

The Gospel Witness

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

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The Jarvis Street Pulpit

LIFE'S GREAT DECISION

A Sermon by Dr. P. W. Philpott

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 28th, 1934

(Stenographically Reported)

"Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."—Joshua 24:15.

Prayer before the Sermon

We praise Thee to-night, O Lord, for faith in Thy great goodness, a faith born from above. We thank Thee for what Thou hast done for us, what Thou art to us just now, and for what awaits us beyond. We ask that this meeting may be blessed to all who have gathered in this place. May we forget each other, and things outside, for a while; and may we be occupied with Thee, and with the thought that Thou art near to hear the deepest needs of our hearts. Thou knowest us altogether. Thou dost know us individually, where we dwell. Thou dost know our downsitting and our uprising; thou understandest our thoughts afar off.

Come to us who are Thine to-night with all Thy understanding of the human heart, to bless, to solve our problems, to meet our needs; and, O Lord, deliver some from the guilt and power of sin. We thank Thee that we can point men to the Lamb of God, knowing that still He taketh away the sin of the world. We praise Thee that He is the same to-day as when He bade men come unto Him and find rest. Many are heavy-laden, many are weary; and Thou art the same rest-giving Lord. May some turn to Thee to-night with full purpose of heart, and find rest unto their souls. To this end help us as we look into Thy Word, as we present Christ as the sinner's only hope. May the people forget the preacher, may it be the Lord's voice they hear this night; and may many say with David, When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

Save many ere this meeting closes, we beseech Thee, and build up Thine one people in their most holy faith; for we ask it in the name of Jesus Christ our Lord, Amen.

It was Solomon who said, "The hoary head is a crown of glory, if it be found in the way of righteousness." On the other hand, there is no sadder sight under heaven than godless old age. In Joshua we have a splendid example of the principle voiced by Solomon, which we repeat for the sake of emphasis, "The hoary head is a crown of glory, if it be found in the way of righteousness." He was at this time one hundred and ten years old, the grand old man of Israel. He had been very faithful in his ministry to this people. He

had been a great statesman, a wise statesman. He had been a brave soldier, bringing the people to victory every time he led them. But above everything else, Joshua was a man of God. His faith in God was the secret of his greatness.

God said to Moses when he came to the end of the journey that he was to lay his hand on Joshua, the son of Nun, "a man in whom is the spirit", and confer on him Moses' own honour. In other words, God said, "Make him your successor." And the reason God gave for His choice of the man to bear that responsibility is that in Joshua was the Spirit of the Lord. Genuine Christianity—or I should say in this connection, godliness; but it is the same thing—godliness never in any way nullifies the glory of any man; it never lessens his prestige, nor makes him less a man. No matter how great he may be in other respects, Christianity is an asset: never a liability. Joshua's faith in God was the secret of his greatness.

When Joshua was but a lad he had sworn allegiance to Jehovah. Now he is an old man, he is singing his "swan song". He had summoned Israel together at Shechem that he might give to them his farewell message. Representatively, the twelve tribes were there. It was a great concourse of people. And I can see old Joshua standing upon some elevation, as the side of Mount Carmel looking over that great sea of faces, and giving his testimony; for if you read the address you will find it a testimony to the faithfulness and goodness of his God. He is thinking back to the time when he made the decision that he would serve God, and now at the end of the journey he makes no apology for the decision. It had carried with it no regrets.

It is a great thing to finish life like Joshua finished it, unashamed and unafraid.

There are two things about that decision that I desire to call to your attention. First I want you to notice that it was personal; then I want you to note that it included his family; and, if I have time, I desire to point out some things that are involved in this choice that Joshua made.

The decision of Joshua was personal: "As for me . . . I will serve the Lord." I think I said to you on a former occasion that this decision is the one thing that every individual must make for himself. No one else can make the decision for him. If the decision could be made for us, our mothers would have made it long before we did.

Mrs. Philpott and myself were in a home one evening. I had given an address in a strange town, and we were being entertained in this home. I felt as if there were a shadow over the house, and I said to my wife, "There seems to be some great sorrow here." The mother never smiled; there was no light in her countenance, even when she spoke; it looked as though the sun had set. The next morning, after we had finished breakfast, this mother said to me, "I wish you would read the Scripture and have prayer with us." I did so, and as I talked with the Lord, I said, "Now, Lord, if there are any members of this family not with us this morning, bless them where they are." And as I prayed that mother sobbed right out loud. The husband was not there as we worshipped, but the woman was deeply moved. I knew there was some tragedy associated with someone who was away from home.

When we got up from our knees she apologized for breaking down, and then said to Mrs. Philpott, "I have only one son. Five years ago he and my husband quarreled. He had disgraced us greatly and frequently. It was the drink. (It has always been a curse: it always will be.) My husband told him to go. He went out that door five years ago, and I have never heard from him since. When he went out of the door, all the joy went out of my life too. But you often speak in the rescue missions in big cities, don't you?" "Yes," I said, "I often do." "I have thought", she said, "that my son will be saved some night in one of those missions. I have always felt he will come home that way, and if ever you see my son, I want you to tell him that I have never missed a night in five years praying for him in that room" (pointing to a little room at our left). I wish I could find that young man, and carry him across the country and let him peep beneath the blind and see that mother pacing the floor of that little room, and praying, "God, save my son, my only son."

She is not the only mother praying that prayer tonight. There are thousands in Gethsemane, sweating as it were great drops of blood for their boys—and girls too. I looked in the face of one of those straying girls this morning, and have felt sad all day. I have felt as though I would never smile again. I remember that woman when she was a sweet little girl playing the organ in a Sunday School. But she has got so far away from God, led on by drink. She told me the story this morning of sorrow and shame and suffering. Sin can pock-mark the soul terribly. I know if that girl's mother would have carried her in her arms to the throne of grace, and decided the question for her, she would never have gone through the sewer as she has done. I think the mother died because of the waywardness of that girl.

But mothers cannot decide for us. If it is ever decided—and it must be one way or the other—we will have to do it each for himself or herself. "As for me . . . I will serve the Lord."

But while nobody can make that decision for us, blessed be God, nobody can keep us from making that decision for ourselves. God has so arranged it, and I am glad: "Whosoever will." All we need to do is to give the consent of our will. When it comes down to the final analysis, the real difficulty is that men and women are not ready to turn to Jesus Christ: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." The love of the world, its pleasure and its sin, keeps men from God. They think they will have to "give up" many things if they turn to Christ.

Said a young man to a good woman he met on the street late one night, "Where have you been so late?" "I have been at the mission." "At the mission! What for?" "I was down there praying that some of the men might be saved as the gospel was being preached." "Why do you not come over to the club where I go and pray that we may be saved?" "John; that would be fine. You arrange the meeting, and I will come." In a few days this Christian woman met John again. "Did you arrange the meeting?" "No; I could not." "Did you try?" "Yes." "Why did you not arrange it?" "The fellows all decided they did not want to be saved."

They do not want it! They do not want it! That is it. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely"; "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Salvation is not a matter of having your soul saved only: He wants to live with you, and have fellowship with you. But oh, the pity of it, many of you do not want Him.

It would be a great thing if King George should invite Philpott to come over to England, and dine with him at the palace. If it should become known that such an invitation had been extended, I would have my name on the front page of every paper in the land. "Who is this fellow, Philpott, that he should be invited to dine with the King?" But suppose it should come out in the press that the King was coming from England to Toronto, and was coming up to Mossom Road? Suppose he were to come to my door and say, "Will you receive me? If so, I will come in and sup with you." It would be a marvellous condescension on the King's part were he to invite me over there, and let me eat with him—but to come to my home and eat with me, at my table, with my family! That would be grace indeed.

Jesus Christ is not asking you to go to heaven: He is asking you to take Him into your heart and home. That is what He wants. That is salvation. You can make the decision now, whether or not you want to have Him—indeed, we must all make that decision. It is our privilege—and our responsibility. I want so to emphasize the claims of Christ that you will feel it to be your responsibility to say, Yes, to Him. No one can prevent you. Every man and woman here must settle that question for himself or herself. Salvation is an individual matter. "As for me . . . I will serve the Lord."

II.

Joshua's decision included his home: "As for me *and my house*, we will serve the Lord." There is nothing on earth more sacred than the home. Long before there was a church, or a temple, or a tabernacle, men worshipped God at the family altar. The home has always been sacred to God. I do not want to leave the impression that Joshua could make his children take the stand he had taken, but he was responsible to them for the testimony he exercised. He said, "I will not only serve God myself, but I will honour God in my home, among my children." Would to God that more parents in this day would honour God among their children. Many a boy, many a girl, would be saved from the devil's snare, if professing Christians lived lives consistent with their profession before their families.

"As for me *and my house*, we will serve the Lord." That decision makes a great difference, not only to Joshua and Mrs. Joshua, and the children, but it makes a difference in the community, and in the life of a nation. "As the home, so the nation." All the nations fell at the fireside before they fell in the Great War. When you have a nation worshipping God at the family altar, there is a bulwark that men cannot break through.

I spoke the other evening about Christ's having a place in the home, and I do not want to repeat myself. But while meditating on this subject this afternoon, memory brought to my mind something I have not recalled for many a day. I went to preach the gospel in a little town up north. It was a Methodist church, and I was the guest-speaker on an anniversary occasion. The people had arranged a meeting in the afternoon in the town hall, thinking some men who would not go to church might go to the hall. We had a good crowd. I gave a simple gospel message, and extended an invitation at the close for those men to accept Christ. As we were about to finish a man, a great big fellow, walked up the aisle and stood about ten feet from the platform. I thought perhaps he was one of the Christian workers interested in the meeting, but from the expressions on the faces of the people I soon learned differently. I went down to the man and said, "Are you a Christian?" "No, sir; but I want to be a Christian." And you could tell from the way he said it, that he meant it. I turned to the people and said, "This man wants to be a Christian", and something like a sob went over that company; and definite prayer was offered that he might receive salvation.

Less than a year after I was invited back to the same town. I got a letter from that man saying, "I wish you would come out to my little home while you are in town, and have a cup of tea with us. I will meet you at the train." This big, rough, fellow met me, and after he had taken me to the home where I was to be entertained, and left my grip, he took me outside the town. We went over one of those old snake fences, through a path that ran across the field, to a weather-beaten house that never had seen a bit of paint. He introduced me to his wife, and went out to the barn to his work.

His wife said, "I wanted you to come to-day that I might tell you all about it." "All about what?" "Do you know anything about my husband?" "No; practically nothing." Some men had recently been sent to Central Prison for a crime of which they had been

jointly proved guilty, and this woman said to me, "My husband would have been in Central Prison but for the fact that he was sick that night, and could not be with the other men; so he had no part in that crime." She told me that for years her husband had never been sober on Sundays. The children were afraid of him, and the home was a veritable hell on earth. "But the Sunday you preached in the hall, about five o'clock my little boy was looking out the window and he turned to me in amazement and said, 'Daddy is coming over the path, and he is sober.' I looked, and sure enough he was not under the influence of liquor. He came in, but said nothing. He sat down to the evening meal when it was ready, but still said nothing. Presently he went out, and I thought he was going to spend a night in town gambling as he so often did.

"I went to bed about nine o'clock with the children, and a few minutes after I heard my husband come in. He was so still that I could not make it out, and finally I got up quietly and went to the door. And what do you suppose I saw? There was my husband sitting with his elbows on the table—reading the Bible. I thought I was having a vision. My husband reading the Bible! I was afraid to move lest it disturb the vision. Presently he moved back from the table and knelt down to pray. I could stand it no longer. I rushed out to him and said, 'Mort, if you are going to pray, so am I.'"

That is the kind of wife for that kind of fellow to have when making that decision. But I have told you the story to give you this last word. That woman said to me, "I do not know what it is going to be like when I get to heaven, the streets of gold, and walls of jasper, and gates of pearl. But for me the change will not be any greater than the change that has come to this house since that afternoon when Mort brought Jesus Christ here."

You make a mistake in keeping Jesus Christ outside your home. You need Him for a hundred things, not only when you are dying: you need Him for living. I feel more afraid of life sometimes than of death. You need Him to balance the differences in your dispositions. He will help you understand each other, and will solve your problems. "As for me—as for me and my house, we will serve the Lord." Listen to me, father, mother: you may not be able to leave your children money, but here is something that means more than all the money in the world. If I had the choice of leaving my children a million dollars each or the memory of a godly home, I would say, Let me leave them the memory of a godly home. The best heritage a child can have is the memory of a home where father and mother loved and feared the Lord.

Joshua's decision involved leadership for his life: "Choose you this day whom ye will serve." We all serve somebody. You may not like the thought, but we do. On one occasion Jesus Christ said, "Ye shall know the truth, and the truth shall make you free." The Jews looked up and said, "We be Abraham's seed, and were never in bondage to any man." But at that time they were in bondage to Rome. Every man is in bondage to someone greater than himself. "Ye cannot serve God and mammon"—but you will serve either one. You will serve the Prince of Life, or the "prince of the power of the air". Our Lord said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." He is making that offer

to-day, just as He did in the days of His flesh; and we may accept Him as our Light. Or we have the awful power to choose to follow the "rulers of the darkness of this world"; the "prince of this world" offers himself as a leader. May God, by His Spirit, enable many to choose Him this night.

That decision involves the choice between two deaths. We have the power to choose between two kinds of death. If the Lord does not tarry, we shall all die. Moody, on one occasion I heard him speak, said, "Looking back as far as my thought can carry me, I see graves—graves—graves. I see the graves of the young, the graves of the old; graves of the rich, and graves of the poor. I see graves all along the way, graves that are covered. And as I look ahead I see graves—open graves—and one of them is mine. When I come to my grave, I will stop like my father did"; and a couple of years after I heard him say that in Massey Hall, he stopped.

"It is appointed unto man once to die." There is no discharge from that army. But you can decide the kind of death you will die: there is the death of the wicked, and the death of the righteous. "As I live, saith the Lord God, I have no pleasure in the death of the wicked." But "precious in the sight of the Lord is the death of his saints". We have the power of choice between dying the "death of the wicked", or the "death of his saints". It is involved in our acceptance or rejection of the Lord Jesus Christ.

That decision involves also the choice between two resurrections. There is to be a resurrection of the just, and of the unjust. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." All that sleep in the dust of the earth shall awaken, some to everlasting life, and some to everlasting shame. I have decided which resurrection I am going to experience. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." You may choose—you must choose—which resurrection company you will be in, the just or the unjust, the justified or the unjustified.

Our decision respecting Jesus Christ involves the choice of one of two eternal destinies. I would not be a faithful minister of the gospel of God's grace if I did not warn men to flee from "the wrath to come". "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Jesus Christ painted that terrible picture Himself. That is not the word of John: it is the word of the Lord Jesus Christ. It was He Who spoke of the place "where their worm dieth not, and the fire is not

quenched". It was He Who said, "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched."

That is figurative language, I know; but do you think the reality is less than the figure. It could not be. No true painter would paint a picture where the figure is greater than the reality. But the choice is yours, whether you spend eternity in outer darkness where there is "weeping, and wailing, and gnashing of teeth", or in the presence of the Lord. "Let not your heart be troubled", He said to believers, "ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Bless God for that place where there is no sorrow, no suffering, no tears: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Have you noticed that what the Bible has to say of heaven is written in the negative? It does not tell you what is there nearly as much as what is not there. If we could say about Canada what is said of heaven, that there is no suffering here, no tears, no death, no misery, no poverty, no loneliness—if we could go from country to country and tell the people that we have in Canada a land where none of these things are found, there would not be ships enough to bring the people who would flock here. There is offered to you "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you". It is a home unmarred by sighs or tears. Paul said that to be absent from the body is "to be present with the Lord".

Make your decision to-night. Decide where you will spend eternity: with Him, or separated from Him; in the sunshine of His presence, or abiding under the wrath of the Lamb.

Let me say this in closing. Let me, as Joshua did, appeal to you to-night—not as a preacher, but as a man: "Choose you this day whom ye will serve." Make your choice of Christ now. If Jehovah be God, serve Him. Crown Jesus Christ as Saviour and Lord.

THE WEEK-END IN JARVIS STREET

The Saturday evening prayer service was one of unusual power, when those present were peculiarly burdened for the lost. Volumes of earnest prayer ascended for the coming day, that the presence and power of the Spirit of God might be felt in convicting power.

Sunday was more than a "good" day: it was a day of special blessing. There was a fine Bible School at nine-forty-five, and large congregations morning and evening. Dr. Philpott's messages were strong presentations of the gospel, compelling men and women to "choose you this day whom ye will serve." Many responded to the invitation at both services, some accepting Christ as Saviour and Lord, and others dedicating their lives to Him for service.

THE EDITOR RETURNS TO TORONTO

Dr. and Mrs. Shields sail for home Saturday, November 3rd, and are expected in Toronto November 12th. Dr. Shields will edit THE WITNESS issuing November 15th, and preach in his own pulpit morning and evening Sunday, the 18th.

ON THE INSTRUCTION OF THE WISE

Dr. Olive L. Clark

In Proverbs IX:9 we read, "Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning."

To preach the Word of God is a high privilege, but also a task of such moment and magnitude that it calls forth all the powers of our being. There are those who discount Christian Education, claiming that a preacher of the gospel, if he have a trained heart, need not have a trained mind. It is ever true in the work of the Lord that the Holy Spirit is sovereign; that He can and does use the humblest instruments, provided they be clean, as channels for the divine grace to flow to needy souls. And yet it is also true that a tool which is tempered, sharpened, and prepared, is of greater use than one which is bent and blunt.

In a timely article recently published in *The Evangelical Quarterly* on the subject, "Spurgeon's Intellectual Qualities", attention is given to the marvellous intellect of that prince of preachers. Mr. Spurgeon put himself under discipline in order that all his faculties of mind, as well as those of soul and spirit, should be of service in leading men to God. It was Mr. Spurgeon who said: "Religion should be a matter of intellect as well as affection, and a man's understanding should always be able to justify the strongest possible passion of his soul." He urged his students to be diligent in study.

In Toronto Baptist Seminary we aim to give instruction to the wise, that they may be yet wiser, and to teach just men, that they may be increased in learning. We cannot make men wise, we cannot make men just, for this is the work of the Holy Spirit; but we aim to give instruction to those whom God has made wise, whom God has made just. The Lord Himself must plant the trees, but the trees which are of God's planting may here be pruned and watered, that they may bear more abundant fruit to His glory. It is the work of God to call men and women into His service "for the work of the ministry unto the edification of the body of Christ,"

and our earnest desire is that He may use every branch of the Seminary's activities for the enablement of those whom He has thus called.

Recently we received a contribution from friends of Toronto Baptist Seminary in Kentucky, who expressed a desire to have a part in sending forth the message of life through the students of the Seminary. Many others who read these pages are in full accord with the mission of the Seminary, and to all such we give the opportunity of assisting in the glorious task of training men and women who shall proclaim the infallible, inerrant Word of God, who shall preach no other gospel than that of salvation by grace through the blood of the Lord Jesus Christ. If you believe with us, stand beside us with fellowship, prayer, and gifts.

WHO WILL ACCEPT THIS PIECE OF MISSIONARY SERVICE?

The following letter was received this week from India, and we are sure some WITNESS reader will desire to send THE GOSPEL WITNESS to this native Christian worker.

The Editor, THE GOSPEL WITNESS,
Toronto, Canada.

Calicut, S. India,
Sept. 20th, 1934.

Dear Sir:

I am a humble Christian worker who has been doing voluntary Christian work in this town for some years now. The main line of work is through two religious magazines in my own tongue—Malayalam. One of them is called *Children's Star*, for children; and the other *Morning Star*, for older people.

Recently I came to know about your paper, and I am writing to ask you to kindly send me your magazine that I may take useful articles and sermon matter to translate them for my papers. If you find it difficult to send me a copy free, would you kindly introduce me to some kind-hearted Christian friends who are subscribers to your paper so that they may send theirs on to me after reading.

I am sorry to trouble you, but shall be very much obliged if you can do this for me and for the cause of the Lord Jesus Christ in this part of the world.

Thanking you in anticipation,

Yours in His service,

(Signed) P. N. WARUGHESE.

Select Your Christmas Gift Early

If you send your friends ties or gloves or other things of the sort, you may duplicate what they have already, or send them something for which they have no use.

There is Only One "Gospel Witness"

No danger of duplication if you send them that, and in doing so they will have you in remembrance for fifty-two weeks in the year. Why not send each friend to whom you give a present "The Gospel Witness" for one year for \$2.00?

The 52 Sermons and 30 Lectures on Biblical Theology appearing in one year's issues of "The Gospel Witness," if published in book form would make about eight volumes of 150 pages each. Would not this be a good gift for a preacher, teacher, or student? And all for \$2.00. A paper-covered book of sermons is sent with each year's subscription.

Send "The Gospel Witness" to five or ten or twenty. Write us at once. Send P.O. order or cheque—if you send cash please register it. If by cheque, add 15c for exchange. We will enclose greeting card with all Christmas orders, if the donor desires. Kindly state what you wish written on the card.

THE GOSPEL WITNESS — 130 Gerrard Street East, Toronto, Canada

Whole Bible Course Lesson Leaf

Vol. 9

No. 4

REV. ALEX. THOMSON, EDITOR

Lesson 47 Fourth Quarter November 25th, 1934

JOB'S SIXTH ANSWER

Lesson Text: Job, chapter 21.

Golden Text: "Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes."—Job 21:7, 8.

Bible School Reading: Job 21:1-20.

DAILY BIBLE READINGS: Monday—Jeremiah 12:1-6; Tuesday—Psalm 10:1-11; Wednesday—Psalm 10:12-18; Thursday—Proverbs 22:1-8; Friday—Romans 2:10; Saturday—Revelation 20:11-15.

I. JOB'S REASON FOR TREMBLING (vs. 1-6)

At the conclusion of Jophar's speech, in which he explained the fate of the wicked, Job gives a reply wherein he emphasizes the prosperity of the wicked. In both speeches there is truth, for the ungodly are sometimes prosperous, and again are made to suffer for their sins. In opening his speech Job calls upon his friends to hearken diligently unto him, and then to mock on if they so desire. He informs them that his complaint is not with man, but with God. He calls upon them to be silent, and states the fact of his trembling at the nature of his complaint. Job's complaint related to the reason for his affliction, which he judged to be divine in its origin. What he could not understand was why God so afflicted him, when he was unconscious of having in any special way transgressed His law. Many of God's saints are called upon to suffer, not knowing the reason for their affliction; but are blessed when in their darkest days they trust and obey. Note the cause of Job's suffering (1:12-26), and the possibility of chastening affecting any of the Lord's own (Heb. 12:6).

II. THE PROSPERITY OF THE WICKED (vs. 7-26).

In the beginning of his description of the prosperity of the wicked, Job asks a question, "Wherefore do the wicked live, become old, yea, are mighty in power?" Many have asked a similar question, for the continued presence of the wicked in the world, and the evident prosperity of many of them, constitute a problem for some. In former lessons the answer has been given. Man has been left to the freedom of his will (Gen. 2:16, 17), and God has chosen to deal with him in mercy (II Peter 3:9). The end of the wicked is sure, however (Romans 6:23), and in this life despite his prosperity he is made to realize the truth of the principle that we reap what we sow (Gal. 6:7). It should be remembered in this connection that only a small minority of the wicked are in any special sense prosperous: most of them are just in ordinary circumstances; while some are in a most miserable condition. A description of the prosperity of the wicked follows (vs. 8-13), affecting the security of their families, the increase of their herds, and their enjoyment of life. This is in opposition to the statement of the friends who painted in somewhat sombre colours the condition of the wicked. In both statements truth is to be found, for as indicated in this paragraph, all the wicked do not fare alike in the world.

As a result of their prosperity the wicked act as if they were independent of God, saying by their actions, if not by their words, "Depart from us; for we desire not the knowledge of thy ways." Such an attitude is very much in evidence these days. The wicked have no fear of God before their eyes (Psalm 36:1); their ways are contrary to the divine way (Prov. 4:19; Isaiah 55:7); and loving sin, they hate holiness, and seek to keep God out of their thoughts (Ps. 10:4). Thoughts of God disturb them, for despite the foolishness of Atheism, deep down in the breasts of men there is the consciousness of the existence of God, combined with the belief that all must some day meet Him. The attitude of the wicked is further portrayed in their questions, "What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" We are reminded of Pharaoh's question, "Who is the Lord that I should obey his voice to let Israel go?" These questions reveal, not only ignorance respecting God, but haughtiness of

spirit concerning Him. The rebellious attitude of the human heart is evident, and the motive governing its actions. The world seeks for material profit, and because it sees none in the service of God, it forms a low estimate of the same, and neglects even to consider it. Note the blindness of the world (2 Cor. 4:3, 4), and their false idea of profit. Multitudes are suffering on account of the selfishness inherent in this search for personal material profit. The highest kind of profit is in the spiritual realm, and the saint of God is profited both here and hereafter. Observe the nature of such profit, including the blessedness and far-reaching results of answered prayer; and our Lord's statement respecting profit (Matt. 16:26).

Continuing his statement respecting the wicked, Job refers to their prosperity as not being "in their hand", intimating that by the permission of God they were permitted to prosper; but, notwithstanding this, He could not but look upon their works with strong disapproval. The counsel of the wicked was far from him. Such is the proper attitude for all children of God to adopt. There should be a healthy hatred of sin, together with a love for righteousness. Job then refers to the statements of his friends respecting the wicked (vs. 17-21), and answers them in a few words, contradicting the teaching contained in them (vs. 22-26). In his estimation his friends were stating the way in which God ought to deal with men rather than the way in which He actually deals with them; therefore he asks, "Shall any teach God knowledge? seeing he judgeth those that are high." It is of course true that no one can teach God knowledge. He is the omniscient One, and knows all things (Acts 15:18); therefore the wisest course for all is to accept His knowledge, and act in accordance with it. Emphasis may again be placed upon the necessity for reading the Word of God carefully and prayerfully, that the divine will may be known and obeyed.

Concerning the end, not only of the wicked, but of all, it is true that "one dieth in his full strength, being wholly at ease and quiet"; while another dieth "in the bitterness of his soul, and never eateth with pleasure". Both "shall lie down alike in the dust, and the worms shall cover them". Death comes to all. It is an unbidden visitor, and cometh at most inconvenient times; but it cannot be kept away. It visits all ages, all circumstances, all characters, and all kinds of men. And it never requires to make a second visit to effect its purpose. Its visits are sometimes anticipated by the presence of sickness; at other times it comes like a bolt out of the blue. In view of this certainty of death, and of the uncertainty of the time of its visit, it is the part of wisdom to be prepared for its call. Note the way in which such preparation may be made (Acts 26:20); also the blessed future for the saints of God beyond death's gloomy scene (2 Cor. 5:1). If the grave were all we had to look forward to we should be of all men most miserable (I Cor. 15:19), but thank God there is better on before.

III. THE END OF THE WICKED (vs. 27-34)

"It is appointed unto men once to die, but after this the judgment." This is New Testament revelation, but it is also taught in this section through Job. He has shown that death visits all (vs. 22-26); then, referring to the implication of his friends respecting the overthrow of his house (suggesting that they appeal to impartial testimony concerning the reason for it), he declares the fact that "the wicked is reserved to the day of destruction", and "they shall be brought forth to the day of wrath". The future therefore holds the complete vindication of truth and righteousness, while the principle is also manifest in this life. Note the awful nature of the day of wrath (Matt. 25:30), and the impossibility of escaping its consequences except through Christ (Acts 4:12). "Who shall declare his way to his face?" Or, Who shall tell him to his face about his wickedness? It is the duty of God's ministers to speak candidly, yet kindly, to the wicked about his sin; and to endeavour to lead him to repentance. Observe Peter's preaching in this respect (Acts 2:38). "And who shall repay him what he hath done?" In God's time he shall be repaid, and that justly in accordance with his deeds (Romans 2:6). His earthly end shall be the grave, and "he shall remain in the tomb", or he shall "watch in the heap", a reference possibly to the remembrance of him seen at the tomb in the presence there of some monument. This seems to be in opposition to the expressed view of Bildad that all remembrance of the wicked would perish from the earth (18:17). The wicked will share the common lot of men (v. 33). The speech closes with a rebuke.

The Union Baptist Witness

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A WORD FROM THE NEW UNION PRESIDENT

The keynote of the Convention at London was revival. In the hearts of the messengers assembled there was the desire for it, and in prayer and speech there was expressed the expectancy of it. God has blessed His people in the past in a marvellous way in times of such an experience, and His willingness and power are just as great in these days respecting us. Believing this, therefore, the Convention has set aside Sunday, November 11th, 1934, as a day of humiliation and prayer, when we may assemble in our churches and supplicate God for this great blessing. There can be no doubt concerning the need for revival, when we think of the condition of the world, the scarcity of labourers in the world-wide harvest field, and the spiritually dead condition of so many churches. And when we think of the power of God there must be a longing on the part of all His loyal children for a greater manifestation of it. God answers prayer when we fulfil conditions, and I would affectionately urge all our pastors and people to gather together on the above-named date to make intercession for such an outpouring of His Spirit, that we shall go forth with the fire of God upon us to win increasing numbers of the lost to Him.

ALEX. THOMSON,
President.

Report of the SEVENTH ANNUAL CONVENTION Union of Regular Baptist Churches of Ontario and Quebec

Held in

Central Regular Baptist Church, London, Ontario,
October 23-25, 1934.

By the Secretary, Rev. W. E. Atkinson

The keynote sounded at the Convention was revival. The theme of every message was the need of the Holy Spirit in power and demonstration in the midst of the churches.

The Pre-Convention Sessions were fraught with much power. The spirit of prayer and expectancy was tense. Rev. Alex. Thomson brought an inspiring message on the need of the Holy Spirit in the life and work of the church, which was a spiritual uplift to all. The meeting was in charge of Rev. James Hall, who conducted and guided the service in a way that brought glory to the name of the Lord Jesus Christ. The earnest prayers, the glowing testimonies to the grace and favour of God, were many, and the desire to participate in this service was so evident that Rev. W. S. Whitcombe, who was to address the meeting on Baptist work in France, following his visit there during the summer, asked that the time might be wholly given to prayer. This service of prayer and praise continued until the supper hour, pulsating with the very presence of the Holy Spirit.

The opening session of the General Convention was also one of much blessing. After the acceptance of an amendment to the Constitution and the adoption of the Tentative Constitution for another year, the President, Rev. James McGinlay, Pastor of the church in which the Convention was held, gave a rousing address on the need of revival, and the presence of the living God in all our work. His remarks were strong, challenging, and forceful. They were uttered for the purpose of arousing his hearers to a greater diligence in the Master's service, and a more careful walk with Him before men. The President affirmed he was getting a full house on Sunday evenings, the financial needs of

the church were being met, but in spite of these temporal blessings his church needs more of the power of God; the Union of Regular Baptist Churches of Ontario and Quebec needs God more than they need anyone else, or anything else in this world. Later in the Convention sessions many of the problems which he laid before the Convention were faced, and to the great joy of all, the most optimistic note ever sounded in any of our Conventions was struck.

The Union of Regular Baptist Churches of Ontario and Quebec was never in a better position to do God's will and work than at the present time. Looking back over the seven years, great things have been accomplished. The Union has built and established more new causes in that time than any other Protestant denomination labouring in the Province of Ontario. The Apostle Paul was not given to boasting, but he reminded the Corinthians that if they suffered fools, surely they could suffer him to boast of what God had done for him. Will any other Protestant denomination contest our right to boast? The Union has established a new cause in Windsor, another at Wheatley, and still another in Chatham. If the Union had done nothing else than establish the two works such as we find in the city of London, it has justified its existence. The Central Regular Baptist Church in which the Convention met has a membership of over five hundred, and a property worth upwards of one hundred thousand dollars. The Briscoe Street Baptist Church in South London has a membership of seventy-four, meeting in a fine new auditorium under the leadership of Rev. R. D. Guthrie. A new place of worship has been opened at Courtland, Ontario. The Bethel Baptist Church of St. Catharines is now meeting in a new place of worship, and there is every prospect of this new work in the Garden City of Canada having a rapid growth in membership. The Trinity Baptist Church in Niagara Falls, Ontario, has also been established, and Rev. J. F. Dempster is serving a large and needy community. Bethel Regular Baptist Church, Orillia, is also a new work; and anyone who has seen their new structure is in hearty accord with the sentiment that "a thing of beauty is a joy forever". This work has made splendid progress under the leadership of Rev. John Byers. The Mount Albert Baptist Church has no building in which to meet, but they are a courageous band of people working with two older churches in the same circuit. Trenton is a new work, as is also the work at Belleville and Sidney. The Tabernacle Baptist Church in Fort William has also been established in this time. The Hillcrest Baptist Church, Toronto, and the work at East York which is still carried on as a mission, besides several other worthy causes such as Governor's Road (near Dundas, Ontario), Calvary, Mount Hamilton, and other causes of a similar character, have arisen in these past seven years. The work in Guelph, the York Road Baptist Church, has had a most phenomenal growth, and anyone who heard the report given by the Rev. H. H. Chipchase was impressed by the way God has blessed them in the past few years. The newest place of worship to be opened is in Galt, Ontario, and already there is a thriving cause, where Mr. Arthur Burnham has been called as pastor. Westboro, just outside the city of Ottawa, has a fine building, and is doing a splendid work after these years of service. Other causes have been supported for a time, such as Wingham, North Bay, Mount Dennis, et al.

This is not all. Other churches which have been assisted by the Union have since separated from its fellowship, but are still carrying on in an independent manner. Among these are Collier Street, Barrie; South End, Owen Sound; and Hiawatha Street, St. Thomas. This is a record of which any religious denomination might be justly proud, but it humbles us to think of the many souls who have been saved and brought to a saving knowledge of Jesus Christ through the establishment of these works. Surely we can say, "See what God hath wrought!" And realizing that the future is just as bright as the promises of God, we take courage and go forward in the name of our Lord Jesus Christ.

Seven years ago the Union had no Foreign Mission work. To-day it has two well-equipped stations in Liberia, West Africa, which are being served by a staff of nine missionaries. Four of these are at present on furlough in the homeland, and five are labouring in that dark part of Africa, in the name of the churches who have stood so nobly by the work of the Union.

There are now seventy-two recognized churches co-operating with the Union, besides missions. Other churches and individuals are also assisting, and for all this we give praise and glory to our God. These are assets which we did not have seven years ago. The good hand of God has been upon us. Though we must confess that oftentimes we feel our need of greater financial assistance, our greatest need of all is the continued and increasing blessing and favour of our God. The good will of the churches and the co-operation of every member of these various churches form one of the basic principles that any body of people might covet. We are thankful to God because we believe we have this confidence. Believing as we do in the power and guidance of the Spirit of God, we are persuaded the time has come for a great spiritual awakening among the churches. For this we shall pray, and toward this end we shall work.

The Secretary-Treasurer's report showed an increase in the givings during the past year, from forty-eight churches. Some churches were low in their average per member, and others showed an improvement. One church averaged seven dollars and thirty cents per member for the year, but the average of the combined membership was about two dollars per year per member. This year the objective has been set at an average of five dollars per member per year. If the spirit of enthusiasm which existed among the messengers at the Convention is carried back to the churches and properly communicated to the members, there will be no difficulty in reaching this objective. The Budget Committee reported that it will be necessary to raise the sum of twenty-two thousand dollars to finance the work this year. This is not a large sum of money for an enthusiastic group of Regular Baptists numbering more than six thousand to raise for the forthcoming year. But it will mean that our Foreign Mission work will be maintained. Our three missionaries on furlough will be returned to Africa, and the two who must come home on furlough will be brought to the homeland. The Home Mission pastors will receive their grants, and there will be enough and to spare to help some of the newer and weaker causes that ought to receive assistance. This can and will be the greatest year in the history of the Union of Regular Baptist Churches of Ontario and Quebec, if the aforesaid principles are put into operation by the leaders in our churches.

As the messengers to the Convention listened to the messages from the representatives of the Home and Foreign Mission work, they realized that a great and effectual door is open for us in the year 1934-5, and that with the help and blessing of our great God and Saviour Jesus Christ nothing could stay our progress. We therefore urge upon all our constituency to take up this challenge, and, looking unto Him, the Author and Perfecter of our faith, to go on from victory to victory.

The Guest Speaker, Dr. P. W. Philpott, brought two great messages on Wednesday, which were greatly enjoyed by all. The messengers and the great audience gathered at the evening session were encouraged to strengthen their hands in the work of the Lord.

The other Convention speakers, Rev. David Alexander, and Rev. W. S. Whitcombe, each brought most helpful and inspiring messages upon their assigned subjects.

Toronto Baptist Seminary

The report of the Toronto Baptist Seminary was another special feature of the Convention. The Seminary representatives gave a splendid resumé of the work accomplished, and of the relationship of the Seminary to the Union and churches thereof. Rev. W. W. Fleischer spoke of the future of the Seminary, and predicted it would be great and useful in the measure in which its graduates proved themselves in the ministry of God's Word and work.

The closing session was devoted to Foreign Missions. All four missionaries on furlough spoke. As the great audience listened to Mrs. Hancox, Miss Minnie Lane, Mrs. G. D. Mellish, and Rev. G. D. Mellish, it was impressed with the opportunity which presents itself in far-away Liberia.

Officers for the Ensuing Year

The Officers for the coming year are as follows: PRESIDENT: Rev. Alex. Thomson; VICE-PRESIDENTS: Rev. P. B. Loney, and Rev. David Alexander; EXECUTIVE BOARD: Mr. Abner Baker, Mr. W. C. Boadway, Rev. J. Byers, Rev. W. N. Charlton, Rev. F. Dyson, Mr. D. H. Gillies, Rev. Jas. Hall, Mr. Wm. Inrig, Mr. J. E. Jennings, Rev. F. S. Kendall, Rev. C. J. Loney, Rev. J. McGinlay, Mr. O. L. Raymer, Rev. L. Roblin, Dr. T. T. Shields, Rev. W. S. Whitcombe.

Resolution re the Late Rev. C. M. Carew

The Executive Board of the Union submitted the following resolution to the Convention, and it was unanimously adopted, and copies have been forwarded to Mrs. Carew and the Fenelon Falls Regular Baptist Church:

"On September 22nd, 1934, there passed into the presence of the Lord, the Rev. C. M. Carew, Pastor for fourteen years of Fenelon Falls Baptist Church. He was a loyal member of this Convention since its inception, and associated with the work of contending for the faith in the Baptist Bible Union, and the Missionary Society which preceded the formation of this Union. Mr. Carew was a man of sterling Christian character, of humble disposition, of good judgment, of gracious spirit. He was a man beloved of his brethren, and held in such high esteem by them that he was elected annually to the Executive Board of the Union, and served in the capacity of President of the Convention. His fragrant memory remains with all who were associated with him in the work of the Lord.

"As Pastor, Mr. Carew was a faithful shepherd of his people, loyal to the Word of God, fearless in expounding its truth, and possessed of a heart which yearned after souls.

"To Fenelon Falls Church we offer our sincere sympathy on the loss of this man of God; to Mrs. Carew our hearts go out in heartfelt sympathy on the loss of a devoted, loving husband. We would commend her to the One Who is the Father of the fatherless, and the Husband of the widow; trusting that in these days of her great sorrow, she will realize the blessed nearness of His presence, and be conscious of the sustaining power of His grace, looking forward to that blessed time when together with all the children of God, they will reunitedly stand before the throne of the King."

Resolution re Present Beer and Wine Regulations

The following Resolution was submitted by the Resolutions Committee, and unanimously passed by the Convention, respecting the sale of intoxicating liquors and the present system of distribution:

WHEREAS we are convinced that the province of Ontario is facing a grave moral issue in connection with the present policy governing the liquor traffic, manifested so conspicuously in the establishment of beer parlours and so-called beverage rooms;

AND WHEREAS such beverage rooms by their subtle appeal to both sexes, leading to the intermingling of the same under conditions not conducive to helpfulness of good character are a distinct menace to the morals of the community, especially among the young;

AND WHEREAS the liquor traffic is always of a demoralizing nature, affecting human life in all its phases, domestic, social, economic and political, destroying rather than constructing, wrecking character, breaking up homes and damning souls;

AND WHEREAS the present system of granting authorities to sell liquor has been brought into operation without any public demand for the same, and in spite of considerable public opposition thereto;

AND WHEREAS unfair advantage has been taken of the system of granting licenses by persons whose placés of business are turned into hotels only for the sake of being granted an authority to sell liquor;

BE IT RESOLVED that we do hereby declare our unalterable opposition to the liquor traffic as being dangerous, destructive and damning;

THAT we most earnestly protest the granting of licenses to beer parlours and especially to such places as are only hotels in name;

THAT we urge our people to make known their opposition to this traffic to those in authority; and

THAT we send a copy of this resolution to the Liquor Commissioner of the province, the Hon. E. G. Odette.