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

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The Jarvis Street Pulpit

AN INDISSOLUBLE UNION

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(Stenographically Reported)

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"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."—Hebrews 2:11.

In these days we hear a great deal about fraternities, fellowships, and brotherhoods. I want to talk to you about the brotherhood of Christ, one that is really worth while.

You have doubtless observed, in reading the New Testament, that the Christian life is presented from numerous viewpoints. Sometimes it is a life of faith. It begins by believing on Jesus Christ as a personal Saviour. "We walk by faith." "Without faith it is impossible to please him." Again, it is a life of service; ministering to others in the name and spirit of Him Who went about doing good. It is also a life of holiness. Without holiness no man shall see the Lord. Jesus is made unto us "wisdom, and righteousness, and sanctification and redemption."

"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."

Again, it is a life of hope—"that blessed hope". Paul calls it in his Epistle to Titus, "the glorious appearing of the great God and our Saviour Jesus Christ". But above all, the Christian life is a life of love, a life of intimacy and fellowship with our risen Lord.

A VITAL UNION

One of the great and glorious truths of divine revelation is the fact of the vital, eternal union that subsists between Christ and His Church. This truth is so important and so precious that the Holy Spirit has taken the most exquisite figure of human affection to describe the bond that binds His heart to the hearts of those whom He calls His own. It is not the love of a comrade,

or the love of a brother, or even the more sacred love of a mother. But it is that love that links two hearts in an exclusive union into which none other dares rightfully intrude. It is the love of the husband and the wife, of the bridegroom and the bride.

Even that beautiful figure fails to set forth this union in all of its perfection; hence, several other metaphors are used. For instance, in John's Gospel we read of the shepherd and the sheep. Christ is the shepherd and we are the sheep. In the fifteenth chapter we have the figure of the vine and the branches. He is the vine and we are the branches. In the Epistles we have the figure of a building. Christ is the foundation and we are the material that makes up the whole. Then we have the figure of the human body. He is the head and we are the members of that body—"members of his body, of his flesh, and of his bones". But the most sublime metaphor is that of the husband and the wife. The Apostle Paul, in his Epistle to the Corinthians, speaking of the marriage bond, says that when the twain are joined they are "one flesh, but he that is joined unto the Lord is one spirit". You may separate the sheep from the shepherd; you may cut away the branches from the vine; you may sever a member from the body; you may tear away the material from the corner stone and the foundation; you may divorce the wife from the husband; but there is no line of cleavage in one spirit. Oh, what a sanctifying and satisfying truth!

I have come to think that all Christians, whether Calvinists or Arminians, are equally secure. But all Christians are not equally happy. The reason they are not is because this great truth of their unity with Christ has never gripped them. There is a tradition that comes down to us from the days of the Passover in Egypt of

two Hebrew maidens who, on the night that the death angel was passing through the land, were behind the closed doors that had been sprinkled with the blood of the lamb. One was seated at the table feasting on the roasted lamb while the other was walking the floor in anguish of mind and agony of heart. The latter kept wondering if the death angel had passed. Her sister said: "It makes no difference whether he has passed or not. The blood is on the door and God has said, 'When I see the blood, I will pass over you'." While both sisters were perfectly safe, they were not equally sure. It matters a great deal whether or not we believe the Word of God—it makes a difference in our happiness.

In the first chapters of this wonderful Epistle to the Hebrews the writer suggests several blessed aspects of this glorious union.

ONE IN HUMAN NATURE

In chapter one, the emphasis is upon the Deity of the Lord Jesus. He is "heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high." Here He is Very God of Very God. But in the second chapter, Christ is one with us in our humanity. "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. He is also Very Man of Very Man. In our day there is terrible and widespread denial of the Deity of the Lord Jesus Christ. It is just as great an error to undervalue His humanity. Yet, one religion that is very popular to-day boldly denies Christ's humanity and scoffs at the idea that God was manifest in the flesh. John, in his Epistle, tells us that we are to "try the spirits whether they are of God". Here is one of the tests: "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist." The only way we can account for Jesus Christ is by believing the story of His incarnation recorded in the Gospels. How can we account for Him except by believing that the Babe lying in the manger is "Emmanuel, which being interpreted is, God with us"? In no other way can we explain His matchless ministry, His wonderful teaching, His marvellous miracles, His holy life. "Without controversy, great is the mystery of godliness: God was manifest in the flesh."

Christ's unity with us in our humanity is not the ultimate goal. The purpose of the incarnation was that we might partake of His divine nature. He is not ashamed to call us brethren. It is a wonderful thing to be born of God. The new birth is real and vital. When we believe on the Lord Jesus Christ and take Him as our Saviour, we pass out of death into life and are made "partakers of the divine nature". "Christ hath redeemed us," Paul writes, "from the curse of the law" that we might receive the adoption of sonship. By His death on the cross He closed forever the gates of hell for all who would receive Him as Saviour. But that is not all. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." We receive the spirit of adoption. "Because ye are sons,"

says Paul, "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

On the night that I accepted Jesus Christ as my Saviour, I went home from a public meeting and knelt down beside my bed to pray. I found myself intuitively calling God "my Father". Who taught me to do that? I had thought of God only as the Almighty. I was afraid of Him. His very name terrified me. But lo, when I received His Son, I received the spirit of sonship, too, and that Spirit cried, "Abba, Father". It is a great thing to be born of Him who says: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." It was a marvellous experience for me when I called Him my Saviour. But an infinitely greater truth dawned upon me when I realized that He calls me "brother". What an honour to trust Him, to follow Him, to believe that I am to be with Him throughout eternity! And not only so, but He owns me with all my weaknesses and my faults and failures, and is not ashamed to call me His brother. It seems too good to be true. But—

"It is written in God's Word,
And I believe it."

ONE IN EXPERIENCE

Furthermore, Christ is one with us in the common experiences of our everyday life. Oh, that helps one so! He was made perfect through suffering. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." He knew what it was to be hungry. He knew what it was to be slandered. He knew how it felt to be blasphemed. He knew poverty. He was rich, but for our sakes He became poor. The foxes had holes and the birds of the air had nests, but the Son of man had not where to lay His head. He knew what it was to be weary. He knew what it meant to have people call Him a devil. "He was despised and rejected of men, a man of sorrows, and acquainted with grief." Oh, my sister, my brother, if you are passing through trouble of any kind, remember that you have, standing in the presence of God, a great High Priest making intercession for you, who can be "touched with the feeling of our infirmities." He "was in all points tempted like as we are, yet without sin."

"Never a trial that He is not there,
Never a burden that He doth not bear,
Never a sorrow that He doth not share,
Moment by moment I'm under His care.

"Never a heartache and never a groan,
Never a teardrop and never a moan,
Never a danger, but there on the throne,
Moment by moment He thinks of His own.

"Never a weakness that He doth not feel,
Never a sickness that He cannot heal;
Moment by moment, in woe or in weal,
Jesus, my Saviour, abides with me still."

I am so glad He was a Man! He went down the road over which I am walking. He stepped on the thorns that pierce my feet. He met all life's trials, and it helps me so to know that He knows, and cares.

ONE IN SORROW AND DEATH

It is a very solemn fact that unless the Lord appears in glory and takes us home by translation, every one of

us in just a little while—some of us in a very little while—must come to an open grave. I believe it was Mr. Moody who once said: "Looking backward over my life as far as my recollection carries me, I see graves, graves, graves—children's graves, parents' graves, graves of companions and friends. They are all filled up, covered over. Then I look in the other direction, the way which I am going, and all I can see far, far in the distance is graves, graves, graves. They are open and waiting. Mine may be down there, and yours may be down there; and when we come to them, we will stop."

It is a solemn thought. But listen. He took part of our flesh "that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." In the hour of bereavement Jesus is one with us. At the time of Lazarus' death we read that He spoke of him as His friend. I sometimes think the world came nearer to understanding Jesus at that point than at any other. When He calmed the sea the people asked, "What manner of man is this, that even the winds and the sea obey him!" When He healed the child with an unclean spirit, "they were all amazed at the mighty power of God." But when He stood beside the grave and let His tears fall they said, "Behold, how he loved him!" Oh, yes, He knows all about it. He knows the anguish of heart that comes when we stand and look for the last time on the face of our beloved dead.

During the war I had to go, from time to time, to the homes of a number of my parishioners to tell them that a son had been slain, or that a father or a husband had died in battle. In the city where I served God there were over twelve thousand men who went to the war, and from my own congregation there were eighty at the front. In the first years of the struggle nearly every week messages came, telling us that some one in our congregation had been taken. At first, messenger boys were sent with telegrams bearing the terrible news, and in delivering them they would just open the doors and push them in. But women fainted and fell, nearly dying, in their doorways, and finally the authorities said, "We will have the preachers do it."

One morning early I had a telephone call. A husband and father had been slain in battle. I knew that home—there was a little Scotch wife in it, a good Christian woman, and four or five bairnies. All the way to her house I kept asking God to give me the right words to say to her. When she opened the door she looked suspiciously at me. "Preacher, why so early?" she said. "Is my husband dead?"

"Yes," I replied, "he is dead."

She backed down the hall into a little dining room, and the children came and gathered around her. One little girl asked, "Mamma, is daddy dead?" And then they all sobbed when the mother replied, "Yes, they've killed him".

I could not do a thing but weep with them. After a while the woman looked up and said, "Preacher, do you think God Almighty knows about all this? Does God care?"

You may think that was a strange way for a Christian to speak. But, friends, have not our hearts, too, been wrung at times with that cry of anguish on dark nights and in bitter experiences through which we have passed? As I stood there almost dumb in the presence of such

grief I remembered that Jesus, our precious Saviour, passed through a night of great sorrow and that He cried out in anguish, "My God, my God, *why?*" I am so glad that Christ went through that experience, because I could then say to the little Scotch woman, "Yes, He knows."

"He knows, He loves, He cares;
Nothing His love can dim;
He does the very best for those
Who leave the choice with Him."

I have spent nearly all of my life among poor people. I have been going to deathbeds and homes of sorrow, trying to say something that would comfort wounded hearts. I think I would have committed suicide half-way back on the journey if I had not believed the Old Book. Oh, why are preachers trying to take away faith in this wonderful Gospel?

My baby boy, my eighth son, was taken to the hospital one morning. I went there to see him, and they put a white robe on me, for he was ill with diphtheria. When I went into the room the little fellow looked at me and said, "Daddy, why do you dress like that when you come here?"

I said, "Donnie, it is because the doctors and the nurses do, and they will not let me come in unless I put this robe on."

"Daddy," he asked me, "am I going to die?"

His little feet were in the cold waters even then. They were slipping over the brink. Answering, I asked him a question. "Donnie," I said, "are you afraid to die?"

Do you know what my little lamb replied? "No, daddy, I am not afraid to die! Jesus is with me."

God pity you, you school teacher, you professor, if you dare to steal that faith away from my child! "Jesus is with me." That was the testimony of my baby. He could say with David, "I fear no evil, for thou art with me." Christ Himself meets every saint as he comes to the river's brink, and He carries him safely over. "Precious in the sight of the Lord is the death of his saints."

ONE IN ETERNITY

We are to be one with Him in eternal destiny. Was it not Rowland Hill who used to say: "We two are so joined that He will not be in glory and leave me behind"?

When they stand at the altar, a man and a woman, and we pronounce them husband and wife, they say, "Until death do us part." But, thank God, there is a union that death cannot sever. There is a bond that is stronger than death. You remember how Paul speaks in the eighth chapter of Romans. He says, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus or Lord."

Oh, what a gospel to give to a poor, troubled, weary world! I do not wonder that Paul said, "I am not ashamed of the gospel of Christ." "He who sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."

THE RENT VEIL

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

Preached in Jarvis Street Church, Toronto

(Stenographically Reported)

"So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."—Genesis 3:24.

"And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made."—Exodus 26:31.

"And he made a veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon."—II. Chronicles 3:14.

"And, behold, the veil of the temple was rent in twain from the top to the bottom."—Matthew 27:51.

"Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

"By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

"And having an high priest over the house of God;

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Hebrews 10:19-22.

"And the gates of it shall not be shut at all by day: for there shall be no night there."—Revelation 21:25.

Our text begins with the story of how sin set a veil of separation between the sinner and his God. God made man in His image and likeness, and without fault. God walked in the garden in the cool of the day. The tabernacle of God was with men; and He dwelt with them. There was no veil of separation between man and his Maker. But sin entered; and you find him hiding among the trees of the Garden. "So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." And when later, as we have it in our lesson to-day, a tabernacle was built in the wilderness, representative of the dwelling-place of God in the midst of His people—in that tabernacle there was a place which was called the holiest of all; which was separated from the holy place and from the outer court by a veil through which no man might pass and live; but which was entered only by the high priest once a year, and then not without blood. On that veil there were embroidered figures of the cherubims, even as they were placed at the garden of Eden with the flaming sword. The cherubims, in symbol, stood guard at the entrance to the holiest of all, determining upon what terms man should come into the presence of his Maker. And when the tabernacle was replaced by the permanent temple in Jerusalem, Solomon made a veil; and upon that veil there were embroidered again wrought figures of the cherubims. Man was kept in perpetual remembrance of that great fact that between him and his God his sin had set a veil of separation. That is the truth that I want to bring you this morning to begin with—"Your iniquities have separated between you and your God."

There is, first of all, a *veil of moral separation*. God is infinitely holy. It is said that He is "of purer eyes than to behold evil, and cannot look on iniquity." I have known some people to whom certain colours were especially objectionable. I remember hearing a lady remark, "How any woman in her senses would choose to wear red, I cannot understand." She said, "I hate it. It makes me feel uncomfortable. I cannot be at peace where that colour is." Other people find other colours particularly distasteful. I was travelling on a street-car here with one of the deacons of this church a few years ago, whom

I thought was not without some love for the beautiful. He took some street-car tickets from his pocket—it was before the days of the pay-as-you-enter car—and he said, "What colour are they?" He said, "Are they limited tickets, or are they unlimited tickets?" I said, "Can't you see?" He said, "No, I cannot tell one colour from another. All colours are alike to me. I am colour blind." Now, there are some people in the moral realm like that. There are certain things which are objectionable to them. They would not think of admitting a drunken man to their table; they would not think of opening their door to one who was guilty of some flagrant wrong-doing. But they are unable to distinguish the finer shades between right and wrong; they are unable to make the finer moral distinction. But the Lord our God is holy; and it is said He is "of purer eyes than to behold evil, and cannot look on iniquity." Hence, there is a veil which separates Him from all workers of iniquity; and while there is sin upon us, sin in our hearts, sin unconfessed and unatoned for, we cannot pass that veil, nor come into the presence of God at all.

In these days when, in the thought of men, God is dragged down to the level of men, when men persist in making a god not a God, but a god like to corruptible man, and insist upon measuring God by their own standards, going about to establish their own righteousness because they are ignorant of God's righteousness—we do well to remember the great truth, symbolized by this separating veil, that God is infinitely holy; that He cannot tolerate our sin; that He cannot look upon it; that it is an offence unto Him. If it were possible for a sinner to come into heaven with his sin upon him, he would dim the glory of that celestial land; he would make it impossible for God Himself to be at peace: hence, the veil which hides our sin from God, which separates us from His holy presence. By nature, we are all on the outside of that veil, and cannot come where He is until our sin has been confessed, and washed away by the cleansing blood.

But I think the veil means more than that. Man was forbidden, in the beginning, to partake of a certain tree. The tempter came to him and said, "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.—The way to know all that is to be known is to take things into your own hands, and be a law unto yourself; every door shall then be opened to you, and you shall be as gods, sharing the wisdom of God, infinite as God is infinite, knowing all things." Man yielded to the temptation; and he learned that which he might better never have learned. He obtained a knowledge of evil; but in the day that he obtained a knowledge of evil, he lost all knowledge of good: a veil dropped before his eyes, lest he should put forth his hand and eat of the tree of life and live for ever. "He drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." And God has dictated the terms upon which man shall go to school from that day until this. Nowadays we are told that men are too clever, too learned, too wise, to subscribe to this Book of divine revelation. Man has been moving about like an interrogation point from that day until this: and yet, between him and the realm of true wisdom, there has always been a veil. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" "The fear of the Lord

is the beginning of wisdom." Thus, my friends, if you would go to school; if you would become really wise; if you would be a companion to One above the gods of man's making—yea, if you would be a companion of God Himself, you must find the terms upon which you may pass within that veil, and sit at His feet, and learn what He has to teach you.

I think there is a veil in another sense. We are separated from God by a *veil of physical incapacity*. The whole man has fallen—the spirit is veiled; the mind is veiled; and the body is veiled. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "The things which God hath prepared" are all within the veil; and the carnal mind cannot see them. "The natural man (the man of the flesh) receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "Marvel not that I said unto thee, Ye must be born again." This flesh of ours can never inherit the kingdom of God. There is the veil. There was a reminder of it in the tabernacle, in the cherubims, and again in the temple.

You have been studying this morning the significance of the ark. I need not go over it again with you. The ark within the veil had within it: the unbroken tables of the law, representing the righteousness of Christ; the budding rod, significant of His divine anointing; the golden pot of manna, representing Him Who is the Bread of Life; the mercy-seat sprinkled with blood—all within the veil, the promise of that which was to come. But we read that all that was put within the veil, "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest." Still, only once a year were the curtains drawn; only once a year did the representative of the people enter into the holiest of all with the blood of atonement. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons"—that we might be privileged to come into the divine presence, like little children. And He came: "Jesus was born in Bethlehem of Judaea in the days of Herod the king." But still the veil of the temple was intact. He gathered the multitudes about Him on the mount; He taught them golden words of wisdom, and spake as never man yet spake—the Greatest of all teachers; but still the veil of the temple remained. He went about doing good, opening the eyes of the blind, healing the leper, making the lame man leap as an hart, raising the dead; but still the veil of the temple was untaken-away. He came at last to Jerusalem: He steadfastly set his face to go thither. And at the appointed time, He gathered His disciples that He might eat with them the Passover. He took the bread and the wine, and He said, "This is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." They took the bread, and they took the cup; but still the veil of the temple was unrent. He came at last to the palace of the high priest. Again He stood before the governors. They put the crown of thorns upon His brow; they mocked Him; they took

Him at last up the slopes of Golgotha; they nailed Him to a cross of wood. The weary hours passed; the sun was darkened, and midnight came at high noon; but at the hour appointed from all eternity, the Lamb of God at last cried with a loud voice, "It is finished," and gave up the ghost. And even as He said it, "the veil of the temple was rent in twain from the top to the bottom"; and the cherubims henceforth were otherwise employed than keeping the way of the tree of life.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh"—a fresh-killed Sacrifice, a new-made way, through the veil of His own flesh, redeeming our spirits, sanctifying our minds, giving us promise of ultimate physical perfection: "Then shall be brought to pass the saying that is written, Death is swallowed up in victory". Since the whole man is redeemed through that new and living Way, we may now come to God.

Here the Apostle is saying, "Sinners as you are, the door is wide open. Let us draw near with a true heart in full assurance of faith". Don't you see it, dear friends? There is one High Priest: we can come now into the holy place through the merit of our Lord Jesus Christ. The race began in a garden: it finds its goal in a City—but a City which is a Garden—a garden-City, through which there flows the river of water of life, on whose banks there blooms and flourishes the tree of life, yielding its fruit every month. And of that City it is said, "The tabernacle of God is with men, and he will dwell with them."

What are the terms of entrance? "The gates of it shall not be shut at all by day: for there shall be no night there",—they are wide open at last into the presence of God, where we may come as redeemed children, and enjoy all the glory of His presence. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

What shall we do this morning? I said the cherubims were otherwise employed. There were cherubims, embroidered figures, golden cherubims, upon the hanging curtains; within there were cherubims over the mercy seat, and the blood was sprinkled there. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" The cherubims are now engaged in bringing sinners to Christ. I offer you that salvation this morning in the Name of the Lord. The only ticket you need for admission here is the Name of the Lord Jesus; the only term of entrance into His presence is that you believe Him. "He died for your sins according to the scriptures." Why should we live apart from Him? Let us return to Him whole-heartedly this morning!

READ, REJOICE, AND RETURN

Jesus Christ is building His Church, according to His ancient promise to the Apostle Peter; but many facts have forced us to the conviction that this building is a slow, painful, and painfully slow process. The work of the faithful men who have gone out from Toronto Baptist Seminary into needy fields at home and abroad, is another proof of our statement. Yet we believe that through them, as through Peter and John and the other gospel preachers of the First Century, though in a

lesser way, Jesus Christ is building His Church. Indeed, that building is like the rising of the coral islands in the Southern Seas, it is slow because it is sacrificial. On the other hand, if one soul is worth more than all the world, it is no wonder that one genuine conversion makes the angels of Heaven rejoice. So may the incidents of the trials of our workers deserve our sympathy and their triumphs call forth praise to our God.

Fire-engine Fills Font

Pastor R. E. J. Brackstone (a graduate of 1933) is pastor in Cannington and Sunderland. Last Sunday he had the high privilege of administering the rite of Christian baptism, but he used an unusual method of filling the baptistry. By permission of the reeve of the town the fire-brigade came to use their engine on the font; the townspeople were curious, and so the meeting was advertised. Four were immersed in the name of the blessed Trinity.

Indians, Priests and Christian Science

Last Spring our School was able to arrange for a permanent missionary to the Indians on the Bear Island Reserve, Timagami, Ontario, who, with his bride (also a Seminary girl), settled among these descendants of Canada's aborigines. Missionary L. D. MacAsh brought to the Lord through Rev. James McGinlay, arrived to find the Protestants of the place few enough to be counted on one's fingers. The priest, who came for a week twice a summer, warned the people away from the home of the Baptist pastor, where the gatherings are held. But still the children come to Sunday School, and the Indian women talk with Mrs. MacAsh because she is a woman like themselves. The children "have not learned the stories in the Bible, and are ignorant of the love of God, but gradually we are getting them to understand Who Christ is and what He came for." More trouble than the priest has been a woman, influential among the Indians there, who professes what is commonly (and mistakenly!) known as Christian Science. This winter both the missionary and his wife plan to teach school for these people, Mr. MacAsh instructing the adults who have not had the common and inestimable privilege of learning to read and write.

A Light on a Hill

Last winter and spring gatherings of interested friends were carried on in various homes in Galt, Ontario, by Rev. W. N. Charlton, pastor in the neighbouring town of Hespeler; and at the close of the School term Student S. D. Dinnick went to his assistance, to give full time to evangelism and consolidation. The brethren were fortunate in securing a building, beautiful, adequate and at a moderate rental, situated on a hill in a fine residential district. In a short time Mr. Dinnick had made hundreds of visits, literally wearing out his shoes, preaching the Gospel, like Paul in Ephesus, from house to house. From nothing, a Sunday School of twenty-one has been built up, and the prayer meeting has an average attendance of eighteen. On a recent Sunday evening the attendance was sixty-five. We hear that there are many souls in the valley of decision. May they decide for Christ!

Prescription!

Such cases as these where our men are doing a really aggressive and often pioneer work, even without the

Home Mission backing which, were it possible, we should like to see them have, make us "thank God and take courage", as we see "what God hath wrought". (We hope to print more such news next week again.) For more men of this type we pray. But for the education of those who return to us and the training of the ones newly accepted, frankly, our needs, like our opportunities, are great. The Seminary reminds one of the picaninny whose "mamie" called him Prescription because she never could get him filled. To fill our "Prescription" will take thousands. Remember us in your will, and send us a contribution as large as you can make it; but whether large or small, send it to-day.—W. G. B.

PROTEST AGAINST THE PRESENT LIQUOR REGULATIONS

More than 29,000 signed protests have reached us to date. It is our aim greatly to augment this number by the time Dr. Shields returns and presents his protest to the Premier. We intended giving our readers a geographical analysis of the protests, but we discovered there is scarcely a city, town, or village, in the whole province from which we have not heard.

This note is to remind individuals, classes, Sunday Schools, radio groups, and churches, that there is still plenty of time to forward names to THE GOSPEL WITNESS office. Protest slips in any quantity—from 5 to 500—will be supplied upon application to: THE GOSPEL WITNESS, 130 Gerrard St. East, Toronto. Or, use some such form as the following at the top of a sheet of paper, and have your friends and fellow-citizens who are opposed to the beverage rooms sign below:

"The undersigned Ontario voters protest against the continuance of the regulation permitting the sale of wine and beer by the glass in beverage rooms, and request that our signed protest be forwarded to the Honourable, the Prime Minister of Ontario."

Send us hundreds of names—and send them at once.

THE EDITOR'S MARRIAGE

Quietly at his home, 66 Wells Hill Ave., Toronto, Dr. Shields was united in marriage on the evening of September 6th, to Miss Leota Griffin, of Toronto, elder daughter of the late Mr. and Mrs. Wesley Griffin, of Norfolk County. The ceremony was performed by Rev. W. Gordon Brown; and Dr. and Mrs. Shields left immediately for Montreal, en route to England, where Dr. Shields has speaking engagements from the 15th of September until the end of October.

THE WEEK-END IN JARVIS STREET

Good times prevailed in Jarvis St. over the week-end. There was an unusually large number at the prayer meeting Saturday evening, and a deep spirit of prayer was upon the people. The Bible School is on the increase, with the return of the children and young people from vacation. Dr. Philpott delivered great messages both morning and evening to large congregations, that of the evening filling the auditorium. Altogether it was what the Pastor would call a "good" day.

The Union Baptist Witness

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

THE MISSIONARIES' TOUR

Our Missionaries, Rev. and Mrs. G. D. Mellish, and Miss Minnie Lane, accompanied by the Secretary of the Union of Regular Baptist Churches of Ontario and Quebec, Rev. W. E. Atkinson, are touring the churches in the eastern part of our constituency. They were in Belleville and Trenton on Sunday, September 9th, and will be at the following churches on the dates listed below. All those interested in our missionary work in Liberia are heartily invited to attend any of these meetings.

September 11th, Buckingham, Quebec; 12th, The Gore, Quebec; 13th, St. Amedee, Quebec; 14th, Avoca, Quebec; 16th, Calvary, Ottawa, and Westboro; 17th-19th, at Dalesville, Brownsburg, and Lachute, Quebec; 21st, Sawyerville, Quebec; 23rd, St. Paul's, Montreal, and Verdun, Quebec; 24th, Verdun, Quebec.

PASTORS' AND PEOPLE'S CONFERENCE

The Churches of the Hamilton, Brantford, and Niagara Falls Association, will hold a meeting at the Shenstone Memorial Baptist Church, Brantford, Ontario, on Tuesday, September 18th, 1934.

The afternoon speaker will be Rev. Alexander Thomson, of Mount Pleasant Road Baptist Church, Toronto, and the evening session will be addressed by Rev. A. C. Whitcombe of Orangeville.

The friends are asked to bring their own lunches, and tea will be served by the ladies of the church.

A REAL PICNIC

On Monday, September the 3rd, between ten and fifteen hundred members of the Regular Baptist Churches of Ontario and Quebec, gathered at the Oaklands Park, Aldershot, for a time of happy fellowship and recreation. They came in 'buses, trucks, and private cars from far and near. The morning and early part of the afternoon were occupied in greeting friends and lunching. In the afternoon Rev. W. N. Charlton took charge of the sports, and the games provided much amusement for all.

Our four Missionaries on furlough from Liberia were present at the picnic, and many had the opportunity of meeting them for the first time since their return.

After supper, a song service was conducted by Mr. W. J. Hutchinson, and Rev. H. S. Bennett, after which the President, Rev. James McGinlay, spoke briefly. A collection was taken to defray expenses, and about eight o'clock the company started homeward. It was a happy day for all, and it is expected that another picnic will be held next year.

YORK ROAD, GUELPH

The Pastor, Rev. H. H. Chipchase, reports "a great time all summer. Our Sunday-school has been fifty per cent better than last summer; our evening service has been over one hundred per cent better; and our morning service about thirty per cent better. Last Sunday night we were packed, when the sermon was on 'Twin Evils: The Beverage rooms and churches which sponsor dancing.' The presence of the Lord was felt by all. Many were under conviction, and one mother came out for Christ."

OTTERVILLE

Recently five were baptized at the Otterville Baptist Church by the pastor, Rev. L. Roblin. Services have been held during the summer at Rosanna, under the leadership of Mr. Arnold Dallimore, of the Toronto Baptist Seminary, and many have been greatly blessed through this ministry.

MAPLE HILL

Reports of much blessing at the Maple Hill Baptist Church have come to hand. Recently the pastor, Mr. John Armstrong, had the joy of baptizing nine at an open air service on Sunday afternoon.

A Recognition service is being held at this church on Friday, September 21st, at 3.00 o'clock, Standard Time. There will also be an evening service at 7.30. All the friends are cordially invited to attend these services.

NORLAND

Rev. Oscar Boomer, the pastor at Norland and Miner's Bay, and district, writes as follows: "It has been some time since any word has gone in about the work here, but the work has not ceased. The Word is preached in simplicity, with here one and there one confessing Him as Saviour. Last Sunday evening at Uphill there seemed much discouragement. No one had come in until past time, when two young married folks came in. They were all that came, but God gave us a wonderful opportunity to speak to them definitely about their own souls. They realized their need, accepted Christ as Saviour, and promised to confess Him to the family at home. They need the prayers of God's people."

THE CONVENTION

On September 30th, 1934, the Convention Year of the Union of Regular Baptist Churches of Ontario and Quebec closes.

The Report Forms are being mailed to the Churches this week, and we trust the Church Clerks will see that they are in good time.

The CONVENTION DATES are October 23rd, 24th, and 25th, and the Convention will be held in the CENTRAL REGULAR BAPTIST CHURCH, LONDON. The Guest Speaker is Dr. P. W. Philpott, of Toronto. We ask all the members and friends of the Union of Regular Baptist Churches of Ontario and Quebec to pray that this Convention may be the best yet, and that the Lord will guide and direct in all things.

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Whole Bible Course Lesson Leaf

Vol. 9

No. 3

REV. ALEX. THOMSON, EDITOR

Lesson 39 Third Quarter September 30, 1934

JOB ANSWERS BILDAD

Lesson Text: Job, chapters 9 and 10.

Golden Text: "If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity. If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction; for it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me."—Job 10:14-16.

Bible School Reading: Job 9:1-35.

DAILY BIBLE READINGS: Monday—Eccles. 9:1-6; Tuesday—Jeremiah 18:1-6; Wednesday—Isaiah 43:18-28; Thursday—Psalm 88:1-18; Friday—Romans 4:13-25; Saturday—Hebrews 9:18-28.

I. HOW CAN A MAN BE JUST WITH GOD? (8:1-35).

In his answer to Bildad Job acknowledges the truth of God's justice, and of the fact that He does not pervert it, but he asks, even though he knew himself to be right, how can a mere man assert his right, or be just, with God? The New Testament revelation enlightens us as to the way in which this may be done through Christ (Rom. 3:24-26). In himself, man is a sinner, and consequently unworthy of even entering the presence of God; but through the blood of Christ he is cleansed (I. John 1:7), and in the Lord Jesus he is accepted by the Father (Eph. 1:6), and justified from all things (Acts 13:39). This is the description of a wondrous experience for which God alone may receive the glory. It is the manifestation of a divine love, wisdom, and power; and each person may profit thereby, through faith in Christ. He pleads thereafter, not his own merits, but the work of the Saviour on his behalf.

Continuing his reply, Job describes the greatness of God as an argument against the thought of man justifying himself in His sight. Man would not dare to answer Him even if he had a thousand answers in mind (v. 3), so awe-struck is he in His presence. God is mighty, and no one has prospered who hardened himself against Him. Those who do adopt such an attitude are suddenly cut off, and that without remedy (Prov. 29:1). The divine power is then set forth as manifest in the earthquake, and in the storm; shaking the earth, covering the sun and stars, spreading out the heavens so that in the density of the storm they touch the waters, and which maketh, or rather, covereth up, the constellations named: Arcturus, the "great bear, which always revolves about the pole, and never sets"; Orion, which rises "at the stormy period of the year"; and Pleiades, the "heap of stars", and the chambers of the south, the "unseen regions of the southern hemisphere with its own set of stars" as distinguished from the northern just mentioned. God's power is almighty. This is clearly manifest throughout the scriptural record. Note the flood (Gen. 7:11); the Red Sea (Ex. 14:21); and the Sea of Galilee (Matt. 8:26). He has power to carry out His will in all realms; in nature (Matt. 14:25); in the demoniac sphere (Mark 5:8); and among men (Luke 4:30). His greatness is undoubted: He doeth great things past finding out (v. 10).

In addition to God's power in the natural realm, Job refers to His invisibility and His omnipotence in His dealings with men. The attitude which Job would adopt in approaching Him, even though he were innocent, is commendable: He would leave himself entirely to the divine judgment. And such is the proper attitude. The sinner cannot plead righteousness, for he has none; and the verdict of God must be accepted respecting his condition (Gal. 3:22). But this may be followed by an experience of His mercy, if repentance is manifest for sin (II. Peter 3:9). Reference is made by Job to God's dealings with him at that time, and the suffering borne by him in consequence, affecting his understanding of

answered prayer. This is followed by the statement that both wicked and perfect are afflicted; therefore one cannot judge of the guilt of a person by his sufferings. For great sufferings do not prove great guilt. This was Job's contention against the theory of his friends that affliction implies guilt. The only difference is that the wicked are cut off suddenly, and the innocent pine away. The earth is given into the hand of the wicked, while the righteous judges are led away to execution. The power of the wicked is not far to seek in political, economical, social, and religious realms—but his end is sure (Ps. 37:35,36).

Several things follow respecting Job's condition. First, concerning the swiftness of his days. These were "swifter than a post," or carrier, used in the Persian empire to carry messages from one part of the territory to another, and going more quickly than the ordinary caravan. He also likens their passing to the passage of swift ships, and to the flight of the eagle hastening after its prey. The application of these illustrations is evident to all who are thoughtful regarding the span of life, and the speed with which the days pass. Reference is then made by Job to his affliction wherein he shows that while God's hand is upon him, he cannot answer him (vs. 27-32), "Neither is there any daysman betwixt us, that might lay his hand upon us both." Christ is our Daysman, not in the sense of umpire as here, but the God-man, who by His atoning work has made reconciliation possible (Heb. 9:15). Job then expresses the desire for the removal of God's rod from him, after which he would speak, and not fear Him.

II. JOB EXPOSTULATES WITH GOD (10:1-22).

Job's previous utterances respecting his condition lead him to address God concerning it. He is weary of his life, and complains in the bitterness of his soul. He was having a hard time physically, mentally, and spiritually; and his friends were aggravating his condition. If such a state should continue there was nothing, humanly speaking, for which to live. Note our Lord's invitation to the weary (Matt. 11:28). He appeals to God not to condemn him, and to make clear to him the reason for so dealing with him. Job did not know, at that time, as much about the reason for it as we do now. If he had understood the matter, and had known the blessed future in store for him, he would probably have been more resigned to his fate. Note the need for continued trust in God under all circumstances, with the equally obvious duty of keeping in fellowship with Him (I. John 1:6-10). Job then asks God a number of questions respecting the reason for his affliction (vs. 3-6). He wants to know why God should so oppress him, and why He should search after his sin. God was not a man. His knowledge was infinite. He was the Creator of man; therefore why should He act thus, and despise the work of His hands? Affliction compels us to think, and is fruitful of blessing when it drives us back upon God. Job enquired at the right source. It would be well at the present juncture if men would turn to the Bible for guidance, and seek the face of God in repentance, confession, and prayer (I. Chron. 7:14).

Job continues his prayer to God with the statement that he was not wicked. He was conscious of his innocence of any great sin which would warrant such affliction, while not pleading perfection. He then intimates that none can deliver out of God's hand. This should be remembered by saint and sinner, particularly the latter. For no one can effect a rescue from the power of the living God (Heb. 10:31). He then reminds the Lord that he was the creation of His hands, made as the clay, and would He bring him into dust again? He takes the place of the humble creation appealing to the Creator. Note man's frailty and God's power in contrast. Observe Job's further description respecting the composition of the body (vs. 10-13), and the attitude of God in marking iniquity. God takes note of sin. Man is inclined to pass over much, and to become insensible to a great deal of wickedness; but God never acts thus. He is willing to forgive, but never condones. The record is on high (Rev. 20:12). An appeal is made to God to look on Job's affliction. A picturesque statement is made respecting God's dealing with him (vs. 16, 17), and a request is made to let him alone, that he might have a little comfort before passing into the land of darkness and the shadow of death, from whence he would not return (vs. 20-22). Job is discouraged. Note further teaching respecting death (Tim. 1:10; II. Cor. 5:1-9; Phil. 1:21-24).