

# The Gospel Witness

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AND IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.  
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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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## The Jarvis Street Pulpit

THE MAN OF SORROWS

By P. W. Philpott, D.D.

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"He is despised and rejected of men; a man of sorrows, and acquainted with grief."—Isaiah 53:3.

The title in which Christ delighted more than all others was "the Son of man". It occurs eighty times in the Gospels and is applied only by Jesus to Himself. It is a glorious name, full of hope for the human family. Had He been merely the son of Abraham, He would have been limited to one race. If He were only the son of David He would be confined to one family. But as "the Son of man" Jesus Christ became the second Adam, sustaining a relation to all men everywhere. The title implies that every man may find a response to his need in Him, for He is the man of men, the glory of the whole human race.

It is said that one day Henry George, the great humanitarian and economist, returned to his home after an extensive tour of public speaking. A crowd of admirers awaited him and hailed him as "the friend of the working man." To this salutation he replied, "No! I am not the friend of the working man; I am the friend of man." Like the Master, he included in his sympathies the whole human family.

Jesus Christ was the only begotten Son of God, and in that sense, unlike any other man born of woman. But while He was here on earth, He refused to be forced into a position of superiority over any one class. He responded without distinction to the needs and appeals of all classes, rich and poor, high and low. He was no respecter of persons.

### HE WAS SINLESS

The Lord Jesus was the only sinless man the world has ever known. He Himself said, "Which of you convicteth me of sin? The prince of this world cometh,

and hath nothing in me." To this challenge that He flung out to both Satan and the world, and which has come ringing down the corridors of time, no answer has been returned, and none ever will be. On the other hand, the experience of every honest heart, and especially of every Christian, is expressed in the words of Scripture: "All we, like sheep, have gone astray." "There is none righteous, no, not one." Christ alone is "holy, harmless, undefiled, separate from sinners."

While He is sinless, He was *not sorrowless*. Indeed, He was "a man of sorrows, and acquainted with grief." Some one has said, "God had one Son without sin, but not one without sorrow." Those who doubt that we live in a fallen world find it difficult to account for this universal wail of mankind. Like the scroll of Ezekiel, human history is a book "written within and without" with "lamentations, and mourning, and woe." There is nothing more common or constant than sorrow and suffering. George MacDonald expresses this thought in his well-known poem on "Baby", in which he asks a question and receives an answer from the newly born child.

"Where did you get that little tear?  
I found it waiting when I got here."

From the cradle to the grave, sorrow is the portion of every man. Over the face of youth the tears fall fast; they furrow the cheeks of maturity; while to old age they come as the saltiest tears of all. "Man is born to trouble, as the sparks fly upward."

Next to a Saviour, humanity needs most of all a Comforter. Christ is both. He has come not only to save us

*see and find all of Dr. Philpott's sermons.*

from our sins, but to bear our burdens, and to dry our tears. Sorrow fills a large part of the life of each of us. But in comparison with the torrents of grief that swept the whole earthly life of our Lord, our woes are but tiny bubbles that rise and burst on the stream of our daily existence.

The elegy of suffering from which our text is taken begins in the thirteenth verse of Isaiah fifty-two and includes the whole fifty-third chapter. It is obvious that this prophecy refers to Christ, although some critics deny this. Some have thought it was Isaiah himself who was referred to. Such a theory would necessitate some radical changes in the eighth chapter of the Book of the Acts. There we read the interesting story of the conversion of a royal sinner. A certain Ethiopian was returning from Jerusalem to his own country, and was evidently much concerned about his soul. He had secured somewhere a copy of the prophecy of Isaiah, and as he crossed the desert, seated in his chariot, he was reading this part of the Scriptures in his quest for God. Philip, an evangelist, drew near to the chariot and inquired if he understood what he read. The eunuch replied, "How can I, except some one should guide me?" Then Philip sat down by his side, and "began at the same scripture, and preached unto him Jesus." How could he, from this portion, preach any one but Christ? Who else was led as a Lamb to the slaughter with the iniquity of us all laid upon Him? So, if we delete the fifty-third chapter of Isaiah because it does not refer to Christ, we must do away with the eighth chapter of the Acts. We must find another who is "the Lamb of God, which taketh away the sin of the world," on whose brow the crown of thorns will fit. There is no being who can justly lay claim to this likeness other than Jesus, God's only begotten Son. In Him sorrow was multiplied and grief was His familiar friend.

Let us look at some of the kinds of suffering that He bore, and seek a reason for His bearing it.

#### HE BORE THE SORROW OF LONELINESS

There are three kinds of loneliness. First of all, there is *the loneliness of solitude*. Solitude is not always a hardship. It may, and often does, prove a great blessing. I am sure Christ found it so. Often after a busy day, He withdrew Himself to the mountains to spend the night alone, or He went out into a desert place a great while before day in order that He might commune with His heavenly Father. Such loneliness is a privilege to be frequently sought.

There is a second kind of loneliness that is hard to bear. It is *the loneliness of character* which makes a man feel himself isolated although in the midst of other men. Our Saviour knew such loneliness. He was so different from those about Him, in His desires and purposes, in His hopes, yearnings and aspirations, that He was forever a stranger in this world. No one understood Him. Even His mother failed to comprehend the meaning of His mission. When He was twelve years old she "found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions; and his mother said unto him, Son, why hast thou thus dealt with us? Thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?" Then it is added, "They under-

stood not the saying which he spake unto them." His disciples were unable fully to appreciate His teaching, or to understand the meaning of His sacrifice. It is evident from the final message that He gave to them before He went to the Cross, that He would have made known to them many things concerning the mysteries of the spiritual life, if they had been able to comprehend. "I have yet many things to say unto you", He told them, "but ye cannot bear them now."

In the third place, there is *the loneliness of shame*. The Book of Job furnishes a vivid picture of this kind of suffering. Through no fault of his own, Job suffered reverses, losses, and afflictions. Dispossessed of everything, he was deserted by family and friends. They passed him with averted look and cruel judgment. Even his wife wished he would die. So terrible was his suffering that poor Job cried out: "My soul is weary of my life."

There is no loneliness so painful as the loneliness of shame. It may be the result of any one of a number of causes. It may come, as it did to the patriarch, through no wrong-doing of the sufferer. Or, it may come as the result of the sin of another. An illustration of this is found in Victor Hugo's *Les Miserables*. It was the shame of suffering for another than Jean Valjean found hard to endure. Even little children looked upon him with distrustful eyes. As one reads of his experiences, one feels that out of Hades itself there can come no more poignant anguish than the suffering of shame. Have you never looked into the face of a father or a mother who is bearing the disgrace of a wayward son or daughter? Have you not observed how quickly the hair has grown grey, how deep have become the furrows that wrinkle the brow, and how faded the smile? The cutting salutation of a neighbour or the haughty glance of a former friend falls upon them like a scourge; yet they suffer on in silence.

No man ever endured such shame as did our blessed Lord. In that terrible night of anguish when God laid on Him "the iniquity of us all," not only His foes but His friends turned from Him. "They all forsook him and fled."

"Bearing shame and scoffing rude,  
In my place, condemnéd, He stood."

#### HE BORE THE SORROW OF UNREQUITED LOVE

Another kind of sorrow, that of unrequited love, is described by the Apostle John, whose affectionate disposition made him especially qualified to write on such a theme. Speaking of Christ, he says, "He came unto his own, and his own received him not." There is perhaps no sadder picture in the whole New Testament than that contained in the twenty-third chapter of Matthew. There Jesus stands, looking over the Holy City, and cries, "O Jerusalem, Jerusalem . . . How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Referring to the same incident, Luke says: "And when he was come near, he beheld the city, and wept over it." There He had fed the poor, healed the sick, sought the lost, and went about doing good; but the people had refused to hearken. Nailing Him to the Cross, they crucified Him as a criminal. He so loved the world that He gave Himself to save it, and

yet, only one here and there of the multitudes who heard Him responded to His love.

I have read of a lecturer in a large English city who gave a stereopticon address on the life of our Lord. Among other scenes he showed Holman Hunt's great picture, "The Light of the World". The audience gazed spellbound at the thorn-crowned Saviour knocking at the barred door. In the midst of the silence a little girl in a front seat, sitting beside her father, asked in a stage whisper, "Daddy, why don't they let Him in?"

"Be quiet," said the father, "it is only a picture."

Again the little one, more insistent than ever, said, "O Daddy, I am sure they hear Him knocking! But they don't want Him in, do they?"

That is the attitude that thousands are taking toward Christ to-day. Again and again He has come to their hearts, seeking entrance, speaking through the death of a loved one, perhaps, or through disaster, or in numerous other ways; but there is no response to His pleading voice. They do not want Him in.

#### HE SUFFERED AS A SUBSTITUTE

Every kind of sorrow was known to the Son of God. There is only one answer that can be given to the question, Why should this sinless One be the greatest sufferer of the whole human race? It is because He suffered as a substitute. "He hath borne our griefs, and carried our sorrows." As He hung upon the Cross, one of His enemies, when he saw His dying agony, shouted from the crowd, "He saved others, himself he cannot save." He spoke the truth, and quite unknowingly offered one of the most profound explanations of the suffering of the Saviour. Because it was vicarious He could not be released from it.

There are preachers and teachers to-day who ignore the substitutionary work of the Lord Jesus Christ. They go even further and ridicule the thought of His vicarious death. A minister said to me, "People no longer believe in the gospel of substitution. We are coming to see that we must live for ourselves and do our own dying." I could not refrain from remarking, "Yes, my dear friend, if you live for yourself you will surely do your own dying." The hope of the Christian described by Paul, is centred in One "who loved me, and gave himself for me." When men and women say that they do not believe in vicarious suffering, they state what is not actually true. We heroize those who give their lives for others. We build monuments to commemorate the deeds of brave men who have sacrificed their own lives for those of their fellow-men.

D. L. Moody used to tell a story of a mechanic in Wisconsin who, during the Civil War, was drafted into the army. He was poor, with no reserve funds to provide for his large family and invalid wife. But he had a friend, a young man, unmarried, who came forward and volunteered to take his place in the service; in fact, he insisted on doing so. In the Battle of Gettysburg, that young man was mortally wounded. When news of his death reached his home city, no one was more deeply grieved than the poor mechanic. What could he do to show his gratitude? He decided to make a head-board of hard wood, and when it was finished he took it to Gettysburg and placed it at the head of that lonely grave. It bore the name of the young man who had been killed, and underneath were just four words: "He died for me." That is substitution. The

young man went to war in another's place; he fought the battle for him; he received the fatal wound and died in his stead; and all that the mechanic could do was to declare, "He died for me." "Greater love hath no man than this, that a man lay down his life for his friends."

The death of that Wisconsin boy exemplifies the substitution of a friend for a friend. There is something greater still. As an abiding example of amazing grace and love, "while we were yet sinners, Christ died for us." He took our place; He died in our stead. When once that stupendous truth dawns upon one, the most natural thing to do to is to acknowledge His love, accept His sacrifice, and, taking a stand before the Cross of Christ, confess to the world—

"It was for me the Saviour died,  
On Calvary."

#### HE SHALL BE SATISFIED

What recompense shall the Lord of glory receive for the sorrow He has borne? In Isaiah fifty-three we are told how we may requite and compensate Him, at least in some measure. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days. . . He shall see of the travail of his soul, and shall be satisfied." In other words, when you accept the offering that God has made for sin, the gift of His Son, "he shall be satisfied." When you receive as your Saviour the One Who bore the agony of the Cross for you, He shall be glad that He died in your place. He Himself has told us that there is joy in heaven over one sinner that repents. To know the joy of saving the lost, He "endured the cross, despising the shame."

Over forty years ago I received my first soul-vision of Calvary. Without a thought of God in my heart, I passed a street meeting where a little woman was standing on a box, singing. She had a wonderful voice, and in her heart there had been shed abroad the love of God. Oh, how sweetly she sang!

"When I survey the wondrous Cross,  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

"See! from His head, His hands, His feet,  
Sorrow and love flow mingled down!  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?"

There was a refrain:

"O Calvary, dark Calvary,  
Speak to some heart from Calvary."

God answered the prayer of that hymn, and spoke to me then and there. Like John Newton,

"My conscience felt and owned its guilt  
And plunged me in despair—  
I saw my sins His blood had spilt  
And helped to nail Him there."

That was the greatest moment of my life. I have had thousands of blessings since. My heart is full of assurance and gladness now, and I know that I shall be with Christ throughout eternity. But the beginning of it all was the vision of the Cross and the realization that Jesus Christ, the Man of Sorrows, died for me.

## THE STEADY RAIN

"It is the steady rain that soaks", the saying has it; or, as Abraham Lincoln—was it?—used to put it, we must "keep pegging away". Well, that is how the teaching work of Toronto Baptist Seminary or any school of learning is done, "line upon line, precept upon precept, here a little and there a little". And that is how most of the work of our churches is done also, as the pastors, who often grow weary *in* the work, and are sometimes tempted to grow weary *of* it, know very well.

### Fly, Run, Walk!

Yet it was the tortoise, not the hare, that won the race. Tortoises often do win races against hares, like the one in the old tale. They who wait upon the Lord to exchange their weakness for His strength, first, mount up on wings like eagles; then, run without being weary; and thirdly, walk without fainting. A superficial view of things would lead one to believe that such are losing out when they fly, then run, and then walk. But no, they are not fainting by the way; they are learning the lesson of things divine. A mushroom may grow over night, but an oak takes many years to reach far skyward. So in Christian service, those who would do work which will stand the test of what the day will make clear, must learn to walk instead of running, to plod on, to "peg away", to grow great oaks through years of patience.

True, there are seasons of refreshing when the work seems to progress with amazing rapidity, but even they are the result, usually at least, of much preparatory work that often seems very slow. We pray for such times of encouragement, of results, of victory; we rejoice when they come; but when we have had them, we must immediately take up the patient work of tending the lambs, feeding the sheep, caring for a flock so perverse and foolish that they often stray.

Because of such things as these the test of real worth is what time tells. May our God grant us His ministers the true perspective of these things, and patience to bring them to pass through His grace. Here in Toronto Baptist Seminary we are seeking to instruct young men and women in the doctrines of the Word of God, to guide them as to the best methods of Christian work in this difficult age, and to inspire in them the willingness, yes, the desire, so to devote themselves to the cause of Christ that, through years to come, they will spend and be spent, building up, across this land and in others, centres of Gospel truth, which will stand, like stone-built lighthouses on great rocks, holding forth the Word of truth.

In the past few years of our existence as a School the Lord has, we are thankful to be able to say, granted some measure of blessing through the students who have gone out from us. Only eternity, at His second coming, will reveal what is being done. The last two weeks we have given our readers a few news items, as encouragements to their prayers, and we present here a few more.

### The Difference Between Russellites and Baptists

Among our students is a man who was born in Central Europe, who speaks Russian, Polish and Ukrainian, much better than he does English. Just before examination time last spring, Mr. C. Derenchuk got work on the railroad near Keewatin, Ontario. After a hard

day's labour he would walk three miles to Kenora, and try one of his examinations at the home of our Baptist pastor there, Rev. Mr. Watts. Among the men on the road and in the town of Keewatin he sought to preach Christ. One Saturday night he preached in the Ukrainian Hall, which he rented for the purpose. At this gathering there were present several so-called International Bible Students, alias Russellites, alias Jehovahs Witnesses. While Mr. Derenchuk spoke, one of them twice tried to hinder, and when he was through asked half a dozen questions, which he was able to answer satisfactorily. Then one of the Catholics asked the difference between the Russellites and the Baptists. The preacher answered by an illustration: "Once upon a time in the Old Country there was a great drought. What to feed the cattle was a problem. One farmer said: 'I know what I shall do: I shall feed them the straw off the roof.' He tried it, but in vain. Then he procured green spectacles for the cattle. The trick worked very well! We Baptists look at the Bible as it is; the International Bible Students look through the spectacles supplied by Russell." The hearty laugh formed a climax for the meeting. For July and August Mr. Derenchuk preached acceptably in a Ukrainian church in Winnipeg, while its pastor was away.

### Church in the Park

Rev. Frank Wellington, whose ordination was reported last week, has been leading the people of his pastorate in Fort William forth to larger efforts. In the fine summer weather he multiplied his congregation many times by holding Sunday evening service in a nearby park, where many were attracted to hear the Word. When services, because of the weather, had to be again held in the church, the congregations were increased by the interest thus aroused. Some have professed conversion, a new spirit has taken hold of the people, and they are asking the Lord for great things. May they be done.

### Baptisms Here and Abroad

Mr. J. R. Armstrong, who this last summer became pastor of the Maple Hill Church, in a country district near Newmarket, Ontario, recently had the joy of baptizing nine in the likeness of Christ's death. From another pen our readers will find an account of the recognition services at this church last week.

Student William Hall assisted Pastor T. Devers in the Mission at Tottenham this summer, and then supplied the pulpit of his brother-in-law, Rev. Mr. Kendall, in Windsor, for eight Sundays, and that very acceptably.

A letter received to-day from the Sudan tells how Missionary Wm. McIvor (class of 1931) and his wife (a graduate of the same year) are praising the Lord for blessing on their work among the Yoruba tribe. Mr. McIvor recently "had the joy of baptizing twenty young men and women who professed faith in the Lord Jesus Christ. These were some from Igbaja and others from the surrounding villages. They are not baptized until they learn to read their Bibles, and go through a course of study and are able to answer simple questions on Bible doctrine. It does encourage us to know that we are remembered by the Jarvis St. friends and we need their prayers more than ever. The Evil One is very busy these days among our churches and he

does not leave the missionaries alone, either, but our Christ has defeated him."

Again we appeal for help for the Seminary. The new year is now in full swing. Our treasury is like a bird in the nest with its mouth wide open, but where is the mother bird to feed it? Pray that she may fly quickly!—W.G.B.

#### THE PASSING OF ONE OF GOD'S NOBLEMEN

Every church in the Union of Regular Baptist Churches of Ontario and Quebec was saddened on Saturday last by news of the passing of Rev. C. M. Carew of Fenelon Falls. While Mr. Carew had been ill a number of months, his death came as a distinct shock to all who knew him.

The funeral service was held in the Fenelon Falls Baptist Church, of which he had been Pastor for fourteen years; and the great multitude that gathered in and around the church testified to the place he had made for himself in the hearts of the people among whom he ministered, by his sterling character and his fidelity to the truth. His was a winsome personality, whom to know was to love. His walk with God was so close, and his Christian experience so real, that to be in his presence was to be conscious of a breath from Heaven:—

"For Thou, within no walls confined,  
Inhabitest the humble mind;  
Such ever bring Thee where they come,  
And going, take Thee to their home."

A private service was held at the home at two o'clock, when Rev. W. S. Whitcombe, of Toronto, read the Scripture, and Rev. Alex. Thomson, of Mount Pleasant Road Church, Toronto, spoke briefly and led in prayer.

The public service was held in the church of which for the past fourteen years the late Mr. Carew had been Pastor. The building was packed, with people standing everywhere, and many unable to get in. In the congregation was a great number of ministers, ministers of the Union of Regular Baptist Churches, ministers of the Old Convention, and representatives of other denominations. The service was conducted by the Executive of the Union, of which Mr. Carew has been a member for a number of years. Rev. David Alexander, of Waverley Road Baptist Church, Toronto, read the Scripture; Rev. P. B. Loney, of Runnymede Road Church, led in prayer; and a number of the members of the Executive spoke feelingly of their association with Mr. Carew on the Board—of his wise counsel, his unswerving loyalty, his untiring efforts on behalf of the work. Rev. Clifford Loney, Pastor of Stanley Ave. Church, Hamilton, preached the sermon.

The whole congregation was deeply moved by the reading, by Mr. J. E. Jennings of Jarvis Street Church, of a cable which had been sent to Mrs. Carew from England by the Editor of THE GOSPEL WITNESS, Dr. T. T. Shields, with whom Mr. Carew had been associated in the work of Jarvis St. for a number of years before going to Fenelon Falls. The cable which is printed below tells of the abiding friendship of thirty years' standing, and is a warm tribute to the worth of a true man of God.

London, England,  
September 23rd, 1934.

"Dear Mrs. Carew:

The news of Mr. Carew's passing overwhelms me, and I mourn with you the loss of my dearest friend for thirty years. I have known him to be the noblest type of Christian minister, able, true, faithful, unchanging, and withal the very

incarnation of graciousness. My personal bereavement is second only to yours. I request that this tribute be read at the funeral service of him who was the most sterling friend I have known in my public life; and I grieve because of my absence on this occasion. If flying would make it possible for me to be present I should certainly be with you. I earnestly commend you to the Great Comforter.

(Signed) T. T. Shields."

After the church service the loved form was taken to Omeme for burial, a half mile or more of cars reluctantly wending their way to God's acre. There two or three hundred friends of the neighbourhood were gathered, and a brief service was held, committing to the grave all that was mortal of one greatly honoured and much mourned—until the morning break and the shadows flee away.

THE GOSPEL WITNESS extends to Mrs. Carew its deepest sympathy.

#### THE EDITOR'S FIRST SUNDAY IN ENGLAND

News has just reached us from the Secretary of the Committee responsible for Dr. Shields' itinerary in England, of his first Sunday there, when he preached morning and evening in Highgate Road Baptist Church, of which Rev. John Wilmot is Pastor. We print below an excerpt from the message:

"Dr. Shields preached morning and evening to large congregations. The evening gathering filled the church. The message of the morning was a mighty utterance based on John 14:6, 'How can we know the way?' As the speaker dealt with the supposed mystery of death and a hereafter he laid bare the fallacies of Spiritism and anything outside of the Old Book for comfort and assurance concerning life after death. Then in mighty power he directed his hearers to Him Who is the Way. We left feeling as one who, having heard Spurgeon of old said, 'A mighty sermon, but what a mighty Saviour!' The evening gathering proved equal to the hopes of Pastor Wilmot in its attendance, and many leaders of Christian service were amongst those who listened to a message based on Hebrews 10:11, 12. The contrast between 'every priest' and 'this Man' was a theme which stirred all hearts, and the message vibrated with power, drawing out hearts in love to the Man in the Glory Who has sat down having completed His work. A loving appeal was made to those who might as yet be strangers to grace to rest on the all-sufficient sacrifice of the great High Priest.

"Thus ended a great day—Dr. Shields' first day with us."

#### LIQUOR PROTESTS

To date 32,941 signatures have been received at the Jarvis Street office, to be added to our protest against Ontario's present beer and wine measure. We are grateful to the churches, W.C.T.U. organizations, camps, individuals—all who have co-operated in this matter. If you have not yet sent us signatures, write a simple form of protest on a sheet of paper, and take it to your friends and secure their personal signatures; then send to THE GOSPEL WITNESS Office, 130 Gerrard St. East, Toronto. Or, if you prefer to use the protest slips, send for as many as you can make use of. One young man in a small town sent us 219 signed slips this week, and asked that 500 additional blanks be sent him at once. Could not many of our readers give a week to this work? Let us hear from you.

#### THE WEEK-END IN JARVIS STREET

There was a great meeting Saturday evening, as usual, with a fine spirit of prayer, and Sunday was a day of much blessing. There was a fine attendance at the Bible School, and a large congregation at the morning service. Dr. Philpott preached most feelingly from the ninety-first Psalm. In the evening the auditorium was full; four were baptized; and Dr. Philpott preached the sermon appearing in this issue. Several responded to the invitation at both services.

# The Union Baptist Witness

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## A TOUR OF THE CHURCHES OF THE UNION EAST OF TORONTO

Mr. Atkinson, Miss Lane, Mrs. Mellish, and myself, have just concluded a missionary tour of the churches of our Union, beginning with Trenton, and then on East, including those in Quebec. On this tour we travelled about 1,715 miles by motor car, and we want to praise the Lord that He has kept us safe all along the way, for to make connections, a number of times we had to travel in heavy rain storms.

We left Toronto on Saturday afternoon, September the 8th, arriving in Trenton in the evening, Miss Lane and Mr. Atkinson going on to Belleville. On Sunday morning Miss Lane spoke to the Sunday-school and church service at Belleville, while Mrs. Mellish and myself spoke at Trenton. In the afternoon we all took part in the service at Sidney, about nine miles north of Belleville, while in the evening Miss Lane spoke in Trenton, and Mrs. Mellish and I spoke in Belleville.

It was a joy to fellowship again with Rev. and Mrs. Buchner, whom we knew very well before going to Liberia. The work in Trenton and Belleville has been very slow and often discouraging, largely owing to the fact that neither church has a proper place to worship, both utilizing stores. At Sidney the services are held in the school-house directly across the road from the large and beautiful Baptist Church belonging to the old Convention. The Belleville and Sidney Churches are at present without a pastor, and since Mr. and Mrs. Buchner will be going to take charge of the churches at Shedden and Fingal, the Trenton Church will also soon be pastorless. Pray for the giving forth of God's Word in these places where a great deal of error is now being proclaimed by several small sects.

Monday we journeyed through Kingston and through part of the beautiful Rideau Lakes district to Westport, where Mr. Hindry is labouring. Westport is one of the many places that are in need of a live testimony such as is being given by the Baptist Church there. The people there were all enthused after a splendid series of meetings with the Seminary Quartette, and so were just ready for messages portraying the great need of those dying without Jesus Christ in lands beyond the sea. We believe now a new prayer interest has been stirred up for Liberia, and also an interest to support the work by their means. May we be permitted to mention one person at that meeting particularly, who was noticed to empty his whole purse when the offering was taken up. Perhaps this may be just a suggestion to other Christians who withhold of their means while souls are perishing who have never heard of Jesus Christ. We know that God will richly bless those who give all that they have to His Glory.

On our way to Ottawa and on to Buckingham Tuesday, we were privileged to fellowship for a few moments with a family in Smith's Falls, who though living far away from any Union Church, yet retain a great interest in the work of the Union.

As soon as one passes from Ontario over into Quebec one notices a great difference, as a result of the Roman Catholic Church. Buckingham is a town of over 4,600 people, and only 600 of this number are Protestants. For this reason the work over which Rev. Matthew Doherty is pastor is at times discouraging, and yet there is need of a gospel testimony. The meeting in Buckingham, though not quite so large as at some other points, was nevertheless very encouraging. We do not want to depend merely on the large numbers for the support, by prayer and gifts, of the work in Liberia but on the support of the two's and three's just as much, and so we want every member in every church to be vitally interested in our foreign mission work.

On the Wednesday we journeyed by way of Masson and Thurso to The Gore, where the meeting was held in the splendid new building opened only a few months ago. To

go into this district first one would wonder where the people are. Well, we do not know where they all came from, but a splendid group gathered nevertheless. We rejoiced to hear of four who recently put on the Lord in baptism at The Gore. There is a thriving and growing work being done for the Lord at this point, and everyone should have a prayer interest in that work.

Thursday morning we went with Mr. Charles Hardie who is pastor, not only of the church at The Gore, but also at St. Amedee, to the latter appointment. Probably there are few pastors who have to travel by train to go from one end of their field to the other, and yet this is how Mr. Hardie has to travel, and walk about five miles to the train and another seven after getting off the train. When we arrived at St. Amedee with Mr. Hardie the people had not had word that pictures were to be shown illustrating the work in Liberia as well as addresses which had been announced, so one of the girls at this place saddled a horse and rode four miles up the road in the rain to invite everyone to the meeting, and a great company gathered in the evening.

On Friday we journeyed through Monte Bello and Pointe au Chene to Avoca, which field has been served for the last three summers by Pastor Bruce Hisey. During the winter Mr. Hardie goes from St. Amedee to hold a service once every two weeks at Avoca. A great crowd attended the meeting in the school-house, many having to stand. Mr. Hisey also conducts regular services at Harrington which he reaches by walking the first part of the way, then by boat across a river and the last part by car. We are happy to learn that a number confessed Jesus Christ in baptism at Avoca on the Sunday following our visit. Mr. Hisey was assisted on the Sunday by his brother Roy, and the service was held at the river, in spite of the heavy rain. Pray for those who have recently confessed Jesus Christ and for other new converts and for all the people at this point who will not be able to have regular services during the winter.

On Saturday we returned to Ottawa for Sunday, September 16th. The party spoke at Calvary Baptist Church, and also at the Westboro Baptist Church. It rained practically all day, and yet in spite of this the services were very well attended. The people in the Ottawa district are so far away from the other churches in Central and Western Ontario that they feel they are shut off from a great deal of fellowship, so that it was a special joy to be with them.

Monday afternoon we again left Ottawa, journeying by way of Hawkesbury, Ontario, to Brownsburg and Dalesville. The first meeting on this field of which Rev. F. Dyson is the pastor, was held at Brownsburg on the Tuesday afternoon, and this was for the ladies. Then Tuesday evening a great meeting was held in the Dalesville Church, and Wednesday evening in the Lachute Church.

We were reminded that the Dalesville Church is now about 109 years old. What a glorious thing it is that a real gospel testimony is being sounded forth from there! We were also reminded that it was while pastor of this church that MacGregor wrote the wonderful McMaster hymn: "Jesus, Wonderful Saviour; Christ of kings the King," and especially the line, "Hills and dales among", for the land around Dalesville is very hilly. In fact right from Buckingham down through all the places visited the week before, we were in the beautiful Laurentian Hills. "I will lift up my eyes unto the hills, from whence cometh my help."

Early Friday morning we left Dalesville, proceeding through Montreal, and on another 120 miles to Sawyerville. This Church is the farthest east of any in our Union. Rev. Richard Jones is the pastor, and the church is 112 years old. The church building is very well equipped, and a good work is being done, but the people feel very much the lack of fellowship with the other churches of the Union. We held a meeting there in the afternoon and again a large meeting

in the evening which was attended also by the representatives of other denominations. Beginning October 8th, special services are to be held in the Sawyerville Church, with Rev. F. Dyson as the special speaker. Pray that the hearts of the people may be prepared even now for those services, and that a great revival may come upon that part of the country.

As soon as we arrived back in Montreal on Saturday, our hearts were saddened by the news of the death of Rev. C. M. Carew, and this made necessary a change in the plans for the last part of our itinerary.

Sunday morning we spoke in the St. Paul's Bilingual Church to a large congregation, consisting of both French and English-speaking people, including a good number from the church of which Rev. Jules Dantheny is the pastor, and also from a French congregation in another part of Montreal. At the close of the service it was a joy to witness the burial in the waters of baptism of one more convert from Romanism, a young man converted under the ministry of Mr. Dantheny.

Mr. Dantheny's work is located in a very poor French section of Montreal, worshipping under great difficulties in an upstairs room, and we were told by Mr. Dantheny that the Sunday evening services particularly were very crowded so that often people are turned away. There is a great need for more adequate accommodation for this work which is supported by the Union. Pray especially for the converts from Romanism who are persecuted a great deal because of the stand which they have taken.

In the afternoon Miss Lane and Mrs. Mellish spoke to the Sunday school at the St. Paul's church, and I spoke to the children at the Emmanuel Church in Verdun, where we all spoke in the evening. Mr. Roy Hisey is the pastor of the church at Verdun, which is a well-equipped church situated in a district where a real testimony is very much needed.

We were all very much impressed with the work being done in the churches visited, and with the wonderful oppor-

tunities for proclaiming the Word of God. Pray for these Pastors and for the work, that many souls may be saved to His honour and glory.

Then, too, there are the needs of the work in Liberia. God has given us as a Union a wonderful opportunity in that land, and a deep responsibility to carry the Word to those who have no other opportunity to hear it. Every member of the Union must get behind the work, and pray and give, and as each member does this, God will pour out a great blessing upon you and upon your church.

GORDON D. MELLISH.

#### 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 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.

#### RETURN TO STANDARD TIME

Next Sunday, September 30th, all church services—the Bible School at 9.45, Young Women's class at 4.30, and the regular 11.00 and 7.00 services of the church, will be held on Standard Time.

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## Whole Bible Course Lesson Leaf

Vol. 9

No. 4

REV. ALEX. THOMSON, EDITOR

Lesson 41

Fourth Quarter

October 14th, 1934

### JOB ANSWERS

Lesson Text: Job, chapters 12-14.

Golden Text: "No doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these?"—Job 12:2, 3.

Bible School Reading: Job 12:1-25.

DAILY BIBLE READINGS: Monday—Eccles. 9:7-18; Tuesday—Isaiah 40:1-8; Wednesday—Prov. 17:17-28; Thursday—Psalm 119:49-64; Friday—I. Thess. 4:1-12; Saturday—John 2: 21-27.

#### I. GOD'S OMNIPOTENCE (12:1-25).

The answer of Job at the conclusion of Zophar's address is introduced with a tinge of sarcasm, excusable under the circumstances. His friends were under the conviction that his affliction was due to his sin, and they had diligently and somewhat strongly made this known to him. They had also charged him with adopting a wrong attitude toward God, under his sufferings. And they had pressed home their belief in such a spirited manner that it must have been an aggravation of his trouble to Job. They considered not his arguments, except to condemn them; and they spoke as if they knew it all, and he knew nothing. It is no wonder Job answers, "No doubt but ye are the people, and wisdom shall die with you." He then informs them that he had understanding as well as they, and was not inferior to them. He was as one mocked of his neighbour, "the just man is laughed to scorn". His friends had made use of him in the past, but now they had set him aside as the traveller sets aside the torch at the end of the journey. And, further, in contradiction to the statement of his friends, Job intimates the prosperity of the wicked (v. 6). It would seem as if the visit of his friends formed part of Job's affliction.

Following his introductory reference to his friends, Job proceeds to explain the omnipotence of God. Poetically he bids his friends ask the members of the lower creation concerning this subject; then declares the dependence of all living things on God: "In whose hand is the soul of every living thing, and the breath of all mankind." This absolute dependence on God is not always realized by men, and many act as if He did not exist. Yet without Him we cannot live. He is our Creator (Gen. 1:27), and the Sustainer of our life (Acts 17:28); and to Him we owe the duty of obedience. Job then deals with the reference of his friends to the ancients, or aged. He approves of learning from them. With them there was wisdom (v. 12), but one has the power of choice respecting their teaching. They believed that with God there was wisdom and strength; and this Job enlarges upon, mentioning several things done by God in manifestation of His omnipotence (vs. 14-25). Note His power over nature and man, His intervention in the affairs of men, man's impotence before Him, and His purpose in dealing with men.

#### II. JOB'S REPROOF (13:1-13).

Having announced his belief in the omnipotence and wisdom of God, Job proceeds to reprove his friends for their attitude toward him. He again informs them that he is not inferior to them in knowledge: what they know, he knows; therefore they had no advantage over him in this respect. Their assumption of greater knowledge was but presumption in Job's sight. Such individuals are rather hard to deal with. He then assures them of his desire to speak to the Almighty, and to reason with Him (v. 3). If his friends had not intervened, Job would have spoken only to God. Affliction increased his desire to commune with God. The present distress of nations would be a blessing if it would drive men to God; but, so far, there is no sign of this. Job then charges his friends with being forgers of lies, and physicians of no value. They had not understood Job's case, and consequently misrepresented his attitude. We have previously noted the necessity for exercising care in understanding the circumstances of others before we seek to advise them. It were

better not to speak than to give advice based on misunderstanding. In Job's further reproof he expresses the wish that his friends would hold their peace; and that they would listen to his reasoning (v. 6). They were misrepresenting God (vs. 7-9); and He would surely reprove them. And again he requests them to hold their peace, and let him alone (v. 13). There are times when it is better to pray for the afflicted person than to talk to him. Complete understanding, sympathy, and common sense, are necessary to beneficial speech at such times, and in a measure at all times. Note the necessity for Spirit-regulated speech (Col. 4:6). Job's attitude is worthy of consideration. It was firm, self-respecting, and uncompromising.

#### III. JOB'S CONFIDENCE IN GOD (13:14-28).

After administering reproof to his friends, Job declares his confidence in God respecting his justification. He asks in a proverbial form why he should desire to save his life; then expresses his trust in the Lord: "Though he slay me, yet will I trust in him." Such trust is never misplaced, for though we may not realize it at the time, "all things work together for good to them that love God, to them who are the called according to His purpose." God is glorified with faith which fails not in the hour of trial (I. Peter 1:7). Note Abraham (Heb. 11:17-19); David (I. Sam. 17:45); and Habakkuk (Hab. 3:17-19). While trusting in God, Job states he will maintain his own ways before Him, implying that he would vindicate himself as not being a hypocrite. He was conscious of the rectitude of his ways, and before God he would maintain the same. This was in answer to the charge of hypocrisy made against him by his friends. We need not think of it as implying self-righteousness on Job's part, for in the next verse he intimates quite clearly that God is his salvation, and that hypocrites do not come before the Lord. Hypocrites do not desire the judgment of God. They can impose on men, but God finds them out. Calling upon his friends to hear him, Job continues his speech in defense of his sincerity, noting the greatness of his sins if judged by the severity of his affliction, and his lack of consciousness of any particular sin which would warrant such suffering. He then mentions some aspects of his sufferings (vs. 24-28).

#### IV. MAN'S FRAILTY (14:1-22).

From the particular aspect of affliction affecting himself Job proceeds to the general aspect in relation to the whole of mankind. First, there is the declaration of the brevity of man's life, and the trouble which fills his days. Man's frailty and brevity of life require ever to be kept in mind. He is subject to trouble, physical and otherwise, and at the longest, his days are few. He ought therefore to live wisely, and be ready at all times for departure from this scene into eternity (II. Peter 3:11, 12). Having stated man's frailty, Job asks the Lord why He should pay attention to such a poor mortal; and makes the request that He turn from him that he may rest till his time on earth be accomplished. Man is insignificant, yet he is precious in the sight of God, as the highest form of creation, capable of fellowship with Him. God is therefore interested in him, and ever seeking his highest welfare. Note man's unclean state (Isaiah 6:5), the measure of his days (Ps. 39:4; Ps. 90:10-12); and the supreme purpose of God concerning him (Eph. 1:3-6).

Having stated man's frailty, Job speaks of his entrance into the grave. There is hope of a tree if it should be cut down that it may sprout again (vs. 7-9), but if man dies he rises not "till the heavens be no more". Whether Job really understood matters relative to the future state is a question, for the New Testament adds details not recorded in the Old Testament; but the Holy Spirit led him in these words, to utter a statement with implications respecting the passing of the heavens (II. Peter 3:10), and the resurrection of the dead (I. Cor. 15). Job is willing to wait in the grave until God's wrath was past, and he is sure that He would not forget him. Note the question, "If a man die shall he live again?" Deal with this in the light of the New Testament. Man will not return to the present order of things, but he will certainly come forth from the tomb. In the state beyond this life God will guard Job from sin (v. 15), and consign his sins to oblivion. Note God's disposal of the sins of His people: blotted out (Is. 44:22); cast behind His back (Is. 38:17); and separated from them as far as the east is from the west (Ps. 103:12). Then Job returns to the thought of the certainty of death. Nature decays, and man must also pass away (vs. 16-22).