

The Gospel Witness

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

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The Jarvis Street Pulpit

WHAT CHRIST CAME TO DO

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

Preached in Jarvis Street Baptist Church, Toronto.

(Stenographically Reported)

"He saith unto him, Wilt thou be made whole?"—John 5:6.

The miracles which our Lord wrought in the days of His flesh are described as "signs": "This beginning of signs did Jesus . . . and manifested forth His glory." They were designed to reveal His supernatural, His divine power. And it is legitimate to examine the principles operating in this miracle of physical healing, in order to understand the methods of divine grace.

You will remember that from the beginning the devil misrepresented God: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." God was implicitly represented as denying to the creatures He had made, that which was pleasant and profitable. When the man possessed with the legion of devils was met by the Lord Jesus, the devils cried out, saying, "Art thou come to destroy us? I know thee who thou art; the Holy One of God." And from then until now the adversary of the souls of men has persistently represented the Lord Jesus as One Who would rob men of the joys of life. And the religion of the Lord Jesus is looked upon by many very much as they look upon the undertaker—as something that is necessary in case of death; but to be avoided as long as possible.

In this question which our Lord Jesus propounded to the impotent man at Bethesda's pool, He announced His own programme: "Wilt thou be made whole?" "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." "Ye are complete in him," the Word says, respecting believers. Life finds its wholeness, its complement in Christ: "In him all things consist;" and apart from Him it is impossible that anyone should be whole.

I.

And so I bring to you first of all this evening, THE GOSPEL'S PROPOSAL. The Lord Jesus has come to make men whole; and the gospel proposes to do that very thing for all poor sinners—to round out our lives; and to make life complete.

In the first place, our Lord Jesus proposes to *complete the record of our lives*; to make the record of life one, which may be read in the presence of the angels, and before the great white throne. There are pages in every man's history which he would not care to have his nearest friend read. The secrets of the heart, the unworthy thought, the unholy ambition, the record of the inner life—they are all written down. I repeat, there is not a man or woman who would not be filled with horror at the thought of having life's complete record spread out, in the presence of a Holy God, and read to the assembled universe. But we read, "That every idle word that man shall speak, they shall give account thereof in the day of judgment." There will be a day "when God shall judge the secrets of men by Jesus Christ according to my gospel." The day will come when the books will be opened; and we shall be judged according to the things which are written in the books.

I think I know how we must all feel about it; but I can at least speak for myself. I should like to have a record that I shall not be ashamed for angels to read. I should like to have the books balanced, to see the record of every day of my life made complete.

A young man told me not so very long ago that he had written a certain man, whom he had served for a certain time, asking him for a testimonial. But, I said, "What do you want a testimonial for?" He said, "From the time I began to work for myself, to earn my own living, until now, I have a record of where I have been. I am able to say to any man, I began to work on such a day, and I worked for so many years. There is the testimony from the man for whom I worked. I left his employ and went to work for another man; on the expiration of that time he gave me a testimonial, and that covers that period. But now there is a gap in the record of a year and a half, or two years; and when I present my testimonials, they will say, 'What were you doing for that year and a half?' Therefore, I have

asked him to give me a testimonial, so that the record of the past will be complete, and up-to-date."

That, I think, is a very good idea. But when we stand before the bar of God, what about our testimonials? "There came a day," you say, "when I began to try to do something for God; when I formed a solemn resolution that I would live righteously before Him." Let me suppose for the moment the impossible: Suppose you had been able to fulfil that pledge; the day will come when God's books will be opened. And He will say, "There is a big blank here. Where were you then? What were you doing then?" "Oh, I was in the far country." "Yes, and for whom were you working in the far country? What is the record of the past?" What answer can you make?

Blessed be God! Our Lord Jesus comes to complete that record—to write down in God's book His perfect righteousness against our unrighteousness; so that from the day of birth until the day of death, there shall not be a page, nor a part of a page, that is not filled out, and balanced, so that God Himself will pass it. "Wilt thou be made whole?" Wilt thou accept the righteousness of Jesus? Wilt thou accept the perfect obedience of the Son of man, for the life of transgression which you have lived? That is the proposal of the gospel—to make up the deficit of the past; to restore to us "the years that the locust hath eaten."

Then the gospel proposes the complement of life in still another respect. It proposes to *complete our character*; to make a man whole—not only as to his record, but as to his character before God; to make him something more than a fragment of a man. I read in the Word that certain gifts are given "for the perfecting of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

The proposal of the gospel is to make it possible for us to be perfect men, and perfect women—to be whole. "I pray God," said Paul, "your whole spirit and soul and body be preserved entire unto the coming of our Lord Jesus Christ." Spirit, soul and body—a trinity in unity—made whole by the power of divine grace; and "preserved entire unto the coming of our Lord Jesus Christ"!

I have not time to elaborate this truth, but only to suggest to you the need for that gospel ministry—for the ministry of divine grace to all these elements of our complex nature.

Our spirits need to be made whole. The spirit is that part of our nature in which God dwells: that part of our nature which has a capacity for God. And it is the function of the gospel, by the power of the Holy Spirit, to quicken those who are "dead in trespasses and sins;" and to make room for God in the human spirit; to liberate the spirit, and to restore it to its native element; to take the imprisoned spirit of a man, like the hind that is shut fast behind iron bars, taking it out in the wide expanse of its native forest to breathe God's air, and to live its own life according to the law of its own nature,—it is the mission of the gospel to take the spirit of a man, that is like a bird caught in "the snare of the fowler," to break all its shackles, to open the door, and to release it into its native element; to take the spirit of a man, and lift it up into "the heavenly places in Christ

Jesus," so that we shall live in happy relationship to the God Who made us. That is what Jesus meant when He said, "Except a man be born again, (or from above) he cannot see the kingdom of God." God comes in through the sky-light, not through the basement door: He takes possession of the spirit first, not of the flesh.

"I pray God your whole spirit and soul (or mind) and body be preserved blameless." Do not reverse that order! Keep to the biblical order; and remember that this work of wholeness—making whole—begins with the spirit, and descends to the mind, and includes the body, until the whole man is redeemed.

And the mind finds its complement in Christ, the intellect—the power by which we think, and remember, and perceive, and judge: the mind—an element of which is the affections; the heart by which we love, the seat of the emotions: the will—the volitional power which directs the course of a man. And it is the plan and purpose of God that Jesus Christ should come and take possession of the intellect, quickening his memory, enlightening his judgment, giving him spiritual perception, opening his heart, enfranchising his will, making him intellectually whole.

Perhaps there are some students here this evening, who have just begun their college courses. Let me tell you that if you are going to be intellectually whole, you must learn to sit at the feet of Jesus; nowhere else will you find ample verge for the activities of the mind. Some man says, "I am going to find out where life begins"; and so he buries himself in a materialistic philosophy, to see if he can discover that original vital element, from which it is alleged all manifestations of life which we now observe have evolved.

But you will never find satisfaction in that search. For even when you have got back to that—even if that were true—the great question is: What lies behind that primary, that fundamental principle—Whence came life? Who originated it? Never can the mind be satisfied until it bows in humble submission, looking into the face of Jesus, as God manifest in the flesh, saying, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." And nothing short of that will satisfy the range of the human mind! But when a man comes to see Him Who is "Alpha and Omega, the beginning and the end," "the Author and Finisher of our faith;" He challenges the thinking man, and says, "Wilt thou be made whole?" Will you bow to that first great challenging word of Scripture, "In the beginning God"? And will you learn that God will be in the end? and that man was made for God? and that he never can be happy away from God? There can be no intellectual rest for any really awakened mind until he can say of Christ, "He is the image of the invisible God, the first born of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him: and He is before all things, and in Him all things consist."

And further Christ is the complement, not only of the spirit and the mind, but of the body too. God does still directly heal the body sometimes. He always heals where there is healing—sometimes by the use of means, sometimes without: but the Word says, "I am the Lord

thy healer." He is the Source, the Fountain, of life and of healing; and through whatever channels it flows, it comes from Him.

But what if you have healing—what then? Some of you are grey-haired here this evening. The marks of decay, visible or invisible, are upon us all; and I do not know that any are foolish enough to say that with all our skill we can indefinitely postpone the visit of the last enemy. He will come; and we shall have to say as Peter did, that we must put off this tabernacle—"our earthly house of this tabernacle will be dissolved." You see the old man just tottering on the edge of the grave? By and by his body will be laid in the casket, carried down with disease, or old age; yet how lovingly somebody touches it! Old and withered as it is, how precious is that tabernacle! Or is it a little child that is about to be laid in the grave? Somebody says, "After all it is only the tabernacle."—"Only the tabernacle"! Remember,—there is no word in this Scripture that will justify you in despising the physical. Abraham bought a field in which he might bury his dead. And oh how lovingly he did it! And you will remember that when Abraham was buried, his sons, Isaac and Ishmael, came to the funeral; and they laid that precious body away. And when, later, Isaac was buried, his sons, Jacob and Esau, stood at the graveside, and buried their dead out of their sight.

But there was One of Whom it was said, "He made his grave with the wicked, and with the rich in his death." And when He was hanging on the cross, they came to break His bones; but the hand of Providence stayed them, "that the Scripture might be fulfilled, A bone of him shall not be broken." He was the typical Man; He was the representative Man; He was the Head of a new race: "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." He was the Head—the federal Head of a new race; and though His hands were wounded, and His brow was crowned with thorns, and His side was riven, and His feet were pierced—no bone was broken! That unbroken body was laid in the grave; and it came forth into life again. He showed them His hands, and His feet; and He said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

He had a real, material body, different from the other body in some respects; but with that body He went into the glory. Even as they looked upon Him, Jesus carried that body with Him up into the presence of God. "Christ the first fruits; afterward they that are Christ's at His coming." And these bodies of ours are to be redeemed! We are to be made whole at last, even as to our bodies. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body (or the body of our humiliation) that it may be fashioned like unto His glorious body, according to the working whereby he is able to subdue all things unto Himself."

That is the programme of the gospel—to save the spirit, and the mind, and the body; and to relate all to the living Head, even Christ, that we "may grow up into Him in all things—unto the measure of the stature of the fulness of Christ." Is not that a salvation worth having?

But again, "Wilt thou be made whole?"—*whole as to the sphere of life.* It is with hesitation that I speak at

any time to magnify these human natures; because it seems to me there are enough engaged in that business already. And yet we must recognize that God made us for a noble destiny; that He said, "Let us make man in our image, after our likeness." And man was not made—this trinity in unity, as I have said; this spirit, soul and body—not separate entities, but three aspects of one personality, inseparable from each other—spirit, soul and body—I say, such an one was not made to be "cribbed, cabined, and confined," within mere temporal boundaries.

I was at the grave-side yesterday—as I am too often—but we must obey the summons of that great conqueror before whom, if Christ come not in the air, we all must bow. And yesterday it was a little boy we laid away, just a little fellow of three or four years—a beautiful spirit, I doubt not, in a beautiful tabernacle. And we laid it away there, and covered it with earth, and then with flowers in order to make death as beautiful as possible. Is that the end? Why did that little child come into life for a brief period of three or four years, and then fly away? What is the meaning of that?

Or, there was a young man: mind and body trained, splendidly disciplined, just buckling on his harness to bear life's burdens, and fight life's battles! And ere he had well begun the task of the day, he was laid low, and somebody laid him away yesterday. Was that the end? Was he, with all his splendid powers, made to live that brief period, and then go out?

Or, there was another, a man in the prime of life, with years of experience behind him, splendidly and heroically carrying life's burdens. "A man shall be as the shadow of a great rock in a weary land;" and he had become such to multitudes. And yet in the days of his vigour, when in the course of nature one might have expected there would be years of service before him, he is summoned; and somebody laid him away yesterday.

Or, there was still another man, like a shock of corn, fully ripe, with years of service behind him; with the achievements of a worthy life to his credit; his mind stored with the accumulated knowledge of a life-time; his powers trained to the highest point of usefulness; his heart mellowed by the touch of the years; and everybody saying, "O that he could live on, and on, and on"; but he did not! And somebody laid him away yesterday!

"Wilt thou be made whole?" Shall we find the complement of that child's little earthly career somewhere? O ye mothers, shall we find a door into another life which will show us that child enlarging, and expanding, in the presence of God; and going on in holy service in other and happier realms? Or that young man, or the man in his prime, or the aged saint? It cannot be that, this side of the grave, life for any one of us can be "whole." It is only a preparation for something fuller and richer beyond.

Read the story of the apostolic ministry—the record of Paul's life, how wonderfully, how abundantly he lived! And yet in the day when his powers were at the full, he said, "I have a desire to depart and to be with Christ; which is far better—let me get into the larger, the richer life." "Wilt thou be made whole?" O that is the programme of the gospel!

II.

TO WHOM IS THE PROPOSAL MADE? Jesus Christ came to a company of impotent folk. I do not know what was

the matter with all of them; but they were impotent in one direction or another: they were people who could not realize even their own conceptions of the possibilities of life; they were men and women who had tried to lift themselves up, and they had gone down again; they had tried to labour, and they had failed; they were beaten in the battle of life; they had no strength for life's purpose. And it was to them Jesus came.

My brethren, it is a picture of this wide world of ours, for we are all spiritually impotent. No—as to our spirits, we cannot make our way to God, unless He comes to us: as to our minds, we cannot withdraw the veil, and extract from the invisible the truth we fain would know. We are impotent to explore that other realm. And as to our bodies, well do we know we have no power over them. Is there anybody here this evening like that? saying, "O yes, sir, I have had some joys. Of course, I have had some pleasures in life; but they have been fleeting, evanescent. I have soon reached the end of the day, and it has been cut off; and I am prepared to admit that life is just an incomplete programme, in every direction. I have been unable to do the thing I wanted to do; and the thing that ought to be done. Yes, you can put me down among the impotent folk."

Well, if there are no impotent folk here to-night in that respect, it is because you have not seen "the land that is very far off." I remember to have seen people who have lived in a very narrow circle, who have read very little, the boundaries of whose life have been almost the boundaries of their farm, or village experience. And it is easy to feel one's self great, if you have not seen any one greater.

As I was speaking a few moments ago, someone mentally observed: "I do not subscribe to that doctrine. Do you know that I am a college student; and that I am being taught every day that there is nothing impossible to the man who is determined to get on?" Well, my friend, if that is how you feel, it is a good thing you have come to college; because you have much to learn. I heard of a college president's asking a young student, who had just come, what he knew; and he said, "I do not know anything." "Well, what have you read?" "I have read so little it is hardly worth mentioning." "Then," he said, "what did you come here for?" "I came to learn." "Then," said the president, "I congratulate you, young man: it takes most students two or three years to find that out."

Impotent! I am speaking now, not of the intellectual realm—I am speaking of the moral and spiritual realm. And if there is any man or woman here who thinks he or she is not impotent, it is because you have never yet got a glimpse of what God intended you to be. If you could see the glory of a man in Christ; if ever the light shines in your heart, "to give the light of the knowledge of the glory of God in the face of Jesus Christ," you will say, just as Isaiah, that seraphic prophet did, "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." Whenever we get a glimpse of the King, we all bow, and say, "I am undone: I belong to the impotent folk."

They were "waiting for the moving of the water." People are always waiting for something like that, you know. Ah! these old stories—they are newer than last

evening's paper. "Waiting for the moving of the water!" And somebody here is just waiting!

There was a story that "an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had." Around Bethesda's pool there gathered this company of impotent folk, gazing at the surface of the water, waiting to see it move; and when it moved the strongest of them instantly dragged himself there to step in before his fellows. And if he got there first, according to the belief of these impotent folk, he was made whole, no matter what happened to the other people.

That is the kind of salvation men dream of—a salvation that depends upon doing the thing at a particular time; and doing it first; and helping ourselves: then God does the rest. There is a proverbial saying that "God helps those who help themselves." I suppose He does. There is a sense in which that is true. A farmer has to plow and sow, and then God gives him the increase. A man has to labour for his livelihood, and God gives him power in one way or another. It is true "that if any would not work, neither should he eat." We must labour. There is a sense in which we must do something for ourselves, in the physical realm; but I am speaking of those who had come to the place where they had no power to do anything themselves. They were impotent folk. And mark you! Jesus Christ did nothing for the people who could step down first! He never does! The gospel does not come to the man who is always first: it comes to the man who is always last. How wonderful it all is, that when Jesus looked at this poor man, He "knew he had been a long time in that case!"

Have you been waiting for a long time? Is there anybody here who says, "Well, sir, I have not been to church for a long time. I just came this evening. I used to go long ago. I sat at the pool just like this man you are talking about; and I waited—and waited—saying in my heart, perhaps sometime I will get some help; I will hear some preacher who will give me some new ideal; and I will place the ideal before me; and I will fashion my life after that. If somebody will just give me a helping hand, I shall get on my way." But the helping hand did not come to this man, even as it did not come to you. He had been a long time in that case; but he was there still, because he had nowhere else to go.

Listen now to this plaintive cry! When our Lord said, "Wilt thou be made whole?" the impotent man answered him, "Sir, I have no man, when the water is troubled to put me into the pool: but, while I am coming; another steppeth down before me." Let me paraphrase his saying: "The principles that operate in that pool, or are prepared to operate, are principles which cannot help me because the grace of that pool—if grace there be—is given to the man who steps in first; and I have never been able to do it: and the grace of that pool—if grace there be—is given to the man who is able to help himself sufficiently to step in first; and I have never been able to do it: or, it is given to the man who has somebody to help him to step in first; and I have never had anybody to help me—I am all alone in the world. Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming—just

trying to drag my impotent feet to the water's edge—another steppeth in before me; it is too late, and there is no salvation for me."

O, I am thankful for the salvation that helps the man who cannot help himself! I praise God for a salvation that is designed to meet the need of a man, whom nobody else can help! And Jesus, when He heard him say that, commanded an impossibility: He said, "Rise, take up thy bed, and walk." He could not do it—that was the one thing he could not do. Yet He commanded him.

My friend, this Bible is full of impossibilities. It sets before us an ideal of life, which not one of us can ever realize. We had a Japanese student in our meeting a few weeks ago; and this is what he said to us, in effect: "Do not send to Japan your ethical systems. We have Shintoism, and Confusionism, and Buddhism. We have the ideal. We know something of what we ought to be, but—with flaming passion, he said it—we have no power to realize that life; and what we need is the word that will not only set the ideal before us, but which will breathe power into our souls to realize that ideal. Japan needs the dynamic of the Cross!"

Do you not see it? Christ said to the impotent man, "Rise, take up thy bed, and walk—angel or no angel, pool or no pool, helper or no helper, I meet you where you are—right where you are in your utter impotence, and command you to be whole." And the Scripture says that "immediately the man was made whole." The instant Jesus said, "Rise, take up thy bed, and walk," the Creator breathed into him His health, His life, and he was made whole. He did the impossible before them all—he took up his bed, and walked.

"Wilt thou be made whole?" "If I could, sir," you answer. Well, Jesus Christ can make you whole. Just yield to His command; just believe the promise!

I cannot tell you how it happened: this man did not know. The Jews came to him afterwards, and they said, "We heard you carried your bed on the sabbath day. What right have you to carry your bed on the sabbath day?" And then he said, in effect: "I do not know anything about your fine points of sabbath-keeping; but He that made me whole, the same said unto me, Take up thy bed, and walk. And when He had power to do that, I think it was only right to do as I was told." But how did it happen? He would have said, "I cannot tell you how it happened. I only know that when He said, Take up thy bed and walk, I was able to do it—and I did it."

There are men and women here this evening who will get up and testify in our after-meeting; and they will say this very thing—"I was impotent; I was unable to do these things; but when Christ commanded me, and I yielded my soul to Him, I found I had the power; and I was made whole.

"Wilt thou be made whole?" May the Lord help us to hear His voice to-night, that we may be complete in Christ.

LAST SUNDAY IN JARVIS STREET

Last Sunday was a good day in Jarvis Street. What do we mean by that? That it was a *good* day. There were a good School, good congregations, a good open air gathering—and good sermons. And we are very conservative in thus reporting the day. We could just as truthfully use the word *great*. The preacher was Rev. W. S. Whitcombe of Toronto Baptist Seminary. We have had many enquiries from radio hearers and others for the evening sermon in printed form.

CHRISTIAN SCIENCE

By Rev. W. Gordon Brown

The only religious organization, outside of the divinity schools themselves, which holds public services during the week in the great University of Chicago—believe it or not—is the Christian Science Church. Even in centres of learning, followers of Mrs. Mary Moss A. Baker Glover Patterson Eddy are constantly increasing their hold on the upper classes of our modern cities.

For the sake of those interested we give herewith a brief outline of this system (the references are to the authorized edition of *Science and Health, with key to the Scriptures*, by Mary Baker Eddy, and give page and line). An understanding of three terms is necessary to a grasp of this system. The terms are, first, *principle*, by which Mrs. Eddy meant God, good, mind, etc.; second, *mortal mind*, by which she meant all that is "the opposite of God, or good; . . . sin; sickness; death" (592:3, 4, 9 and 10); and third, *demonstration*, to "prove that God is the only reality by losing the sense of everything that is not God" (Swain).

Of course, Christian Science is nothing new. Its ancient counterpart is to be found in the teaching of the Docetae, directly against whom John the Apostle wrote his first Epistle. Their motto was "It seems." "Seeming" is also the watchword of Christian Science.

Christian Science is a system of *denial*. "You say a boil is painful; but that is impossible" (153:16). "Jesus restored Lazarus by the understanding that Lazarus had never died" (75:13-15). Mrs. Eddy reminds one of the lawyer who so far forgot himself as to say: "Your honour, I deny the fact"; whereupon the counsel for the other side replied: "Your honour, I would have you notice that that is what he has done all along, deny the facts."

It is also a system of *unreality*. "It is plain that God does not employ drugs or hygiene, nor provide them for human use" (143:5, 6). "Truth divests material drugs of their imaginary power" (146:18, 19). The unreality of the system reminds us of the famous city described by the Greek comic poet Aristophanes, "Cloud-cuckoo-burrough!"

Christian Science is not "Christian" in its view of God, for it says that "God is . . . principle" (465:9, 10), that is, not a person. Nor is it "Christian" in its view of man, for "man in Science is neither young nor old. He has neither birth nor death" (244:23, 24). Again, it is not "Christian" in its view of sin, for it says: "Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense" (71:2-4). It cannot be "Christian" in its view of last things, for boldly and blatantly Mrs. Eddy declares, "No final judgment awaits mortals" (291:28). Compare with this last statement II. Corinthians 5:10; Hebrews 9:27; Revelation 20:11-15.

Christian Science is not "Christian" in its view of the person of Christ. According to this system He is "the Way-shower" (497:15). Indeed, Christ is "the spiritual idea . . . the divine image" (333:20, 21 and 26). John said that he handled the Word of Life (I. John 1:1). Blasphemy indeed, yet Christian Science says it, namely, that the "human, material concept, or Jesus, disappeared"—that is, went out of existence (334:16, 17). The Bible says "that Jesus died and rose again" (I. Thessalonians 4:14); and that after His ascension Stephen saw Jesus (Acts 7:55); and that it was Jesus Who sent the angel to give John the Revelation (Revelation 22: 16). In the name of Jesus all will at last worship (Philippians 2:10, 11). Christian Science denies the Deity of Jesus. A man could be a Jew, a Unitarian, or whatnot, and still accept Christian Science.

Furthermore, Christian Science is not "Christian" in its view of the work of Christ. Paul spoke of Christ crucified, but "Christian Science says: . . . Jesus Christ, and him glorified" (200:27-29)! It actually denies that He died, for we are told, "Jesus' students . . . saw him after his crucifixion, and learned that he had not died" (45:32 to 46:3). First Corinthians says that "Christ died", and adds that it was "for our sins", and "according to the scriptures" (15:3). The atonement is central to Christianity, but according to Mrs. Eddy we cannot have "final deliverance from error . . . by pinning one's faith without works to another's vicarious effort. Whosoever believeth that wrath is righteous or that divinity is appeased by human suffering, does not understand God" (22:23-29); "One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant

self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son, is divinely unnatural" (23:3-7). What a contrast of Hebrews 9:25, 26: "Not yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself"! Christian Science is like a bat, which is neither bird nor beast; for it is neither "Christian" nor "Science". It is the pagan (Indian) philosophy of pantheism.

A GODLESS WORLD

By Rev. W. Gordon Brown

"Having no hope, and without God in the world."

—Ephesians 2:12

The papers are carrying reports of the Anti-religious Congress recently held in Paris, with twenty-seven hundred delegates in attendance, from half as many branches:

"Above the rostrum hung a huge sketch representing a rabbi, a priest, a pastor, and a Mohammedan mufti. Underneath were the words: 'Our enemies, the enemies of the human race!' A streamer announced: 'Sweep the world clean of the cobwebs of religion. Let the sunshine in!'"

Reports have it that there are eighteen hundred weekly anti-religious newspapers in the world, indeed, that the membership of the godless societies has now risen to thirteen million, and that there are another fifty million agnostics whose indifferentism has not yet been roused to vigorous campaigning against the idea of God.

Countries that have not declared themselves anti-religious are called "backward", among them Canada. According to these men, religion is a class affair, an engine of social injustice. There is no divine element in it. All religious belief is based on fear. Religion, then, is a fungus on the soul. Active propaganda in the next five years among the young people should do much to clear the air of this cobweb, and let the sunshine in.

We greatly fear that these atheists take themselves altogether too seriously, and regard the task of sweeping the world of religion as much too easy. Let it never be forgotten that religion—using that word in its broadest sense—is everywhere. No race of men has yet been discovered which is without some religion. A large part of the world worships spirits in mountain and stream, fetishes made of stone, or monkeys' teeth, or the like; or adores devils, male or female. Millions more worship not one God, but many. Yet all these are religious. Thus do countless millions of souls reach upward, seeking for light.

Religion is, according to the late Dr. E. M. Keirstead, that great soul who, up to a few years ago, lectured on Comparative Religions in McMaster University, "a recognition of unseen powers as real, and as influential in human life." Men everywhere recognize, no matter how degraded they may be, a power above themselves which comes, in one way or another, to touch their lives. It was the old Greek moralist and biographer, Plutarch, who said: "If one travel the world, it is possible to find cities without wealth, without kings, without coin, without schools or theatres; but a city without a temple, or that with no worship, prayers, etc., none ever saw."

Does someone think modern Russia an exception? The Soviet has made a god of itself, and constituted Communism a Messiah; and asks all its subjects to worship this ideal.

While men everywhere recognize some pervasive force in the world, and above it, as well as a life beyond the grave, it is true that religion has often been, and sometimes still is, the weapon of oppression. It is also true that the worst crimes against humanity have been carried out in its name. But let us remember that the perversion of the best is always the worst; and that the noblest deeds, as well as the worst, have been fostered by religion. As well might one attempt to shut out the sun, to stop the thunder, or to dry the ocean, as to undertake to drive religion from the hearts of men.

We have spoken of religion. But there are religions and religions. The *laissez faire* attitude of modern theology is expressed in the popular, "My Creed": "I believe that all

religions are struggling toward the light." The religion of the Bible, however, the faith called by the name of Christ, does not show the modern toleration toward the half-truths which are the worst kind of lies. There may be, as has often been said, comparative religions, but Christianity is not one of them. It is the incomparable religion. Its way is strait and narrow, because it is the way of truth. The faith of Christ is "absolutely exclusive because it is absolutely inclusive". All elements of goodness found in other religions are contained, but without the alloy of evil, in "the faith once for all delivered unto the saints".

Perhaps this loud shouting of the atheists should again remind us that Christianity, in our age, is a minority movement. Too long have we been taking for granted that the world, as we know it, is fairly well Christianized. It is not. It is true that the faiths of Confucianism and Buddhism are breaking down in China, India, and elsewhere. It is true that the Roman Church is losing its hold on the educated classes in Spain, Mexico, and South America. But Confucianism, even with its ethics of 'social service', and Buddhism with its proffered deliverance from suffering, are not Christianity. They do not bring the soul to God. Roman Catholicism is a mixture of Christianity, Judaism, and heathenism; and because it is so mixed, it is not Christian, but proclaims some other mediator between God and men than the Man Christ Jesus.

Go read again the second Psalm. Let the heathen swell tumultuously, and the rulers attempt to break the bands of the fear of God asunder. Yet His King is upon Zion's hill. Those who adore Him flee from the wrath to come; and those who do not must at last perish from the way.

"TO MAKE INTERCESSION"

Dr. Olive L. Clark, M.A., Ph.D., of our Seminary, published an article on the phrase, "To Make Intercession" (Hebrews 7:25), in *The Greek Student's Monthly* for February and March of this year. Those interested in exact study of the language of the New Testament should read these four pages. (Copies may be obtained from the Editor, Mr. A. Marshall, 14, Orchard Road, Kingston-upon-Thames, England, at 4d. each. The subscription price is 3s. 6d. per year.) We print herewith, however, the "summary of conclusions":

"It remains now to sum up our conclusions regarding the main notions involved in the phrase 'to make intercession for them' (Hebrews 7:25).

"It denotes, first, that a person is in need; the situation is urgent. This is true, for the believer cannot approach a holy God on his own merits, nor is he able to live the holy life required by God's commandment.

"Second, the person approached is one in a position of power and authority, competent to supply the need. Our God is fully able to fulfil every promise He has made.

"Third, the word *entygchanein* ('to make intercession') suggests the right of approach and liberty of speech and action. Our Lord Jesus Christ has continual access to the throne of God.

"Fourth, it signifies that some task is to be accomplished. In the Divine reckoning, redemption has been completed, and Christ 'ever liveth' to make that redemption a reality in the lives of His children, that they may be saved *eis to panteles* ('unto the uttermost'). By His death He has saved us from the penalty of sin: by His life He saves us from the power of sin. He will come again 'apart from sin unto salvation' (*choris hamartias . . . eis soterian*, Heb. 9:28), when we shall be saved from the very presence of sin.

"Fifth, the mission undertaken is in the interests of (*hyper*) another. Our Lord appears on behalf of everyone who will come unto God through Him."

HOLIDAY TIME

With the Editor touring the British Isles, the Assistant-Editor fishing in Muskoka, and Mr. Brown, who has been editing THE WITNESS for a few weeks, honeymooning in Honolulu (?), THE WITNESS still does not see her way clear to take a holiday, and will pay her usual weekly visit to subscribers. She is even willing to receive gifts in the summer time. One reached her last week for \$45.00. Send something along to encourage her as she trudges on during these hot days!

Whole Bible Course Lesson Leaf

Vol. 8

No. 3

REV. ALEX. THOMSON, EDITOR

Lesson 36

September 3rd, 1933

THIRD QUARTER

DAVID'S SONG OF PRAISE

Lesson Text: II Sam. 22, 23; I Chronicles 11.

Golden Text: "And David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul."—II Sam. 22:1.

DAILY BIBLE READINGS:

Monday—Psalm 101:1-8.

Tuesday—Psalm 103:1-14.

Wednesday—Ex. 15: 1-11.

Thursday—Eph. 5:7-20.

Friday—Col. 2:1-7.

Saturday—Eph. 6:10-20.

I. DAVID'S THANKSGIVING (22:1-51).

The duty and blessing of thanksgiving are not realized adequately by the Lord's people. We are too keen to dwell on our troubles and difficulties; they occupy a prominent place in our thought, so much so at times that they almost entirely exclude the blessings of which we are the recipients. This is not a healthy state of mind; it brings evil consequences in its train, and is contrary to the will of God. There are none of us without troubles, but let us roll these upon the Lord, trusting Him to sustain us, (I Pet. 5:7), and then follow the injunction of Scripture by giving thanks in all things, (I Thess. 5:18). The act of thanksgiving glorifies God, gives Him a just return for His goodness, and blesses the one exercised thereby. The fact of giving thanks is a blessing in itself in directing attention to the blessings received, and thus encouraging by a sense of gain rather than by that of loss. Note the many blessings we are daily receiving in both natural and spiritual realms.

While giving thanks daily for blessings received there are also special occasions when we manifest our gratitude to God, and in our lesson such an occasion is mentioned in the life of David. He "spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul", (1). The song is therefore one of thanks for deliverance. In a very true sense every child of God may sing such a song, for all have been delivered from the power of spiritual enemies, and have been brought into the liberty wherewith Christ makes free, (Gal. 5:1). They may also join David in his companion song wherein he describes his change of condition in figures of speech as that from the pit to the rock, (Ps. 40:2).

In the song, which is identical with but few variations, with Psalm 18, some very precious lessons are found. God is praised as the source of David's deliverance, and the manifestation of His

power is described. As the source of David's deliverance He is referred to as his Rock, Fortress, Deliverer, Shield, Horn of his salvation, his high Tower, Refuge, and Saviour, (vs. 2, 3). These are all suggestive titles, containing within them thoughts expressive of the relationship of God to His own. We see in them, among other things, the aspects of salvation descriptive of power, permanency and security, giving assurance of the gracious protection of God here and hereafter. Those who trust in God receive continual aid from Him in this life, (Heb. 4-16), and are eternally saved and secured by His omnipotent power, (John 10:27-30). David then proceeds to describe the condition from which God had rescued him (vs. 4-7). Its serious nature is manifest in the expressions used, such as the "waves of death", "floods of ungodly men", "sorrows of hell", and "snares of death". He had cried to God in the midst of his distress, and the Lord had heard him. Note the hope inherent in this for all who do likewise, the significance of the expressions used as depicting the experiences of life, and the privilege, nature, and necessity of prayer.

The answer of God to the prayer of David is then described in the shaking of earth and heaven, (vs. 8-16), and in the deliverance of the king from his enemies, (vs. 17-22). There is evidence in this description of the omnipotent power of God. All creation is subject to Him, and no one can stand before Him. Note the blessedness and privilege of those who trust in Him, the folly of opposing Him, and the dread judgment to come when the wicked shall receive the reward of their iniquity. David then states his innocency in the sight of God and shows that the Lord had dealt with him in accordance with this, (vs. 21-25), and that He would deal with others after the same manner, (vs. 26-28). He then testifies further to that which God was to him, and had done for him, (vs. 29-51). He was his Lamp, lightening his darkness, (v. 29); by Him he had gained victory over his enemies, (v. 30); His way was perfect, His word was tried, and to all who trust in Him He is a Buckler, (v. 31). He made David's feet like hinds' feet, (v. 34), He taught his hands to war, (v. 35). He had made the Psalmist great through His gentleness, (v. 36). David's feet had been made secure, (v. 37), and he had consumed his enemies, (vs. 38-43), with the result strangers submitted unto him, (vs. 44-49), for which he again gave thanks unto God, (vs. 50, 51). Note the glory given to God throughout this song. His name is magnified continually, and His greatness is manifest throughout. Observe also the fact of the interposition of God in human affairs, the reality of help received from Him, the precious nature of the relationship existing between the Lord and His people, and the necessity of being on His side.

II. DAVID'S LAST SONG, (23:1-7).

While differences of opinion exist concerning the significance of the opening words of this chapter, they at least differentiate what follows from what has gone before, and give the testimony

of David's later life, and possibly his last psalm. The testimony is introduced with designations of the king as the "man who was raised up on high", "the anointed of the God of Jacob", "the sweet psalmist of Israel", (v. 1). The close fellowship between God and His servant is emphasized, the Lord, as in the former song, receiving the glory. Note the fact that David's life is recorded from the divine standpoint, and the clear teaching of scripture that each life some day will be judged from the same standard. After the introduction we are informed of the inspired nature of David's communications, (v. 2). The Spirit of the Lord spake by him. We are later told that "holy men of God spake as they were moved by the Holy Ghost", (II Pet. 1:21). The subject of divine inspiration is one of interest and importance. Men spoke and also wrote under the guidance of the Holy Spirit, and "all scripture is given by inspiration of God", (II Tim. 3:16). This last statement refers to the Old Testament as originally given, and means that the same was without error. The New Testament was likewise inspired as made known in its eternal claims, (John 14:26; 16:13; I Cor. 2:12, 13). The special divine message given to David is then stated relating to the character of the one who ruled over men. He "must be just, ruling in the fear of God", (v. 3). A ruler of this sort would be as the light of the morning, and as the tender grass which sprang up after rain, (v. 4). David's house had not been like this, yet God had made an everlasting covenant with him ordered and sure. This magnifies the grace of God. Note the application of the first part to our Lord. He is the Just and Holy One, (Acts 7:52; 3:14), the Light of the world, (John 8:12), and as the grass which in parched places springs up after the rain, so He receives all who submit to Him. The reference to the wicked is also worthy of consideration, (vs. 6, 7), in observation of their nature and destiny, in contrast with the godly, (Ps. 1:1-6).

III. DAVID'S MIGHTY MEN (23:8-39).

David was a warrior king and required valiant men to aid him in fighting with his enemies. These he was not denied, and in this list thirty-seven of them are named, divided evidently into three classes, the first two classes being composed of three each, and the third of thirty-one. In the spiritual application we are aware of the fact that our Lord, David's great Antitype, is also engaged in warfare, but of a more severe and deadly kind, and He calls for soldiers to follow Him. Valiant men are needed in these days, who, like David's mighty men, will stand in the face of great odds and battle for their King, (vs. 10, 12, 18). The enemies of the Lord's people are in the spiritual realm, (Eph. 6:12), and before battling with them God enjoins His own to secure spiritual power, (Acts 1:8; Eph. 5:18), as only thus are they able to meet them. They are further enjoined to be good soldiers, wholly separated unto the service of their King, (II Tim. 2:3, 4). Note David's devotional nature manifest in his denial of self and remembrance of God, (vs. 13-17).

The Union Baptist Witness

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DON'T DO IT

Last week, it was advised that the Union Office would undertake to send forward a consolidated shipment to the missionaries in Liberia, providing those who wished parcels, or boxes to go, would prepare them according to instructions. Although we tried to be most specific regarding this, parcels have begun to arrive in the Union Office to be forwarded, unaccompanied by instructions and certainly not complying with the request. Will those contemplating sending boxes consult the instructions, published in the August 10th issue, and follow them carefully?

AUGUST BULLETIN

The August issue of "The Bulletin" is in the mails and it carries the sketch map of Liberia prepared by Rev. G. D. Mellish. The supply is limited and those who do not usually receive the Bulletin but who wish the map, should let the Office hear from them without delay.

ANOTHER LETTER

The June-July issue of The Missionary Bulletin brought several letters from the children and one from a friend whose cheerful notes are always an encouragement. We quote:

"Many thanks for the Bulletins sent last month. I liked the idea of a special Children's Number very much and I know they enjoyed it.

"Would you please add another twenty-five copies at your next mailing to my parcel? I ran short last month and our people are beginning to look for copies each month now, so I do not want to disappoint any.

"We have started gathering in the supplies for our next box for Liberia. Our Sunday School picnic was held last Monday and I wish you could have seen the strings of safety pins brought in. A few weeks ago, I asked the superintendent to announce that a prize would be given for the class collecting the longest string of safety pins for Liberia. There was a lot of enthusiasm and when the picnic day arrived a class of small girls carried off the prize with over twelve hundred pins. The Beginners' Class came second with nearly one thousand. Miss Lane said that she could use "oodles" of safety pins so we hope these will last for a while.

"We were glad to see the instructions in regard to the shipment of parcels to Liberia and will send ours along as soon as we can. This arrangement will save a lot of postage."

ON DANNY'S PICTURE

A friend from Central Regular Baptist Church, London, has sent us the following verses composed by one of her girls in the Bible School. These verses accompany Danny's Picture on

the Bulletin Board. They have a very special appeal:

"Way out in darkest Africa where sin and strife abound,
Where heathen seldom hear of God,
Wee babes like this are found;
They're just as dear to Jesus Christ as those in our fair land
And so we ask your prayers that they may join His ransomed band.

"But how are all these heathen folks to know that on the Cross
Christ suffered, bled and died that sinful souls might not be lost,
If no one goes to tell them of salvation full and free,
The Gospel that is meant for them as well as you and me?

"Just take one look at Danny's face and lift your heart in prayer
That God's great Gospel may be sent to children over there;
And may we not forget to ask that He will bless and keep
Those missionaries whom He calls to go and save His sheep.

"If God so wills that some of us should go to foreign fields,
We know that He will be our Guide, our Comforter, our Shield.
Once more may we request your prayers for those who yet are blind
To all the loving kindness of the Saviour of mankind."

THE CONVENTION DATES

The Convention of the Union of Regular Baptist Churches of Ontario and Quebec meets in the Jarvis Street Baptist Church, Toronto, Tuesday, October 24th; Wednesday, October 25th; Thursday, October 26th. Reserve the dates now.

BUCKINGHAM CELEBRATES

The month of July was a very happy one for the Buckingham Regular Baptist Church in that it welcomed visitors and greatly enjoyed their fellowship.

It was quite an event to have Rev. W. S. Whitcombe visit the church and give messages and to have The Seminary Four sing their way into the hearts of the people.

The second party of visitors presented the Liberian work, for they were the Davey family, Rev. and Mrs. Davey and Danny and Mrs. Davey's nephew, Mr. Clarence Sawyer. On Sunday, July 16th, Mr. and Mrs. Davey and Danny each spoke at the morning service and in the evening Mr. Davey preached. Mr. Sawyer sang at both services.

Then on Monday afternoon, the Missionary and Dorcas Societies of the Church met and after a short talk by Mrs. Doherty, Mrs. Davey gave an interesting address on the work of a lady missionary in Liberia. At the close of this meeting, Mrs. B. Roy, president of the Dorcas Society, presented to Mrs.

Davey on behalf of the ladies, a beautiful quilt.

In the evening a public meeting was held in Larwill Hall, Buckingham, and that building was crowded to hear Mr. Davey's illustrated lecture on Liberia. At this meeting Mrs. Davey also spoke and Danny appeared in native costume. All who were present, French Catholics included, greatly enjoyed the evening and the gospel was preached unto them.

WESTERN ONTARIO CONFERENCE

The regular bi-monthly Pastors' and People's Conference of Western Ontario met at Essex on July 27th.

The afternoon meeting, presided over by Rev. E. C. Wood, was addressed by Mr. John Forsyth of Chatham who gave a helpful study of the book of Mark.

After supper, the evening meeting under the direction of Rev. C. E. Scott was preceded by a song service led by Rev. Walter Lempriere. The guest speaker for the evening was Rev. E. I. Hall, Pastor of Grand Blanc Baptist Church, Michigan, formerly of Court-right and Wilkesport churches. Mr. Hall brought a message of help and encouragement to God's people and clearly set forth the way of salvation in his exposition of I Cor. 6:9-11. Definite testimony was given after the meeting of blessing received.

The happy time of fellowship enjoyed made all present feel the value of such gatherings, enabling the churches to cooperate and fellowship in carrying on the Lord's work. The invitation extended by Calvary Baptist Church, East Windsor, was accepted and the September conference is to be held there.

WILLOWDALE REJOICES

Sunday services and mid-week meetings during the summer months have been encouraging from the standpoint of attendance at the Willowdale Regular Baptist Church. The Church is usually well filled for the evening services and the Bible School has not dropped below the one hundred mark.

The ordinance of baptism was observed on August 6th and August 13th and seven were baptized. Nine believers have been received into the membership of the church recently and the Lord has given Pastor J. F. Dempster the joy of seeing souls born again in the church services.

Open Air services are held each Saturday at Richmond Hill and a branch Bible School is to be opened in that village shortly.

"We do covet the prayers of the other churches in our Union, especially for the number of unsaved who are attending. Many of them are under conviction but as yet have not taken that one step of definite repentance and faith which would make them 'heirs of God and joint heirs with Christ,'" writes the Pastor.