and what it does for man. May you continue to voice the word of God over the radio, which surely gives comfort to those who are unable to attend services."
- "Dear Dr. Shields: Reading, Pennsylvania,
November 16th, 1932.
Will you please send a copy of the sermon preached over the air Sunday evening? I enjoyed it very much, and should like to see it in printed form."
- "Dear Dr. Shields: Oshawa, Ont.,
November 28th, 1932.
We enjoy your preaching so much that we hope you will be able to stay on the air. We enclose \$5.00, and would send more if we could."
- "Dear Sirs: Barrie, Ont.,
November 5th, 1932.
Please send THE GOSPEL WITNESS with the evening sermon of Sunday, November 13th; also one of last Sunday, November 20th. I hear part of the evening sermon after coming from our own church. I enjoy the sermon every time I have a chance to listen to it."
- "Dear Dr. Shields: Rutland, North Dakota,
November 28th, 1932.
Before going to service last evening I turned on the radio with the intention of finding something that would afford a source of inspiration. I was delighted beyond measure to tune in on a voice I had heard several times from the platform in the past. I readily recognized your voice, Dr. Shields, and your message from the old Book was indeed a tonic to my soul. I was made so happy by your positive message. What a message for an age like this! May God continue to bless and use you! Needless to say, you will find me a constant listener on Sunday evenings if the radio reception permits.
I would appreciate very much a copy of that sermon, if that be possible. God bless you, brother." (From a minister)
- "Dear Sir: Stouffville, Ont.,
November 29th, 1932.
Just a line to ask for a copy of November 27th sermon. My father listened in, and thought it was so good he wanted the rest of us to read it."
- "Dear Friends: Brockville, Ont.,
November 30th, 1932.
We are enclosing a money order for \$5.00 for the radio fund, and desire again to say how very thankful we are that it was made possible to continue these broadcasts."
- "Dear Dr. Shields: Stockton, N.Y.,
November 30th, 1932.
Will you please send me a copy of the sermon you preached last night. I heard it over the air, and enjoyed it very much."
- "Dear Dr. Shields: Lindsay, Ont.,
November 20th, 1932.
I have listened over the radio a number of times to your preaching, and find your sermons a great help and incentive toward living as my Master would have me live. As your

(Continued on page 12)

The Jarvis Street Pulpit

"MADE NIGH BY THE BLOOD."

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 11th, 1932.

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

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."—Ephesians 2:13.

Prayer by Rev. W. Gordon Brown.

For the ringing bells of the gospel we give Thee thanks, O Lord, as we come to Thee to-night. We bless Thee for the grace of God that bringeth salvation, for the love of God that is poured into our hearts by the Holy Spirit Who is given unto us, for the blood of Jesus Thy Son that cleanseth us from all sin, and for that blessed hope and glorious appearing of our great God and Saviour Jesus Christ. We thank Thee for these heaven-born truths, the foundations of our faith, whereon our feet have been firmly placed. This revelation of Thyself has, by Thine abounding goodness, been made a blessed experience to us. We adore Thee, O Christ, that faith has given us to see Thee as the Incarnate Wisdom of God, made Man to suffer in our place, risen from the dead, and now interceding for us at the throne of the Father, waiting till Thine enemies be made Thy footstool. We glory in Thee, our triumphant Lord and sovereign Saviour.

We pray Thee to manifest in this service Thine infinite power. Come to cleanse consciences, to deliver slaves, to fill men with joy and peace in believing. Bless, also, those who join our service in their own homes. Some of them are sick; may the virtue of that seamless robe flow into their souls and bodies. Some are sad; be Thou the Lifter-up of their heads. Many are lonely; oh that they may find in Jesus Christ the ever-present Friend, the One Who can hear when we do not speak, and answer before we cry, the One Whose fellowship is infinitely better than the fellowship of earth's best.

There are many who do not know Christ. Greater than any material need, or moral need, is this need of their hearts, the knowledge of Thy Son our Saviour, Who gave Himself for our sins, Who rose for our justification, Who lives for our sanctification, and Who is coming again for our glorification. Reveal Thyself to hearts to-night that many may see Thee risen to the pinnacle of the universe to be our Prince and Saviour. For Thy name's sake we ask it, Amen.

The second chapter of Ephesians is a chapter of contrasts. It tells us what we were, or are, by nature; and what we may become by grace. There are phrases here which indicate space and relation. There are several words which refer to periods of time: "But now", "Sometimes were". You are not what once you were. Formerly you were "far off"; now you are "made nigh". This is a chapter which tells of great changes which have been wrought in human life. We hear something to-day about "life-changers". Here we find the true philosophy of a very real change of life: what you were, what you are; once "far off", now "made nigh"—and all that effected by the blood of Christ.

I.

Observe that the text tells us BY NATURE MEN ARE ALL "FAR OFF" FROM GOD. It is difficult to see, if there were a "little bit of God in us" how anyone could be "far off" from God. If God were in us we could not be very far off from Him. But the Bible does not say there is a "little bit of God" in man. It does say that man was created in the image and likeness of God, that it was the divine purpose that we should bear the image of God; but sin entered and marred God's handiwork. You remember how our Lord Himself said to certain religious leaders, "Ye are of your father the devil, and the lusts of your

father ye will do." Men are not, by nature, the children of God. Indeed, this chapter opens by saying, "You hath he quickened, who were dead in trespasses and sins: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind: and were by nature the children of wrath, even as others."

We are, by nature, all of us, "far off" from God. It is a very popular theory, and one that gains ready acceptance with the multitude, that we are children of God, and that there is a bit of God in us. If once people can be persuaded to believe that, almost any kind of iniquity can be justified on the ground that it is but an expression of that "little bit of God" that is in us.

The father of the new theology a generation ago in City Temple, London, declared that even man's pursuit of sin was really, properly understood, man's natural quest after God. The teaching of the Word of God is to the very opposite effect. There is no "little bit of God" in any one of us. Our Lord said to Nicodemus, a ruler of the Jews, "Ye must be born again." And never is there a "little bit of God" in any one of us until it is imparted by the Divine Spirit, and we are quickened from the death of sin into newness of life by the operation of the Spirit of God.

What is meant here by "far off"? Surely it is not a geographical distance that is here described, for God cannot be localized. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." Indeed, I read that He had determined the bounds of our habitation, that we should seek the Lord, if haply we might feel after him, and find him, though he be not far from every one of us. There is a sense in which we cannot escape God. We cannot avoid His presence. God is everywhere, and when it is here said that men are "far off" from God, it does not mean that they are separated by a distance of space.

It is said of the lord in the parable that he went into a far country to receive for himself a kingdom, and to return. That country is "far off" from this, which does not mean that it is infinitely removed from us in space. It may be here. It may be roundabout us, so far as that is concerned. We read of the prodigal that when he received the portion of goods that was his by his father's disposition of his estate, he immediately took his journey into a "far country". Do you think you can compute the distance of a soul from God in miles or kilometres? There are other distances than that involved in this phrase.

Nor does it merely indicate an intellectual disparity. I know it is said, "As the heavens are higher than the earth,

so are my ways higher than your ways, and my thoughts than your thoughts." Our puny minds are incalculably removed from the Infinite. It is impossible that finiteness should comprehend Infinity. In the nature of the case we are "far off" in that sense. Yet that is not what is meant here. It is quite possible for people to live in the same house, and yet be far off from each other. It is possible for one to communicate with the great of all ages, and to live in a world entirely apart from another person living in the same room who has no intellectual correspondence with the minds of the past, or with the great of the present.

Nor is that what it means, for then we must still be afar off. We cannot even now understand all the thoughts of God. His wisdom is immeasurably superior to ours, for not yet have we attained to the level of Deity.

I think something *more is intended than merely a disparity of taste*. Sometimes you find people trying to walk together, one of a refined nature, one who has a taste for all that is good and beautiful, and joined to him or her another who is of coarse fibre, who lives on a lower level of life. They may walk down the street arm in arm, they may sit at the same table; and yet when they speak, if you have any discernment at all, you will immediately be convinced there is a great gulf fixed, and though in close proximity to each other, they are immeasurably removed; they are "far off."

What are we to understand by this, that men are "far off" from God? Surely it indicates *a moral disparity*, a difference that is constitutional and essential, that enters into the very nature of things. How far removed are we from the Divine Holiness! We have at the conclusion of the New Testament a revelation of life in the celestial realm where the angels sing the praises of God, where an innumerable company sing Hallelujahs before the throne—not because they have been saved from the penalty of sin only, not only because they have been delivered from its power, but because they have been cleansed from its awful guilt, from their sense of unfitness and uncleanness in the sight of God.

What an infinite difference there is between man in his natural state and man as he is washed in the blood of Christ, regenerated by the power of the Divine Spirit; purged by all the sanctifying processes of grace, until at last he is presented without fault in the presence of His glory! In that sense, dear friends, we are all "far off" from God. What nonsense it is to assume that because a man has ceased to get drunk, and has become sober, that he has therefore been delivered from sin! What folly it is to take it for granted because the outside of the cup and platter are cleansed, that therefore the innermost heart of the man has been made pure! Surely the Bible has a fuller revelation of God than that.

The seraphic prophet Isaiah was not a man who was outwardly unclean, whose character was full of manifest blemishes; he must have been a man of exemplary character and conduct, at whom no one could point the finger of reproach, or charge him with outward sin. But when his eyes were open, and he saw the King in His beauty, when he saw "the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole

earth is full of his glory", he said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts."

It is only as the Spirit of God works in man a deep conviction of sin, of righteousness, and of judgment, that he comes to see what a vile sinner he is. A man may boast that he has been cleansed from drunkenness and impurity, but there are ten thousand other defects from which we all need to be cleansed by the mighty power of God before we can stand unabashed in the presence of His absolute holiness. We are "far off" from God by nature.

I have read recently of a new creed and a new rule of conduct. They call it the "Four Absolutes": absolute honesty, absolute unselfishness, absolute purity, and absolute love. I venture, without disrespect, to say that it involves rather an absurd misuse of language. Do you know what the term, "absolute", means? That is one of the strongest words in the English language. It is a word which stands alone, and is sometimes used for God Himself, "The Absolute". No virtue of any sort is ever found in perfection, to the utmost degree, in the absolute, anywhere but in God. Without disrespect, I would say also that you will never find warrant for such misuse of language at least in the "Oxford" dictionary—and that is a big dictionary. Go to the library and consult it to-morrow, and you will find there is no warrant in that great dictionary for such use of the word "absolute". "Absolute honesty"! Where is the absolutely honest man in all the earth, however we may try to be honest? Where is the absolutely unselfish man, whose self-life has been absolutely put to death? There never lived but One. Absolute unselfishness has been found in but one Person. "Absolute purity"! Not only of thought and motive as applied to one aspect of life, but purity in everything. "Blessed are the pure in heart, for they shall see God." Where can you find absolute purity? Or "absolute love"? It exists in but one Person in all the universe—"God is love."

These "absolutes" are misnomers. They bear their own contradiction on their face. They have no scriptural warrant whatsoever. We are "far off" from God by nature.

II.

Very well, then, here is another phrase. WE ARE "MADE NIGH". Blessed be God, it is possible for those who were sometimes far off to be "made nigh."

How near may we come to God? To be very simple, we are brought *near enough to hear when God speaks*, and that is something. I know that He can make His voice heard in the far country. His is the only voice that can be heard there. This radio over which I speak this evening has not a very great output of power, only about ten thousand watts. There are some stations that have fifty thousand, and one, seventy-five thousand. When the output of power is increased, the broadcasting station has a wider coverage, a longer range. I suppose it would be possible, even with such wave lengths as we use, not to speak of the short wave, to develop a station so powerful that a human voice could be heard around the world.

There is power with God, and God can make Himself heard in the far country. But He brings His people so close to Himself that it is possible, not only for us to hear the voice of God, but *for Him to hear our voices*. I spoke to my little friend Berkeley in Wheaton, Illinois, this evening. I do not know whether he heard, but if he did,

I know he wishes he could speak back again—but he cannot. I can make him hear because I speak through this radio, but he cannot make me hear by the unaided power of the human voice. But we who were once separated from God by a moral distance are brought into such intimate and close relation with Him that we can not only hear Him speak, but we can speak back to Him. "Truly our fellowship is with the Father, and with his Son Jesus Christ."

That is a stupendous miracle. Long before radio was discovered the Bible enunciated that principle. You remember how Solomon, conscious of that great power, said, "Hear thou in heaven thy dwelling place; and when thou hearest, forgive." That is the miracle, that God has made it possible for souls so estranged from Him that they had explored the utmost reaches of the far country, to be brought so close to Himself that they can hear the faintest whisper of the Spirit, and speak back to Him, as Abraham did, as a man talketh with a friend. "Faith cometh by hearing, and hearing by the word of God."

But we come nearer than that. It is possible for people to speak to each other without coming in touch with one another, without having any actual contact with each other. When souls afar off are made nigh, *they are made partakers of the Divine Nature, they are brought into living unity with God Himself*, so that "both he that sanctifieth and they who are sanctified are all of one." Is not that an extraordinary thing? In the marriage ceremony we use the words of Scripture and declare that the husband and wife are "no more twain, but one." And yet, though they may be one in spirit, and be united so that they live their lives together, they are two separate individuals. But close as the marriage relation is, the relation of the soul to its Saviour is still closer. We are said to be "members of his body, of his flesh, and of his bones". To use another figure, we are grafted into the True Vine, so that we become partakers of the life of the Vine. We abide in Him. So near are we made to Him Who is our Saviour that we are one with Christ.

More than that, my text tells us that we are *now in Christ*. We have become a part of Christ, and the anointing which we have received in Him abides in us. "Christ" means "anointed", and His anointing is our anointing. We are made members of the mystical body of Christ, one in Christ Jesus. Then indeed there is "a little bit of God" in us—then indeed there is a great deal of God in the man who is made a new creature. There is so much of God in him that it is said Christ is in us "the hope of glory". "If any man have not the Spirit of Christ, he is none of his." The Spirit of God comes to dwell within us, and we are united as one to Christ Who, as our anointed Head, finds acceptance with the Father in heaven.

I know these are commonplaces to the children of faith. I know I have said nothing new to any of you who believe. I am merely calling attention to certain principles in order that these principles may guide you in this day of subtle temptation, when men are carried about "with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

III.

HOW IS THIS CHANGE EFFECTED? How are we brought from a distance into unity with God? How is the gulf bridged? How are the obstacles removed? How is it possible for a holy God and a sinful soul to be made one? How is it possible for the Prince of glory to choose for

His bride those who were, by nature, children of wrath even as others? Is it by an effort of the human will? Is it by a mere act of surrender to an ideal? Is it merely by an act of surrender to the Spirit of God? How is it possible for the Holy Spirit to accept such a surrender? How is it possible for a Spirit of Holiness to take up His residence within a sinful heart? Talk about a changed life! Yes, I have seen many changed lives that, in course of time, proved to have experienced only an outward change. I have seen many men give up their pipes and cigars, and cease from their drinking, and from a good many other things—and rather boast of the outward change. I have seen them return again to their old idols.

It is something more than an outward change we need, something more than a mere act of surrender. Surely my text implies that *there is a great moral obstacle standing between the sinful soul and a holy God* that must be dealt with before there can be any union the one with the other. What is that something? By what means is everything that is alien to the divine holiness in my nature and in yours to be removed? By what means are we who have been such outrageous sinners to be brought into harmony with the holy law of God in all realms? How are mind and heart and conscience to be cleansed and purged, so that the Spirit, the Holy Spirit, may actually dwell within us?

I have seen houses in which I should not like to live until they had been cleaned up a bit. Haven't you? I saw the other day in the hospital a door closed, and the jam of the door packed tightly with cotton batting. I knew what it meant. I knew that room had been fumigated, that there was something inside that had to be purged away to make it safe for others to enter.

Your mind needs fumigating, and your heart. You need to be cleansed through and through before a holy God can dwell within you.

How can that marvellous change be effected? There is only one answer: "But now in Christ Jesus ye who sometimes were far off are made nigh *by the blood of Christ*." The blood of Christ is the only solvent of these obstacles. There is no other way of removing the obstacle which stands in the way of fellowship between an innately, inherently, essentially, naturally, sinful soul, and an absolutely holy God. We are made nigh "by the blood of Christ."

How? That is another matter. How is anybody to tell how these things are done? We may, from what is revealed here, have some understanding of what is involved. "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Again in the New Testament, "Without shedding of blood is no remission." That is the word of God, "Without shedding of blood is no remission." We are not made nigh by the cross of Christ. Do not be deceived by those who speak glibly of the cross. The cross is an historic fact. That Jesus Christ died on the cross is indisputable; that He lived a worthy life is beyond controversy; that He died as One upon Whose character there was no blemish is not questioned.

Did He die as a martyr to His faith? Did He live before His time, and suffer rejection by men who did not understand the standards He set up? Did He come before the processes of Evolution had produced people who would understand Him, and therefore was He crucified? No! Ten thousand Noes! He came to die. He was

born to die. He was slain in the plan and purpose of God before the foundation of the world. Just as God put in the bowels of the earth those things necessary for our material sustenance, just as He anticipated every necessity of our physical nature and stored up in the treasuries of nature all things needful, so He anticipated the moral requirements of a sinful race, and made provision for the removal of that dreadful thing called sin. He made to meet upon Him the iniquity of us all, that he might be just, and yet the Justifier of all them that believe.

There is a passage in the New Testament which is too profound for anybody to expound. We read of "the church which He has purchased with His own blood." What is the meaning of the blood of God but that He Who died for our sins according to the Scripture is not only the Son of God, but God the Son? He is God, and His blood is spoken of as the blood of God. We are told that "the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul". The blood that flowed from His five wounds on Calvary, mystery of mysteries I know it is, which defies all explanation, was the blood of God; and therefore it was the life of God in solution, God giving His life to cleanse these filthy, putrid, lives of ours, that the very life-stream of God Himself might wash away all the sins of the world, and make it possible for a holy God to come into correspondence and communion with souls who have sinned to the depth of the nethermost hell.

That is the gospel. It is far more than taking an hour's silence in the morning, far more than talking glibly about surrender to Christ,—*"absolute honesty, absolute purity, absolute unselfishness, absolute love."* It is the reception into the soul, on the basis of the shed blood of God, of the very life of Deity, which makes us to have within us the very life of God Himself. That is what Jesus Christ meant when He said, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." I rejoice in every man, of every name, and of every colour, in every land, who proclaims the gospel of the grace of God, with its central message of salvation through the blood of our Lord Jesus Christ. But I declare to you there never has been any other way of salvation—there never can be any other way of salvation. There is but one gospel—there can never be another.

One gospel! The everlasting gospel! The gospel of the grace of God! The gospel of the kingdom! It is all one. And the heart of it is this, as Paul saith, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." That is the gospel, and where that is omitted there is no gospel. It is "another gospel which is not another", as Paul says to the Galatians. I urge upon you, dear friends, that we shall abide by that which is revealed, that we keep close to the cross of our Lord Jesus Christ, and to the precious blood shed on Calvary for us.

Have you been made nigh by the blood of Christ? Has the price of your redemption been paid? If so, we may rejoice in Him. Have you received the Holy Ghost? Do you depend upon His power to change your life? I spoke on that subject this morning, and I was impressed afresh as I read the Scripture in the service of the relation of the Cross, of the blood of Christ, to the gift of the Spirit: "Christ hath redeemed us from the curse of the law, being

made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

There is no reception of the Holy Ghost, there can be no accession of divine power to any human life, until he is washed in the blood of Christ. Any power that comes from any other source than that is not from above: it is from beneath. May God keep us true to this great fact, that Christ "died for our sins according to the scriptures."

Let us pray: We thank Thee, O Lord, for Him Who said, I am the way, the truth, and the life; no man cometh unto the Father but by me. We would not presume to try to climb up some other way. We come by way of the Cross and the blood-sprinkled mercy-seat to pray,—

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

We thank Thee for the cleansing blood of Jesus Christ. Wash us all to-night. Bless our radio hearers wherever they may be. Make us to understand that our sin is so great, the guilt of it so terrible, that it can be purged away only by the precious blood of Christ. Save us from every false hope; anchor us, we pray Thee, in this great truth that we are saved through the blood of the everlasting covenant. We ask it in the name of Jesus Christ our Lord, Amen.

THE SAVIOUR'S BIRTH.

My God, my Creator, the heavens did bow
To ransom offenders, and stoop'd very low;
The body prepared by the Father assumes,
And on the kind errand most joyfully comes.

O wonder of wonders! astonish'd I gaze,
To see in the manger the Ancient of Days!
And angels proclaiming the stranger forlorn,
And telling the shepherds that Jesus is born.

For thousands of sinners the Lord bow'd his head;
For thousands of sinners He groan'd and He bled.
My spirit rejoices—the work it is done!
My soul is redeemed—salvation is won!

(Dear Jesus, my Saviour, Thy truth I embrace,
Thy name and Thy natures, Thy Spirit and grace;
And trace the pure footsteps of Jesus, my Lord,
And glory in Him whom proud sinners abhor'd.)

My God is returned to glory on high;
When death makes a passage, then to Him I'll fly,
And join in the song of all praise through His blood,
To the Three who are One inconceivable God.

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Whole Bible Course Lesson Leaf

Vol. 8 No. 1

REV. ALEX. THOMSON, EDITOR

Lesson 1 January 1st, 1933
FIRST QUARTER

ISRAEL, DISOBEDIENT, WEAK, AND TASK UNFINISHED.

Lesson Text: Judges, chapters 1 to 3.

Golden Text: "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."—I Sam. 15:22, 23.

DAILY BIBLE READINGS:

Monday—Joshua 7:1-13.
Tuesday—Psalm 60:1-12.
Wednesday—Psalm 115:1-18.
Thursday—Matt. 12:24-37.
Friday—2 Cor. 10:1-13.
Saturday—John 16:1-15.

I. THE UNFINISHED TASK (1:1-36)

In the period of the judges we reach a time of grave moral and spiritual declension in Israel, affecting the nation in every sphere of activity, and in all the relationships of life. When men and women get out of touch with God, and turn to other gods as Israel did serious consequences are bound to ensue. The depression which is at present affecting the world is an illustration of this. The world is a beautiful place in which to live, and God is good in so lavishly supplying our material needs, but countless thousands are made to suffer on account of the wickedness of men. The Israelites had been led into the promised land, their future seemed bright, but after the death of Joshua and the elders who were contemporary with him, they forsook the Lord and turned to the gods of the land. For such apostasy they were seriously punished, but on repenting they were forgiven. The period was one of declension, judgment and deliverance, and is characterized in general, as the time when "every man did that which was right in his own eyes", (21:25). Note the implications of such a statement, in its intimation of lack of organized central government, chaotic, religious, social, and political conditions, dangers to life and property, unsatisfactory living conditions, and disobedience to the revealed will of God. This was a period of individual independence without regard to the right of others, which generally eventuates in license, and is well worthy of study by all who support this type of independence, either in church or state.

At Joshua's death there were still some Canaanites to be overcome, and Israel asked the Lord who should first go up against them, the answer being given that Judah should do so, (vs. 1, 2). This

tribe requested the aid of the tribe of Simeon in carrying out its task, promising to give like aid to the latter, (v. 3), then both went against their adversaries, and the Lord delivered them into their hands, (v. 4). A record is given of some of the places captured by Judah, (vs. 14-16), then the significant statement is recorded that Judah could not drive out the inhabitants of the valley, (v. 19), like statements being made concerning Benjamin, (v. 21), Manasseh, (v. 27), Ephraim, (v. 29), Zebulun, (v. 30), Asher, (v. 31), Naphtali, (v. 33), and Dan, (v. 34). Such a record implies an unfinished task, and betrays weakness on the part of the Israelites. When they were strong they put their enemies to the tribute, (v. 23), but evidently permitted them to remain in the land. The weakness herein depicted was due to the fact of the nation being out of touch with God. Sin brings evil consequences, such as weakness, failure, misery, and death. Note cooperation in the work of the Lord, manifest in the tribes working together, also the effect of sin both in individual and collective life.

II. DISOBEDIENCE TO GOD, (2:1-23)

The disobedience of His people led God to send an angel to expostulate with them concerning their sin. The angel, who may have been the Lord Jesus Himself, reminds the people of the divine work on their behalf, (v. 1), of the command given them concerning their attitude toward the people of the land, of their disobedience to this command, (v. 2), and of the consequences of the same, in their weakness before their enemies, (v. 3). The statement of this last verse explains the reason for the unfinished task. Disobedience to the will of God in dealing with enemies means defeat at the hands of these enemies.

The effect of the angel's message was a softening of the hearts of the people, leading them to weep with a loud voice, and to sacrifice unto the Lord, (vs. 4, 5). They were no doubt sorry for their sins, and regretted exceedingly the consequences ensuing therefrom, but just how deep that repentance was we are not informed. We know the children of these people went astray, whether through the neglect of their parents in the matter of teaching, or on account simply of the depravity of the human heart, we are not competent to state. Perhaps both reasons were at work. It may be noted that real repentance means sorrow for sin, and change of mind and life. It is a very practical thing, and not a mere manifestation of emotion. Note angelic visitants on other occasions, (1 Kings 19:5; Matt. 1:20), also the significance of the angel coming from Gilgal, that being the place where the Israelites renewed their consecration to God, (Josh. 5).

We are next informed of the condition of the people during the life and after the death of Joshua. After his last address to them, they "went every man unto his inheritance to possess the land", (v. 6), implying the fulfillment of God's promise in relation to each individual. God's promises are faithful, (2 Cor. 1:20). "And the people served the Lord all the days of Joshua, and all the days, of the elders that outlived Joshua, who

had seen all the works of the Lord, that he did for Israel", (v. 4). The power of leadership is herein manifest. The people were kept right by good leaders. This may also be observed in the subsequent history of Israel under the kings. The evil effect of the opposite kind of leadership is equally manifest. Note the responsibility and privilege of leadership, also the necessity for a definite living experience of the power of God so clearly witnessed to in the lives of Joshua and the elders.

After the death of Joshua and his generation "there arose another generation which knew not the Lord, nor yet the works which he had done for Israel", (v. 10). And they "forsook the Lord God of their fathers, and served other gods", (vs. 11-13). Several things are worthy of note in this record of apostasy. First, the people, "knew not the Lord". Undoubtedly they had received knowledge of Him, but they had no personal experience of His presence. They were therefore in a most vulnerable position, open to the subtle allurements of idolatry. Note the dangerous condition of persons these days who know not God, in the midst of Satanic teaching and practice. His wisdom and power are needed by all.

In the second place they knew not the works which He had done for Israel. They had no personal experience of His power. To them He was possibly little more than a name. Such ignorance led to the third matter of note, the forsaking of the Lord. Emphasis may be laid upon the necessity of leading children to God that they may have a personal knowledge of Him. Only in this manner may they be protected from the great enemy of souls. Note may further be made of the idolatry of Israel, (v. 13) the anger of the Lord, (v. 14), the resultant weakness before the enemy, (vs. 14, 15), the mercy and provision of God, (v. 16), the stubbornness of the people, (v. 17), their recurrent apostasy, (v. 19), and the consequence, (v. 23), the whole being a brief foreview of the content of the book of Judges in its principles of action.

III. THE JUDGMENT OF GOD,

(3:1-31).

This chapter relates first, the identity of the nations left to prove Israel, (vs. 1-4). These would test the Israelites concerning their faithfulness to God. Note the possibility of being true to God in the midst of the ungodly, (Jude 24), and in tribulation, (John 16:33). Reference is made in the second place to the intermarriage of the Lord's people with the heathen, (vs. 5, 6), forbidden to Israel, (Ex. 34:13-16), and to the church, (2 Cor. 6:14). In the third place the apostasy of the people is stated, and the punishment for the same is being sold into the hand of the king of Mesopotamia, (vs. 7-8), from whom they were delivered by Othniel, (vs. 9-11). They again did evil in the sight of the Lord, the king of Moab overcame them, and they were delivered under the leadership of Ehud, (vs. 12-30). Note the sin and repentance of the people, and the mercy and deliverance of God. Tribulation compelled Israel to turn to God, and the divine power was manifested when they repented.

The Union Baptist Witness

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THESE PAGES.

The news which appears in the *Union Baptist Witness* from week to week is, we should judge from all reports, appreciated. The pages provide a real source of contact and through them the progress of the work of the Union of Regular Baptist Churches of Ontario and Quebec can be traced. The material published from time to time, when compiled at the end of a year, is sufficient to provide copy for a good sized volume, and yet we feel that these pages could be of much greater service were the co-operation of the churches enlisted. Rarely do we receive a written report and yet we are sometimes mildly rebuked because the splendid services of some church are not reported.

Week in and week out, the Secretary-Treasurer of the Union, Rev. W. E. Atkinson visits the churches of our fellowship and we know his visits are welcomed, but seldom is there an expression from official sources. Members of the Executive Board often give of their time to visit the churches, supply their pulpits, or to help in special meetings. It would be a matter of real interest to the other churches if news of these services could be given in these pages.

During the months of September and October, the churches of our Convention were visited by Rev. and Mrs. H. L. Davey and little Daniel, and every church visited by our missionaries wished to have them back again. Should we not have had a report from every church visited?

"A hint to the wise is sufficient", we take the liberty of saying publicly that we want the churches to use the space which is given to them by THE GOSPEL WITNESS, for we know that the Union pages are read by many who never dream of contributing a news item to them, or realize that the pages can only be of vital interest and fulfil their mission if they are in the best sense a news exchange acknowledging and witnessing to the world what the Lord has done for us.

A PASTOR'S OPPORTUNITY.

There has been left at the Union Office, 337 Jarvis St., Toronto, a set of Dean Henry Alford's books, "The Greek Testament" in four volumes. The volumes bear the dates 1880 to 1883 and any student will know how valuable they are for reference purposes. Owing to circumstances, the owner of these books is prepared to dispose of them at a very nominal sum. Those interested please communicate with the Office Secretary.

MISSIONARY MEETINGS IN THE WEST.

The Foreign Missionary lantern slides were presented in the Regular Baptist Church, Edmonton, Alberta, recently and

we are advised by Mrs. Gordon Searle, wife of the Pastor, that the meeting was larger than anticipated and the enthusiasm shown was gratifying. Mrs. Searles says, "Our folks were delighted with the slides. They thought that they were the best ones they had ever seen and although they have always been very interested in our Liberian work, they now feel that they have been really introduced to our missionaries and can pray far more intelligently for the work."

Mrs. Searle tells us that she personally enjoyed seeing the pictures very much and felt that she was renewing her acquaintance with the missionaries. She confesses however, that the pictures of the missionaries were so life-like that they made her a little home-sick.

From Edmonton the lantern slides travelled to Leslieville and were shown at the Fall Rally there, and from thence to Calgary where Rev. M. R. Hall presented them at the Westbourne Church.

At this time it might be well to mention the fact that through the organization of the Regular Baptist Missionary Society of Alberta, the churches in Alberta have contributed liberally to the Liberian Mission.

DANNY'S PICTURE.

Wherever little Daniel Seypeyhen has gone, he has won hearts and many have been the requests for his picture. Mr. and Mrs. Davey have met the request by having a very splendid photograph reproduced in post card size. Hundreds of these pictures have been sold at the nominal price of 10c each, but the demand continues and, for the convenience of those interested, the Union Office is ordering another supply and will be glad to forward the pictures to those wishing them. We understand that the small profit from the sale of these pictures is put right into Danny's account by Mr. and Mrs. Davey and will likely be sufficient to cover his return trip to Liberia.

IMMANUEL, WHEATLEY.

On November 4th, the Immanuel Regular Baptist Church of Wheatley tendered a call to Mr. Walter Lempriere, who had served the church as pastor for some time. Mr. Lempriere graciously accepted the call and was duly received into the fellowship of the Church by the deacons and members.

Since the 1st of October, not only has the work at Wheatley been served, but Mr. Lempriere has given Lantern lectures each week at Port Alma and a large gathering always enjoys the pictured stories and Bible expositions which accompany them. The Wheatley folk are praying for revival blessing and feel that the earnest efforts of their young minister under the blessing of God will see an ingathering of souls to the Saviour's honour and glory in their town.

A SPLENDID MEETING AT STOUFFVILLE.

The Young Women of the Stouffville Regular Baptist Church were responsible for arranging a meeting which proved to be of the greatest interest to the church's whole membership and gave many interested friends an opportunity of hearing the President of the Toronto Baptist Seminary tell the story of that very active institution.

On Friday evening, November 19th, Dr. T. T. Shields and Rev. W. E. Atkinson visited Stouffville and something of the work and accomplishment of the Toronto Baptist Seminary was given and those present took the opportunity of contributing \$72.00 to the Seminary fund.

SLIPPERY ROADS—THE WEE SMA' HOURS AND MEETINGS.

On Thursday evening, December 8th, Dr. Shields accompanied by Mr. Atkinson, motored to London and there met with the friends of Central Regular Baptist Church at their regular mid-week meeting. Dr. Shields, their beloved Pastor's spiritual father, brought a message of comfort and encouragement to the members of the Central Church, and coming right from the bed-side of Mr. McGinlay, he was able to report on his condition.

After the meeting at Central, it was necessary for Dr. Shields and Mr. Atkinson to make the long journey home, so through the night they motored reaching home about four o'clock in the morning.

We do not insert this that there may be a chorus of the oh's and ah's of sympathy, neither Dr. Shields nor the Secretary-Treasurer would wish that, but we do mention these trips that there may be a remembrance of the work and workers in prayer as they motor through bitter cold or dense fog, over slippery roads after a demanding meeting.

AT BOBCAYGEON.

Such a happy time as was held at Bobcaygeon on the evening of December 9th, cannot be reported adequately. Rev. W. E. Atkinson and Rev. David Alexander motored up from Toronto to meet with Rev. M. B. Gillion and his people, and the President of our Convention, Rev. C. M. Carew, of Fenelon Falls, was present also. The meeting was arranged that the work of the Union might be presented and the interest was very evident. The members of the church were enthusiastic regarding the work which the Lord had entrusted to the Union and indicated their desire to join hands in an endeavour to prosecute without fear or favour a great campaign for souls and a sharing of larger responsibilities.

Again through the night and the early morning hours, it was necessary for the visitors to wend their way home by motor and this time by three o'clock Saturday morning, they were able to turn in.

Many other such meetings as this one held at Bobcaygeon have been planned and it will be necessary for many other motor trips to be made through the darkness. Will the readers remember the travellers as they remember the meetings in prayer?

THE DORCAS SOCIETIES.

On Tuesday afternoon, December 13th, the Dorcas Societies of the Jarvis Street Baptist Church, Toronto, gave friends and visitors an opportunity of seeing their work and viewing the contents of the Comfort Boxes. One could wish that every church could enter into such a ministry. Merely to see those lovely things brought a thrill of appreciation and to have had a part in the preparation of such boxes must be a privilege, for the comfort they take to some family can be imagined.

There were no names, of course, attached to the gifts but in these days when it is hard for a minister's wife on a meagre allowance to renew her household linens and other necessary things, it is lovely to contemplate the reception that such a surprise box is sure to receive. Every member of the family is remembered, but the supply of towels, the extra bedding, the pretty luncheon cloth, the soap, the thoughtful additions such as stationery and stamps, together with warm clothing, indeed makes the box a veritable comfort from every standpoint. May the Dorcas Societies increase and may the blessing of God

continue to rest upon their work for Him!

RECEPTION FOR NEWLY-WEDS.

On October 31st, at the Emmanuel Baptist Church, Verdun, a reception was held for the pastor, Mr. Roy Hisey and his bride, formerly Miss Vera Gladys Abbott, of Orangeville. The church was decorated with roses, 'mums and sweet peas and a large three-storey wedding cake, beautifully decorated, adorned a table, which extended the length of the church. After a programme, supper and speeches, the bride and groom were presented with a walnut mantel clock, with Westminster chimes, and a brass table lamp. Mrs. Hisey was presented with a bouquet of American Beauty roses.

On November 1st, the ladies of the church gave Mrs. Hisey a miscellaneous shower of gifts. On November 4th the merchants of Verdun sent up a shower box for the bride, which contained all kinds of groceries and other necessities. Before the bride left Toronto, she was given a shower by her friends of Jarvis Street Baptist Church, which she had attended for the past two years. She was also given a silver basket filled with roses from the Junior Dorcas Society and table linen from the teachers of the Junior Department of the Jarvis Street Bible School.

LIBERIAN NEWS.

Another budget of letters has come from the missionaries and we would

that the news could all be put in these pages, because every missionary writes telling of a different side of the work and his own particular contribution and from these letters we are informed of the demands and needs of the work, and come to an understanding of the worship of the people.

A letter from Miss Lane, dated October 23rd, will be of general interest because it tells of things which can be conveniently included in a missionary's box.

Miss Lane writes, "Thanks very much for the word concerning the Mecca and the carron oil. I will appreciate them very much. At present I have a boy whose leg, around the ankle, is eaten away and I have not the necessary dressing for it.

"When telling our needs to those enquiring, will you please ask them to send old white cotton, such as pillow cases, old sheets, old rough towels, table oil-cloth. We can use all this in our medical work. Rolled bandages are also very useful and save endless time, and time here is often very valuable. Small bottles of vaseline, or other ointments, small bottles of iodine, and tins of boracic are of the greatest use."

Because of the many enquiries and the willingness of our people to supply our missionaries' needs, we include this hint.

RADIO LETTERS.

(Continued from page 5)

announcer said, a copy could be obtained by writing, I am requesting that the sermon be sent me."

"Dear Fellow-Christians:
Wild Rose, Wis.,
November 27th, 1932.

It was my great pleasure to listen over the radio to the sermon delivered this evening by Rev. Shields. I wish to compliment the speaker on the wonderful message which he gave. Would to God we had more such fearless speakers!

I would appreciate receiving a copy of the sermon which is being printed in a magazine. Thanking you for same, and wishing you God's richest blessing."

"Dear Dr. Shields:
Pittsburgh, Pa.,
November 28th, 1932.

It affords me great pleasure to write you, telling you of listening-in to your fine sermon on Sunday evening last, taking as your text, "There is a sound of abundance of rain." My husband and I enjoyed the service greatly, and sang the hymns through with you. I belong to a Baptist family; my revered father is still musical director at _____ Baptist Church, South Wales."

"Dear Brother:
No. Raynham, Mass.,
November 28th, 1932.

We enjoyed the whole of your service which we happened to tune in on last night, and were thrilled with the powerful and challenging preaching of a wonderful message—so rare in these days. As one faithful messenger said two weeks ago, 'It is not quite the mode to speak of sin to-day.' Your people are greatly blessed in having the privilege of such a ministry."

"Dear Sirs:
Courtice, Ont.,
December 1st, 1932.

Kindly send me six copies of last Sunday evening's sermon. The angels must have been singing for joy over that service. Thank God for a gospel that saves."

"Dear Dr. Shields:
Cavendish, Vermont,
November 29th, 1932.

I listened to your sermon Sunday night with profit, coupled with surprise and pleasure at being able to get your station. Elijahs are few in this day, and not very popular, but one thing is certain, the Almighty still lives and rules."

"Dear Mr. Shields:
Antrim, New Hampshire,
November 30th, 1932.

Father and I heard your service Sunday night, November 27th. We have not heard such a grand solid Bible sermon for years. I am sending you \$2.00 to help spread the message. May the Lord continue to bless your ministry."

"Dear Doctor:
Machais, N.Y.,
November 27th, 1932.

I am a retired M.E. Minister, living all alone. I listened to your sermon to-night on Elijah, and was tremendously stirred as I noted the unction with which you gave the message. Old time power was evident. Would you kindly send me a copy of the sermon. God bless you greatly, and may your bow abide in strength."

"Dear Friends:
Terre Haute, Indiana,
November 28th, 1932.

We heard your service last night and enjoyed it very much. The sermon and music were splendid, and the reception good."

"Dear Sir:
Lancaster, Pa.,
November 27th, 1932.

Will you kindly send me a copy of your sermon of this evening? The reception was fairly good, but I missed some of the message and should like the printed copy."

"Dear Dr. Shields:
Rockport, Maine,
November 28th, 1932.

I heard your sermon last evening after I came home from my own service. I should like a copy of it." (From a minister).

"Dear Sirs:
Boston, Mass.,
November 28th, 1932.

I tuned in last evening to CFRB for the first time, and heard what I call a wonderful address; and it came in loud and clear. Please send me a copy when printed."

"Dear Sirs:
Kenogami, Que.,
November 29th, 1932.

We should appreciate receiving a copy of last Sunday's sermon from Jarvis St. Baptist Church. It is not often we receive Toronto clearly in this part of the world, but last Sunday the reception was excellent, and we enjoyed the service."

"Station CFRB:
West Point, Nebr.,
November 27th, 1932.

We have just heard the service from Jarvis Street Baptist Church, and enjoyed it very much. Kindly send us a copy when printed."

"Dear Dr. Shields:
Bracebridge, Ont.,
November 20th, 1932.

Am enclosing a gift for the Radio Fund. I enjoyed your service to-night. I was sitting here alone, for I recently lost my wife. I do not run around much, for on the 19th of this month I passed my ninety-fifth milestone! I should like a printed copy of sermon."