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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 MOTIVE AND METHOD OF APOSTOLIC PREACHING

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

Preached in Jarvis St. Church, Toronto.

(Stenographically Reported)

"Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences."—II. Corinthians 5:11.

This chapter opens with a triumphant declaration of the certainty of faith. The Apostle Paul was not a purveyor of doubt. There were some things he did not know; he acknowledged that he knew some things only "in part". But there were some things of which he was absolutely sure, because they had been revealed to him by God, as he declares in the opening verse of this chapter: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The Apostle Paul was not in any sense a pessimist. Never did he sound a gloomy note in his ministry. He did, however, always face the facts of life, and bring them into the light of divine revelation. And here he throws wide the windows of the soul, and gives us a view of the glowing prospect of faith. If the worst happens—or what we call the worst—and "our earthly house of this tabernacle is dissolved," we "have a building of God, an house not made with hands, eternal in the heavens." He views all the elements of human experience, and recognizes that life is sometimes difficult and hard. Yet he declares he has had such a view of God that he has learned that, so far as the believer is concerned, "all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."

He then speaks of that with which we are all familiar, if not by actual experience, by observation—the afflictions of life. What are we to say in the face of these things? Many a time I have been called to a home where some deadly disease has fastened its fangs, and where the shadow of death already threatened an eclipse. And someone has enquired: "What is your explanation of this? Why should these things come?" We cannot answer it of ourselves; but Paul

says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Was that a bit of social service? Was that a useful message to an afflicted soul? I think it was. It is "but for a moment"—it will soon pass; and it "worketh for us a far more exceeding and eternal weight of glory." Upon what condition? He does not say that such afflictions work a weight of glory always and for everybody; but he says they may, and they will, if "we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Then follows the chapter of our text: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked." Paul then proceeds to say, when the window has been opened and he has caught a glimpse of the Eternal City, and the glory that is awaiting the saved and redeemed soul, that as for himself, he would choose "rather to be absent from the body, and to be present with the Lord." He considers the possibility of the dissolution of this tabernacle and the separation of the soul from the body; and he says that from the point of view of faith, when what men call the very worst takes place, that moment the very best comes to the believer! Thus faith converts the darkness into light, for "to be absent from the body, is to be present with the Lord."

And when he has taken that view, he says, "Now, I am going to give you the motive of my ministry. Wherefore we labour—we make it our aim; we are

always ambitious; we esteem it the highest possible honour—that, whether present or absent—whether here or there—to be well-pleasing unto him. That is my business," he says. And then he tells us why he is so anxious "to be well-pleasing unto him." "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." And so this preacher had the judgment-seat of Christ in full view, and because of that he said he was supremely ambitious to be well-pleasing to his Lord. Then he continues in the words of our text: "Knowing therefore the terror of the Lord—because the veil has been drawn, because God has given us a view of the future—we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences."

I.

Thus I come to this observation, that this apostolic ministry WAS INSPIRED BY A CLEAR KNOWLEDGE OF "THE TERROR OF THE LORD", whatever that was. No one will dispute the intellectual pre-eminence of this man Paul. No one will question that he was the peer of the greatest of his day. And yet he said that he was so conscious of "the terror of the Lord", the fear of the Lord, the presence, the tremendous reality of God, and a sense of his own and every man's responsibility to God, that it carried him forward and inspired his every utterance. He said, "With that before me, I persuade men."

Let us look at that and see just what Paul meant by "the terror of the Lord". You have it in the context. He meant "the judgment-seat of Christ" for himself. He lived with "the judgment-seat of Christ" in view for himself. For every believer will stand before "the judgment-seat of Christ." Our sin has been judged already; our sin has been laid upon the great Sin-Bearer, "in whom we have redemption through his blood, the forgiveness of sins." Notwithstanding, there will be a judgment-seat before which all believers will appear to receive at the hand of the Lord the reward of their service. Elsewhere this same Apostle declared there was but one foundation upon which any man might build, but he would be wise to be careful how he built even upon that sure foundation: "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." The Apostle Paul did not work for salvation: that was God's free gift. But over and above that, he would be a faithful steward of the manifold grace of God. And he said, "With that judgment-seat before me, with the fear of the Lord before me—(not the fear that he would be utterly and finally ashamed, but the fear lest he should miss his high calling, lest he should fail in the realization of that for which he was apprehended of Christ, lest he should miss the goal and the race, and fail to receive the crown of righteousness, which the Lord, the righteous judge, shall give at that day to all who love his appearing)—I live for the future; I live for the day when the Lord will open His books; I live for the day when I shall stand before

the judgment-seat of Christ." And he said, "With that always in view, I preach, I write, I persuade men; that is my business." O my brethren, and you Christian workers, it seems to me we need to get back to that great truth. Blessed be God! We are washed in the blood: we are saved by His grace; but let us for ever put beneath our feet every consideration of worldly preferment, and let us say, "It is a very small thing that I should be judged of you, or of man's judgment." Let us live, as this preacher did, for that great day when the heavens shall be rolled aside as a scroll, and when He the Judge of all shall appear to reward His servants.

But more than that, Paul had in view "the terror of the Lord" in respect to his hearers. He knew that he was preaching to men and women who had no hiding place in Christ, whose sins were not washed by the blood, who had no part or lot in this great gift of redemption. And, knowing the future that awaited them, knowing the reality of the judgment-seat not only for believers but a judgment-seat and a judgment-day "when God shall judge the secrets of men by Jesus Christ according to my gospel", Paul said, "We persuade men."

Let me remind you, my friends, that there is a day coming when "God shall judge the secrets of men." There is a day coming when we shall all have to give an account of the deeds done in the body, when we shall have to stand before God and be judged for what we really are. Surely, anyone who looks abroad upon the world to-day, anyone who reads his newspaper, must feel that there is a deep, a profound necessity, based on the very nature of things, that there should be a day when God will judge the secrets of men. It seems to me, at least, one could not believe in the moral government of the universe if it were not revealed in this Book that there will be a day when God shall summon the great and the small, the rich and the poor, the learned and the unlearned—all men, to stand before His judgment-seat. Yes: that is the revelation of God.

What was involved in that judgment-seat? He knew it would be a judgment according to knowledge. It would be a day of judgment when no man could hide the truth. It would be a judgment when He, Whose eyes are as a flaming fire, and from Whom no secrets are hid, would sit upon the judgment-seat and discern the thoughts and intents of the heart, and bring every man to account: "Our God is a consuming fire"; and that truth needs to be proclaimed again and again. We have had war; we have had pestilence; we have had earthquake; we have had every kind of horror multiplied during these last few years; but "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." How strangely calloused men become! A few years ago when the Titanic went down, it seemed as though the whole world shuddered, everybody talked about it. A few months later the Empress of Ireland went down in the St. Lawrence Gulf—and that was another horror. Since that day we have grown accustomed—during the war—to read of the death of tens of thousands, hundreds of thousands, and even of millions of men. Following upon that came the great pestilence, and in six months the 'Flu swept off the face of the earth more human lives than were taken by the Great War in four and a half years. During these last years men have even become hardened to the cry of little children for bread. And yet men will

not listen to the judgments of God. But the day will come, my friend, when God will judge according to knowledge. He is a God of knowledge, by Whom actions will be weighed. There will be witnesses; there will be evidence submitted: "Every mouth will be stopped, and all the world will become guilty before God." But whatever the witnesses may say, whatever evidence is submitted, the Judge Himself will be the supreme Witness; for He knows your life and mine. Ah, yes! that day is coming, and Paul knew it was coming, therefore he said, "Knowing therefore the terror of the Lord, we persuade men."

Yes, according to knowledge, and *according to truth*—according to the facts of the case, God will judge; and He will judge without respect of persons. "And the kings of the earth, and the great men and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man . . . shall say to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb." Ah, my dear friend, God will judge according to truth, and He will judge us for what we are, irrespective of our pedigree, irrespective of our social position, irrespective of whatever wealth we may have acquired: "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious, and it ceaseth forever."

And very especially He will judge us *according to the things done in the body*. That is to say, it will be a record of the life lived upon earth by which we shall be judged—not a life of the future, but a life that is lived here. The record of to-day, and of our yesterdays, and the record of to-morrow, that will be written down; and by that we shall be judged. We shall be judged for one sin—No! I must change the pronoun. Blessed be God! Some of us know *we* shall never be judged for that. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." But those who have received not the Lord Jesus, will be judged primarily for their rejection of Christ Himself. That is the all-comprehending sin—the sin of unbelief. And the Judge will be the very One Whom we have rejected. There is a phrase, I quoted it a moment ago, that to me is unspeakably terrible: "Hide us from the face of him that sitteth on the throne, and FROM THE WRATH OF THE LAMB." When Divine Grace sits in judgment upon unbelief, when He in Whom "dwelleth all the fulness of the Godhead bodily", takes the judgment-seat; when He Who was and is the incarnation of all the powers of Deity harmoniously working for the redemption of lost men; when the Intercessor becomes the Accuser, and when men having rejected that last act of sovereign Mercy, Mercy combines with Justice to unsheath the sword and go forth to judgment,—O men and women, "THE WRATH OF THE LAMB" is the thing the impenitent sinner has to fear! The most terrible thing in all the universe was revealed to the Apostle Paul when he said, "Knowing therefore the terror of the Lord,—the wrath of the Lamb—I pray you in Christ's stead, be ye reconciled to God." That was his message.

II.

Thus inspired, HIS MINISTRY WAS A PERSUASIVE ONE, "We persuade men." How careful this apostle was;

how patient; how persistent; how he disputed in the synagogue; how he listened to all their objections; how he reasoned with them concerning the things of God! In the full clear view of what God is in Christ, he said, "I will spend my life persuading men."

And in his persuasive speech there was *the urgency of conviction*. He had no doubt about it whatever. He was so sure that he came to his hearers, and to those who read his epistles, as one speaking with authority. My brethren and sisters, I know that doubt and unbelief prevail; they always have done, they always will. "This vile world is not a friend to grace to help us on to God." Some things have been hidden from the wise and prudent and revealed unto babes. Some of us can humbly say that we are sure our sins have been judged at the Cross. Your sins will be judged in yourself if you turn away from Jesus Christ the Lord. And I beg humbly to come to you this evening with that urgency of conviction. I am surer of it than I am of anything that I could touch, or taste, or handle. I am sure of the truth of this Book: it is the Word of God Who cannot lie. At the peril of your soul you disregard its warning, and I come to persuade you to be reconciled to God.

There was in it, too, *the urgency of a great compassion*. Those who have been at the Cross can never be untender with sinful men. We have been forgiven so much; and if we are saved at all, only grace has made us to differ. Paul never forgot that. He never ceased to wonder that God in His infinite mercy should have arrested him on the Damascus road and turned his face to the Lamb of God. Oh, the wonder of it! How compassionate we ought to be!

Then there was *the urgency that was born of a knowledge of man's determined opposition to God*. There is nothing so hard as to persuade men to be reconciled to God. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." And as I come to you this evening with a message of the gospel, I know that human nature is biased against it. Therefore we need to persuade men to come to Christ.

Furthermore, there was in that persuasive speech of his a *knowledge of the awful consequences of the rejection of Christ, and of the infinite wealth to come from His acceptance*. Let me say this to you men and women who are Christians. I think we need to pray more and more that God would soften our hearts, and that He would impress us with the reality, with the absolute truthfulness of His Word. If you and I believed what is written here; if we could know in the sense in which the Apostle Paul knew; if we could know "the terror of the Lord", we should not be idle. O father and mother, if you believe your Bible as you say you do, if you really believe it, if it were the deepest conviction of your soul that the Word is true, and that God is no respecter of persons, and that even your children are subject to "the terror of the Lord"—if you know that, if it could lay hold upon you, it would become the chief business of life to get those people you love to come to Christ. Paul realized it to such an extent that he said: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

And surely, to put it on the lowest plane, there is enough to lend probability to this truth of Scripture. Who is managing this world, do you think? Who sits upon the Throne? I hope you are not an evolutionist. I hope you do not believe that behind it all there is but

a blind impersonal "force". No! Behind it all is God! Why does He permit what comes to pass? "Jesus spake unto the multitude in parables; and without a parable spake he not unto them." I am not sure that that found its one and only fulfilment in the earthly ministry of our Lord. May it not be that in the great convulsions of nature, in the great acts of divine providence, in the present unrest of the whole world, that God is speaking to us in parables to-day, and telling us something of the terror of the Lord.

But I love to remember that the Bible closes with a picture of the City. It was that which inspired Paul to say so much about the golden City: "A city which hath foundations"; "An house not made with hands, eternal in the heavens." He seemed to say always to his hearers, "I do not want you to miss it. When the tabernacle is dissolved, and the shadows fall, and the long night drops down, you must cross the river and go out whether you will or no. I want you to know that you have an house not made with hands, eternal in the heavens; and because of that, I persuade you." I wish I could make you rich. I know you would like to have somebody tell you that somebody had left you a million dollars or so, wouldn't you? Yes. Well, what else would you like? Wouldn't you like to tell somebody else the same story? If such a message were committed to your hands to-night, and you knew that across the city somebody had fallen heir to a great fortune, and you were made trustee of that piece of good news, if you were entrusted to tell that message, would you go home and say, "O well, to-morrow will be time enough"? I know perfectly well you could not sleep until you had told it. You would hasten to the door and knock. When that person answered, you would eagerly tell your story for the sheer joy of seeing somebody receive a fortune, wouldn't you? Of course you would. Paul never ceased to glory in the message of salvation which brought such joy to him.

"But we are made manifest unto God." He said, "In the exercise of this ministry, my Master sees my heart; and as I preach, and as I write, the thoughts and intents of my heart are all manifest to Him. I am living and witnessing as under the very eye of God; and I am happy to know that my Master knows all there is to know about me."

"And I trust also are made manifest in your consciences." "You may not like our speech; you may say that you would rather not hear about 'the terror of the Lord'; we may not be very popular with you; but in your heart of hearts, and down in the depths of your moral nature where conscience speaks for God, you know that this preacher is telling you the truth." That is what Paul meant. Don't you know it? You prefer to go where you won't hear the truth. You prefer to go where men will tell you that there is nothing the matter with your heart, and that you don't need a new one. You would choose to go where men will tell you that your mind is not enmity against God, but that it is a great improvement on the mind of earlier generations; that you are just climbing the stairs, and that you will get to God by your own efforts by and by. Do you want me to tell you that if you stand up on your feet and play the man, you will march triumphantly through the gates into the City? But you know it is not true. You are a beaten man; you are bound hand and foot by the enemy of souls; and you need a mighty Saviour—and you know it. "And I trust also are made manifest in

your consciences." Go home and think about it. Remember that every true preacher lives for that judgment day, that every true preacher is content to wait the judgment of that day, cost what it will. The sincerity of his ministry will be attested by every awakened conscience. You may go away from this place to-night and say, "I do not like that preacher. He makes me uncomfortable all the week. After I have been there life is different somehow or another." You may go away and say—I hope you won't, but you may, "I am never going to hear him again." I hope you won't. I hope you will come again. But even if I knew you would never come again, I would not change my message by one syllable. I will tell you why. I will meet you, my hearer, at the judgment-seat of Christ; and I will witness that by my lips you heard the truth once in your life if you never hear it again. Say what you will, but if God by the Spirit will speak to-night, we shall be manifest in your consciences. You may say, "I do not like his tone. He was not as tender as he might have been"—he does not seem to be as tender as he desires to be, God is his witness; but you shall not dare to say that in God's Name this preacher did not tell you the truth.

Now what are you going to do about it? What are you going to do with the message of the gospel? Remember, if this is not true, then the whole world is in darkness; we know nothing about the future. If we know anything about the future, we know only what this Bible has revealed. Thanks be to God, many of us know it to be true! You have heard the gospel again and again, but shall this be the night to decide?

Then in the same chapter Paul says, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." "Beseech you"! I looked into that word, and do you know what it means? It is cognate with the word that describes the second Person of the Trinity as a Comforter. "We pray you in Christ's stead, be ye reconciled to God." He is reconciled to you. Christ died for you. Now He begs you to be reconciled to Him, and by human lips He calls you to His side: "Come and stand with me, and take sides with God against the devil, against all the powers of darkness." Will you do it? How many will who have never done so until to-night? What man or woman here to-night who hitherto has closed his or her heart against Christ will say this night, "I yield to Him"?

FURTHER CABLE FROM THE EDITOR

A cable received from the Editor, just as we go to press, reads as follows:

"There was a great meeting in Cork. All the Belfast buildings were crowded out, and in some instances crowds twice the capacity of the buildings were turned away. Some services began half an hour before the advertised time. There was a fine service in Edinburgh last evening, and another this morning; and to-night the meeting is in the largest Congregational Church in Scotland. Awaiting my decision to come to Ireland for a campaign next October, the largest Ulster auditorium, seating eight thousand, has been tentatively reserved. Love to the church and GOSPEL WITNESS family. T. T. Shields."

EVANGELISM AND SOUL-WINNING

By the late Rev. JOSEPH W. KEMP
(From *The Reaper*, August 30, 1934)

I have just been talking to an old man who has dawdled about the border of the Kingdom of God for years. He has been in attendance at the Tabernacle services a great deal longer than the years of my ministry,

but not until a night or two ago did he yield to the appeal, which seemingly has hitherto fallen upon deaf ears. A big sorrow brought him face to face with the crisis, and his own words were, "I thought it was time I had it settled." It does not do for us preachers to abandon any. We must despair of none. I have sometimes wondered how it is that there is such a dearth of conversions throughout our churches. Are we keeping first things first? Do our churches want evangelism? Do they understand what is meant by soul-winning? Are the rank and file of our members interested in the work of the redemption? While we are discussing little trifling things, we run the danger of losing sight of the true aim of the church. Soul-winning is going on, but for the most part it is outside the organised activities of the church; and financial support is being diverted to where evangelism is the one flaming passion.

The first great question is: Are our own souls saved? God saves souls by souls that are saved. He kindles hearts by hearts that are aflame. I remember a Christian (?) young woman telling me she went to the dance in order to win dancers to the Lord. What folly! Play the fool to win the foolish, become infected to cure the disease. God convicts and converts by the convinced, sanctifies through the holy, and casts out devils by prayer.

For this work we need compassion. Oh, for a divine compassion for the souls of men. That is our need. An American who was visiting in the old kirk of Robert Murray McCheyne, in Dundee, had an elderly man take him about the church. They went to the minister's study, and the old gentleman said, "This is where McCheyne used to study." "Oh," said the stranger. "Yes." "Well, I would like to sit down in this chair of his, and pull up to the table, and look at the Bible just as McCheyne did." And the gentleman said, "Preacher, put your elbows on the table; bury your face in your hands and let your tears fall. That is the way McCheyne did it." They went up to the pulpit. The stranger stood behind the pulpit, and he said, "Ah! this is just like McCheyne used to stand." "Yes," said the old man, "but preacher, put your elbows on the pulpit and bury your face in your hands and let your tears fall. That is the way McCheyne did it." He was moved with compassion, like his Master.

We must have passion as well as compassion. The first great passion of the Lord Jesus Christ was, and is, for the salvation of souls; and it ought to be ours. A loving passion for Christ will inevitably eventuate in a living passion for men. There is no substitute for this primal passion of the Christian individual and of the Christian church. Without it the ministry becomes formal and the church cold, and a passionless ministry and a cold church will never move an indifferent world. If each would catch this passion, what a change would come over many centres.

I have read somewhere of a Presbyterian church which had gone a whole year without a conversion. The minister called his Session together and offered to resign. The officials strongly objected, and said they were being edified and there was no need for his resignation. "Edified for what?" asked the minister. In the conversation which followed he turned to the chairman of the Session and asked, "Do you believe that through you a soul has ever been saved?" "No," said the official, and all the rest said the same. Then said the pastor,

"Unless this church sees souls saved in the near future I shall ask you to be relieved of your position." "But we are getting on very well," they said. "No, we are not getting along at all," said the pastor. They concluded their discussion with a prayer meeting, in which all dedicated themselves to the Lord for soul-winning. That was Saturday night. On Monday morning the chairman of the board said to his confidential clerk, "How long have you worked for me, Robert?" "Fifteen years," he said. Then the employer said, "I am an elder of the church you attend when you go anywhere. You are not a Christian. I know it, and have known it all the time; and yet I have never said a word to you about it. But my soul is on fire now, and I want us both to get down and give ourselves to Christ. I will do it for greater consecration, and you for salvation." The young man did so, and accepted Christ there and then. The elder won other ten to the Lord in his establishment that same day. The other elders were doing the same in their businesses, and in a week thirty had been won to Christ, and soon sought church fellowship.

The work is the work of the Spirit of God, and it must never be attempted in our own strength. "It is not by might nor by power, but by my Spirit, saith the Lord of Hosts." Human wisdom and tactful diplomacy seldom succeed. We must be led as the Spirit of God directs. But are we willing? He works through those who are yielded to Him. Such submission will find us instructed by divine wisdom and inspired by sacrificial love. The wise seeker after souls will work wisely under the Spirit's guidance. Samuel Chadwick tells of a mission he conducted in his student days in which were two notable victories of saving grace. One was of a well-to-do young man who kept prize pigeons, and the other was a drunken scoundrel who beat his wife and smashed the furniture, in a periodical frenzy of drunken insanity. To win the one I studied pigeons; to get the other I stepped into a shower of broken crockery, sat down on a broken chair, wrestled with his devil-torn soul, until he was landed at the feet of Jesus—saved, clothed, and in his right mind.

This is our job; let us get after it with all our redeemed energies. To neglect souls is treachery to our trust and treason to our Lord. The sainted Baxter's one regret at the close of his life was couched in these words: "I remember no one sin that my conscience doth so much accuse and judge me for as doing so little for the saving of men's souls, and for not dealing more fervently and earnestly with them for their conversion."

PREACHING, TEACHING, PIONEERING

Rev. W. Gordon Brown

In seven and a half years Toronto Baptist Seminary has graduated sixty-three. Of these and other former students sixty-one are in full-time Christian service at home and abroad. With this fact we have been struck again and again: those who seem fitted to work as pastors or missionaries are all placed on fields where they may exercise these gifts of God in the interests of His Kingdom. At the present time we could name more than one place where a graduate of the Seminary could be well used did we have the proper man to fill the need.

A number of our men are on old and settled fields. An example of this is the Baptist Church at Mission City, B.C. There, to a typical country town on the north shore of the Fraser River, a supply centre for the agricultural country roundabout, Pastor E. R. Faulkner was called

last spring. The church has fifty-four members, some of whom are non-resident, so that the evening congregation averages between forty and fifty. The prayer meeting and young people's society are well attended. The work among the young people is particularly inspiring to the Pastor. Four of the groups are now enrolled in Bible courses, in preparation for Christian service.

On this field Mr. Faulkner succeeded Rev. G. R. Dawe, who attended the Seminary for a year. Joined with the work there is another field where Sunday School and church service are held Sunday afternoon on the Nicomen Island. Since Mr. Faulkner took over this work, two have followed the Lord in baptism, and others are becoming interested in the gospel. We shall hear more from it in days to come.

The teaching ministry of the Seminary is carried forward, we believe, by the men who go out from us. Our courses are designed to make them teachers of the Word, and not mere exhorters, important as exhortation is. A particular example of this is found in the work of Pastor E. V. Apps of Saanichton, Victoria Island, B.C. It is Mr. Apps' privilege to join with others in lectures on Bible subjects, with the purpose of helping Sunday School and Bible Class teachers to a deeper insight into the Book and its doctrines. Mr. Apps' field has also been enlarged so as to include Luxton, where work was carried on formerly as a Sunday School in a local hall. They have now begun a building, and expect to have morning service there beside the School.

A good many men from the Seminary have become pioneers in gospel work. We adduce some examples of this. One is found in the following letter which appeared in *The Toronto Globe*. We should explain that Mr. Wilfred Wellington spent a summer in and about Redbridge, Ontario, where, at great personal sacrifice, he preached the Word. Now comes this testimony:

"To the Editor of The Globe: Frankly speaking, for thirty years I was a nominal Christian. By that term I mean one who accepts the atoning work of Jesus Christ, and trusts Him, as one would a life insurance policy.

"My interests were my own—not His. Day and night I thought and figured how best this 160 acres of bushland could be brought to a state where it would support my growing, increasing family.

"Truly, there is an exception to every rule, and mine was the ease of conscience (writers have a conscience, too) derived by reference to religion in my writings, though done solely for what was in it—for me.

Then the Change

"Then came Wellington of Toronto Baptist Seminary. With a brief-case in hand and love in his heart, he one day sat beside me on a skidway of logs, and 'horned into' a neighbourly discussion on the merits of my 'bull and bush'. As one sent on important business he upset and confounded all our talk by forcing Jesus Christ into the discussion—a most unwelcome subject.

"I always held the opinion that there was a time and place for all such delicate matters, and therefore made it my business to get rid of the 'bringer of glad tidings' as soon as possible.

"Considering the space a kindly editor allows, I cut the experience short by stating that it was not long ere my 'time and place' argument was 'all shot'. I was out to bear witness for Christ where I was so well known. Not easy to do.

"And there comes a testing time when the deep soundings of the heart are taken, and, as I recall it, we were hauling gravel with our team, Jim and Nell. Two men in the gravel pit were outspoken in their denial of Jesus Christ and all pertaining to Him.

Meeting the Test

"What could one do? What should one have done? In this case a man dropped his shovel as he sank to his knees

and prayed just as outspokenly as those that railed on Him, while those two shouted, 'Get up, get up and load the wagon.'

"He giveth more grace.' A few years have passed since then. Hope has been many times deferred. Horse dealers have fooled me, cows have been a worry, foul weather has visited me when I craved for the better kind, but as I cast up the account I find Him faithful. The obsessing things that choked my heart are gone, and the thoughts that cluttered up my mind to the extent of disturbing my sleep are sloughing off like cowards at the approach of fearless men.

"And now my heart and I are sweetly singing—
Singing without the sound of tuneful strings;
Drinking abundant waters in the desert;
Crushed, and yet soaring as on eagle wings.'

George Kingsley Reed,

Roughland Farm, Songis, Ont."

After his work at Redbridge, Ontario, Mr. Wilfred Wellington helped his brother, Mr. Stanley Wellington, in pioneer work in the mining towns of Noranda and Rouyn. Here a strong church has been built up, and the gospel influence has been extended to other mines. A year ago last summer Mr. Lorne D. MacAsh was stationed some distance away, at Pascalis, Quebec; and this last summer Student R. B. Morrison did fine work at Duparquet, preaching the gospel in what was called a lodge hall, really a very humble building.

Last Spring Mr. MacAsh, whom we have just mentioned, accepted the opportunity of missionary work among the Indians of Bear Island, Timagami Reserve, Ontario. During the winter months he is the only missionary of any kind in this place. Most of the Indians are Roman Catholic, and obsessed with the idea that "the white people think them only dogs, and ignorant; and that they can treat them as they like".

Mr. MacAsh holds service in his house. His Sunday School attendance now averages twenty-two, which number includes a large part of the children on the Island. In the evening, a gospel service is held, when, for lack of space, the children must be seated on the stair-steps so that the adults may have the full seating-capacity of the room itself. On Friday evening there is another gathering, when stories of Christ are read to the children. They know nothing except what the missionaries teach them.

Mrs. MacAsh, who attended the Seminary for a year, is teaching school for the Indian children, and after Christmas Mr. MacAsh expects to teach a number of the adults to read. Practically none of the Indians know how to read or write. Mr. MacAsh is also attempting to improve their condition by teaching them craft work. He intends to instruct those who wish to learn in motors, how they are made, how they may be repaired, and so on. These things, of course, provide openings into the hearts of these neglected people through which we hope and pray that the gospel may find an entrance with its glorious light.

This is pioneer work, and requires great sacrifice on the part of the missionaries.

We append hereto a summary of the practical work done by our students during the last academic year and also throughout last summer:

| | Session 1933-34 | Summer Work |
|----------------------------|-----------------|-------------|
| Sermons | 221 | 259 |
| Addresses | 643 | 298 |
| House visits | 3,161 | 2,806 |
| Professions of faith | 82 | 68 |

Whole Bible Course Lesson Leaf

Vol. 9

No. 4

REV. ALEX. THOMSON, EDITOR

Lesson 45 Fourth Quarter November 11th, 1934

JOB UNABASHED

Lesson Text: Job, chapter 19.

Golden Text: "These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me."
—Job 19:3.

Bible School Reading: Job 19:1-29.

DAILY BIBLE READINGS: Monday—Psalm 38:1-15; Tuesday—Lam. 3:1-11; Wednesday—Lam. 3:12-21; Thursday—II. Tim. 2:1-14; Friday—Matt. 26:47-56; Saturday—John 5:21-29.

I. JOB'S COMPLAINT (vs. 1-5).

Labouring under a sense of injustice at the continued expostulations of his friends, Job again complains of their attitude. They have vexed him, broken him in pieces with words, reproached him, and have hardened themselves against him. Job was in a sad case in their midst. They were unfair in their attitude toward him, unsympathetic in their spirit, and lacking in the finer points of discernment. If anything good was to be the outcome of conversing with Job, these were not the persons to accomplish it. Their attitude irritated rather than consoled, and led to defence of life rather than to submission to the divine will. In our own day we are convinced of the need of certain qualities before one undertakes to help another. There must be common sense, tact, sympathy, understanding, and self-control—not to mention the presence of the Holy Spirit in the life. Note the way in which our Lord dealt with individuals (John, chapters 3 and 4). Continuing, Job reminds his friends of the fact that if he has unconsciously erred, though he does not plead guilty to any sin, he has borne the consequences; and also if they would magnify themselves against him, they must give proof of his sin (vs. 4, 5). These were plain intimations that his trouble concerned himself, and that merely stating he was guilty was not the same as proving it. Care should be taken in assigning blame to others, that proof of the same is clearly evident.

II. JOB'S CONDITION (vs. 6-22).

Following his complaint, Job describes his condition in explanation of his own guiltlessness, and of the divine connection therewith. Bildad had referred to the wicked being caught in a net (18:8), and Job confesses to the fact that he was so caught, but his net was cast by God. We know by our introductory studies the way in which this net was cast upon him. By divine permission Satan was permitted to test him, and hold him in the bonds of affliction. Job realizes the net had been cast from without; and was not due to his own straying from the pathway of rectitude. He then mentions his ineffectual crying for deliverance. He cries out of violence, but he isn't heard; and his friends refuse to give him justice (v. 7). Unanswered prayer is a subject worthy of consideration. Where there is sin in the life, God will not hear (Is. 59:2); and where the motive is wrong, He will not answer (Jas. 4:3); but where the individual is right with Him, He answers (I. John 5:14, 15). But sometimes such an answer is delayed on account of some unseen opposition (Dan. 10:12, 13), or for the accomplishment of some divine purpose (II. Cor. 12:7-9). Our duty is to be done with all known sin (Col. 3:5-10), and to continue steadfast in faith (Jas. 1:6); and prayer will be answered in God's time (Mark 11:24; John 16:23).

In his description Job graphically portrays his sad state in contrast with his former prosperous condition. He was like a weary traveller, fenced up, and in darkness (v. 8); like a deposed king stripped of his glory; and like an uprooted tree destroyed by the elements (v. 10). Each of these figures lends itself to meditative lessons. As a traveller, Job's journey had been encompassed in darkness. There was

no hope for him in this life; and he could find no reason for his affliction. There are times when we must walk in the dark with God, not knowing the reason for our unpleasant experiences; but trusting Him under all circumstances, knowing that all is well with the divine purpose (Rom. 8:28). See Job's attitude (1:21), and that of Habakkuk (Hab. 3:17-19). As the deposed monarch, Job appears as the chief of his people set aside by his affliction from his position, privileges, and duties. And by the fallen tree we are given to understand his hopelessness as far as this life is concerned.

Continuing his description, Job again mentions the divine source of his calamities. He felt God's wrath was kindled against him, and that his troubles came upon him like troops of enemies (vs. 11, 12). His brethren and acquaintances had become estranged from him (v. 13); his kinsmen had failed him; his familiar friends had forgotten him; in his own house he was counted as a stranger; his servants declined to obey him; his wife had turned away from him on account of his affliction; young children despised him; his inward friends abhorred him; his loved ones had turned against him; and his physical condition was such that he was but skin and bone, with the skin of the teeth the only whole part about him (vs. 14-20). We do not wonder that under such circumstances he should plead with his friends to have pity upon him, and cease to trouble him (vs. 21, 22). He was a poor suffering soul, forsaken, lonely, and friendless; and his state draws out our compassion. His condition could not very well have been worse. He had nothing to live for, humanly speaking, and the sooner life was over the better would it be for him. Yet unknown to him a blessed future upon earth was being prepared for him by virtue of his sufferings. It is afterwards that chastening has its beneficial effect, and Job to the fullest extent experienced this. Let us be encouraged therefore in the dark days to trust implicitly the purpose of God. Note the application to our Lord of Job's description of himself. He was the One above all others Who was despised, forsaken by friend, foe, and Father; and suffered in the most intense way for our sins (Mark 14:50). It was wondrous love that made Him bear all that for us (Rom. 5:8), and purchase with His own blood our salvation (I. Peter 1:18, 19).

III. JOB'S HOPE (vs. 23-29).

Failing in expectation of being justified in this life, Job expresses the desire that his words might be preserved for posterity by being written or engraved in the rock. It was the custom in those early days thus to place upon the rocks in an enduring manner records of the deeds of men; and in succeeding generations such records have given enlightenment to investigators concerning these times. Archaeologists are much indebted to them for their help, and history has been clarified by their information. Job has a yet deeper thought however: he is not thinking so much of human vindication, he probably has that in a measure through the printed record of his suffering; but of the clearing of his name by the divine Redeemer, or Vindicator (v. 25). His hope is set beyond the tomb. He was probably not as well informed concerning these last events as we are through the New Testament revelation, but God gave him a glimpse, at least, of that wondrous time to come.

Several things are mentioned by Job respecting his hope. First, he knew that his Redeemer lived (v. 25). This gave definite satisfaction to him; and gives the same to us; for we know that He liveth for evermore. Second, his Redeemer would stand at the last on the earth. There is a glorious time coming when our Lord's feet shall stand on the Mount of Olives (Zech. 14:4), and He shall reign on the earth (Rev. 5:10). Third, he would in the flesh see Him, though he would first experience death. And he informs us that he was earnestly longing for the event. This seems clearly to imply belief in the resurrection of the body. We know that such a resurrection will take place. At the return of the Lord Jesus Christ the dead in Christ will arise, and the living in Him will be caught up in the clouds to meet the Lord in the air (I. Thess. 4:13-18). The body of the believer will then be changed to make it suitable to the heavenly, holy, sphere (I. Cor. 15:51-58); and each one will become like the Lord (I. John 3:2). Note the blessedness of such a condition, and the consolation of such a hope. In conclusion, Job seeks to show his friends the wrong of persecuting him, and warns them of wrath to come (vs. 28, 29).

Whole Bible Course Lesson Leaf

Vol. 9

No. 4

REV. ALEX. THOMSON, EDITOR

Lesson 46

Fourth Quarter

November 18th, 1934

ZOPHAR AT THE FONT

Lesson Text: Job, chapter 20.

Golden Text: "Knowest thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?"—Job 20:4, 5.

Bible School Reading: Job 20:1-29.

DAILY BIBLE READINGS: Monday—Ps. 37:34-40; Tuesday—Num. 2:31-35; Wednesday—Amos 5:14-20; Thursday—Isaiah 24: 16-23; Friday—Matt. 24:42-51; Saturday—Jas. 4:11-17.

I. THE FATE OF THE WICKED (vs. 1-9)

Deeply stirred by the speech of Job, with its harrowing description of his condition, but with a continued misunderstanding of the cause of that condition, Zophar replies with an explanation of the state and portion of the wicked. There was lack of both tact and sympathy on the part of this speaker. He was labouring under the conviction that Job was suffering on account of his sins, nothing could change this belief; and it was evidently his intention, as it was that of his companions, to press the matter upon Job until he also became convinced of the same. His attitude, while ostensibly friendly, was cruel; yet in the speech are some things worthy of consideration.

The subject of the first part of the speech relates to the short duration of the triumph of the wicked (vs. 4, 5). It cannot be denied that the wicked are triumphant at times, and such prosperity is hard to understand, until, like David, we enter the sanctuary of the Lord. Then we understand their end, and realize that they are brought into slippery places, and enter finally into desolation (Ps. 73:3, 17-19). Their brief triumph is not beneficial to them, for "what is a man profited if he shall gain the whole world, and lose his own soul"? Time is very brief for each human being, and if we neglect eternity, and live only for this short period on earth, even though we may be successful in amassing wealth, and in gaining power over our fellows, we are extremely foolish; for it is only the treasure laid up in heaven which has the lasting quality (Matt. 6:20). The things which are seen pass away, the things which are unseen remain (2 Cor. 4:18). To live amidst earthly riches at the expense of spending eternity in hell is surely the height of folly. We should seek first the kingdom of God, and then He will give us all that is necessary for this life (Matt. 6:33). In further explanation of the fate of the wicked Zophar refers to their flying away as a dream, "neither shall their place anymore behold them". Note the certainty, and sad and fearful, nature of the wicked; and the condition, influence, and fate, of the righteous in contrast thereto (Prov. 31:28; Rev. 14:13, 21, 24).

II. THE RESTITUTION OF THE WICKED (vs. 10-21)

Continuing his description of the fate of the wicked, Zophar relates the manner in which his ill-gotten gains are returned to more rightful hands: "His children shall seek to please the poor." This intimates that it would seem a reversal in position on the part of the children. They would be reduced to the position of "seeking the favour of those very poor whom the father had oppressed". This would mean the most humiliating position possible. But it is found in life, even in these modern days. Let money come easy, and by oppressive means, and it goes easy; and proves a curse to its possessors. It is generally wasted, and wasters sooner or later come to want. An additional thought is added by Zophar in the statement respecting the restoration of the goods (v. 10). This is sometimes effected by compulsion, and sometimes through the working of circumstances. God alone knows how many fortunes in these days, as in

the past, have been built up by the use of unjust means, and at the expense of the poor, either as employee or customer. Note the divine warning respecting persons guilty of such conduct (Jas. 5:1-6). "A little that a righteous man hath is better than the riches of many wicked" (Ps. 37:16). And "better is a little with righteousness than great revenues without right" (Prov. 16:8).

The condition of the wicked is then described: "His bones are full of the sin of his youth, which shall lie down with him in the dust", probably implying that his sin so permeated his nature that it went with him to the grave. He would die in his sins (John 8:21). This is a fearful condition in which to die, for there is nothing but an awful eternity to anticipate (Rev. 20:11-15). Though wickedness be sweet in his mouth . . . yet his meat in his bowels is turned, it is the gall of asps within him" (vs. 11-14). In these verses there is portrayed the rolling of sin in the mouth as a sweet morsel; and the turning of that sin into poison within the being. Sin is deceitful, and though at first it may allure, in the end its hateful nature is manifest in its inevitable consequences. Note the results of sin in the community. The power of sin also requires explanation. Sin should not be trifled with. It is too dangerous in any shape or form to have anything to do with. God would have us reckon ourselves "dead indeed unto sin" (Rom. 6:11), so that it would make no appeal unto us. We need His power in order to overcome it; and He is both able and willing to exercise it on our behalf (Jude 24). Observe the necessity for, and the nature of, God's plan of salvation (Matt. 1:21).

A rather striking feature is next given of the disgorging of his wealth by the wicked man. He had swallowed down riches, he would vomit them up again (v. 15). That which he had taken would prove to be poison to him; he would not enjoy his prosperity; he would be compelled to make restitution, because he had oppressed the poor; he would have no inward quietness; and his prosperity would not be lasting (vs. 17-21). Note in these verses the unsatisfactory condition of a wicked person. God's Word teaches there is no peace to the wicked (Is. 48:22), and that he is like the troubled sea (Is. 57:20); and experience fully bears out such teaching. A heart right with God is the only one in which peace dwells (John 16:33). And such peace has been made possible through the sacrifice of the Lord Jesus Christ on Calvary (Eph. 2:14-16). Note the necessity for this peace, also the two phases of it, which may be referred to as peace with God entered into at conversion (Rom. 5:1); and the peace of God which fills the heart, and is fully enjoyed only by those who are living in touch with God (Phol. 4:7).

III. THE RETRIBUTION OF THE WICKED (vs. 22-29)

The lot of the wicked is not a happy one. He oppresses the poor, but he would feel a similar oppression upon himself. God would send upon him the fury of His wrath, and shall rain it upon him while he is eating. He would flee from one danger, and fall into another from a different quarter, and "terrors are upon him". And calamities, divine, in origin, shall overtake him (vs. 22-26). It is possible through superior material power to escape some of the troubles caused by men, but no one who acts wickedly can hope to escape the avenging power of God. His wrath abides on sin (John 3:36), and no effort of man can avert its fall. And "it shall go ill with him that is left in his tabernacle", intimating the effect of the sin of the wicked one on all related to him; succeeding generations not being exempt from his evil influence (Ex. 20:5).

"The heaven shall reveal his iniquity; and the earth shall rise up against him." It is generally the method of the wicked to work in the dark, and to prevent, if possible, the disclosure of his wickedness (John 3:19); but this verse intimates that heaven and earth will reveal his iniquity. A person may go on for a time hiding his guilt, but some time, sooner or later, it becomes known; and what has been done in secret is published from the housetops (Luke 12:3). Note the necessity for confession and forsaking sin (Prov. 28:13), and the possibility that even the most wicked of sinners may receive forgiveness (Heb. 7:25; I Tim. 1:15). The complete nature of the retribution meted out to the wicked person is portrayed in the statement respecting the departure of his goods in the day of wrath (v. 28). Nothing will remain of all that he had. "This is the portion of a wicked man from God, and the heritage appointed unto him by God."