

The Gospel Witness

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

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The Jarvis Street Pulpit

THE GREATEST FACT OF HISTORY

A Sermon by Dr. P. W. Philpott

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 4th, 1934

(Stenographically Reported)

"But now is Christ risen from the dead, and become the firstfruits of them that slept."—I Corin. 15:20.

Prayer before the Sermon

Almighty God, our loving Heavenly Father, we thank Thee for this tender message in song, that Thou dost seek that which is lost. We thank Thee for Thy love, for Thy patience, and for Thy power. We are conscious this night of Thy divine presence in our midst seeking the one that is astray. O Lord, that thou wouldst find some in this house, and that the joy of seeing repentant, returning sinners might be Thy joy to-night.

To this end we ask Thy blessing upon this entire service of the gospel of Thy grace. May it be in the demonstration Bless every hymn that shall be sung. Bless the preaching of the Spirit and of power. May men and women see in Jesus Christ the Lamb of God which taketh away the sin of the world! Constrain them to leave their sin with Him, we beseech Thee. Salvation is of the Lord. The bringing of men and women to Thyself is beyond human power, but nothing is too hard for Thee.

Bless any who may be sad, any who have suffered bereavement during the week that is past. Some have visited the grave, and laid away loved ones. Thou alone knowest the loneliness that can grip the human heart. Comfort, we pray Thee. May the faith of Thine own people be confirmed, and may we be strengthened to go forth to meet the temptations and hardships of life, radiant in the hope that Jesus Christ is coming again. We ask it in His name, Amen.

In two respects, two very vital respects, Christianity differs from every other religion that the world has ever known. There are some religions that we might classify as being sincerely great, but Christianity differs from them all. Christianity is the only religion that is bound up vitally with one person: Christianity is Christ. Jesus Christ and His teachings stand or fall together.

But in another very vital respect Christianity differs from other religions: it is the only religion that can boast a living founder. I mean by that, that the founder is still living. Buddha is dead, Confucius is dead, Mohammed is dead—and even Mrs. Eddy is dead. But Jesus Christ is risen: Jesus Christ is living. It is well for us to keep that in mind. That is the greatest fact of all history. Not only is it the greatest fact phenomenally,

but the resurrection is the greatest fact historically. It signifies more to the human race than anything else that has ever happened.

And the resurrection of Jesus Christ from the dead is one of the most thoroughly authenticated facts. No greater fact of history is more thoroughly attested than that the Lord Jesus Who died on the cross between two thieves, rose again on the third day, and that He is still living: "He shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." You remember the two believers on the Emmaus road, broken-hearted because of the crucifixion of their Master? After they had constrained the Stranger Who joined Himself to them to abide in their house, "it came to pass, as he sat at meat with them, he took bread, and blessed, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon . . . and while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them." I believe that any honest student, if he will come to the Scripture with an unbiased mind, will be convinced of that truth.

There is a story that you no doubt have heard, but it will bear repeating. Two great jurists, Lord Littleton and Gilbert West, some centuries ago, both atheists, were convinced that they would make a great contribution to society if they could disabuse the minds of the

people of what they believed to be a fad. They undertook to disapprove the resurrection of Jesus Christ, and the conversion of Saul of Tarsus on the Damascus road. I think it was Gilbert West who took to himself the task of disproving the fact of the resurrection. They agreed to take some months for study and investigation.

Finally they met and Gilbert West said to Lord Littleton, "You will be somewhat surprised when I tell you that I have weighed all the evidence carefully as I would the evidence of any other great case, and I have come to the conclusion that Jesus Christ got up out of Joseph's new tomb just as the Scriptures state that He did; and you will be more surprised when I tell you that I have accepted Him as my Saviour and Lord." Then Littleton gave the result of his research: "I too have been convinced concerning the conversion of Saul of Tarsus. I believe that he was saved in the supernatural way the Scriptures describe—and I too have turned to Christ, and have accepted Him as my Saviour."

Belief in the resurrection of Jesus Christ places upon us a solemn responsibility. If it is possible for any ordinary mind to come to the New Testament and find out the truth concerning this great and vital matter, that places a responsibility upon us. On that great day when you shall stand before Him you will not be judged by my opinion of Christianity, but by the things that are written in the book: "And 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." The Bible is God's revealed will and plan, and it is by the revelation of Himself that He has given us in the Book that we shall be judged. I beg of you in the name of Christ, as a man, as your neighbour, to come to this subject with an honest heart. I believe the Holy Spirit will speak to you as He has spoken to thousands of others. The strongest evidence of revealed Christianity was written by an invisible hand on the walls of an empty sepulchre.

To-day as I meditated on this subject I let my imagination use its wings. I imagined I was in Jerusalem two thousand years ago. It was the day of the crucifixion of three men, two thieves and one called Jesus. The whole city was in commotion, there were people everywhere. The trial had been going on throughout the earlier hours of the morning, and He, this Man called Jesus, had at last been condemned to die. I stand there as a spectator. I see them lead Him out of the judgment-hall, and I see them go up the path to Golgotha. I see this Man Jesus weighed down beneath the burden of the cross, and He staggers beneath the load. They call a black man, and compel him to help bear the cross up the hill. I see Him stretched on that cross, and hear Him cry, "Father, forgive them; for they know not what they do." I hear the crowd jeer, and see Him die like the other two, one on His right hand, and the other on His left. They take Him down from the cross, and carry Him away to a tomb.

I pass on from Jerusalem, and go on a journey. Sometimes I think about what happened, and wonder how it all ended. I come back again, and it is a Jewish feast day, Pentecost. The Jews have gathered from everywhere to celebrate the feast. I see a great crowd, and a man standing up preaching to them. He is a Galilean. He is an unlearned and ignorant man! But there he

stands preaching so fearlessly in the name of this Man Whom I saw die six weeks before that the people were pricked in their hearts and forced to cry out, "Men and brethren, what shall we do?" What was Peter's sermon? "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it . . . This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." And what is the rest of the story?—"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

Then I ask someone standing by, "Why this change? What has happened? Six weeks ago this Man had not a friend in whom He could trust. This very man who is preaching denied that he ever had known Him. I saw three women at His side as He died, one of them His mother, and the other two relatives. But what has brought about this change? What has made these men full of courage and boldness, who were such cowards before?" "Do you not know? The tomb is empty. He is risen. The Man you saw die is alive."—"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Jesus Christ is alive!

I could think of no better evidence to submit to any honest court or jury than the testimony of Peter and the other disciples: "This Jesus hath God raised up, whereof we all are witnesses." There would have been no church if the tomb were not empty. That is the secret of the church's existence throughout the centuries: the tomb is empty, Jesus Christ is risen, and is "exalted" to the Father's right hand. That was the outstanding feature of the apostles' preaching. Study the Acts of the Apostles and all the Epistles, and see what a large place is given to the resurrection of Jesus Christ, to His ascension, and His coming again. It is true that they speak of the cross, it is true they speak of the tomb; but the cross is vacant, the tomb is empty. Those great apostolic preachers set forth a living Christ, a High Priest at the right hand of God, all-powerful and all-glorious; and they exhort us to set our affections on things above. We do not worship a dead Christ, but a living, personal, Saviour.

Have you ever read with care the fifteenth chapter of First Corinthians? It would be worth your while to do so to-night. You will see how the Apostle Paul makes everything by way of Christian faith and hope and joy depend upon the fact of the resurrection. Indeed, he tells us if Christ be not risen, our message as ministers has no authority: "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and

we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not." Our very faith in God is useless apart from the resurrection: "If Christ be not raised, your faith is vain; ye are yet in your sins." And, sorrow of sorrows, if He be not risen, we shall never see our loved ones again whom we have lost: "Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." If Christ be not risen, our loved ones have perished. Yet we have men in Christian pulpits to-day trying to disabuse people's minds of faith in this eternal fact. They would take the very foundation from under the whole Christian revelation. If He be not risen, our faith is vain, we are yet in our sins, and our loved ones who have left us are gone—gone—gone forever.

I remember a few years ago listening to a number of men discuss the miracles of the Bible, questioning nearly every one of them. I sat among those ministers dumbfounded. I scarcely felt equal to discuss with men of their calibre scholastically, but I could not leave without giving my testimony as a simple believer in the great verities of the gospel. During a pause I said to the Chairman, "Doctor, may I have a moment to ask a question, and to give a testimony?" "Yes, Mr. Philpott; what is your question?" "In the discussion to-day practically all the miracles recorded in the Book have been repudiated, if not openly scoffed at. Do you men believe that Jesus Christ Who died on the cross of Calvary actually came forth from the grave on the third day, and that He is living, that He is 'alive forevermore'?" Not one of them answered in the affirmative, and after a while one brother said, "What difference does it make?" Holding up his hand he said, "Do you see that hand?" "Yes." He let it drop, and said, "That was a resurrection"—and smiled.

What difference does it make? All the difference in the world to me. The difference between heaven and hell, between light and darkness. If Christ be not risen I am still in my sins, and "of all men most miserable." And if Christ be not risen, what matter the other miracles? If He be not risen, I do not care whether the children of Israel crossed the Red Sea or not, whether they were fed manna and quail in the wilderness or not. If He be not risen, I am still in my sin, and my loved ones are perished. But if He be risen, He endorses every other miracle of the Bible. That is the crux of this whole matter. I believe He is alive, Hallelujah!

I should like to point out three things to you in connection with the resurrection: it is a verification of everything that Jesus Christ professed to be and do; it is a justification of all who put their faith in Him as Saviour; and it is a revelation, it answers a great heart-question that men have been asking throughout the ages, "If a man die, shall he live again?"

It is the divine endorsement of all that Jesus Christ ever claimed to be and do. He said when He was on earth that He had power to forgive sin. The Jews said, "Who can forgive sins but God only?" He did not correct them—for that needed no correction. Jesus Christ was God, and He had power to forgive sin—and He did it many times while on earth. He claimed equality with God: "He that hath seen me, hath seen the Father"; "Who, being in the form of God, thought it not robbery

to be equal with God." He claimed that He was the Bread of Life, and that "he that cometh to me shall never hunger; and he that believeth on me shall never thirst". "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." "No man taketh it (my life) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." "Destroy this temple, and in three days I will raise it up."

What tremendous claims for a man to make for himself! But the resurrection of Jesus Christ from the dead was the divine endorsement of all those claims. Paul says He was "declared to be the Son of God with power, according to the spirit of holiness (or according to the Holy Spirit), by the resurrection from the dead." When God brought Him from Joseph's new tomb that was Heaven's seal on all He had claimed to be and do.

The resurrection is *our justification*. I say, *our*. I mean, those who have put their trust in Him. He was "delivered for our offences", but He "was raised again for our justification". His coming forth from the dead means my justification before God.

Have you ever stopped to think that His life, His teaching, and His death, would have been meaningless had it not been for His resurrection? I doubt if we would have heard of Him after the passing of the centuries had He not been raised from the dead. The death of Christ will not save us apart from His resurrection. He died for our sins, but He rose again "for our justification". He ascended from the Mount of Olives, and went into the presence of God, not as He came to Bethlehem. He came as God's beloved Son, His gift to a sinful world; but He went back to God as the Son of man, the pledge of our resurrection. He lived our life for us, died our death, and God raised Him from the dead; and "by him all that believe are justified from all things, from which ye could not be justified by the law of Moses". God has found a way whereby He not only forgives a sinful man, an ungodly man, but actually justifies him, and places him before His throne as though he had never committed a sin in his life. "Who shall lay anything to the charge of God's elect? It is God that justifieth."

And if God justifies me, I ought to be satisfied. To be justified means that I am without guilt. When speaking on a subject like this, one has a desire to call the attention of the congregation to the great passages of Scripture that tell us judgment is past for the believer, that we shall never have to answer for sin because He has purchased forgiveness, and made us guiltless before the throne of God. We have the power to pardon those who wrong us—but we cannot justify. The law can, if it will, pardon a man, and allow him to go free—but it cannot justify. Only God can do that. Let me quote it again: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the

people: the Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience . . . but Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Those sacrifices of old still left a consciousness of sin. They were only symbols, but "how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

This thing we call Christianity, this thing we call conversion, the new birth, is more than a theory: it is an experience, an experience that we can enjoy, an experience we can in some measure appreciate. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." You know when you have peace. If you have had a troubled conscience, if you have had a fearful mind, and something happens in your life that gives you a calm view of the future, that is better than having a good dinner when you are ravenously hungry. That is experience. You can realize that in your own life every day.

Not only is the resurrection of Christ a verification of all that He claimed for Himself, not only is it our justification, but *it is a revelation*. "If a man die," asked Job, "shall he live again?" Has not every one of us asked that question at some time? We have all gazed for the last time on some loved form, we have all made our way to the cemetery. And every one of us has asked, "Is there anything beyond? Is this all? Shall we see our loved one again? Is death nothing but a leap in the dark?"

During the stressing years of the war many hearts were torn with anguish. Word was coming from the front every day of loved ones being killed. And in bitterness of soul many tried to find an answer to Job's question. What an opportunity the church of God missed in that day! People went into the dark chambers of witches and sorcerers, into seances—anywhere that promised to put them in touch with the other world, anything that would answer that question. And all they brought back was a handful of chaff.

But here is an answer to your heart-question; Shall our beloved dead live again? Yes! "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." As surely as Jesus Christ arose, our loved ones will arise also.

Paul gives us a wonderful picture in Thessalonians. A number of the believers in that little circle had died, and these people were waiting for the coming of the Lord. They thought that those who had gone into the grave would miss the translation, and Paul writes to comfort them: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not,

even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." As God raised Him from the grave, so will He raise them that sleep in Christ. Then Paul paints his picture: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

I like to think of that. We shall be caught up not only to Him, but *with* them. With whom? With our loved of long ago, with my precious mother—and yours; with the friends I have known in Christian work during my fifty-one years as a pastor, the greater part of whom have gone on. There is coming a day when we shall not only meet with Him, but with them. Bless His name forevermore. But best of all, to be absent from the body is to be "present with the Lord".

Three times our Lord came into the presence of death, and each time He called the dead back to life. One was a little maid, the daughter of the ruler of the synagogue. When He had dismissed all the people, with their noise and rabble, He "took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway, and he commanded to give her meat." Her little spirit came again, He called her back to the body. Again He met a young man on the way to the grave, followed by a widowed mother from the city of Nain. He put His hand on the bier and said, "Young man, I say unto thee, Arise"—"And he that was dead sat up, and began to speak." After all, the body is only the house in which we live; and Jesus Christ called back the spirit to its tabernacle. When He came to Lazarus' grave, the body had been there three days; but He called with a loud voice, "Lazarus, come forth", and "he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."

That is too great a mystery for you to believe? It is not for me. He Who breathed into man's nostrils, and man became a living soul, has power to restore life. Our loved ones who have left us will be with us again. "If in this life only we have hope in Christ"—which is just another way of saying, If His teaching is only a system of ethics, If He be just a great example—"we are of all men most miserable." He is not only a great Example, a great Teacher, but a Victor over death and the grave; and all who have found salvation through a simple acceptance of His atonement for sin will be with Him where He is. "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." Hallelujah! He is risen; and we shall share in His resurrection.

And those of you who are outside of Christ, let me entreat you to accept Him to-night, and share this great hope of the believer: Jesus Christ is alive, and we shall live in Him forevermore.

STUBBORN OR STEADFAST?

Dr. Olive L. Clark

The charge is sometimes laid against those of us who believe the Bible as the inerrant, infallible Word of God, that we are ignorant and narrow-minded, that we confine ourselves to a small sphere, and cling tenaciously to worn-out dogmas which will not stand the test of investigation. In other words, they characterize us as stubborn, while we maintain, that in clinging to "the faith once delivered to the saints", we are not stubborn, but steadfast.

What is the difference between being stubborn and being steadfast? Two men, Mr. A. and Mr. B., are discussing a certain problem. Mr. A. maintains that he is right, while Mr. B. claims that his position is the only correct one. Mr. A. is likely to say that Mr. B. is stubborn, while Mr. B. will answer that he is not stubborn, but steadfast. To cling to deceit and error is to be stubborn; to cling to sincerity and truth is to be steadfast. To refuse to face the truth is stubbornness; to refuse to turn away from the truth is steadfastness.

There is much in Scripture regarding the sin of holding fast to that which is false and iniquitous. For example, in the book of Jeremiah we have the oft-repeated complaint of Jehovah against backsliding Israel, as in Chapter 8, verse 5: "They hold fast deceit, they refuse to return." To cling to false ways and false doctrine is the result of an evil heart, a stubborn will, and an ignorant mind: "Lo, they have rejected the word of the Lord; and what wisdom is in them?" Those who receive not the love of the truth, who have pleasure in unrighteousness, who prefer a lie to the truth, shall be visited with judgment. It is a terrible thing to "hold (Greek 'hold down' or 'restrain') the truth in unrighteousness (Romans 1:18)."

How different is the attitude of the one who desires to continue "holding fast the faithful word"! The speculations of men cannot satisfy us, for we have seen the One Who is Himself the Truth. Without apology, we of Toronto Baptist Seminary state that we would stand fast in the liberty wherewith Christ has made us free, that liberty of conscience, heart and mind which is the reward of those who obey His Word. We shall "hold fast the form of sound words" and keep that which is committed to our trust, guarding as a sacred treasure the Word of Truth entrusted to us.

In Toronto Baptist Seminary we do not fear the truth, nor do we fear to search for truth, notwithstanding the charge of our Modernist critics; but we do fear to hold to error, and to all that is contrary to the revealed will of God. We are not the enemies, but rather are we the friends of true education, for an obedient heart is the best preparation for the attainment of a wise mind.

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster."

The spiritual and intellectual training provided by Toronto Baptist Seminary is of a high order, and the institution is worthy of the confidence of every Bible-believing and Bible-loving Christian. It is the privilege

of all such to make this training possible, by calling the attention of suitable young men and women upon whom God has laid His hand, to the school, by praying with us and for us, as well as by contributing to the financial need. That need is great at the present time, and we earnestly solicit your whole-hearted co-operation, that this work of God may be maintained in a manner which will be glorifying to our Lord. Help us to be steadfast.

ANOTHER OPPORTUNITY FOR MISSIONARY SERVICE

Last week we printed a letter from India, in which a Christian worker asked if he might receive THE GOSPEL WITNESS without charge, in order to translate sermons and portions of sermons into the Malayalam tongue, and print them in two magazines of which he is the editor. We asked if some reader would be responsible for sending THE WITNESS to this Christian Editor in far-away India, that thus the gospel message might be spread. THE WITNESS was mailed as usual on Thursday, and Friday morning a lady telephoned saying she would like the privilege of enlarging the ministry of THE GOSPEL WITNESS by paying the subscription for this Editor in India.

This week the following letter reached us from Petrovac, Yugoslavia, requesting the weekly visit of THE WITNESS to help the writer in his efforts to win his own people to Christ. Who among our WITNESS family will accept the responsibility—and privilege—of sending the paper regularly to this Pastor?

Following is the letter:

Petrovac, Yugoslavia,
October 18th, 1934.

"My dear Dr. Shields:

"When I was last year a student on the Northern Baptist Seminary in Chicago I use to be a grateful reader of your GOSPEL WITNESS. I came now home to Jugoslavia, and I am preaching the gospel of our Lord Jesus Christ to our poor people in Jugoslavia.

"I miss here in my missionary work your GOSPEL WITNESS very much. Your paper gave me always a right and biblical view on many problems, but I am now unable to pay a subscription because of my poor salary. I wonder, my dear Dr. Shields, if there is among your readers of the WITNESS one who would be able to send me THE GOSPEL WITNESS? Perhaps there is a brother or sister who loves our Lord Jesus, and who would see in that work his own missionary field and work?

"I wish Lord's blessing on your great work, Dr. Shields, and I am,

Respectfully yours,
(Signed) VACLAV JBORL."

THE JARVIS STREET WEEK-END

The church parlour was filled for the Saturday evening prayer service, not only with the Lord's people, but with the presence and power of the Lord. It was a time of peculiarly sweet fellowship with the Lord and His saints, and was a splendid preparation for Sunday.

There were 1,071 at the Bible School Sunday morning, and a large morning congregation. At the evening service the church was packed to capacity, chairs being used in the gallery. Several responded to the invitations at both services, and at the Communion Service in the evening, at which there were seven hundred and forty-five participants, Deacon George Greenway gave the hand of fellowship to seven new members.

The Jarvis Street people have greatly enjoyed the ministry of Dr. Philpott, which has been fraught with power throughout. Dr. Philpott will preach morning and evening next Sunday; and it is expected Dr. Shields will give the Bible lecture Thursday, November 15th, and preach at both services the following Sunday, November 18th.

Whole Bible Course Lesson Leaf

Vol. 9

No. 4

REV. ALEX. THOMSON, EDITOR

Lesson 48

Fourth Quarter

December 2nd, 1934

ELIPHAZ ACCUSES JOB OF SIN

Lesson Text: Job, chapter 22.

Golden Text: "Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry."
—Job 22:7.

Bible School Reading: Job 22:1-5; 21-30.

DAILY BIBLE READINGS: Monday—Psalm 139:1-12; Tuesday—Isaiah 66:1-4; Wednesday—Genesis 6:1-8; Thursday—John 16:15-24; Friday—I John 3:18-24; Saturday—John 12:44-50.

I. GOD'S INDEPENDENCE OF MAN'S ACTIONS (vs. 1-4)

In his opening remarks Eliphaz intimates that God derives no advantage, nor is He placed at a disadvantage, by the actions of men. His pleasure is entirely independent of them. The suffering of Job therefore, not being for the gain of God, must be due to his own sinfulness, according to Eliphaz. Such independence is in a measure true, inasmuch as God is perfect in every way, apart from man; yet it should be borne in mind that God has chosen to love men (John 3:16); and to associate Himself with them in salvation (Rom. 5:8). He grieves over their sinfulness (Eph. 4:30), and there is joy in heaven over their repentance (Luke 14:7-15). God is not unaffected therefore by the actions of men on earth. The divine statement made to Saul of Tarsus is enlightening in this respect (Acts 9:5). Eliphaz, as on former occasions, was adopting the wrong attitude. He should have explained the fact of Job's suffering instead of stating what he supposed could not have happened. The judgment ought always to be based on the fact, not on supposition or imagination.

II. JOB'S REPUTED SINFULNESS (vs. 5-20)

Being convinced in his own mind that Job's suffering was due to his sinfulness, Eliphaz proceeds to give particulars respecting the same. Judging by the severity of the suffering, the wickedness of Job must be great (v. 5). His riches must have come to him in the wrong way, and certain crimes are charged against him, which were—and are—commonly attributed to the wicked rich. He had received a pledge from his brother to which he had no just claim; and he had taken the outer garment of a poor man. He had not shown hospitality to the weary traveller; and by violence he had procured his property (v. 8). He had sent the widows away empty, and he had deprived the fatherless of their support. Therefore troubles had come upon him (vs. 10, 11). If Job had committed these offences, he would have been guilty indeed, and deserving of condemnation and punishment. He would also, in some way, have given evidence of the consciousness of such guilt. But inasmuch as he pleads his innocence we take it for granted that these crimes are attributed to him by inference only. Riches are possible to a limited degree by honest effort; but we fear many fortunes are amassed by the use of questionable, and at times, dishonest means. Scripture has something to say concerning such rich individuals (Jer. 17:11; Jas. 5:1-8), and also respecting obligations to the widow and fatherless (Ex. 22:22; Jas. 1:27); the visitor (Is. 21:14); and the brother (Gal. 6:10).

Having specified Job's crimes, Eliphaz next draws attention to the fact that God has knowledge of the deeds of men. He is in the height of heaven (v. 12), and thick clouds cover Him; but His knowledge is not confined thereby. He is omniscient, and knows everything (I John 3:20), even to the thoughts and intents of the heart. An evidence of God's knowledge is manifest in His judgment of the ancient wicked, probably the antediluvians. Job is asked if he wishes to follow such wicked persons, and is warned concerning their end. They were cut down prematurely, and "overflowed with a flood" (v. 16). The divine judgment of this early period is worthy of consideration in the light of the wickedness and erroneous teaching of the world. God did visit men in judgment (Gen. 7), although He longed for their return unto Him in repentance, as manifest in the striving of the Spirit (Gen. 6:3), and the preaching of righteousness (II Peter 2:5). "And as it was in the days of Noah, so shall it be also in the days of the Son of man"

(Luke 17:26). The human heart remains the same. It is deceitful always, and desperately wicked (Jer. 17:9). It rejects God (v. 17), although His goodness is manifest to all. The righteous escape the judgment of God on sin (Rom. 8:1), and rejoice in the vindication of his ways (v. 19); while they know that "the remnant of them the fire consumeth". Note the nature of the future judgment (II Peter 3: 3-7); also its certainty, and the blessed possibility of escaping its consequences through Christ (I Thess. 1:8).

III. A CALL TO REPENTANCE (vs. 21-30)

Having emphasized the wickedness of Job, and warned him respecting the possible consequences resulting from his actions, Eliphaz now calls upon him to return to God, and enjoy the divine blessing. His invitation is, "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." It is possible Eliphaz was in the belief that Job did not know God, and that his lack of knowledge of Him had led to his sad condition. The invitation itself is splendid, and should be heeded by all unsaved persons. To each one is granted the privilege of acquaintanceship or companionship with God. This relationship is entered into through Christ, for in Him we come to know God (Matt. 11:27), and to form part of His family (John 1:12). The fellowship thus enjoyed is sweet, blessed, fruitful, and lasting; and is open to whosoever will. One result of this connection with God is peace. Christ is our peace (Eph. 2:14). The wicked have no peace (Is. 48:22). Peace comes after contact with God, and the resultant justification (Rom. 5:1). Many other blessings follow in its train, for we are then blessed with all spiritual blessings in heavenly places in Christ. Explanation may here be made of the way in which we may through Christ become acquainted with God. Note among others, the following scriptures: John 1:12; 3:16; 5:24; Rom. 10:9, 10; Is. 53:6. Observe also the life after conversion, in its walk with God (Gal. 5:16), as in the case of Enoch (Gen. 5:22).

If the conversion is real, there will be present the manifest desire to know and to obey God's Word. It will be received from His mouth, and laid up in the heart. The psalmist hid the word of God in his heart that he "might not sin against him." Note the necessity and blessedness of reading and meditating on the truth of the Bible. It cleanses the life (Psalm 119:9; Eph. 5:26); guides the footsteps (Ps. 119:105); and reveals God (I Pet. 1:10-12). Obedience to God, evident in return to Him, Job was reminded would result for him in a rebuilt house. He would be "built up"; although this would depend also on the putting away of all iniquity from his tents (v. 23). Sin must be put away if we would receive God's blessing (II Chron. 7:14; Is. 59:2). Job's house was again built up, at the end of his great trial, although undoubtedly the suffering through which he had passed constituted a blessing in his life, and aided in guiding his future attitude toward both God and man. We may safely leave all with God, knowing that "all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

Receiving such blessing from divine hands, Job would count the gold as dust (v. 24), and esteem the Almighty as his wealth. Gold is a perishing substance, and the person who sets his heart on it is foolish. There is no profit in gaining it, if the soul is lost (Matt. 16:26). And the one whose wealth is in God has at his disposal a greater store of riches than all the gold and silver of the world combined. The silver and the gold belong to God, together with the cattle on a thousand hills (Hab. 2:8; Ps. 50:10); and His riches in glory are used for the supply of the need of those who trust Him (Phil. 4:19). The one in communion with God also has delight in the Almighty, and lifts up his face unto Him (v. 26). This is the attitude of real love. When there is anything less than this on the part of the saint of God it means that something has intervened to sever the fellowship. When there is right relationship with God, prayer is offered to Him, the prayer is heard, and vows dependent thereon are paid (v. 27). Prayer is a great privilege and power, and our use of it is not in accordance either with our opportunity or the divine will. The early church knew how to pray, and God marvellously answered their petitions (Acts 4:31). And throughout the years since, God has had His remembrancers who were honoured of Him in receiving the requests presented. Note the need for prayer, especially respecting revival. Success is also predicted for Job (v. 28), and helpfulness of others (vs. 29, 30). It is the person who is living near to God who best can help others.

The Union Baptist Witness

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MISSIONARIES' ITINERARY

The Secretary-Treasurer, Rev. W. E. Atkinson, Miss Minnie Lane, Mrs. E. Hancox and Rev. and Mrs. G. D. Mellish, will speak at the following places on the dates named: Springfield, Wednesday, November 7th; Brownsville, Thursday afternoon and evening, November 8th; Courtland, Friday afternoon, November 9th; and Otterville, Friday evening.

Mr. Atkinson will preach at Briscoe Street Baptist Church, London, Sunday, November 11th, and the Missionary party will proceed to Chatham for Monday evening, November 12th; Wheatley, Tuesday evening, November 13th; Windsor, Wednesday, November 14th; Thursday evening, November 15th, Calvary Baptist, Assumption Street, Windsor; Court-right, Friday evening, November 16th; and Alton, Sunday, November 18th.

RECOGNITION SERVICE, BETHEL BAPTIST CHURCH, ST. CATHARINES

On Friday, October 19, 1934, a Council met to consider the advisability of recognizing the Bethel Baptist Church, St. Catharines, as a Regular Baptist Church. The meeting was opened with a song service led by Rev. E. E. Hooper, pastor of the Church, and the devotional exercises were conducted by Rev. John F. Dempster.

Rev. David Alexander was elected as Moderator, and Rev. J. F. Dempster as Clerk. After prayer by Rev. A. Thomson, the Church Clerk read the minute calling this Recognition Service. The roll of the churches was then called, and Pastor Frank Roblin of Calvin Baptist Church, Toronto, was invited to sit in the Council.

The Church Clerk reported the history of the work, first as a mission begun on December 3, 1933, then organized as a Regular Baptist Church on May 15, 1934, with seventeen members. The membership now stands at twenty, and there have been three baptisms to date. The present building, a remodelled house, is only temporary, and a new structure is being planned for the near future. Following the reports, the Council retired to consider the advisability of recognizing the Church. It was unanimously agreed to do so, and Rev. W. E. Atkinson gave the charge to the Church, Rev. Alex. Thomson gave the charge to the pastor, and Rev. D. Alexander extended the right hand of fellowship.

—J. F. Dempster, Clerk.

WESTBORO

Sunday and Monday, October 7th and 8th, were great days for the Westboro Baptist Church. We, then, passed another milestone in our history as a church of Regular Baptists, and the year, while not spectacular, was one of substantial gain.

We were privileged in having Pastor Harold Hindry of Westport as our Anniversary Preacher. We also had with us the Hobson Brothers (Male Trio) who provided us with special singing. Good congregations were present both morning and evening, and on Monday evening we had the Calvary Church (Ottawa) people with us, when we had our annual supper, at which well over one hundred were present. Then at eight o'clock we had another glorious service when the Pastor spoke a few words of encouragement as he reviewed the work of the past year. The treasurer gave the financial statement of the church, showing a marked increase in funds over the previous year. At this service the Hobson Brothers sang for us three times, and Pastor Hindry brought a soul-stirring message from 2 Kings 2:14, "Where is the Lord God of Elijah?" This brought our Anniversary service to a splendid climax, which will long be remembered by all who were privileged to attend.

GALT

The Galt Regular Baptist Church wishes to announce that Mr. Arthur Burnham has accepted the call to become pastor,

and that he began his ministry on November 4th. This work was started by Rev. W. N. Charlton of the Hespeler Baptist Church, and has made splendid progress. We know they will appreciate the prayers of all our readers on their behalf.

WESTERN ONTARIO CONFERENCE

The Western Ontario Conference again proved its own value by the happy fellowship enjoyed by all in attendance at Wheatley. How refreshing it is to meet with God's people and rejoice together in witnessing to His marvellous grace! We believe it quite possible that the Psalmist had such gatherings in mind when he wrote those glorious words, "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head." Certainly such was our experience, and we are confident that no one left us at the close of the day disappointed.

Both afternoon and evening services were well attended, and a spirit of expectancy pervaded the atmosphere as Rev. LeReau of Detroit arose to address the first meeting. This was Brother LeReau's second visit among us, and many were the expressions of gratitude during the course of and at the close of the day for his ministry among us. May God bless all the different conferences held throughout our Union, that the spiritual intercourse one with another, so vital to our church life, may be deepened as well as broadened.

—W. Lempiere.

MEDINA

The Medina Baptist Church has sustained a great loss in the home-call of Mr. Geo. W. Miller, one of its faithful deacons. For several months Brother Miller had been confined to bed as the result of an operation, and on October 27th went home to be with his Lord "which is far better". The Pastor has lost a wise counsellor, and one from whose lips has come many an encouragement. A more loyal deacon could not be found, one who has stood by the Pastor in storm as well as in sunshine. We can still hear the echo of his voice in our services, "Praise the Lord—Amen". The Lord was pleased to give our brother three or four years more than the "threescore years and ten," but now he has gone to experience the realities. In behalf of the bereaved I covet your prayers.

—Rev. M. Henry.

DUNBAR HEIGHTS, VANCOUVER

We are glad to report steady progress. As a result largely of our Pastor's faithful door-to-door visitation, in which he has called at every house in the district more than once, quite a number of strangers are attending the services. We are very hopeful that the clear gospel messages presented at these services will, under God's blessing, result in some seeking the Saviour, finding Him, and then desiring to unite with the Church.

Our Sunday-school is growing steadily, recent attendance being considerably higher than for the corresponding period last year. The attendance has topped one hundred and twenty on recent Sundays.

The Church is also very glad to report that a spirit of unity and co-operation prevails, and we look forward to the future with confidence. We thank you for your interest and help. Our Church sends sincere Christian greetings. (Rev. W. J. Thomson, formerly of Long Branch, is the Pastor at Dunbar Heights.)

LIBERIA

The following news items are taken from a letter from one of our missionaries, Mrs. H. L. Davey, dated September 6, 1934. "The work goes on well here, and we find plenty to do, especially now the Bible College is in full swing. With

morning lectures, and afternoon school for the kiddies, it doesn't give us much spare time, especially as we have all blossomed forth into professors! However, you will be glad to know that the Lord is blessing. Some of the boys and girls have confessed Christ, among them Josiah, who is particularly clear. He has taken a long time, but I believe he will yet prove a real help in the work. Some have asked for baptism, and others are showing a real concern for their sin. It is good to see the hand of God with us, and we only long to see His glorious Name made known to these people"

"Neill is very well. He has had several slight attacks of fever, but does not seem to suffer any after ill effects. He is a funny little man, and a friend of everybody, especially all the natives. He prefers them not dressed up, and will talk to them in Bassa, much to their delight. Strange white people and Liberians he objects to, and screams at them. Danny is growing fast, and he is as funny as ever. He is rapidly acquiring his native tongue, and considers rice and palm oil the choicest food on earth."

Word from Miss Stacey

"The farm season is almost ended, and it is most interesting to see the folks coming back to Sunday-school and church. Things are picking up fine, and a real interest is shown in every department. However, it is the same every year just at this time."

"The Lord is blessing the work here, and we are all finding plenty to do, and enjoying it. I feel much improved in health lately, and am looking forward to many days of happy fellowship in the work before I have to turn my face homeward."

News from Geah-bar Zondo

"The work is going on nicely," writes Rev. E. Hancox. "Every Sunday we are reaching from three to four towns with the message of Life. These are regular centres of work, two being conducted regularly by our school boys, and interpreter Kanga, while the others are conducted by Church members living in outlying towns. From this ministry we look for real blessing in future days. It is drawing young men from these towns to the school to study that they may learn more of the gospel. It is hard to touch the older people, but the young are interested. May the Lord make them to be the early fruits from these towns which will later turn into a mighty harvest."

"God is truly working in hearts, and giving us definite answers to prayer. Brother Davey wrote up last week,

telling of the conversion of a boy there during the time that he was visiting us. We had prayed for him that day, and on returning to New Cess, Mrs. Davey told him the glad news that this boy had professed faith in Christ that Sunday. Praise be to Him.

"If this reaches you before going up to the Convention, it will serve to assure you that we are remembering you all before the Throne, seeking a mighty outpouring of blessing from heaven upon the delegates and messengers as they gather, praying that the Lord will abundantly bless all sessions, and get great honour to His Name thereby. Greetings to all the brethren."

CLERGY CERTIFICATES 1935

The following information has come from the Canadian Passenger Association, and it will be to the advantage of all those ministers requiring reduced clergy certificates to attend to this matter at once. Any minister in fellowship with the Union who did not have a book last year may apply for a 1935 Clergy Certificate Book through the Union Office.

"Those persons who presently hold 1934 certificates will find in the back thereof a card form of application, which, in order to avoid confusion, we specially request be used in applying for 1935 certificates. Clergymen who are not presently in possession of certificates should file individual applications and have same properly certified by the chief executive officer of the denomination or organization to which they belong. Each application for certificate, whether it is for a new certificate or renewal of certificate, should be accompanied by Money Order for \$2.00 payable to Canadian Passenger Association.

Under our regulations the following persons are eligible for clergy reduced fare certificates:

1. All bona fide clergymen (except theological students) exclusively engaged in religious work, including super-annuated clergymen.
2. Missionaries exclusively engaged in religious work.
3. Executive officers of recognized religious denominations exclusively engaged in religious work.
4. Deaconesses exclusively engaged in religious work.
5. Theological students who have been appointed by proper church authority to perform religious services at specified mission fields.

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